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SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

CHICAGO, ILL., MAY 16, 1903.

VOL. 28.

SAD FACTS STATED.

Crass Ignorance of Some Mediums and

In an article on "Mediumship," published April 25, Mr. D. W. Hull said some very plain things, with nearly all of which the writer is in accord. But nothing in this article was more worthy of emphasis than a statement contained in the last paragraph to the efeet that much of the odium now rest-ag upon Spiritualism is one of the res of placing half-fledged, unedu

mediums before the public. Probably no observant person would question that statement. And the evil

In one of the most beautiful cities of the world, reputed to be a center of literary and spiritual culture, of educated, refined and scientific minds, there exists at this day a Spiritualist society boasting a name that is suggestive of all these things. It maintains a public meeting which is advertised in the city press each week. A stranger would naturally expect to hear from such a platform refined, educated speakers capable of interesting, instructing and entertaining an audience by presenting lucid expositions of the spiritual philos-Nothing could be further from the reality. The lecturer who has re-cently held forth on that platform never mastered his native tongue nor learned to speak it logically. This is over-looked by some, because he professes to lecture under "spirit control." On rising to speak he closes his eyes, there is a momentary twitching of the facial muscles, a short shiver of the body and straightway his admirers imagine all he says to be the quintessence of heavenly wisdom. They are unable to discern the difference between a self-hypnotized egotist talking nonsense and an illuminated brain scintillating with spiritual To call his rambling, ungrammatical, illogical, contradictory, mis-taken and disconnected utterances lectures would be to crown them with unmerited dignity. The discourse usually begins nowhere and with a "hop-skipand-jump" encompasses a bewildering

What sort of an impression must such an address leave on the plastic mentality of a refined and educated person drawn to that meeting by the misleading name of the society? Of course, the innocent stranger never returns.

world of nothingness!

Imagine such an address followed by one or more half-developed mediumscoarse of feature and unrefined in anpearance who also continually misuse the English language, going among the audience and attempting to give tests. merly. The reason is clear. While the When their efforts are directed to new and consequent strange movement strangers they result in many cases in provoking only laughter and derision, attracted audiences. The novelty wore In the presence of such a spectacle, is strange that Spiritualism is treater with scorn by many who regard its exponents as either frauds or ignoramuses?

In another beautiful city—said by some to be the second in beauty and natural attractions in the United States tended a "lecture" delivered from the platform of a chartered society in which reference was made to "times when angels talked to men"-angels never incarnated in the human formand it was solemnly averred that "some of them had four wings, some had six. and some of them eight!" "Just think," remarked my friend, "we mortals are not to have even one little pair of

And this in the name of Spiritualism! If Spiritualism were not founded on fact, it must long since have been strangled to death by its professed If the conditions herein indicated are

at all widely prevalent, how can they be changed and a better order inaugurated and maintained?

The half-developed medium takes to the platform because it welcomes him and his crudities, and he wants, above all things, to gain publicity, and if possi ble to attract pupils or patrons. He is ignorant of his unfitness for the work and incapable of realing the disintegrat ing and demoralizing influences often thus generated. Having been caioled by some ignorant or mischievous spirit through another medium, into the fond belief that a "great work" is before him and that he is chosen to be one of the brilliant lights of a new dispensationa modern Moses who shall lead the peo ple out of bondage to material conditions!-he mounts the platform and displays his ignorance with all the egotistical confidence of an old-time religious

exhorter. Some societies exist merely as feeders of private pay seances. Our modern Medusa-a magnetic charmer-sits in the shadows and manipulates men She is not seeking to strengthen the cause of Spiritualism, but to weave her spell over the minds of the ignorant, the unsuspecting and the credulous stranger so that he shall bend to her blandishments. But, it may be hoped, she is the exception, not the rule. Back of crudely organized societies may sometimes be found one who is really their direct beneficiary. He or she may be a good psychic but a poor Spiritual ist, if one may be so called who is indifferent to the welfare of others. "familar spirits" of all such mediums are neither spiritually-minded nor wise, If they were, they might be obliged to seek other mediums.

So far as societies may be able to corevils mentioned, the writer's suggestions may be summed up in two sentences: Select level-headed officers persons who cannot be "run" by any medium, who have minds of their own. know how to use them, and are not afraid of shadows. If they have not sufficient common sense and energy to see that only qualified persons appear on their platforms, they might profit-ably go and sit at the feet of Moses! WALTER P. WILLIAMS.

Washington, D. C.

In law nothing is certain but the expense.—S. Butler. Virtue itself offends when coupled with forbidding manners.—Bishop Mid-

RACING.

The Positive and Negative in Human Expression.

It has always been so. Growth demanded it. It was the perfect expression of the dual principle in nature, imperfectly expressed in the savage man. A completed civilization will give man an even, sustaining balance. With the well rounded character a strong, whole-some zest manifests. The absence of this active principle, and evolution would not be.

The critical, scientific mind, and the smooth flowing ideal poetic mind are harmoniously adapted; the two parts of the one principle work in unison. The perfect positive and negative principles n nature represent the imperfect positive and negative temperaments

Man's perfect expression is in his future. He has made great growth. He has the pleasure of more delightful growth in store. His race is not fin-

The Quaker religion failed from onesidedness. It was all negative and no positive. It waited for everything; and is waiting still. Christianity, with a fabulous foundation, yet embraced a positive and negative condition. It was positive to man, and negative to its ideal God. Will Spiritualism do better? Yes. Its platform is sound, and a just balance of the positive and negative forces inhere in it. It is the perfect expression of naturalness all the way up. t involves no guesswork about the future life.

The present Spiritualism differs from all past Spiritualism in that it is to be an educated Spiritualism. No past age had sufficient development to sense this need. Here and there a single individ-ual would be greatly unfolded, for his time, but the mass was not.

The Quaker religion opposed educa-tion, and reaped the inevitable. The Christian religion was shrewder, and got proportionate results. Human evolution has now passed to a stage where only a universal education can have eternal endurance.

There have been military aristocracies; intellectual aristocracies, position aristocracies. Severally they have The reason was, too narrow a

An educational aristocracy, that extends its field over entire communities, and which is the true one, is now fairly on its feet. It does not yet race, but it no longer creeps.

Complaint is made that the number of

Spiritualist meetings is less than forwas novel, any sort of public expression off. A demand was made for the new, dress. He must be trained to better logic and sweeter melody. A lull folowed. It did not have to wait for long. The general intelligence was equal to the situation. Spiritualist meetings will soon dot the land again an hundred to every one heretofore.

The ablest scholars are becoming the salvation of Socialism. The uneducated were sufficient unto its start. They were unequal to its finish. Science is controlled, directed and sustained by the keenest of education. Science deals with nature exclusively. The little child has no difficulty with Christianity. Indeed the less knowledge the more success. Spiritualism is naturalism. Its scope is not only two worlds, but innumerable worlds.

Man's unpleasant racing will decrease with the increase of his continued growth. Concord, harmony, mellowness and melody will be the ripe fruitage of the perfect understanding etween his grandest temperaments, the positive and negative. E. W. BALDWIN.

Madison, Wis.

THE YET-TO-BE.

I have stood by the bed of death; Heard the last sigh of the failing breath When weak hands groped for the wait-

ing hands, Leading them into the unknown lands: When the light that shone from the dy-

Was light from the glory of Paradise. have heard the cry of a triumph gained Of a heaven given, a joy attained.

And my spirit was lifted high to see The radiant shores of the Yet-to-be. A glory beyond all tongues have sung From the open gates of that land out-

And a peace that passes all peace of earth Crowning the hour of the spirit birth.

And the star bright faces, tier on tier Massed in the light and lingering near Is this the terror which waits on death And darkens life with its under-breath? This? O soul, be thy wings unfurled To the uttermost ends of the woeful

world. And carry the message near and far, Of things that seem and of things that This to the hearts bowed down in

gloom; Mourner, up from the empty tomb, Look with the eyes of faith and see The deathless life of the Yet-to-be.

Lean your soul on the silence dim— Angel, cherub and cherubim Circle near, and the mourned as dead Stand in the living light instead. Dream you, then, that a hand is lost. A love-bond broken, a river crossed?

Ever some loved one whispereth Close to your side, "There is no death." Near, not far are the angel bands, Yearning faces and outstretched hands, Tear the vell from your eyes and see The mighty hosts of the Yet-to-be. Hear their hymn to the wide world

cast: "Io triumphe, for death is past!" NORCISSUS AGAPA.
Through Beatrice St. George.

His face was of the doubtful kind that wins the eye and not the mind.—Scott.

Elizabeth Cady Stanton's Message

To My Co-Workers:-Oh, how different I see things! My greatest mistake lay in keeping back a part of the truth that I saw lest I lose my influence. The sex question is the question of questions. The ballot is of but little account when compared with an understanding of the fountain of life within our own bodies. This is the power that the race must wield intelligently

THE SEX QUESTION.

it can triumph over death, and all that leads to death, all sin and suffering. ELIZABETH CADY STANTON.

The Unexpected. To the Editor:—It is said that the unexpected happens. It is certainly true n my case, for, of all things even hoped for. I never once thought of such a thing as Elizabeth Cady Stanton coming to me. We have an unassuming intelligent woman here who is clairaudient, and sometimes clairvoyant, who has no desire to nose as a medium. though she has been one from her child There is a little spirit girl who has been with her about five years, who calls herself Rose Pink, and an other, a much older spirit who has been with her from childhood, who is called Songbird. She sometimes sees but often hears them. It was who first told me of Mrs. Stanton, and Songbird has since confirmed it. Sev eral times when I have been at the lady's house Rose Pink has told of Mrs. Stanton's presence, but not until re-cently did I feel her myself. This lady is of Mrs. Stanton's form, and once she came to me looking so much like Mrs. Stanton as one person can look like an-

Yesterday (April 19), while preparing my morning meal, Mrs. Stanton came to me. I knew it was her, but did not yield to her influence for some three hours. I knew she wanted to write something, but feared my own mind would be mixed with what was written. Finally I sat down and took my pen and so controlled I could hardly handle myself, I wrote the message which I en-

ceived an important and unexpected communication, and that I wished to know if it was from the one it claimed to be. I did not tell them who or what but got full confirmation that it was from Mrs. Stanton and that she wished it published in The Progressive Think er, and in other papers if I saw best, with the added statement that she would stay and work with me. And, now, my friend, if you are kind

sh this evalenation also LOIS WAISBROOKER.

The Editor-at-Large.

Mr. Hudson Tuttle, of Berlin Heights Mr. Hudson Tuttle, of Berling Heights, Ohio, to be "Editor-at-large," and to combat the numerous misrepresenta tions in regard to Spiritualism and its great truths (which the intelligence of the last half century has given to the denizens of earth), was most timely and a move in the right direction. I am in receipt of a leaflet by Hudson Tuttle, is sued by the N. S. A. for free distribution, which is devoted to a very import ant subject, "The Spiritualism of the Bible.

While I do not attach immense im portance to what the Bible does or does not disclose, as evidences of a future ife, yet I must say that intelligent Chris tians who pin their "faith" to that "holy book," owe a debt of gratitude to Hud son Tuttle and Moses and Mattie Hull, for their indefatigable industry in 'searching the scriptures" for numerous texts that prove incontestably the truth of the philosophy of Spiritualism as it is voiced by its numerous able advocates to-day. The Christian clergy of the 19th century should hide their heads in shame and cover themselves 'in sackcloth and ashes," when they en-counter a Spiritualist who possesses mowledge of the future state independent of the sacred writings so-called.

There probably has been no time in the last fifty-five years when so much truthful literature in regard to the future state has been given to the world and almost "without money and without price," as there is to-day. For its almost free dissemination, we ought to thank also J. R. Francis, the fearless editor of The Progressive Thinker, of the "wicked" Christian city of Chicago. In the language of that "holy book." "Render unto Caesar the things

which are Caesar's, and unto God the things that are God's!" As I may not often thrust myself ipon the public in the future, I take this occasion to thank many friends for and words often expressed in private letters and the public prints, religious and political, and to assure them of my distinguished consideration and regard and the assurance of meetings them in

future state of existence.

· C. H. MATHEWS. New Philadelphia, Oho. P. S.-I may add in this connection hat the publication of so much free literature by the N. S. A. is attended by considerable expense, and that contri butions from those who order this print ed matter will be acceptable.

In such a world as ours the idle man s not so much a biped as a bivalve. Horace Mann.

The smiles of infants are said to be the first fruits of human reason.—H. N. Hudson. Slander is the revenge of a coward

and dissimilation his defense. John The innumerable star shining in or der, like a living hymnighten in light.

Who plays for more than he can lose with pleasure stakes his heart.—Herert. -

Give up no science entirely, for science is but one.—Seneca.

THE MAN OF TO-MORROW

A Study in Spirit Return, by Charles Dawbarn.

CHAPTER THIRD. Spiritualist shakes his head, and says neither retina nor optic nerve. We have exactly the same have made him wise, so that he earth life. But to be seen the appear-KNOWS that the "human form divine" ance must first be reduced to our vibranatural fact that form is always the product of conditions. If conditions change, either form will change, or,

like early prehistoric forms, it will cease to exist. We are now face to face with a fact that will startle the student of form. We notice that man's form of to-day, that is before death, is the result of conditions acting upon a myrad other forms, which, when all bleading and acting together, constitute what is called "the human form divine." Therefore if that form is to survive death as form, every form within that form will have to do the same. This is a logical statement of a natural fact. So my brother and sister humans, when you are insisting upon your own immortality as yours by divine flat, you equally insisting upon the immortality of myriads of other forms, which, blend ed together, constitute man the mortal at least so far as his form is concerned

With all due respect to the theolo gian, salvation has to include salvation of the microbe as much as the man. In fact, the man as we know him; could not be saved if the microbe be left behind, for his form is built up of microbes and atoms that are each entities. Leave them behind and Homo disappears. Ego may remain, and Spirit return proves that he does remain, but our query is as to his shape, compelled as it will be by his new surroundings. It is therefore startling to discover that he could not retain his old shape—his old form divine-unless myrlads of migood to be true, I went to Songbird's five senses of to-day are founded upon atoms and important and atoms and microbes. He is just a huge conglomeration of other molecular forms, which must all pass through death unchanged, if man is to remain man "over there." As a matter of fact we know that a

tremendous change has taken place, for the old physical form, with its mortal senses of sight, hearing, smell, and touch has been left behind. That just the same form "over there" he The sensitive in earth form sees without optic nerve and eyeball. He hears without any ear drum, which ear drum is most emphatically shaped and limited by the necessities of earth life. Odors impress themselves on this brain that have no inlet through nasal organ. In other words, the mortal organ is only for mortal service, and not needed for the higher or inner life. So when the student has imagined himself outside earth life, as we suggested, he must also realize by his imagination that he will not be needing the organs through which his five senses of earth life have done their work. If he finds himself with new senses, it will be because he has new organs with new shapes Even if at first he carry with film some of the old organs and senses they would soon disappear by the law of use, which holds to form only that which is needed. When unused the form disappears. So our very first step is startling, for it implies a totally new "form divine," as the old organs will not be needed, at least in the old shapes, which were only

Spirit return offers no help to our esearch, for, of course. Ego, when he comes back, can only appeal to our mortal senses and experiences. The other day a returning spirit was described for identification as having very red hair, pock-marked face, and a nose pointing to the north star. It was declared to be magnificent test, but pock-marked angels with turn-up noses and red hair are unsupposable. Yet change that into an imagined perfection of spirit form and the lady in question has lost her identity. Remember those special features by which that lady was known were all left behind in the casket, and their microbes and atoms found occupation elsewhere.

Death is evidently one of Nature's ritical points, at which she forsakes her old past, and plunges headlong into new future. We all know that at a certain point in vibratory temperature solid ice becomes liquid water. Again further on the water vanished, and steam appears. In its turn steam merges at a critical point into gaseous vapor, beyond which the mortal cannot follow such evidences of indestructibil-

ity. Each critical figure marked a change of form, which involved the breaking up of old molecular combinaions and the aggregations of others to take their places. If then death be recognized as one of Nature's critical points it will and must laffect every form that has passed it be it microbe mammoth or man. The pld form was the product of conditions which we crudely call "the survival of the fittest," and the new form, forn amidst to-tally different conditions, cannot repeat the old shape.

We cannot segregate nian from all other life, and claim any different law as governing his formal. He is just an animal all through and through. bone, muscle, nerve and organ is shaped to a previous pattern, in some older form, afterwards improved by time and experience into a human organism. where intelligence becomes more pow-erful than matter. He mas, at last, evolved intelligence to a point where impatient of the present form limitation, it is reaching out to greater sensiforms, though dogs, 201888 and birds out envy. Rochefoucauld.

have repeatedly manifested clairvoyance, After death, what next? The old and clairvoyance is a sight that needs

We have exactly the same proof of the problem solved by spirit return of the last half century. The Eastern mystic claims that centuries of experience have made him made continues to be just as divine, after death as before. Neither seems to the writer to have taken into account the natural fact that form leading to the shape of or a truly fact that form leading to the shape of or a truly fact that form leading to the shape of or a truly fact that form leading to the shape of or a truly fact that form leading to the shape of or a truly fact that form leading to the shape of or a truly fact that form leading to the shape of or a truly fact that form leading to the shape of or a truly fact that the shape of or a ceive that we really know no more of the shape of animal form beyond death than we do of that of man. The unalterable fact now remains

and faces us that form cannot be the same beyond death, because conditions have changed. What would be the use of fang and poison sack to cobra or rattle snake if there he no poison in air or soil over there? The sweet songster we call a mosquito could not put his six magnificent surgical instruments to profitable use where malaria and yeliow fever are unknown to spirit boards of health. And the dear little microbe, without whom the modern physician would cease to affright the public, will have a changed form, unadapted to propagation of cholera or plague. All organs for slaying and torturing have to disappear, if the new life be really a step away from the brute. Man's friend, the dog, could not get mad if he wanted to "over there," for the microbe of hydrophobia will undoubtedly have become a useful member of society in his new and changed form after death. Everything from microbe to planet has an aura; that is to say, its form really now outstretches our limited senses, and the aura of our lanet is undoubtedly to-day giving foothold to these new forms in process of

adaptation to new conditions. The change that comes to man himself, amidst his new surroundings, must be still more startling. We are reading almost week by week geographical and socialistic essays and tales that make our mouths water with delightful anticipation of the future awaiting us. But, alas, such novelists take a hop, skip and a jump over the death scene, and quietly remark that "all is about" the same 'over there,' only a little improved." They ignore the all important fact that death is one of nature's critical points, at which all molecular combinations must assume new shape amid new conditions. To them ice is ice, all taste through the temperature degrees of water, and beyond into steam and hymeans that unless necessities demand drogen gas. But nature laughs as she listens to the tale told in the name of enough to publish the communication, would have, for instance, no spirit return. She changes form at evically one of her important steps onword and upward.

The good, old-fashioned believer will ask us to stop for a moment, just here, and answer a question of deep import. He will tell us that spirit forms have been photographed under conditions precluding fraud, as in the published experiments of Sir William Crookes with Katie King, and her mortal medium, Florence Cook. The inquirer will lemand, and has the right to demand. how such forms could be photographed if they have no existence "over there" The genuineness of spirit photography, at least in some instances, has been attested, and accepted as proved in courts of law. That is to say, it is under natural law, and not by miracle, that in the presence of certain sensitives, peculiarly organized, faces of dead forms have appeared on photographic plates, some few of which have been recognized by those well quainted with the mortal. The student will here notice a most important fact that throws light into this shadow.

Although the sensitive has been absolutely freed from legal suspicion by strict scientific precautions, yet it has been found again and again that the spirit face and form has been an exact duplicate of some existing portrait or photograph. This has been attested many times, and the fact published in the columns of Light, the well-known English Spiritualist paper. This is absolute proof to the student that the forms and faces so pictured are flashed from existing spirit life, but mere copies of molecular arrangements by which the mortal was identified as a person in earth life. This important fact carries us logically much further, for if these spirit photographs are in these instances but replica of existing portraits, then the similar photographs, attested as genuine but not copies of any portrait by a mortal artist, must, all the same, be reproduced by memory of the mortal form, at least in cases where they have been accepted as identified.

And in the myriad of unrecognized faces and forms, apparently genuine, we have to face the same startling fact. Though so-called "spirit photographs," they are really evolved from earth life although they may be the genuine work of invisible operators. In other words spirit photographs are never portraits of the spirit, but always of the mortal. This must be so. We may not know by what process a figure is thought onto a photographic plate, any more than we know how the genuine written message is flashed onto slate or paper, but the point we are making is that all such "spirit return," being from a life entirerepresent itself dwarfed by our limitations. Therefore we are not getting facts of spirit life, but facts of mortal life, reflected as from a mirror by scientists of the invisible, of whose shapes and forms we thus remain in total ignorance. (To be continued.

San Leandro, Cal.

Sow good services; sweet remem rances will grow from them.—Mme de Stael.

Like clocks one wheel another on must drive, affairs by diligent labor tiveness than the old organs can supply. Only thrive.—Chapman.

He is now gradually adding or perfecting senses almost letent in lower with great qualities is to be born with

THE MASS-MEETING.

Reasonable, Seasonable, Sensible Questions and Facts, by Dr. T. Wilkins.

Besides the social features of these mass-meetings they are very instructive to the inquiring public; they are the best representatives of true Spiritualism, its divergent lines of thought and multifarious methods of presentation, aside from the spiritual press.

There need be but little concern for the opinions of a prejudiced press. There need be little notice taken of the ealousies among mediums and speakers for these will always be among us vhile mankind is imperfect.

Just why people who are working for he same good cause should not pull together is certainly very obscure to an ınselfish person. Just why persons having the good of

he cause at heart should find fault with a co-worker for doing more than they, for being an energetic, pushing, driving leader, is not obvious to a broad-minded observer of progress and ts dauntless onward movement. Just why people who should be char-

table, generous, noble, large, should ry to make themselves believe that all others should see as they see, think as hey think, and be as perfect as they, or even form new opinions upon their ideas and basis, is not plain to a gener-ous and charitable soul.

Just why those whose philosophy, or religion, if you prefer, teaches that no wo creatures are alike, can be so narrow as to claim by word or act that theirs is the only true way, the only true light, is a puzzle to the oldest. Just why people who are not above the average in intellect and profound-

ness, in culture, refinement and spirituality should imagine themselves any more a divine being than are those around them, is very shadowy to the dind, loving, deep and truly wise. These are some of the thoughts that forced themselves upon us as we attended the conference meetings at the

recent Spiritualistic series of convoca-Do we not know, after over fifty years' experience, that biblical Spiritualism does not appeal to an agnostic brain, and that materialistic Spiritualism cannot be forced into a mind wholly idealistic? and is it not questionable how any set rules can be formulated for the education of the rising genera tions into the numerous lines of thought comprising Spiritualism as a whole with any hope for future great results? common school education, shorn of all religious bias, will aid them in ex pressing opinions independently formed and give them boundless opportunities 'o express the highest that is within their natures.

Do we not know that one may mani-Do we not know that one may manifest an aptness in executive affairs and the pale of nature, and would not benot know one note from another or even have a liking for music, flowers, poetry or a beautiful landscape?

Do we not know that one may be a rare genius in poetry and have neither taste nor faculty for financiering and managing; in fact be dumb to parliamentary usages and to the value of money?

Do we not know that one can be me chanically pumped full of grammar, or thography, rhetoric and even "homiletics" and still not be adapted to the rostrum?

Do we not know there never yet has lived upon the earth a man or woman who escaped the criticism, the faultfinding of even those for whom they la bored?

Do we not know that even the ruling power or powers of the universe have been the recipient of the most senseless accusations from this little thing called man?

Then why need President Warne expect to escape? He is pushing ahead in the straight line of his sacred duty, as every fair-minded person can see his duty as he sees it; his duty to the cause he loves and the cause that needs his services very much at the present time, and the cause that asks him to hold fast to that which is true at the sacrifice of all else, and he shall not only succeed in that which he has undertaken to accomplish, but will succeed in placing Spiritualism before the people of this state thoroughly reno vated, purged of the element that has long threatened the extinguishment of the voice of Spiritualism.

This is neither a dream nor a laudation of a man who is undeserving. The eyes of the spiritual hosts are upon Dr. Geo. B. Warne, and the eyes of the most substantial, the broadest-minded Spirit ualists and all honest investigators are upon him. He has the approval of all who care to see Spiritualism simmer down to the solid foundation of truth, be it ever so simple.

He has the sanction of the spiritual press in his effort to elevate the cause to the ranks of the highest institutions of the world and establish for that

cause just recognition everywhere, He is at the head of the State Association by right of adaptation and because the spirit world and the material world decided that he would be the right man in the right place, and until his work is done, that work which is so essential at the present time, he must be retained, and now that he has been tried and not found wanting, now he understands the work thoroughly now that he has proven his sincerity and fidelity to the cause and his im muneness to the vituperations, to the brimstone of its worst enemies, Spiritualism wants him to remain in the harness for a while longer.

We listened to all the unkind thrusts made against him at the meeting so re cently carried to a finish. We listened to his kindly, yet positive defense of his own position upon which he was criticised, and the clearness, the calm ness and the wisdom in his words and acts are too highly commendable to go without praise

We heard criticisms on the side and the critics, for their words were of so of their own smallness, and that is all the rebuke needed for any one. He may have faults and shortcom-

SPIRITUALISM.

NO. 703;

What Do Spiritualists Believe?-What Do They Know?--What is a Spiritualist?

"What do Spiritualists believe?" is a question often asked by inquirers. They believe anything they choose or prefer. Some believe things that others do not. Some believe things that are utterly false, while they also believe things that are exactly true. We cannot make a statement of Spiritualists beliefs, for they are not bound by any creed or ritual or faith, nor any such thing, but all

are free to believe as they like. What do Spiritualists know? is a more important inquiry. They know that spirit existence is a fact—know it by investigation, proofs, facts, demonstration, evidence, experience. They know that life continues beyond death-that communication with the spirit world is a fact—that spirits live right on, bearing their identity, individuality, character, knowledge, memory, faculties and powers. There is nothing to interfere with a person's liberty to think, learn, know—to believe or disbelieve any-

thing. A knowledge and recognition of spirit existence and spirit communication is what makes a person a Spiritualist-no matter how limited that knowledge may be-no matter what may be the condition, station or environment of the indi-

vidual-no matter what faith. Spiritualists know what they have learned, and some know more than others; yet there is no limit to the education, development and knowledge attainable. It is the science of life here and hereafter, based upon known facts,

demonstrated by them.

Death does not affect the spirit morally or mentally. The knowledge, attainment and experience of the earth life form the basis of the spirit life. Spirit manifestations are the evidence of future existence, leading upward to grander conceptions, to higher effort and achievement. Right here I want to repeat a few

houghts expressed by Lyman Howe: "No one is likely to deny that facts may be used for good or evil. Is it not equally true of religion and all kinds of belief? Belief in a God has led men to the most terrible crimes, cruel persecutions and diabolical deeds that history records. Modern Spiritualism introduces it-

self to the world by means of facts demonstrated through mediums. It opened a progressive acquaintance with millions of human beings who have passed the death line, in endless variety and legrees of unfoldment.

'Without more or less abuse of our privileges, and perversions of spiritual teachings, and human folly attendant long to this world. Mediumship, phenomena and messages, and the great superstructure of spiritual science and moral philosophy are inseparable and indispensable; and Spiritualism is the one word that expresses all these."

Sometimes the question is asked, 'How shall I become a Spiritualist?' We answer, Investigate—go to a medi-'um and learn the facts of spirit existence and communication, and you will find the evidence in abundance. You can stop the pursuit of this knowledge at any desirable point, yet the fields of education are endless and boundless. There is a great body of spiritual literature open and available to every earnest student and seeker after knowledgeenough to occupy an ordinary lifetime.

Spiritualism is not distinctive because it mingles with the various orders, classes, grades of humanity and they accept its facts, to some extent. It comes to any and all who desire it who are ready and willing to receive itpermeates all sects and classes without distinction of sex, nativity, station, condition; yet it does not teach nor hold any of their errors. It is there to teach the truth only. It grants to all freedom, independence and the liberty to hold any belief they like, until they learn the truth which will release them from the bonds of error. It is opposed to religious divisions and distinctions. and teaches the opposite principles of unity, equality, fraternity, harmony, tolerance, liberty; aiming to finally destroy the distinctions of old organic bodies, founded on error, ignorance and superstition.

The countless divisions of humanity into organic bodies under distinctive names are the greatest impediment to human progress.

People investigate and learn the facts and principles of Spiritualism in some degree, and accept the facts as far as they understand them. That makes them Spiritualists, no matter where they stand among the various classes and masses of men. At the same time they may hold loads of errors in their minds, from which they will be finally emancipated as they progress beyond

Weak or strong, good or bad, high or low, rich or poor, intelligent or ignorant, perfect or imperfect, we are all one family or fraternity in Spiritualism, which takes all humanity into its communion and benevolent domain: therefore, we can not conceive how any honest, intelligent person can aver that it A. H. NICHOLAS. is distinctive. Summerland, Cal.

recommendation and the second ings, but cannot feel lonesome in this condition while on earth; but up from the human soul should reach strong love for the man or woman who tries to do right. Out from the mind of every truth-loving person must come the strengthening thought waves for those whose aims and motives are lofty. We know of whom we speak and speak with no thought but that for the greatest advancement of the Spiritual

cause. We have no fault to find with any of the present officers of the State Associonly pitied the narrow limitations of ation, but do most profoundly deplore the conditions under which they must little weight they were made conscious strive and worry and push, when the road ought to be made clear and the streams bridged.

DR. T. WILKINS.

heaven come down to you—and I suppose that heaven will be in accord with each one's spiritual or mental develop-

mento. This picture resembled a garden, with fruits and flowers, that surrounded a mansion of great beauty, sit-

Zurilda Wellington.

Her Life in Two Worlds. The Lifting of the Vell.

BY MRS. M. PASQUIER CURRAN, MEDIUM, ST. LOUIS. MO.

TO THE READER.

bring to earth's inhabitants a knowledge of life beyond the grave, that I, a mere child, have rent that veil to light the path of those who yet remain in doubt I who felt the withering blight doubt. Take her to the nursery," he is neart, in meart, of sorrow; scalding tears rolled down my cheeks, and I begged to stay with missed, as the servant had announced that our rector and his wife were awaithand. "Take her to the nursery," he is not condend to the path of those who yet remain in hand. "Take her to the nursery," he is not condend to the path of the withering blight." and the power of doubt darken my young life, feel that I have a duty to perform in giving my little life history to those who may need the redeeming power of Divine love.

Unbelief has closed the door between man and the angel world, and the ministry of the departed ones, who come to comfort those who mourn their absence. It would be well for those who have shut out this divine ray of light if they would let it penetrate the darkness that envelops their vision. Those who claim to be born of God and are the heirs of that salvation bought by Jesus Christ, should look within, and see if that infinite compassion and love to God and man, be his ideal and stand-

It is for those who are in darkness and doubt in relation to the future life that I, and others, have rent the veil of death and rolled the stone from the sepulchre to hold communion with earth. Some of these minds tasted of death ages that are passed.

It was before I had passed through the gates of death that I was born of the spirit, and held communion with my mother and others.

Intercommunion between the two worlds has ever been. Love cannot die, thought cannot perish, but lives on and on; and we, who have passed beyond the confines of mortal life, feel the throbbings of your hearts and hear the cry for a positive knowledge of life beyoud the tomb. To demonstrate this fact I, with a band of wise minds, strive

to give a knowledge of that life. It is not death that has come to us. but the angel of life; and by the law of love we have come to comfort earth's

ZURILDA WELLINGTON.

"God writes His thoughts in facts, in solid orbs, In living souls; His revelation is the concrete world.'

and made free, by spiritual growth, prise me with the interest that you take from the bitter memories of earth life, in our studies of God's holy book." made bitter by one who, above all oththat warmed and guided the life he had light beamed on me; and a vast range projected into being; a soul which was of thought seemed to lay open before yearning for that parental love that was here by a divine and natural law, but was repulsed by him in every attempt to impart its love and filial trust, but can now from the plains of spiritual freedom look down with Godlike love. mortals might be redeemed through a and they served me well in a trying he is a man who has made a great name knowledge of the laws of life.

scorn in return, will now give to earth's sire to know something of my mother's children an account of my childhood life and death. So intense was this de-

for the history of my infancy. gling for physical existence my mother

fell on my father like the simoon on the way;" said this bright one. "I am your appointed or predestined by a divine desandy desert, drying and withering his mother and will control your destiny. hopes. When he had recovered in a It is I whose lullabys have lulled you in measure from this blighting storm, and your cradle bed. It was I who whisrealized that he had a new duty to per- pered, 'Hush, my dear, lie still and form in the care of a motherless infant, slumber, holy angels guard thy bed.' he resolved to rear his child to his And I have often dropped a tear upon ideal of womanly beauty.

first step was to procure for me a nurse and guide. This was no easy task, as he felt that he must be careful in the his ideal. In due time he procured the in life's grand design. I have aid him in this work.

It was necessary, he said, that my like that of other children, save the ab- have come. I have waited long for thissence of a mother's personal care; and triumphant hour, to give you strength, yet it was unlike that of those who have a mother's care in person. At what age father told me she was dead.

"What is that, papa?" I asked.
"Why, my dear child," he said, mean that God in His wisdom saw fit to said. take your mother to heaven to dwell with Him when you were very young." This strange statement startled me, and I asked, "Where is God, and heav-

en, papa?" "You are now too young to under-stand such things," he replied, "but was anxious that I might be ready for when you are older I will tell you all higher studies, as he said. about God, heaven and your dear mother."

My eyes filled with tears at this statement, and I said, "No, no, mamma is not dead, nor gone to God in heaven; she is with me all the time.'

"No," said my father; "Miss Agnes is history. not your mother, but your nurse and

'Oh, papa," I said, "I do know my mamma, and I do know Miss Agnes, you

"Zurilda," said my father, "you do not know what you are saying; you must not talk so. You do not understand me, my dear child."

Miss Agnes has taught you. What was your last lesson about?" asked my father. not talk so. You do not understand me, my dear child."

"Yes, papa, I do; because I feel what I say here," and I laid my hand on my breast. This seemed to surprise him

and he said:

"Has Miss Agnes told you this?"
"No, papa, but mamma did," I an-I was sitting on my father's

knee, and he said to me: mother if she had only lived to see you

now. Oh, God! why didst thou take God." "Papa." I said, "mamma has not gone

to God in heaven; she is with me all read it there."

"Zurilda," said my father, with a Holy Ghost, too; which makes three stern look, "you shall not talk so; now Gods, that we call the Trinity, and I

her take me out of his presence, as I her the mission of Jesus on earth; also It was to unbar the gate of death and been naughty.

This scene filled my little heart full heart."

> said. When we had reached our apartments, my nurse said: "Oh, Zurilda, why were you naughty?"

> "I was not naughty, Miss Agnes; no, was not," I said.

"But, my dear, your papa said you ere. What did you do?" were. "I did not do anything," I said. "What did you say, then?"

time; and he said I was naughty. Is really before you in person." that naughtv?" "My dear, what do you mean by talk-

ing in that way?" said Miss Agnes. "Why, Miss Agnes, mamma is standing there by my little bed now; can't silence followed, then Mrs. Wise said: you see her?? Don't you think I know

ish you, too, if you tell such stories." nurse opened a flood of childish questions in my mind, and I asked my To these remarks the rector replied:

While thus engaged in questioning their graves all the dead." my nurse, my father announced his presence by a rap on the door, and requested my nurse to instruct me in the three as witnesses to that other life." primary branches of his church's teachings. "You know," he said, "that seeds of truth, to be lasting, must be sown early; begin at once to plant the immortal principles of our religion in her hear from that other life; have our heart. She has her mother's sweet, dear ones come to us, and tell what pure nature, and will soon be interested they have seen and heard?" n the plain gospel stories. You know I have an ideal of Christian beauty to your faith—is it dead, or so cold that rear that child to, and I want the foun- you need the personal presence of dation laid now. Engage her sympathy some one to assure you that there is anin the Master blessing the young chil- other life?" dren, and such instruction as you may feel a benefit to her."

I could read a little and write a few lesson that was my daily task, and af-When the soul was lifted above that ter a few months it was a pleasure to me to be instructed in the Bible. One which pertained to its earthly condition day my teacher said: "Zurilda, you sur-

From the manger to the cross I was ers, should have rendered that life led step by step; then back to Bethle-bright, but who smothered its flame in hem and to Jerusalem, where the youth-bethe led its the most interesting suba dungeon, and sought by such means ful Jesus confounded the wise men, ject that enters my mind."

to obliterate the rays of divine light priests and teachers of his day. A new My father then said to he was a successful of the light priests and teachers of his day. freedom look down with Godlike love taught me. So plain and simple was well-being. You know Bishop Sutheron those who were blinded by ignorance her language that it took possession of land?" and cast fetters about it—then it be my mind at once. These lessons had a came my mission to lift the veil, that firm and lasting hold on my memory,

I, who poured my heart's warm love on a parent and received rebuke and fell on my ear, and awoke in me a defended as the propeller that swept him out on the hour. and riper years.

To my spirit mother I am indebted sire that one evening while I knelt in prayer, as I had been taught, I felt the pressure of a hand clasping mine, and, With the first cry of an infant strug- on looking up, a very beautiful form tined to excel his father." was bending in prayer over me.

your infant head. Dark was the shadow I being his first and only child, he that fell on my spirit's birth, mingled twined around me his affections. His with pain and anguish, with my infant's faint cry."

selection of a woman to train his child mother's tenderest love. I have sought be a boy. Now, Mr. Wise, I think that and mold its young mind in the form of your earthly home to ald you, my child, services of a lady whom he felt would for this time, and for strength to guide you in temptation's hour."

A gleam of heavenly brightness surroundings should be such that no passed before me, and seemed to enone might interfere with his plans, for velop me, folding me in like a curtain he felt that there was a power in the in- of light; and from without there came terchange of personal magnetism that a voice in tender tones: "Oh, a mothmight retard, or even blight, his high er's love is weakness, but it is divine hopes; and to guard against this, my and can triumph over death; it can be nurse and her charge were in a meas- trusted, for it is guided by a mighty ure isolated. My infancy was not un- hand. It is to teach your soul that I

courage and freedom from thraldom.' There I lay in sweet repose; not a I realized a mother's care I do not thought of fear fell on me, but a joy know, but I do know that I had felt and and delight in the confidence of a mothseen her bending over me as I lay in my er's love and care. My eyes filled with cradle bed. I did not know that my tears, so great was my joy. "Zurilda," mother was not a mortal being until my said my teacher, calling to me from the other room, "are you not well, my dear?"

"Oh, yes, I am, and so happy, too," I These visits of my mother were made oftener and grew longer, and I soon

learned to watch and wait for her. I had now reached my seventh year. and was being instructed in music and

Church History.

"I think that Zurilda is too young in years," said my teacher to my father one evening, as he offered some suggestions in relation to my studying church

"Then let me hear her in those scripteacher. I know that you love her very tural lessons that you have been engaged in," he said. "Perhaps you will be better pleased if

"About God," I answered. "Well, what have you learned about

"That there is only one true God."
"What do you learn about Jesus

"That he was a good man, loved little nee, and he said to me:

"What a joy you would be to your dear that was good."

"It was good."

"Oh, how happy it makes me feel when my mother comes, and all those beautiful ones with her." "Stop," said my father, "He, too, was fine art and fine artists, but never such

"I do not think that, papa," I said, ments out in vivid life-likeness as she for the Bible does not say so; I did not displays in these pictures."

"Yes, Jesus Christ was God, and the ture," said Mrs. Wise. remember what I say, for I will punish want you to remember this. Miss Ag. a heavenly scene, and of master nes, you will please see that she does manship; but I will try to outline it for We then rang for my nurse and bade not forget this, and I want you to teach you, and you will have to draw on your representation for local societies was

"The good and godly man," as the people called him, came in smiling and happy to see us engaged in the study of God's holy book. Mrs. Wise, his saintly wife, gazed at me for a moment, then folded me in her arms and said: "Oh, Zurilda Wellington, from your home in heaven I see you looking at me through those eyes of liquid blue!" as she brushed the tears from her eyes.

"Why, papa said my mamma was "Wife," said the rector, "what do you gone to God in heaven, and I said she mean by this outburst of feeling? One was not; that she was with me all the would think that Mrs. Wellington was "Pardon my weakness, husband, but really that dear child is the living em-

bodiment of her mother." "That was a heavenly glimpse, and a foretaste of the joy yet to be." No one "Zurilda," said my nurse, "you must replying to her, she continued: "I have not say such things. I will have to pun-often thought that our dear ones gone before come to us and linger around us, These commands from my father and for I have often felt their presence near

nurse, "Why has God taken mamma to "If wishing the dead back would bring neaven, and where is heaven and God?" them, you, my dear, would call from

> "Well," said Mrs. Wise, "I would not wish all the dead back, but some two or "Do you lack proof of life beyond this?" said my father to Mrs. Wise, "No, indeed, I do not. But do you not

"Wife," said the rector, "where is

This conversation was interrupted by a call from my father's lawyer, and his son, Albert. Albert Howard had been lines in my childish way; that enabled my playmate on the lawn at such times me to follow my teacher in the Bible as my father and his father were in the library engaged in business. Mr. Howard did not remain long, saying that he would call on the morrow.

After a few moments my father said: "It seems very strange the turn that our conversation has taken this even-"Yes," said the rector, and Mrs. Wise

My father then said to Mr. Wise: "I have a plan in my mind that I have never spoken to you of, and this is as

"Yes," said the rector. "He and I were very dear friends and classmates; in the ranks of the ministry."
"Yes," said Mrs. Wise, "and that is

ocean of popularity."
"Wife, are you not going too far?" aid the rector.

"Now," said my father, "his son Louis is with him in his travels, and he is des-

"Cause and effect, happily concealed cree," said Mrs. Wise, with an air of knowledge that caused my father to look with astonishment.

"As I have told you," said my father, "he and I were classmates and very dear friends; and before we left the university we agreed, on the subject of marriage, that both of us would marry and rear a family, if God should see fit to bless us with children; and if my This pure, sweet face bent over me first was a girl, that I should give her in and said: "I will shield thee with a marriage to his son, if his first should God has heard our desires, and an-

swered us." "Mysterious are the ways of God," said Mrs. Wise.

"Yes," said my father, "so it seems. And I hear his son, Louis, highly spoken of, and that he is soon to be ordained a bishop. The subject uppermost in my mind is to prepare Zurilda by a thorough education in church history, that she may be a helpmate to him. teacher, Miss Agnes, is and has been instructing her in the Bible for three years. I want her to excel in all the Christian graces that adorn and dignify a woman, and I have formed an ideal that I am trying to rear her after. Our religion needs woman, and woman needs religion; for it is she that exalts. lignifies and embellishes Christianity. "Religion is goodness, is distinct from theology and is the performance of all known duties to God and man, said Mrs. Wise.

"Zurilda is bright," said my father "her intellect is of a high order, and her mind is being rapidly unfolded; her talent for music exceeds her years indeed, the higher branches seem to be

at her command." "Does she draw and paint? asked the rector.

"Oh, yes," said Miss Agnes; "I wish you could have seen the picture she lrew vesterday.' What was it?" asked my father.

"My mother's spirit home, or home in heaven "What do you mean?" said my father, rising from his seat in an excited man-

"While at her lesson yesterday, I noticed that she was gazing at or out of the window, and I said to her, 'What are you looking at, Zurilda?' At that questioned her yourself," said beautiful picture on the window-pane, my teacher.

"Bring your book and let me see what paper.' 'Picture on the window-paner I said. 'Yes, Miss Agnes, on that pane,' large pane of glass. pointing to a large pane of glass 'Please tell me what it is,' I said, 'as ' cannot see it.' 'Yes, Miss Agnes, I will, and it is beautiful indeed.' I asked her to let me look at it. Her eyes filled with tears as she came to me with the paper. You must explain this to me, I said. Please do not punish me, Miss Agnes. Oh, how happy it makes me feel when ful ones with her.' I have seen some

> "Give us a description of the pic-"I cannot, it is beyond my descriptive powers," said Miss Agnes. "Oh, it was

skill in the art of bringing the life ele-

rounded a mansion of great beauty, sit-uated on ashigh elevation that gradu-ally sloped to where a boundless river flowed in rippling waves. Many per-sons were in this garden; some very aged looking people, as though they had lived in the days of Jesus. Some seemed to belong to the Oriental times; this I indeed from their costume. From this I judged from their costume. From this giver there arose a misty substance that was very clear and bright, in waves that were floating out and away from the river, coming to the earth. The scene was one of great beauty and grandeur and held me spellbound, while Zurilda looked at me with mingled joy and fear. 'You will have to explain this to me, I said. 'I can only tell you what mamma said it meant, was her reply. Well, that beautiful garden, with fruits and flowers, is the habitation of earth's children after they have left earth life. Those flowers are emblems of the beauty and the unfoldment of the soul, as it throws off the earth darkness that held it in ignorance. These fruits are the rewards of a well-spent life on earth. That

boundless river is the river of life, that flows from God to His children everywhere. And that mansion is to designate a home or abiding-place, eternal in the heavens; but this mansion is not reached as soon as one leaves this earth, but by the unfoldment of the soul, like the unfolding of flowers. The garden is to represent a condition of growth; and we must till the soul, so that it may be beautiful and fruitful in all that God has endowed it with. Now, Miss Agnes, I have told you what my mamma said, but not all, for she told me, oh, so much more-all about those people; how long ago they lived on the earth; and, oh, I do not know it well

enough to tell you just now!"

While Miss Agnes was narrating this oleture and its significance, my father stood like a statue of marble; not a muscle in his face moved, and his eyes were fixed on the speaker. The rector gazed at him with a look of bewilder-

(To be continued.)

WISCONSIN.

The State Spiritualists Association Convention.

The fourth annual convention of the Visconsin State Spiritualist Association which was held in the city of La-Crosse, on April 21, 22 and 23, was in many respects one of the most successful conventions in the history of that association, and was brought to a close on the evening of the 23d. The talent was excellent and the work done was on the whole yery satisfying to the au-

diences; that assembled. Much business relative to the work of the state association was discussed and successfully carried to an issue. It is not too much to say that the outlook for Spiritualism in this state is decidedly bright and hopeful, and we who are interested in that organization feel that we are on the eve of a new awakening, and one of the right kind

The meetings were held in the beautiful new Masonic Hall, situated in the centre of the city, and fortunately for those who have passed their fiftieth milestone in life, was upon the first floor of the building, which fact gave much comfort to those who had been for years climbing to the second and third floors for their meetings. This is indicative of the fact that Spiritualists are beginning to realize the value of getting in on the ground floor.

The meetings opened with an informal reception in the parlors of Mrs. les residence, tendered to the vis iting delegates and speakers. The reception was well attended, many of the friends and investigators of the philosophy of Spiritualism being present to greet our visitors. Remarks were made by Moses Hull and Mrs. Stewart, the state president. The utterances of the speakers were well received by all present. I wish it were possible for me to give in detail all that was said at this gathering, by the visiting delegates. The musical part of the program was taken charge of by Mrs. Fran-

cis Wheeler and Mrs. Draper. The first actual business session of the convention was called to order at 10:30 a. m., Tuesday, with President Stewart in the chair. At this meeting. the necessary committees were appointed and assigned to their respective duties, after which the meeting was declared informal and remarks were made by the workers present, including the delegates, and their friends. Many excellent ideas were advanced along the line of the work of Spiritualists. and the state association in particular. Each person seemed bent upon making the association better, and threw

themselves into the work with a will. The afternoon session was called to order at 2:30, and all were soon activey engaged in the work of the convention. The reports of secretary, treasurer and president were read and handed to the committees whose duty it was to act upon them. After much other work was attended to we again made the meeting informal, and those present entertained us with their pithy remarks. It is the opinion of the writer that at this session there was more than one excellent sermon presented in condensed form. Each speaker had something to say, and said it in a way that none could be misunderstood. This fact was particularly noticeable

throughout the convention. At the evening session, a splendid au ience assembled, and we had a first class meeting in every respect. The speaker of the evening was our time-tried Moses Hull. The writer has heard "out Moses" a great number of times, but liever has he heard him deliver a more forceful and logical address than upon that occasion. It held the audience in rapt attention, and when the speaker closed his all too when the speaker closed his all too short sermion, the audience demon-strated their appreciation of what had been said, by vigorous and prolonged applause. On every side was heard the verdict that "Moses Hull never talked more strongly in the city of LaCrosse and he has given a number of fine ad dresses there."

Mrs. Eva McCox, of Marshalltown, Iowa, followed with tests and messages, which were well received by those to whom they were given. Many messages were received by those who came eager to hear from that loved. eager to hear from their loved ones who had passed into the great Beyond. The musical part of our program was on this occasion entirely in the hands of Mrs. Francis Wheeler, Mrs. Draper, and Miss Clara Branger. The songs were beautiful and appropriate. The kind-ness of these ladies throughout the con-

vention was most marked as they were ever ready with their aid in bringing harmony through their fine singing. Wednesday morning found the work well on its way, and throughout the entire day, committees and delegates worked faithfully and well, and when the time for adjournment arrived much good legislation had been accomplished.

imagination and fancy that you see considered, and many interesting ideas were brought out in the discussion. Dr. Geo. B. Warne, president of the Illinois State Association being present, took part in the discussion, advancing many valuable suggestions. The result of the conference upon that point was the appointment of a committee of three instructed to confer with like commit tees of other state associations, to con sider the matter of local representation for societies, with a view to estab-lishing a legitimate basis of representa-

tion for all. At the evening session, Rev. T. Grafton Owen was the principal speaker, and gave a splendid discourse, taking as his subject, "A Ghost From the Lab-oratory," which proved to be a scien-tific and logical exposition of the laws of materialization, and made many points more clear than they had ever been to many of those interested in the subject. The remark, "I have never understood that phase so well before," was made by old-time Spiritualists who heard Brother Owen's lecture. Mrs. Eva McCoy was again the message medium of the evening, bringing words of comfort to many present. Two beautiful vocal duetts by Mrs. Wheeler and Mrs. Draper, and two exceedingly fine musical selections rendered by Messrs. Tippmann, Arenz and Wheeler, and remarks by Brother Warne of Illinois, completed a very successful evening's

Thursday, the business sessions were devoted to the closing of convention work and the election of officers for the ensuing year. The election of officers resulted quite satisfactorily to those present, the following persons being again placed in the harness: Mrs. Clara L. Stewart, president; Rev. Nellie K. Baker, first vice-president; J. C. Rumo, second vice-president; Will J. Bump, second vice-president; Will J. Erwood, secretary; Dr. C. W. Sanderson, treasurer; and J. H. Houston, J. S. Cowan, Mrs. Hattie Smith and F. J. Bristol, trustees.

Another thing of importance was the voting on the camp question, which resulted in the decision in favor of camp, and the executive board was instructed to go on and hold the camp, which-will be done, the camp-meeting to be held in Waukesha, from July 17 to August 17. The committee on resolutions presented many fine resolutions which were adopted as a whole. In the afternoon, a meeting for the public was put on, with Dr. Geo. B. Warne, of Chicago, as principal speaker. Dr. Warne delivered an address that brought forth much applause from the audience, and made many friends for him, in La-Crosse. He made a manly eloquent other and fearless plea for clean Spiritualism, and no one could hear the address

Dr. F without feeling that the sentiments advanced were beneficial to the cause. At this meeting the messages were again given by Mrs. McCoy.

At the evening session, in spite of the inclement weather, a goodly number of people gathered to hear the closing discourse by Moses Hull. The subject of the evening was "The Adaptation of Spiritualism to the Needs of Man." It was handled in a masterly way, and was greatly appreciated by all. I wish could tell all the favorable things that have been said of that address, but space forbids. Suffice it to say that at any time during Mr. Hull's discourse one could almost have heard a pin drop, so close was the attention. The message work at this session was presented by Mrs. McCoy and Mrs. Francis Wheeler, both mediums giving

many messages from the friends across the border. The work of both of these mediums is well known among the Spiritualists. At this session as at all of the others, Mrs. Wheeler, Mrs. Draper and Miss Clara Branger furnished the music which helped to make the meet-

ings the success they were.
WILL J. ERWOOD,

Secretary W. S. S. A.

The following lines were suggested by an account given in a New York paper of an aged gentleman, who, on the death of his beloved wife, remained inconsolable until she appeared to him one evening at his own home, assured him of her happiness and abiding love for him. He was considered insane by friends and relatives who were ignorant of such manifestations of spirit return, and measures were taken to restrain him in the control of a large estate, but they failed and he remained firm in the belief that God's angels are sometimes permitted to visit their loved ones on the earth plane, and change their sorrow into joy unspeakable:

Many years we lived together, Minding neither wind nor weather, Wife and I. Happy were we in our union, Daily held we sweet communion,

For in heart we were united, Wife and I. Heart to heart in love united,

Wife and I, Wife and I. Smoothly as a placid river

Flowed the current of our life. And I learned how great a blessing Is a gentle, loving wife; For in heart we were united, Wife and I,

Wife and I. But one day the angels called her, And we parted, sadly parted, Wife and I.

Soul to soul in love united,

Sad my heart was then, and lonely Seemed the remnant of my life, Till one evening in the gloaming, I beheld my angel wife And again we were united.

Wife and I, Heart to heart in love united. Wife and I, Wife and I. White her raiment was and shining,

In her hand a palm she bore,-Emblem of the blessed triumph, Love achieves forevermore. For in soul we're still united, Wife and I, Heart and soul in love united.

Wife and I, Wife and I. Shirley, Mass. BELLE BUSH. TO WOMEN WHO DREAD MOTHERHOOD!

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ILLINOIS AFTERMATI

250y 18, 1902

Notes From the President of the State Association.

Mr. and Mrs. E. W. Sprague have organized at Peoria, Ill., a society of fifty members as auxiliary to the Illinois State Association. Its officers are Mrs Martha Winn, president; Mrs. Martha Tamplin, vice-president; Rodney F. Green secretary, 712 Fourth avenue; Mrs. Anna Deltman, treasurer. Trusyes, Geo. H. Hess, H. P. Schnelder, dirs. Sylvester Bradley. Mrs. Gertie Huston, musical director.

This royal band has started out to redeem Spiritualism from the very low estimation in which it is held by the press and the people of Peorla because of recent work there in our name by unknown and irresponsible tricksters, who advertised great things and reaped a financial barvest. Another fakecursed city. Newspapers of the city refused to publish notice of the Sprague meeting and insulted the lady who took it to them. One impostor took one hundred and ten dollars from a poor woman and disappeared. Another told six different women their husbands would die in April. He had dancing women on the stage while himself and woman did fake ballot work, read palms and told his sitters a lot of nonsense as spirit messages. When will Illinois Spiritualists waken to the fact that they have some one else to fight besides each other? Is the truth worth a struggle to rescue it from the

Local societies in Illinois will often escape bitter humiliation by not recognizing any stranger who is not endorsed by officers of their state assoclation. Always take the time and trouble to make inquiry of the latter. Their best information and counsel is at your command.

The full official board of the state association is as follows: President, Geo. B. Warne, Chicago; vice-president, Jas. Freeman, Bloomington; secretary, Mrs. Ella Johnson Bloom, 971 South Homan ayenue, Chicago; treasurer, Norman Speight, Chicago. Trustees, Orrin Merritt, Genoa; S. H. West, LeRoy; Wilber Hammond, Rockford.

A gentleman connected with the management of Handel Hall complimented the Spiritualists for the selfcontrol they displayed in listening without reply to the frenzied prayers made for them and attack upon their cause by the Farson Holiness people at the noon hour. Their wild but vain pleadings with the Lord for the conversion of just one of these servants of the devil made the taunt of Elijah ap-plicable to the petitioners: "Either your God is musing, or is gone aside, or he is on a journey, or peradventure he sleepeth and must be awakened." is not censurable for geting out of hearing, filling his ears with cotton, or sending word, "not at home."

The receipts of the recent mass-meeting were expended as follows: Music, \$23; printing, \$11.75; mediums, \$79; hall rent, \$140; total, \$253.75. Amount collected at the door and by donation, was \$255.03. Balance on hand, \$1.28. Never before were conference meetings so well attended nor the time so completely occupied as at the recent Chicago gathering. All sides were given a hearing, even to an element which is credited with studying death certificates filed by doctors at the city hall, presumably to verify in advance

the messages to be given later on the

Camp meeting associations, like individuals, have their fool friends. One of the latter, a transient medium in Chicago, is reported to have said that a certain man was put upon the Clinton, Iowa, camp board to look after the interests of the tricksters, while two or more of his associate members were to be depended upon to support him. Such eports will not injure the association with those who know its many good workers for decency. Some grandly onest neonle summer there.

A pronounced Spiritualist of Chicago sometime since took a member of her family to a Sunday evening meeting. A medium was answering questions sent up by the audience. Among them was asking, 'Will I have any more children?" A catchy ronly more children? the effect that it was to be hoped not, for the sake of the questioner. The aforesaid visitor understood the answer was wholly inspired by unseen intelligences. He has only recently found that the same medium answered that identical question some weeks later at a camp in Indiana, and at another in Iowa. He now wants to know if the spirit controls stereotype all questions submitted to them and have their mortal instruments copyright their answers for them? Does this incident explain the source of some of the nonsensical questions often heard in our meetings?

The Wheaton society is agitating a Sunday grove meeting very shortly to which it will invite the Spiritualists of its Chicago suburb. The last one in beautiful Glen Ellyn was very enjoyable Let all good cooks dust off the family lunch baskets, and then fill them. GEO. B. WARNE.

THE VOICES.

Down in the night I hear them: The voices unknown, unguessed, That whisper, and lisp and murmur, And will not lest me rest.

Voices that seem to question, In unknown words, of me, Of fabulous ventures and hopes and

dreams Of this and the world to be. Voices of mirth and music,

As in sumptuous homes, and sounds Of mourning, as of gathering friends In country burial grounds.

Cadence of maidens' voices, Their lovers' blent with these; And of little children singing, As under orchard trees.

And often, up from the chaos Of my deepest dreams, I hear Sounds of their phantom laughter, Filling the atmosphere.

They call to me from the darkness, They cry to me from the gloom, Till I start sometimes from my pillow And peer through the haunted room.

When the face of the moon at the window Wears a pallor like my own; And seems to be listening with me

To the low, mysterious tone,

The low, mysterious clamor Of voices, that seem to be Striving in vain to whisper Of secret things to me;

Of something dread to be warned of: Of a rapture yet withheld: Or hints of the marvelous beauty Of songs unsyllabled.

But ever and ever the meaning Falters and falls and dies, 'And only the silence quavers. With the sorrow of my sighs.

And I answer: O, voices, ye may not Make me to understand, Till my own voice, mingling with you, Laughs in the Shadow-land -James Whitcomb Riley,



OGGULT MYSTERIES.

SCIENTIFIC EVIDENCES OF LIFE BEYOND THE GRAVE. The Newest Researches and Conclusions as to Man's Spiritual Existence After Death.

Sister Bertha, Superior of the House of Mercy, Bovey Tracy, Newton Abbot,

a person not quite well in the next room. I heard a voice which I recogfirst thought of my sister. It said, in the brightest and most cheerful tone, "I am here with you." I answered, looking and seeing nothing, "Who are you?" The voice said, "You mustn't know yet." I heard nothing more and saw nothing, and am certain that the door was not opened nor shut. I was not in the least frightened, and felt convinced that it was Lucy's (Miss Lucy Gambier Parry's) voice. I have never doubted it from that moment. I had not heard of

the 10th, rather more than twelve hours before I heard her voice. SISTER BERTHA. The narrator informs us that she has never in her life experienced any other hallucination of the senses. Mrs. Gambier Parry, of Higham Court, Gloucester, stepmother and cousin of the

of the narrative, writes: Sister Bertha (her name is Bertha Foertsch) had been living for many rears as German governess to Lucy Anna Gambier Parry, and was her dear est friend. She came to us at once on hearing of Lucy's death and told me of the mysterious occurrence of the night before.

Note on Case E.

Mr. Myers considers this a good example of a message sent from beyond wise have done. the grave. The dead girl appeared to I have never her dearest friend and informed her hallucination of the senses. I once that she was happy.

A Woman Sees Her Dead Lover. Mrs. Clark, No. 8 South View, Forest Hall, Newcastle-on-Tyne, England, states:

I send you a short account describing what I experienced at the time of the apparition of my friends, who was a young gentleman much attached to myself, and who would willingly (had I loved him well enough) have made me his wife. I became engaged to be married, and did not see my friend (Mr. Akhurst), for some months, until within a week of my marriage (June, 1878), when, in the presence of my husband he wished me every happiness, and re gretted he had not been able to win me

Time passed on. I had been married about two years, and had never seen Mr. Akhurst, when one day my husband told me that he (Mr. Akhurst) was in Newcastle and was coming to supper to many cases of this character, which and was going to stay the night. When he declares are well authenticated. my husband and he were talking he said my husband had been the more fortunate of the two, but he added if any thing happened to my husband he could leave his money to whom he liked and his widow to him, and he would be quite content. I mention this to show he was still interested in me.

Three months passed and baby was born. When she was about a week old, very early one morning I was feeding her, when I felt a cold waft of air through the room and a feeling as though some one touched my shoulder; my hair seemed to bristle all over my head, and I shuddered. Raising my tion belonging to friends. I escorted eyes to the door (which faced me), I them thither, and returned to attend to trousers looking at me, when he seemed did not hear of Mr. Akhurst's death for some weeks after, when I found it corresponded with that of the apparition and though my father knew of it before he thought in my weak state of health it were better I should not be told. .He was found lying in bed with his shirt and trousers on, just as he had down. Two sisters, Donnas Anna Ignez thrown himself down after taking a

sleeping draught. I myself am quite convinced that Mr Akhurst's thoughts had been so con centrated upon me before the draught proved fatal that his spirit visited me on its way to that glorious land where it shall dwell in the presence of Him who said, "Come unto Me all ye that some one were holding my head and labor and heavy laden, and I will give

To me the memory of Mr. Akhurst will always be as of a dear brother, greatly esteemed and deeply regretted EMILY CLARK.

January 6, 1885. Note on Case F.

In this case a woman saw an apparition of a man amid peculiar surroundings, which she could have known nothing about, as he died suddenly, unexpectedly and accidentally. The deceased was attached to the percipient, but she had not been thinking of him at

A Letter Sounds a Death Warning. Case G.

A letter makes a ticking noise to give warning of a death. From Mrs. Anna

About twenty years ago I was living with my mother and brothers at Islington. Near us lived a family whose name is not important to the narrative.

One of their daughters married a Mr W., who went to India. Mrs. J. W. continued living at her father's house. Her father, however, changed his residence, and as Mr. J. W.'s address in India was not known at the time Mrs. J. W. could not inform him of the change of address. The house where she was living with her father when her hus band left home, passed to a family whom I will call Brown, with whom I was acquainted, as I also was with Mrs

J. W. and her family. One evening I paid a visit to Mrs Brown and she gave me an Indian letter which had arrived for Mrs. J. W. at the house now occupied by the Browns. Mrs. Brown asked me to transmit this death was given. It greatly struck me. letter to Mrs. J. W. through my brother who frequently saw a brother of Mrs. J. W. There had thus been some little de leaving England was that he was better. Jay and perhaps slackness. In getting "The January 3, was ver the letter sent on to Mrs. J. W. I prom- intended to catch my eye. ised to give it to my brother, and took

A Governess and a Visit From Dead it home. It was a dirty-looking letter, Publi.—Case E. | addressed in an uneducated hand-writing, and of ordinary bulk. I placed it on the chimney-piece in our sittingroom and sat down alone. I expected visited by her dead pupil:

On the night of November 10, 1861 (I do not know the exact hour), I was up in my bed watching, because there was a person not quite well in the next struck me then that an old-fashioned nized at once as familiar to me, and at in her bed-room must have been watch my mother always had standing brought downstairs. I went to the chimney-piece, but there was no watch or clock there or elsewhere in the rom. The ticking, which was loud and sharp, seemed to proceed from the letter itself. Greatly surprised I removed the letter and put it on a sideboard, and then in one or two other places, but the ticking continued, proceeding undoubtedly from where the letter was each time. After an hour or so of this I could bear the her being worse; the last account had the hear could be hear to hear the half to wait my brother. When he been good, and I was expecting to hear came in I simply took him into the sitthat she was at Torquay. In the course ting-room and asked him if he heard of the next day (the 11th) mother told me that she had died on the morning of anything? He said at once, "I hear a watch or clock ticking." There was no watch or clock, as I have said, in the room. He went to where the letter was and exclaimed: "Why, the letter is ticking." We listened to it together, moved it about, and satisfied ourselves that the ticking proceeded from the letter, which, however, plainly contained nothing but a sheet of paper. The impression which the ticking made was that of an urgent call for attention. My brother took the letter to Mrs. J. W. either that night (it was very late) or next morning. Opening it she found that her hus band had died suddenly of sunstroke, and the letter was written by some servant or companion to inform her of his death. The ticking, no doubt, made my brother and myself hand on the letter

> I have never experienced any other heard a strong push at the street door at the minute (for I looked at my watch) that my father died at a distance, but, though I went to the door at once and saw no one, I cannot, of course, be sure that some passerby might not have pushed the door and got out of sight, for the house was in a street with many passers. I have also heard ticks before a death, but these may very likely have been caused by the death watch insect; which certainly was not the case with the ticks which come from the watch. The incident of the letter made a deep impression on ANNA DAVIES.

more promptly than we might other-

December 22, 1888. Note on Case G

This indicates that a departed spirit may empower some inanimate object to call attention to itself or to make itself heard, as in this case by causing the letter to tick. Professor Myers refers

Case H.

From Senhor Ulysses J. C. Cabral, Rut Escobar, No. 48 Rio de Januario. After relating his first meeting in June, 1866, with "Deolinda," a child whom he had found in great poverty and taken charge of, and her death from consumption shortly afterward, Senhor Cabral

continues: Some months passed and my family (which now included my wife's other sister, Amelia) went to stay at a plantasaw Akhurst standing in his shirt and my obligations in the city. In order not to be alone I accepted the invitation of o pass through the door. In the morn- my friend, Barboza de Andrade, and ing I mentioned it to my husband. I went to live with him in S. Christovam. One month afterward a sister of Barboza's, who was ill, came into his house. She grew daily worse, and after the lause of a few months had sunk so low

that we had to sit up with her at nights. One night when I had taken my turn at nursing I felt sleepy and went to lie Dias Fortes and Feliciana Dias (now deceased), took my place. I had made their acquaintance but a few days before. After stretching myself on the bed I was filled with a feeling of unbounded joy. I was happy, and could not imagine what was the cause of my happiness. I had a sensation as if

placing something around it.

Astonished at my experience I called o the ladies who were watching in the next room, and Donna Feliciana, though from the place where she was seated she could not see me, answered back: I see at your bedside a spirit child clothed in white. She places on your head a crown of roses. She says her name is Deolinda, and she comes to thank you for the kindness and charity with which you behaved to her." I was amazed at such a declaration, for that very day was the anniversary of Deolinda's death, and neither I nor any other person in the house had recollect ed this, besides, I had never spoken on the subject.

The two ladies were worthy of the highest respect. As for Donna Anna Fortes, who is still alive, our friendship is now of long standing, and I render her all the homage which her virtue and goodness merit.

ULYSSES CABRAL, Director of the "Atheneu Brazileiro." March 12, 1892.

Note on Case H. This is an extraordinary case, where an apparition was seen by two persons

but only felt by the one in whom it was interested. The two witnesses were Sisters of Mercy, and their testimony is of the highest value.

A Sister Learns Her Brother's Death in

Mid-Ocean.—Case I. Miss E. K. Elliott, in mid-ocean, receives news of her brother's death Extracts from diary written out in Atlantic, January 14, 1847:

"Dreamt last night I received a letter from my uncle, H. E., dated January 3, in which the news of my dear brother's "My brother had been ill in Switzerland, but the last news I received on "The 'January 3' was very black, as if

l quite expected, a letter awaiting me saving my brother had died on the above numed date. E. K. ELLIOTE." Worthing.

The Dead Calls for the Dying, -Case J. Miss Pearson, No. 15 Fitzroy Square, London, sees her dead nunt; come to fetch her dying aunt:

The house, No. 19, St. James place, Green Park, had been taken on asvery long lease by my grandfather, a solicit or, in large country practice; having his offices in Essex street, Strand. There my father was born and his two sisters. Ann, and Harriet. Aunt Ann died in 1858, leaving all she possessed to Aunt Harriet, who remained in the house. They had been devotedly attached to one another. In November, 1864, I was summoned to Brighton. My Aunt Harriet was then very ill there. Mrs. Coppinger, the daughter of Mr. Thomas Pearson, my father's brother, was there, and her son, Mr. George James, by her first husband, came up and down. Eliza Quinton was nursing her. She only craved to go back to the old house where she was born, and I made arrangement with the railway company and took her home. This was the second week in Decem-

ber. She became worse and worse. Eliza continued to nurse her, and Mrs. Coppinger, Mrs. John Pearson, the wife of a nephew, and myself helped with the night work. Miss Harriet Pearson slept in a large

three-windowed bedroom over the drawing-room. The room behind was occupied by Mrs. Coppinger and myself, though one of us was generally in the patient's room at night. On the night of December 22, 1864, Mrs. John Pearson was in the room, Mrs. Coppinger and myself in the back room; the house lighted up on the landings and staircases, our door wide open.

About 1 or 2 o'clock on the morning of December 23, both Mrs. Coppinger and myself started up in bed; we were neither of us sleeping, as we were watching every sound from the next

We saw some one pass the door, short, wrapped up in an old shawl, a wig with three curls on each side and an old black cap. Mrs. Coppinger called out, "Emma, get up; it is old Aunt Ann." I said, "So it is; then Aunt Harriet will die to-day." We jumped up, and Mrs. John Pearson came rushing out of the room and said, "That was old Aunt Ann. Where is she gone to?" said to soothe her: "Perhaps it was Eliza come down to see how her mis-Mrs. Coppinger ran up stairs and found Eliza sleeping in the servants' room. She was very awe-struck, but calm, dressed and came down. Every room was searched, no one was here, and from that day to this no explanation has ever been given of this appearance, except that it was old Aunt Ann come to call her sister, and she died at 6 p, m. that day.

April 1888. EMMA PEARSON.

Note on Case J.

This is a very valuable case, because the apparition was seen by three per-It is typical of a large class of cases where a deceased person appears when some one dear to him or her is

Peculiar Instance of "Death Compact." -Case K.

A girl in England sees a vision of a man friend in New Zealand while he is unconscious and dangerously ill. This letter was written to Edmund Gurney, of the Psychical Research Society, who was compelled to withhold the names:

Years ago a friend and myself made the time-worn agreement that whichever died first would endeavor to return to visit the other. Some years after I asked this man's sister to remember me to him and say, did he remember his promise, and having received for answer, "Perfectly, I hope I shall appear to ——, and not she to me," the whole matter passed out of my mind. My friend, -2s in New Zealand, his sister, I don't know where. One night I awoke with a feeling some one was in the room. I must tell you that I always have a bright light burning on a table not far from my bed. I looked about, and presently saw something behind the little table: felt myself grow perfectly cold; was not in the least frightened, rubbed my eyes to be sure that I was quite awake, and looked at it steadfastly. Gradually a man's head and shoulders were perfectly formed, but in a sort of misty material if I may use such a word. The head and features were distinct, but the whole appearance was not substantial and plain; in fact it was like a cloud, formed as a man's head and shoulders. At first I gazed and thought, who is it, some one must be there, but who? Then the formation of the head and shoulders (which are most marked in my friend) made me exclaim to myself, "Captain W-

The appearance faded away. I got up and put the date down, and waited until news from New Zealand was possible. I made inquiries about my friend, never doubting that he was dead. The answer always came, "No news." At last this also, "we are so anxious, it is so long since we have heard. We shall again wait another mail, and write to so and so." And then came the news, a mere scrap 'Have had a severe fall off the coach; can't write; head all wrong still." That was all and pretty much the exact words, as far as I can remember. In due time we heard more. He had fallen off the coach, and was insensible for some time, and then, as he had said, his head was not clear for a while. I have never had the slightest doubt that, while insensible, his spirit came here The appearance to me was coincident with the time of his insensibility. I have never had but this one experience of an apparition. E. W. R. December 17, 1883.

Note on Case K. This is recorded among the phenomena of "death compact," many instances

of which Prof. Myers has examined. It because the person who projected his fore, the fact that actual bodily death is body, but that unconsciousness or a near approach to death is sufficient to permit "the spirit to show itself disassoclated from the organism.

A Soldier Sees His Dead Brother .-Case L.

Captain G. F. Russell Colt, of Gart-sherrie, Coatbridge, Scotland, Visited by his brother after the latter's death in

I was home for my holidays, residing with my father and mother, not here, but at another old family place in Midlothian, built by an ancestor in Queen Mary of Scots' time, called the Inversely House, My bedroom was a curious old room, long and narrow, with a window at one end of the room and a door at the other. My bed was on the right of the window, looking toward the door. I had a very dear brother (my eldest brother), Oliver, lieutenant in the Seventh Royal Fusileers. He was about nineteen years old, and had at that time been some months before Sebastopol. I corresponded frequently with him, and Spiritualists. "On my return to England I found, as once when he wrote me in low spirits printed and bound. Price \$1.

was to cheer up, but that if anything did happen to him he must let me know by appearing to me in my room, where we had often, as boys, sat at night to gether and indulged in a surreptitious

pipe and chat. This letter (I found subsequently) he received as he was starting to receive the sacrament from a clergyman, who has since related the fact to me. Having done this, he went to the entrench ments and never returned, as in a few hours afterward the storming of the Re dan commenced. He, on the captain of his company falling, took his place, and led his men bravely on. He had just led them within the walls, though already wounded in several places, when a bullet struck him in the right temple and he fell among heaps of others, where he was found in a sort of kneel ing posture (being propped up by other dead bodies) thirty six hours after ward. His death took place, or rather he fell, though he may not have died im mediately, on the eighth of September That night I awoke suddenly and saw

facing the window of my room, by my bedside, surrounded by a light sort of phosphorescent mist, as it were, my brother kneeling. I tried to speak, but could not. I buried my head in the bed clothes, not at all afraid (because we had all been brought up not to believe in ghosts or apparitions), but simply to collect my ideas, because I had not bee thinking or dreaming of him, and, inleed, had forgotten all about what I had written to him a fortnight before. I decided that it must be fancy, and the moonlight playing on a towel, or something out of place. But on looking up there he was again, looking lovingly imploringly and sadly at me. I trie again to speak, but found myself tongue-tied. I could not utter a sound. I sprang out of hed, glanced through the window and saw that there was no moon, but it was very dark and raining hard, by the sound against the panes I turned, and still saw poor Oliver. shut my eyes, walked through it and reached the door of the room. As I turned the handle before leaving the room, I looked once more back. apparition turned round his head slowy, and again looked anxiously and lov ingly at me, and I saw then for the first time a wound on the right temple with a red stream coming from it. was of a waxy, pale tint, but transparent looking, and so was the reddish mark. But it is almost impossible to describe his appearance. I only know that I never shall forget it. I left the room and went into a friend's room and lay on the sofa the rest of the night. I told him why. I told others in the house but when I told my father he ordered me not to repeat such nonsense, and espe cially not to let my mother know. On the Monday following he received a note from Sir Alexander Milne to say

that the Redan was stormed, but no par ticulars. I told my friend to let me know if he saw the name among the killed and wounded before me. About a fortnight later he came into my bedroom in his mother's house in Athole Crescent, in Edinburgh, with a very grave face. I said, "I suppose it is to tell me the sad news Ivexpect;" and he said, "Yes." Both the colonel of the regiment and one or two officers who saw the body confirmed the fact that the appearance was much according to my description, and the death wound was exactly where I had seen it. But none could say he had actually died at the moment. His appearance, if must have been some hours after death as he appeared to me a few minutes after two in the morning. Months later a small prayer book and the letter I had written to him were returned to Inversek, found in the inner breast pocket of his tunic which he wore at his death I have them now.

Note on Case L. Professor Myers offers this as a case where a compact made before death favors an apparition of a ghost. Captain Colt, who saw his brother in the Crimea, written a letter to him urging him to appear in case anything happened to him, and the fact that the brother had this letter in his pocket is held to have aided the apparition. Great affection is also a factor.—Chicago American.

DON'T FORGET THE OLD FOLKS

Nay, don't forget the old folks, boysthey've not forgotten you; Though years have passed since you were home, the old hearts still are

true: And not an evening passes by they haven't the desire To see your faces once again and hear

your footsteps nigher. You're young and buoyant, and for you Hope beckons with her hands, And life spreads out a waveless sea that laps but tropic strands:

The world is all before your face, but let your memories turn To where fond hearts still cherish you and loving bosoms yearn.

No matter what your duties are, not what your place in life,

There's never been a time they'd not assume your load of strife: And shrunken shoulders, trembling hands, and forms racked by disease Would bravely dare the grave to bring to you the pearl of peace.

So don't forget the old folks, boys they've not forgotten you: Though years have passed since you were home the old hearts still are

true: And write them now and then to bring the light into their eyes, And make the world glow once again

and bluer gleam the skies. -Tennessee Farmer. Never Neglect Constipation.

It means too much misery and piling up of disease for all parts of the body Death often starts with constipation The clogging of the bowels forces pois is, indeed, cited as peculiarly significant ons through the intestines into the blood. All sorts of diseases commence phantasmal self on the mind of the that way. Most common complaints other was not dead. It reveals, there are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney not necessary to free the spirit from the trouble, headaches, etc. The bowels must be relieved, but not with cathar tics or purgatives. They weaken and aggravate the disease. Use Vernal Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves naturally and healthfully without medicine. One small dose day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their action. It is not simply a tempo rary relief, it is a permanent cure. Try it. A free sample bottle for the asking. Vernal Remedy Co., 166 Seneca Building, Buffalo, N. Y. For sale by all leading druggists.

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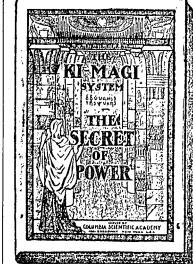
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Packing Their Trunks for the United States.

That is what the priests and friars of the Congregation of the Holy Cross in | I will not be strung up like a dog." France are doing. They have long been a menace to the French Republic, and had become so obnoxious that even the Catholics did not object to the government ordering their suppression. The schools in which they have trained the youths in the strict law of the church, and to obey the priest first and the government a long way after, are closed. Their wealth, except personal belongings is confiscated, and they are not allowed to wear the habit of the order. Their wealth was very great, for the different establishments have engaged in manufacturing especially of cordials, pleasant beverages for ladies, of which they had the monopoly. It is to be hoped that our government will not allow of their engaging in the debauching business in establishments here.

The prospect is that several thouundesirable. They are coming with very little wealth to live on the charity of religious credulity. They are worse than drones for they instill on every convenient occasion doctrines which have for their object the subversion of the principles on which this government rests, and which unfortunately protects and shelters them in their treasonable designs.

The ignorant classes of Southern Europe are undesirable immigrants, but they are workers and are important factors in the immense construction works going forward. They are not plotting to gain control, and the only danger from their stolidity is when controlled by their superiors. The members of the Holy Cross, who are coming. are the opposite. They scorn labor. They have lived by their wits; by their influence over the credulous, and by their wits they will continue to live. Virtually every one comes as a pauper, to be supported by the people, who have been taught by these wolves, that giving to the priest is giving to God. They will come and revel on the best in the land, and their hands will not be soiled with the grime of labor.

A Badge of Shame.

Ornaments of cruelty is not an unapt designation for some of the millinery finery which adorns the headgear of many ladies who think themselves refined as well as fashionable. As is well men who would rise morally and spiritstated by a writer in the Chicago Record-Herald, too many summer hats are trimmed with "aigrettes" than which no form of feather ornament is more cruel. These dainty, graceful plumes, unlike the distorted skin of hummingbird or warbler, carry with them no suggestion of death, and many a woman on whose hat they are placed is ig- of ignorance and anger or of wisdom norant of the unspeakable wrong the taking of the feathers entails. Aigrette plumes are the wedding dress of the white heron or egret, and are worn by the female during the nesting season. The plume hunter, discovering a colony by watching the birds as they fly to and from their nests, shoots the mothers as they return with food, leaving the young to die of starvation. A Florida hunter once told the writer that with three or four assistants he had killed in one afternoon 800 egrets; another boasted that during one season his party had killed 130,000 birds. This merciless slaughter, ranging from Florida as far south as Argentina, means the extermination in America of one of its most beautiful feathered inhabitants. It is impossible to believe that if women understood the facts they would not discard an ornament, which, worn wittingly, is for them a badge of

It would almost seem that the ghosts of murdered birds, wantonly and cruelly slain, a sacrifice to gratify vanity or misdirected esthetic taste, would haunt the inconsiderate wearers of their plundered plumage, and fill unwilling ears with their dying cries of

"Just How to Wake the Solar Plex-By Elizabeth Towns. Valuable for health. Price 25 cents.

Me strangled his victims without moin fail he was a shuddering, cowering wretch, praying for mercy and haunted by visions of the punishment he knows he must suffer.

"I am guilty!" he cried in a half moan. "I have killed five women. God knows why I did it. I don't. But I' have told all now. Tell me, don't you think they'll send me to state's prison? They won't-they won't-they wouldn't since I have confessed—they wouldn't send me to the—electric chair. Would they? I'll pray to God to save me from that!"

"As I hope for pardon," he said, "I had no thought of killing the girl when I first saw her. But as I came closer to her my finger nails sank into my palms. A voice within me cried, 'Kill! Kill! Kill! Kill! I tried to fight it down, but the

voice was stronger than I. I dug my hands into my pockets, and against my will they forced themselves out and stretched toward that innocent child's thoat. As I live, I couldn't resist the temptation. I called her to me and told I would buy her candy, and when she came close enough I jumped upon her, seized her by the throat and dug my nails into her flesh until the blood ran. I thought it the happiest moment of my life. I cannot describe to you the

pleasure that it gave me. "And then, when I realized what I had done, the horror overtook me. I carried the body away and hid it where knew it could never be found and all the time that damnable voice within me was saying: 'Good-good-no one will ever know. Why should you care?'
"It was always so. It was that same

uncontrollable desire that came over ne. I loved my wife, Annie Knapp. For months the impulse to murder had not come to me. One morning I awoke. A gray dawn was just breaking. My wife lay sleeping at my side. I turned and looked at her and in an instant my fingers twitched with that same murderous desire. And, in an ecstasy of pleasure I caught her by the throat and strangled her as she slept. I did not murder because I wanted to, but because I couldn't help it. It was not my

"Now that I have confessed and told all I have done I don't think they should be hard on me. They won't send me to the death chair, will they?"

Once again his voice quavered and his knees shook with fear. Death has fearful terrors for this self-confessed murderer of wives and little girls. "The people in this neighborhood are

very excitable," he whined, like a pleading, querulous child. "They are incensed against me. They don't understand how I came to do these things. have thought that they might try to-to -to lynch me." The word hesitated on his lips and his face blanched as he glanced up at his interrogator. "That would be a crime. The sheriff must protect me. He must. It is his duty.

While there is a possibility of this man being the result of an attempted prenatal strangulation, or the maternal inclination or thought in that direction, it sounds like a real case of obsession. It sounds greatly like the ravings of a murderer swung off into eternity from the end of a rope, whispering into the clairaudient ear of a sensitive, "Goodgood; no one will ever know."

Such incidents ought, surely, to start people to thinking of the possibility of the revengeful spirits of murderers who are murdered under sanction of the law returning and wreaking the vengeance of their distorted souls upon anyone whom they may find sufficiently recep-

In nine hundred and ninety-nine cases out of every thousand the hangsands of these priests and "sisters" will | man's noose spans the neck of a person be landed on the shores of this country. Who knows nothing of the future state Wesley and his family were subject to of existence and who has never given the possibility of consciousness beyond the grave a thought, and is therefore plunged from the scaffold into darkness to grope about conscious but ignorant of the sudden change that has come upon him.

The present laws of our land are no doubt as good as the growth of the age demands as a general rule, but capital punishment is barbaric and belongs to the dark ages of superstition and ignorance, and as the world becomes unfolded the demand should not be to avenge a crime with a crime, but to enlighten the criminal regarding the inevitable consequence of murder and other violations of right, to the immortal soul, the long period of regret, the awful distortion and postponement of

progress of the spirit. If a man is found dangerous to socie ty, a trespasser upon the rights of others, etc., there should be laws to restrain his evil passions and it is well to have workshops and schools combined, as prisons, where they can be made of use to their fellowman whom they would rob or slay, then educate them into an aspiring state. If they prove mpossible of unfoldment it were better that they be held away from the lawabiding, peaceful citizens, men and wo-

ually. Spiritualism does not approve of capital punishment, but on the contrary, teaches that a legal murder is more shocking and demoralizing to humanity and to the spirit than when committed during the temporary insanity that extreme anger produces upon the brain

Justice frowns upon crime, whether and deliberation.

How Much for Church influence? Prof. George A. Coe, of the chair of Moral Philosophy, of the Northwestern University, in a recent lecture, made

the following statement: "The church has to a considerable extent ceased to be the recognized moral leader of society. We have the strange spectacle of a great many religious people in the church who have no moral influence in society and of many men of moral influence who have nothing to do

with the church." The worst of this statement for the churches is that it is true. Only a few years ago, the ministers of a town could, through their churches, carry elections, have laws enacted, and dominate society. Now the most certain way to have a political measure defeat-

ed is to have the church engage in it. Of course when Prof. Coe speaks of the church, he means the Protestant Branches. The Catholic, has yet absolute sway over the minds of its members. There is nothing new in the statement but from its high source it will call attention, and open the eyes of the people to the fact that as noble a moral life can be lived outside the

ualism.

If the so-called Christian papers are expected to give truthful representations of Spiritualism, or to be even fair and honest, the expectation will be disappointing. The ordinary courtesies of are stock in trade with those who appear to think those who differ from them in opinion have no rights they are bound to respect.

The Christian Advocate is intensely Christian, hence narrow, bigoted, uncivil and arrogant. Its editor, the notorious Rev. Dr. J. M. Buckley, hates Spiritualism more intensely than all other reforms. His late editorial surpasses his ordinary efforts, and his vindictive ness is so apparent that his friends must feel chagrined at his descending to the cheap pettifogging of a police shyster.

So disgusting is the character of this editorial that it awakened the resentment of a Methodist minister who stands high in the opinion of his conference, and my attention was earnestly called by him to the necessity of an answer. He said in a note accompanying the clipping: "I doubt Dr. Buckley's publishing an answer, but such a hate. ful article ought to be answered in some important paper....Dr. Buckley certainly knows he has penned things that are not true. All men are dupes who do not see things as he does. Some years ago when Joseph Cook was appointed to examine and report on Spiritualism, of the slate test he reported, The pencil moved without control, No reply was made until after Cook's death, when the editor of the Western Christian Advocate had the littleness and unkindness to say !Cook was hypnotized.' Cook was there—the editor several hundred miles away. So it

Perhaps it is because the church has so wonderfully absorbed Spiritualism, and ministers find they draw best when they speak on its living issues, that Dr. Buckley is so filled with hatred. Here are a few choice pickings:

"Spiritualism from time to time throws its moss-covered tentacles around minds weak by nature or made so by grief or age.

"Nothing has ever yet been done by professional spiritual mediums that could not be explained upon natural principles, or detected as jugglery or classified under other things of the same nature that can be paralleled by the use of natural laws.

"The trance of honest spiritual mediums, whether spontaneous or the result of mental conditions artificially induced is a phenomenon that can be explained as well as anything can be that has to do with the brain and nervous system. "It is curious that in most cases old

agency of female mediums, but some

by male mediums, though the latter succeed better with wealthy old women society' or among the illiterate..... Who are the "minds weak by nature," "old men" and "wealthy old women," caught by the "moss-covered tentacles" of Spiritualism? Of the thousands of names which might be mentioned of those eminent in science, statesman ship, literature and art, write Prof. Alfred R. Wallace, Prof. Varley, electrician of the Atlantic telegraph; Sir William Crookes, Flammarion, Prof James, of Harvard, Prof. Hyslop, of Columbia Emperor Alexander of Russia, Queen Victoria, Abraham Lincoln, the poet Tennyson, Robert Chambers, Heber Newton, Rev. Minot J. Savage Bishop Samuel Watson, and if these are not sufficient go on and fill columns

with names equally well known. a spiritual visitation, and manifestations far more extraordinary than those of the Fox sisters. Had superstition not prevailed, the great spiritual advent would have been made then, and not restrained, and converted into Methodism. In Wesley's life as first published is a full acount of these events, but the next edition had all this portion suppressed? Why? Was it true, or did the followers of Wesley find out that he was either a deceiver or a dupe? Was he one of the "weak by nature?" Ho believed in the manifestations, and if living on earth to-day would have been an uncompromising Spiritualist. Methodism started with Spiritualism.

As for mediums entrapping "old men" or "wealthy old women," allow me to refer to the entrapping of these classes by gospel ministers, and enticing them when weak and near death, to make wills giving their property to the church, and dispossessing their children. This has become such a crying evil, that many states have enacted laws, setting aside any bequest, whereby property is given to the church, if the will is executed less than a year before the death of the testator. This charge against ministers using their influence over the sick and dying is evi-

Can trance be "explained?" Can the phenomena of Spiritualism be explained by Dr. Buckley? Then whatever explanation he adopts, it applies with the same force to the leading manifestations recorded in the Bible. The Book of Revelations was confessedly received by trance. Paul was entranced; Moses and Elias "materialized" to some of the apostles; a hand materialized and wrote on the walls of the hall at Babylon, and angels (spirits) repeatedly appeared as messengers. What shall we believe, Dr. Buckley? Give your explanation of the phenomena of Spiritualism, be it humbug, devil, or unknown law of mind," and your argument sweeps every vestige of these

from the Bible. We cannot pass this paragraph, conspicuous for its unsupported audacity: "When infidels are professedly converted to Christianity by Spiritualism the presumption is that they did not believe in their infidelity.

"When professed Christians turn to Spiritualism as a means of establishing a belief in the future life, the presumption is that their Christianity did not have a very deep hold upon them, or else their minds have weakened under the circumstances mentioned above."

Christianity by Spiritualism." There electricity, hypnotism and countless has been a great number of Christians other explanations have failed, their converted to Spiritualism. Perhaps spiritual origin has been accepted. Christianity did not have a "very deep hold upon them." We presume it did if there were not, the Christian Advonot have the hold it has on such men as cate would lose its subscription. Ilst, the Christian Advonot have the hold it has on such men as cate would lose its subscription. Ilst, and the churches would be more long. not have the hold it has on such men as Dr. Buckley, for then they would not listen, were the effort made to convert them, and would misrepresent and ridicule. The Christianity of Rev. John Plerpont, Theodore Parker, Bishop Watson, Savage or Newton may be as deen as that of the editor of the Christ.

"If Henry Ward Beecher is in no better business than attempting to prove immortality by revealing the place of 'a widow's mite'—a small copper coin—that had been in his possession at one

time, he is not worthy of attention." It is presumable that Beecher know appointing. The ordinary contesses in the refined society are not observed in the his identity, and he so well succeeded that he confounded Dr. Funk and called that he confounded Dr. Funk and called out editorials from Maine to the Gulf. Cannot this editor see that it is not the "small copper coin," but the intelligence back of it, that is in evidence? Henry Ward Beecher as a spirit would be Beecher, and identified himself as such. As a parallel, take the communication of the "Lord," that is of Jehovah, the great god of the universe, to Moses. about the ark of the covenant, telling him of the kind of wood to use in making it, its size, the rings in the corners, the poles to carry it, etc. We ask, is the communication such as we would ex pect from its high-claimed source? If God really communicated, why did he not give Moses something more than the way to make a box to carry sus pended by poles from the shoulders of

sweating priests as they journeyed over the desert? ver the desert?
There is nothing new in the following, for it has been reiterated many

"In all the literary and professedly evealing stuff that has been attributed to spirits there is nothing which has ever contributed to the progress of natural science, to the forecasting of important or wide-reaching future events, to the unmistakable unearthing of plots of deep significance, or the revelation of hidden crimes."

If this objection holds good to Spiritualism, it is equally so to Christianity. What has ever been contributed to science; to "forecasting" the future; or unearthing of plots and "hidden crimes" by the 100,000 ministers of the gospel in the United States? If their claims be true, why do they not at once inform the police of the whereabouts of criminais? Or better, by their gift of prophecy, give timely warning, that rime may be prevented? Why has not the Bible given the world the telephone, telegraph, trolley car and X-ray, centuries ago? "Oh," they cry, "don't you know the Bible and religion are not to reveal science?"

Yes, I know, and I also know that the Bible commences with, and Christianity is founded on, an account of the creation of the universe, which has been declared infallible, superseding all science, and has given rise to the scheme of Christian salvation; the fall of man, necessitating the tremendous assumption of a sacrificed God, hell and the warfare continuous against the powers of the devil, waged by the priesthood. Yes, I know there is no scienceknowledge—in it; that the study of

Genesia is a dream of the childhood of man. But the devotees believe or pretend to believe that they have the infalmen are liable to be entrapped by the lible truth and the only means of solving the problem of life and death. Why not at once convince the unbelieving or with a class of women of any age in world of the truth of their high claims.

Will the editor of the Advocate or any minister, point to the least discovery, the slightest attempt at prophecy, the criminal brought to justice, the crime prevented?

Yet we by no means admit that Spiritualism has brought nothing new, or plead the delinquencies of the Christian religion as an excuse. Anyone even passingly looks over the field of view, will at once discern that it has created a new science of spirit, and that the old psychology is made obsolete. It has introduced law into the domain of spirit, and the mental realm. It has unitized the manifestations of all ages and races. It has reduced the outlying domain of mystery, miracle, the supernatural, occult and fortuitous, to law. It has made the realm of spirit a realm of science. It has demonst immortality. It has promulgated a rule for the conduct of life a step superior to the golden rule: Do all for others. And its work of negation, of destroying superstition; of eradicating harmful dogmas and beliefs; the clearing of the ground of the brambles and poisonous weeds, planted by ignorance and nour ished by bigotry, and credulity has been no less remarkable in its world-wide re-

Dr. Buckley's decision will admirably apply to Christianity:

"Common sense judges by the consequences of a claim or belief, and mentally or orally says to the humbug or fanatic, 'You seem to prove your point, but I don't believe it'

Only we omit the "seem," for the contention of these ministers does not 'seem" to common sense, or the impartial judgment to be proven. They do not even make that claim, but say: "Oh, don't go on reasoning. It is the mystery of Godliness and you can't find it

Spiritualism has not come to furnish a spirit police force, a night and day watch, to assist the Sherlock Holmeses in the wretched work.

As for foretelling the future, the ministers when they found they could no denced by laws. The charge against meet this requirement, blundered int mediums is an assertion, quite unsup- casting was undesirable. As giving one person advantage over another, it is essentially opposed to moral recti-Suppose an operator on the tude. Stock Exchange or the Board of Trade is informed by spirit agency of the future price of stocks or grain, and is enabled to ruin many others, thereby

where is the gain? Let it be understood that Spiritualism has come to spiritualize, not as purveyor of the gutter, We find near the close a passage with which we agree, and it is pleasant

to find such a gem amidst the flood of ommy-rot:-"Those who love delusion can always find it. The wise never believe any thing supernatural or preternatural so long as they can show that similar things have been done by natural means, or can conceive a rational way by which such things could be done though they may not have the skill to

Never anything said more true! Spir itualists hold to the scientific method of not going to higher sources for explana tion, when ordinary causes will apply. It is because the lesser have been found inadequate, and that only one cause uniffixes and explains all the socalled supernatural manifestations and In a life-long experience we never ages it has been received. Because met or heard of anyone "converted to Christianity by Spiritualism." There electricity, hypnotism and countless phenomena of the present and all past

pause for a moment, he will perceive that his method may be applied to Of course, Dr. Funk's test from the than to spiritualism. Why resort to the

South Peophers and General and

Alfred Russel Wallace Writes in Explanation and Defense of His Views.

To the Editor:—An American friend has sent me Mr. H. Buddha and Christ, to Socrates, Newton and Darwin. As a Spiritualism by thus applying its teachings.

But, I presume, Mr. Tuttle believes in a future life for that he also believes in a creator or creators; and as he speaks of the possibility of "other stellar systems," and "other planes of existence of which we can have no comprehension," that he believes in many—perhaps an infinite number of distinct creations. Why, then, does he seem so horrifled at more than one act of creative power in our material universe? Will he state his position clearly? Does he believe, with Haeckel, that matter and all its forces-or, perhaps more accurately, all the forces which constitute matter-existed from all eternity? But, if not, there must have been, at some epoch, a creation, or rather, perhaps, an influx, of the forces constituting matter—the material universe, from the universe of spirit. To my mind, it is unthinkable that forces such as gravitation, heat, electricity, and all the other radiations and forms of energy, can persist by themselves. They imply a constantly acting cause; an origin necessarily in spirit as distinct from matter; a conscious effort of power, not a blind, dead, unthinkable, set of

But if the constant inflowing energies which constituty and maintain the material universe, are of a spiritual, and therefore of a conscious nature, why should they not be modified at different epochs as needed to fulfill the purposes for which they are exerted? To my mind, as I have before stated, there are three such epochs, requiring the influx of other forces than those needed to maintain the inorganic world alone: (1) at the origin of the organizing force manifested in vegetable life, which seems to me absolutely distinct from anything in inorganic matter; (2) at the influx of the faculty of sensation as the rudiment of mind, again unthinkable as a product of either inorganic matter or vegetative organization; and (3) when the influx of the "living | exist. These imaginary universes have been adduced by all soul" of man occurred, at the epoch when his physical organism had advanced to that degree of perfection to be fitted to receive and to develop it.

Mr. Tuttle's view, I presume, is that of the monist school, except that he supposes a creator at the back of the universe. But ever after the first production of primitive matter, nebula, fire-mist, or whatever it may be termed, the whole thing is supposed to have worked of itself, and there was an absolutely continuous, self-acting, evolution up to

Tuttle's article from your paper of March 28, and urges me Spiritualist I presume he believes that man is a spirit, and to write a few words in reply to it. I must say I have never will, after the death of his body, live a spiritual life of conbeen able to understand Mr. Tuttle's point of view. He actinuous progression. But as, during the process of evolucuses me of resorting to "miraculous interposition" to action, there was nowhere a break, then, if man is a spirit so count for the spirit of man. He says that I "cut man off must all animals be spirits, and every ape and tiger, every from the line of evolution, and made him an exception, and fish and frog, every grub and bug and mosquito and worm, miraculous creation." And he thinks I injure the cause of must all alike survive death, and as spirit-bugs, spirit-fish, etc., etc., persist in worlds or spheres of their own far more extensive than the sphere needed for human spirits, because man; and as he speaks of the "grand scheme of creation," their numbers since the dawn of life have been myriads of millions of times greater than his.

But why stop here? If there has been no break of continuity between animals and plants, or between plants and minerals, then all plants that have ever existed, all trees and merbs, all weeds and living slimes, from the eozoic period downwards, must also have a continuous life—and if these then why not minerals and elements, and molecules and atoms, since, if there has been no break anywhere in the world-long series, there can be no difference in essential na ture between the lowest and the highest. Hackel and his school avoid this difficulty by maintaining that all are but ransitory forms of matter and force—that, as the mineral is disintegrated, as the worm and the plant die, so dies man, so also will die all worlds and suns and systems, perhaps to be replaced by others, perhaps, when their store of energy is exhausted to become cold and lifeless wanderers in infinite space. They are at least logical. But Mr. Tuttle is not log/ ical unless he follows out his supposed law of absolutely com cinuous evolution in the thorough manner I have suggested? while, if he does so carry it out, I am inclined to think he will find himself in a minority of one—a solitary, perhaps glorious, but rather chilly position.

It is not necessary for me to say anything about the rest of his criticism, because it would occupy too much space to point out the numerous places in which he has misunden stood and consequently misrepresented my view. I will only state that my article is based throughout on the facts of modern science in the domains of astronomy, physics, and piology. I have nothing to do with speculations as to other universes, other planes of existence, which may (or may not) my critics, just as if I had not carefully limited my argument to-"the stellar universe"-"the material universe"-"this universe"-"our universe," so that I thought nobody could have misunderstood me. I hold with Pope, that—"We cannot reason but from what we know"-and I therefore decline to be drawn into a controversy as to the number or na ture of imaginary universes in infinite space.

ALFRED R. WALLACE. Broadstone, Dorset, England, April 10, 1903.

supreme claim that God's hand wrote on the walls of the temple at Babylon, when it may be readily explained by the cunning of Daniel?

Why believe in the appearance of Moses and Elias, when they were seen by only three disciples, chosen perhaps because they would tell any story Jesus suggested, or were readily hypnotized? Why believe the story of the resur rection when the guard told exactly how the body was removed?

We are asking belief in existence while the Christian world contend for the incarnation of the supreme God, his birth by natural means, his growth to manhood, his crucifixion, death and resurrection into the mangled body, and ascension therewith into heaven! And while every part of this scheme may be explained by natural and most common causes, it applies without a moment's hesitation to the tremendous dogma of irect interference of the

If we apply causes at hand to all phenomena, and refer spiritual agency only only realizes (after paying postage) list carefully before remitting your to such as resist all other theories, we TWO DOLLARS for TEN standard yearly subscription. may rely on the residuum and feel that our feet rest on the firm foundation of We close the case by requesting Dr.

Buckley to apply this method to his own religion and honestly report the re-Spiritualism furnishes the unknown

term in the equation the world has been looking for through all the ages, and thus allows of its solution.

- HUDSON TUTTLE, Editor-at-Large National Spiritualist Association, Washington, D. C.

ZURILDA WELLINGTON.

Or Life in Two Worlds.

The above is the title of a message it does, from the spirit side of life, it will prove especially interesting. Everybody should read it.

Ohio State Association.

To the Editor:-Kindly allow me through the columns of your paper to address the Spiritualists of Ohio regarding the annual state convention. It will be held Friday, Saturday and Sunday, May 29, 30 and 31, in G. A. R. Memorial Hall in Toledo. This is one of the nicest halls in Toledo, and has a seating capacity of 800. Our programme as far as completed

will consist of the following individuals: Harrison D. Barrett, of Boston, president N. S. A.; Mrs. Marion E. Carpenter, of Detroit; Mayor S. M. Jones, of Toledo; Albert W. Wadsworth, of Cleveland, president O. S. A.; F. D. Dunakin of Cecil, first vice-president O.

The musical programme is not yet completed, but will consist of piano, cornet, violin and vocal selections. An earnest appeal and very cordial invitation is hereby extended to every individual Spiritualist, every society whether under charter or not, and to all interested in the cause of Spiritualism in Ohio, to come and meet with us. All mediums are cordially invited to at-

Mrs. Carrie Firth Curran, 123 Indiana avenue, Toledo, who has the matter of entertainment in charge. The time is near at hand and we desire every friend to spread this information and to come and help us discuss ways and means

for enlarging our work.
ALBERT W. WADSWORTH, President O. S. A.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price 25 cents.

HOW IS IT DONE?

An Important Question Propounded.

S. T. Penna writes from Detroit, Spiritualistic and Occult works of the after death of the mortal body, and the Mich.: "I received your nine premium very highest merit, and neatly and subbooks and I wish to say that I am great- stantially bound in cloth—an ornament

I thank you for your promptness."

How is it done? is an important ques- and never before has i

ly pleased. How is it done? Of course PROFIT COME IN? It would take a Byron F. Hill writes from St. Louis, to determine that fact. With full data powerful microscope or a master mind Mo.: "I received the ten premium books at our command it is difficult to tell to-day, and was more than pleased with ourself. Under the circumstances the them. I hardly expected them so soon. sale of these books as premiums must come under the DIVINE PLAN, only inaugurated by The Progressive Thinker, Mr. Penna says our scheme is into recognition by any Spiritualistic DIVINE. How can it be otherwise un- or Occult publishing house in this courder the circumstances, when this office try or Europe. Read over our premium

W. LEADBEATER.

Intensely Interesting and Valuable.

We have on file four very valuable 1. Magis, White and Black. and interesting lectures by the English 2. The psychic, C. W. LEADBEATER, which Powers. we will publish at intervals during the

2. The Use and Abuse of Psychio

The Ancient Mysteries. 4. Vegetarianism and Occultism

The above is the title of a message from the spirit side of life through the mediumship of Mrs. M. Pasquier Curmediumship of Mrs. M. Pasquier Curmedium of Mrs. M.

Or Spiritualism Past and Present.

This book, by DR. J. M. PEEBLES, this country and Europe and you can will be our LEADING PREMIUM for not find another SUCH BARGAIN as the coming year. It is a most excellent we offer. Ten exceptionally valuable work. It is neatly and substantially books SENT OUT for \$3.10, postage bound in cloth, and printed in beautiful prepaid (which amounts to \$1) leaving clear type. Former price, \$1.25. Present price, 25 cents, postage prepaid. FORE EQUALLED. The Progressive Every subscriber should have it. Read Thinker is the only Spiritualist paper that her institutes the DIVINE PLAN. carefully our PREMIUM LIST. Search that has instituted the DIVINE PLAN.

Ban on Faith Healing.

Ban on Faith reasing.

As set forth in a special dispatch ease.

"In certain diseases the individual "In certain diseases the individual "In certain diseases the individual "In certain diseases" one to suffer from Philadeplhia, the right of the Christian Scientists to do business in Pennsylvania as a legalized corporation other types of a contagious or infectious S. A.; Mrs. Hattie G. Webster of Co- was finally denied by the Supreme nature they may be such as to endanger Court, which held that the practice of the whole community. In such cases, Mrs. Carrie Firth Curran, of Toledo, treasurer O. S. A.; F. W. Martin, of Elyria; Mrs. Dr. Wyant, Henry Dowd set forth in the books of Mrs. Mary and Mr. Knowlton, all of Toledo, and Baker G. Eddy, is injurious to the com-Master Jason Hemmeter, of Cleveland. munity and is opposed to the general policy of the law relative to the existence and treatment of disease.

The case came before the Supreme Court on appeal from the decision of the late Judge Arnold of the Common the First Christian Church of Scientists of Philadelphia. Judge Arnold, wno died last week, held that while the An effort is being made to provide free entertainment for all duly accredited delegates, and direct members who will send their names in advance to being obliged to buy certain books from Mother Eddy. In addition, Judge from Mother Eddy. In addition, Judge ion regarding the danger to the community that would result from inexpert | ciety has nothing to do."

treatment of disease The opinion of the Supreme Court up-

affected may be the only one to suffer for lack of proper attentions, but in those not possessing the lawful qualifi-

cations are equally violative of the nolicy of the law. "Neither the law nor reason has any objection to the offering of prayer for the recovery of the sick. But in many cases both law and common sense require the use of other means which have been given us for the healing of sickness and the cure of disease. There Pleas Court, who refused a charter to is ample room for the office of prayer, even when we have faithfully and con-

scientiously used all the means known to the science and art of medicine. "We are inclined to think that the evidence was not sufficient to support a it was conducted for profit, the church finding that the corporation itself was to be one for profit. There was proof that the individual healers sent out by Arnold wrote a long supplemental opin- their services, but this seems to be a personal recompense with which the so-

"The Attainment of Womaly Beauty holding the lower court is written by of Form and Features. The Cultiva-Justice Potter, and is in part as fol- tion of Personal Beauty, Based on Hy-"To secure the safety and protect the health of the public from acts of incompetent persons, the law prescribes the qualities of those who shall be allowed Price \$1.

The Rationale of Mesmerism.=

MESMERISM AND HYPNOTISM-FOOLISH INCREDUL-Jaccordance with the facts which are known about the consti-) into the human body and thereby specialized, its particles | impression which it receives to the source from which such

This subject of mesmerism will be, I think, one of considnotism is the study of the art of putting to sleep. The word, however, has rather unfortunate associations, and a history behind it which is not very creditable. There is no question that originally the name of mesmerism was applied to all the phenomena which are now covered by the other, because Mesmer was, as far as Europe is concerned, the discoverer of the power which has been called after him. He was ridi-

Fifty years later a certain Mr. Braid, a surgeon of Man-"Neurypnology," and there are still many who suppose to be the first man to treat these subjects scient This, however, by no means represents the facts,

covery, and must be called by a distinct name. Along this know why his ship moved as it did. line followed Charcot, Binet and Fere, and a number of recent writers—all taking a very partial view of the subject, all two lines, just as was the case with those other subjects of moval. Of course success may be attained along these lines, servant should be unable to pass over it—the man of course

pressed. He held the existence of a subtle fluid which passed books, I should recommend Dr. Esdaile's as the best of all to aura, thus gradually stimulating the sluggish current into something held his feet, so that he could not move. And from the operator to the subject, and in this perfectly corbegin with; for his subjects were all Orientals, and they are activity. If the man has a headache, for example, there will though he made several efforts, he was evidently quite unrect assumption he was followed by the earlier French ex- on the average more sensitive to mesmeric influence than almost certainly be a congestion of unhealthy aura about able to cross that imaginary line, though he was much puzperimenters, the Marquis de Puysegur, Deleuze, Baron du white men are. That does not mean that they are necessatiently tried and recorded a long series of experiments with which is developed. sensitives, and his works deserve careful study. His first discovery was that certain young people among his patients tures that the evolution of man is cyclical in its character could, in a dark room, see flames issuing from the poles of how it consists in a descent into matter and then a rising a magnet; then a little later he found that similar flames out of it again, bearing the results of the immersion in expewere seen flowing from the tips of his fingers while he was rience gained and quality developed. There comes in the at most nothing but the pointing of his gun in a certain directable absolutely normal, and no one could have supposed him to be engaged in making mesmeric passes. It was because of this course of this cycle a lowest point, at which the man tion, while his will is the powder that moves the ball and in any unusual condition, and yet he was entirely under desimilarity that he bestowed upon the fluid which is trans- is most deeply buried in matter, and consequently least produces the result, the fluid being the shot sent out. A lusion, and therefore could easily have been led into foolish ferred from the operator to the patient in mesmerism the open to any influences from subtler forces and this point of mesmerizer who understands his business can manage just or even criminal action under the influence of an imposed name of "animal magnetism." He suspected its connection extreme materiality is often coincident with strong intellect- as well without passes if he wishes; I have known one who delusion. Experiments have shown that in such cases action with the vital force poured from the sun, and confirmed his ual development. In this way we have the combination of a never employed them, but simply looked at his subject. The may be delayed—that a person may be impressed to do a idea by a very ingenious experiment. He arranged a copper grossly material nature with a specially materialistic mental only use of the hand is to concentrate the fluid, and perhaps certain thing, say, at three o'clock to-morrow, and then wire so that one end should be exposed to the sunlight out attitude; and just at that period the man would certainly not to help the imagination of the operator; for to will strongly awakened from the mesmeric influence. But at three o'clock of doors, and the other led into his dark room. He then found be a good subject mesmerically. I do not say that his re- he must believe, and the action no doubt makes it easier for to-morrow a sudden uncontrollable impulse will come over that if the outer end of the wire was kept in the shade, the sistance might not be overcome by a sufficiently strong will, him to realize what he is doing. Just as a man may pour out him to do that thing, and in the vast majority of cases he sensitive in the room saw nothing; but if the wire was ex- but it would require more effort than it would be in the least magnetism by an effort of will, so may he draw it away by will at once proceed to do it. Uncontrollable is perhaps too posed to the sunlight, the patient was at once able to point likely to be worth while to make, and so we should call him a an effort of will, though in this case also he may very often strong a word, for no impulse is really that; but this thought out the end of the wire in the dark room, because a faint bad subject. Before that there would be a period when the use a gesture of the hands to help him. In dealing with the which will arise within the man is in no way distinguishable light began to issue from it. When a copper plate was at psychic side of him could be much more readily reached, and headache, he would probably lay his hands upon the forehead from a thought or impulse of his own, and most men do not tached to the outer end of the wire, so as to collect more of again later in his evolution it would reappear, though at this of the patient, and think of them as sponges steadily drawing greatly reason about their impulses, or make much effort to the sun's power, quite a brilliant light was discernible by second stage it would hardly be possible to control him mesout the unhealthy magnetism from the brain. That he is weigh and govern them. If the act ordered were an imthe sensitive. Through all his earlier experiments he was merically except with his own consent, for this is the truer, actually producing the result of which he thinks, he will moral one, a good and pure subject would be much horrified, under the impression that this magnetic sensitiveness was psychism in which the man possesses his powers in full con-probably very soon discover; for unless he takes precautions always a symptom of ill-health, and it seems to have been a great surprise to him when he found that one of his palat the intermediate point it is not the amount of intellect either himself feel the headache or begin to suffer from a some very unscrupulous experiments of that sort have been tients retained her power after her recovery. Further in that he possesses which saves him from mesmeric influence, pain in the arm and hand with which the operation is being tried in Paris—experiments which I should consider immoral not a question of health but of psychic faculty; and he con- conceptions. It is because he is tied down to the merely matter, and it is necessary for his comfort and well-being jectures, rightly enough, that all in reality have the power to physical plane that he resists any effort to impress him in a greater or less degree, but that in some it is only able to that way from without. come to the surface when the ordinary physical faculties are weakened by sickness. It will at once be seen that these earlier writers were much nearer the truth about such matters than many of their successors have been. Even at the present day there are probably no better rec-

ords of cases of surgical operations under mesmerism, and of curative mesmerism generally, than those contained in thesia or rigidity, and many diseases may be readily cured. the books of Dr. Esdaile of Calcutta, and of Dr. Elliotson, How is all this to be explained? We must remember, first who was working in North London. At about that periodin 1842, I think it was—considerable attention was attracted that is invisible to ordinary sight. Not only has it its solid to pour in good, strong, healthy magnetism to take its place, by an operation performed at St. Bartholomew's Hospital in and liquid constituents, but there is also much that is gas, and to protect the patient against the return of the disease. London, by a Mr. Ward, who amputated above the knee the Yet when a report of this case was laid before the Royal clined to listen to the testimony, on the ground that it was in etheric matter. This part of his body, which has some true it would be contrary to the will of Providence, since in the man. We know that besides the system of veins and can only act upon the physical nerve, and through it to some pain was intended to be part of a surgical operation! It arteries, we have a system of nerves running all through the limited extent upon the fluids surrounding it; whereas meswould seem impossible that any assemblage of educated and body; and just as arteries and veins have their circulation, presumably scientific men could be so idiotic, but there is absolutely no doubt that this resolution was passed and still stands on record.

FOOLISH INCREDULITY.

Things have improved since then, but there is still a good deal of foolish incredulity with regard to this subject-and, worse still, a great deal of utterly unfounded assertion on the part of the ignorant, to which it is difficult for the student to listen with patience. On this point Mr. Sinnett, our vice-president has well written: "No one deserves blame for leaving altogether unstudied any subject that does not attract him. But in most cases people who are conscious of limited intellectual resources entertain a decent respect for others who are better furnished. A man may be nothing from the brain as a center; and secondly, there is this vital ways—so that the operator feels instead of the subject, or but a sportsman himself, and yet refrain from asserting that fluid, which is absorbed from without, and carried round that the subject feels, everything that touches the operator. chemists and electricians must be impostors, and a chemist may know nothing of Italian art, and yet may refrain from are easily visible to clairvoyant sight. Let us consider the tranced, the operator stood with his hands behind him a few declaring that Raphael never existed. But all through the commonplace world people who are ignorant of psychic science encourage one another in the brainless and absurd de a fact which can be demonstrated by various experiments. could by no possibility see it in the ordinary way) the subnial of facts, whenever any of its phenomena come up for treatment. The average country grocer, the average newsany statement relating to the work of those who are engaged | mally surrounds it, the nerve is not able to communicate in any branch of psychic enquiry. From the occult point of with the brain, and so it is precisely as though the nerve view, indeed, one can understand why this should be so, for were not there for the time—or in other words, there is no nature as that which we observe when a man has had his the incredulity of unspiritual mankind is Nature's own pro- feeling. tection against those unfit as yet to use her higher spiritual

The book from which that quotation is made is called "The

ITY-STRIKING EFFECTS-RERVE AURA AND VITAL tution of man, and his relation to the world around him. take on the beautiful resection already described, and are impressions have always hitherto come. It is as though we

how exceedingly partial any merely physical view of man able weakness and languor. must be, and how easily we may miscalculate actions and Now you will begin to see what it is that the mesmerizer happenings on this plane, if we are ignorant of their causes pours into his subject. It may be either the nerve-ether or on higher levels. Mr. Sinnett, in this book just mentioned, compares our position in that respect to that of a fish which weakened or exhausted, so that he has lost power to specialculed and persecuted by the ignorant and prejudiced scien- swimming in the water, tries to understand the motions of ize the life-fluid for himself, the mesmerizer may renew his tific men of ht me, and the medical profession would have the keel of a ship as it moves beside him. He will no doubt stock by pouring some of his own upon the quivering nerves, eign control any illusion may be conveyed to the undevelnothing to his experiments. They simply denied the be able to comprehend the resistance offered by the water and so produce an exceedingly rapid recovery. The process facts of as many people now think it intelligent to deny to the keel, its deflection from a perfectly straight course by is precisely analogous to what is often done in the case of currents, and so on; but there must frequently appear motions as the reason of which he can have no conception, be- the stomach loses the power to digest, and so the body is not chester, published a little book approaching these facts from cause it belongs to another and a higher world. The slope properly nourished, and the weakness is thereby increased. a new standpoint, and stating that they were all due to the given to the hull of the vessel by the setting of the sails this The remedy adopted in that case is to present to the stomach fatigue of certain muscles in the eyelid. He called his book way or that would be to him a mysterious and unaccountable food already partially digested by means of pepsin or other movement, and he would probably suppose it to be due to a similar preparations; this can probably be assimilated, and living will residing in the creature. A flying fish might conthus strength is gained. Just so, a man who is quite unable hy- ceivably learn to understand something of the conditions to specialize for himself may still absorb what has been alpothesis leaves most of the phenomena unaccounted for; and both of the air and the sea, and so would come much nearer it seems to have won official acceptance only because it of to a correct theory; and in this respect the clairvoyant stu- an effort to resume the normal action of the etheric organs. fered a line of retreat from an untenable position. The phedent is like the flying fish—he is able to transcend his eled in many cases of weakness that is all that is needed. nomena which the profession had decided to ridicule and ment to some extent, and so to enter a wider world, in which deny were constantly occurring; here was a method by he learns many lessons. The thoughts and passions of the kind has taken place, the vital fluid has not circulated proption indicated, thereby creating a vigorous thought-form; which they could at least partially be admitted without hav- man are seen on the physical plane only by their effects, yet erly, and the nerve-aura is sluggish and unhealthy. Then and then the servant was called up and told to walk around ing to make the humiliating confession that Mesmer had they are the motive power, and must be taken into account the obvious course of proceeding is to replace it by healthy the room. He moved quite naturally until he reached the after all been right, and orthodox science wrong. So the if we wish to understand, just as our suppositious fish nerve-aura from without; but there are several ways in imaginary line, when he manifested symptoms of great sur-

We may approach this subject of mesmerism along one of ignoring any facts which did not square with this partial which I have spoken to you. We may either commence to though with the expenditure of a good deal more force than not being present. The servant was then called by his mas-Mesmer himself, the real pioneer of this line of discovery, the study of the experiments of others through the books came much nearer to the facts in the opinions which he ex- which they have written. To any man who decides for the or diseased matter, and then replaces it by healthier nerve- ered himself he declared that he must be bewitched, since Potet and Baron von Reichenbach. The last-mentioned parrily of weaker will; it is a question of the side of the man away.

You may remember how I have explained in previous lec-

STRIKING EFFECTS.

son subjugate the will of another to almost any conceivable extent, but physical results may be produced, such as anaeswithdraw from him all the solid, liquid and gaseous particles, whose center is the heart, so have the nerves their circulation, whose center is the brain. But it is a circulation not of blood but of the life-fluid, and it flows not so much along the nerves themselves as along a sort of coating of ether which surrounds each nerve. Many electricians have thought it probable that electricity does not flow along a wire at all. flowing of the vital force.

NERVE AURA AND VITAL FLUID.

Normally in the healthy man two types of fluid are connerve aura first. It has been observed that upon the presence of this fluid depends the proper working of the nerve-

FLUID-MESMERIC TRANCE-DANGERS AND CAU. Taken in that way, it at once becomes comprehensible, and carried in a constant stream over and through the whole should tap a telegraph wire at an intermediate point, and no difficulty is found in classifying and accounting for its va- body along the nerves! The man in perfect health has plenty send a message thence; the operator at each end would suprious manifestations. We must remember the Theosophical of this fluid to spare, and it is constantly radiating from his pose that the message came from the operator at the other; explanation of the different planes of nature and the corre-body in all directions, so that he is in truth shedding it would not occur to them that the signals which had always erable interest to every one who understands at all what it sponding bodies possessed by man; for since the fluid strength and vitality on those around him, even though quite hitherto come from the other station were now caused at an includes. There is a great deal of misconception as to the poured out in mesmerism is subtle and invisible to ordinary unconsciously. On the other hand, a man who from weak- intermediate point. sight, it will obviously affect the subtler part of the body, and mess or other causes is unable to specialize for his own use. We now begin to glimpse the method in which mesmeric sort of definition. In these days we hear very little of mes- consequently it is to our study of that part that we must turn a sufficient amount of the world's life-force, sometimes phenomena are produced. This nerve aura or nerve ether is merism, but much of hypnotism, and the question at once for a rational theory of its effects. It is well always to re- equally unconsciously acts as a sponge, and absorbs the the intermediary on the one hand between will and physical arises, are these two things the same? I believe myself that member that man is a being living simultaneously in two already specialized vitality of any sensitive person with action, and on the other between the impressions received worlds—the seen and the unseen; existing simultaneously whom he comes into contact, to his own temporary benefit, many people use them practically as synonyms. Hypnotism upon several of these planes of nature, and consciously or no doubt, but often to the serious injury of his victim. Probunconsciously receiving impressions from them all through ably most persons have experienced this in a minor degree, and have found that there is some one among their acquaint-When we fully realize this we are prepared to understand ances after whose visits they always feel a quite unaccount-

the vitality, or both. Supposing a patient to be seriously food. When a person reaches a certain stage of weakness

There are other instances in which congestion of some which this may be done. Some magnetizers simply employ prise and terror, and cried out that there was fire in the way, brute force, and steadily pour in resistless floods of their own force in the hope of washing away that which needs redrew an imaginary line on the ground and willed that the make practical experiments for ourselves, or we may take up is at all necessary. A more scientific method is that which ter, and came briskly as usual; but when he reached the goes to work more quietly, and first withdraws the congested imaginary line he stumbled and almost fell, and as he recovsome parts of his brain, and the first step is to draw that zled and frightened to find himself in such an incomprehen-

How is this to be managed? Just in the same way as the outpouring of strength is managed-by an exercise of the will. We must not forget that these finer subdivisions of matter are readily moulded or affected by the action of the at once show us how dangerous this power might become in human will. The mesmerist may make passes, but they are the hands of an unscrupulous man. This servant appeared sciousness, and can use them voluntarily and efficiently. But to cast off the bad magnetism which he is absorbing, he will to the impulse or in victory over it. I am sorry to say that as he often proudly thinks, but simply the materialism of his performed. He is absolutely drawing into himself diseased and unjustifiable. Their results have shown that there are that he should dispose of it before it obtains a permanent over even the most determined attempt to compel it to violodgment in his body.

it and the simplest is just to throw it away, to shake it from necessary it is that every mesmerist should be good and When, however, an impression can be made, the effects are the hands as one would shake water. Although he does not pure, as he might very readily be tempted to misuse so terrioften of the most striking character. Not only may one per see it, the matter which he has withdrawn is perfectly physical, and can be dealt with by physical means. It is therefore very necessary that he should not neglect these precautions, and that he should not forget to wash his hands carefully after curing a headache or any malady of that nature. of all, that the physical body contains a great deal of matter Then, after he has removed the cause of the evil, he proceeds eous, and a great deal that is etheric. This latter constitu- One can see that in the case of any nervous affection this leg of a patient who had been put into the mesmeric trance ent plays a great part in the man's well-being, for the whole method would have manifold advantages. In most of such Spiritualism, telepathy, et id genus omne—should be taken -as good a case as the most skeptical enquirer could desire. of his body is permeated by it, so that if it were possible to cases what is wrong is an irregularity of the fluids which up seriously and scientifically if they are taken up at all. course along the nerves; either they are congested, or they As Mr. Stead remarks with regard to similar studies: "If you Medical and Chirurgical Society of London, they utterly de the form of his body would still be quite clearly marked out are sluggish in their flow, or on the other hand they may be cannot or will not examine the subject seriously, you had a manifestly incredible and absurd, and that even if it were times been called the etheric double, is the vehicle of vitality ity. Now if we administer drugs of any sort, at the best we too rapid; they may be deficient in quantity, or poor in qualmerism acts directly upon the fluids themselves, and so goes straight to the root of the evil.

MESMERIC TRANCE.

In those other cases where trance is produced, or where the rigidity of certain muscles is one of the results, the will of the operator is also concerned, and force of some sort is but along a coating of ether surrounding the wire; and if always poured in. But the will is somewhat differently dithat be so, the phenomenon is exactly duplicated by this rected; instead of thinking of curing, or of withdrawing evil magnetism, the mesmerizer is thinking of dominating the will of the subject, or of replacing the man's nerve-aura either partially or entirely by his own. When this latter is the case, the subject's nerves no longer report to his brain, nected with this system of nervous circulation. First, there but an exceedingly close sympathy is created between the is the nerve-aura which flows regularly and steadily round two persons concerned. This may be made to work in two by the nerve-aura in the form of rose-colored particles, which I have seen instances in which, while the subject was enyards away; and if some third person pricked the hand of the operator (hidden behind his back, so that the sensitive source, and acted accordingly.

This is after all only a phenomenon of precisely the same arm removed by an operation; sometimes something will part of an orderly scheme of the universe, and explain it in less though intensely active. After it has been absorbed flash external to himself. The brain instinctively refers the unito you."

A Lecture Welivered in Chicago,

upon the physical plane and the mind which accepts and analyses them. So when the mesmerist substitutes his own nerve-aura for that of the subject he can control both the actions and sensations of his patient. The nerves which normally bear messages from the man's own brain now bring them from an entirely different brain; but the muscles, receiving their message through the accustomed channel, obey it unhesitatingly, and so the man can be made to do all kinds of foolish and incongruous actions. On the other hand, since the reception and translation of all impressions from oped and therefore undiscerning ego.

MESMERIC EXPERIMENTS.

I remember seeing a very good instance of that in Burmah. Our president-founder, Colonel H. S. Olcott, is a very good mesmerist, and I have seen him try many interesting experiments. I recollect that in one case he threw into the mesmeric condition a native servant who could not speak English. The man looked as usual, and was not in any obvious kind of trance, yet as to impressions he was absolutely under the control of the Colonel's will. Our president asked (in English) what illusion should be produced, and some one suggested that a line of fire should be seen in a certain part

DANGERS AND CAUTIONS.

I have seen many such instances as that, and I think they and a struggle would arise, which might end in submission cases in which innate virtue is strong enough to triumph late its conscience; but in the majority of instances the He should therefore adopt some definite plan to get rid of temptation prevailed. You see therefore how absolutely ble a nower.

For this reason among others it is not well to dabble in mesmerism or to play with it. All psychic forces are distinctly edged tools for the inexperienced person, and all who take up the investigation of any of them will do well to prepare themselves by an exhaustive study of the results attained by their predecessors, for it is only when armed with knowledge and shielded by absolute purity that the neophyto thousand times better leave it alone. It is unwise for a boy to go fooling round a buzz saw. Anybody with a smattering of chemistry can manufacture dynamite, but the promiscuous experimenting with high explosives is more likely to result in explosions than profit. And if you feel disposed to go in "for the fun of the thing," every serious investigator has

only one word to say, and that is-don't!" There is no need, however, for the peaceable member of the general public to go about in fear of having gruesome and uncanny currents of mesmeric influence poured upon him from unexpected directions. it is quite easy for any ordinary person to resist any effort on the part of another to act upon him in this way, and in all the terrible cases of which we hear, where some weak-willed victim is used as a tool in the hands of an unscrupulous villain, we may be sure that there has been a long series of previous experiments, to which the victim willingly lent himself, before that baneful control was so firmly established. It is only in novels that one glance from the eye of the bold, bad man reduces the unfortunate heroine to abject submission. In real life those who are pure and determined need have no fear.

MESMERIC CLAIRVOYANCE.

In close connection with mesmerism is the study of the various types of clairvoyance which may be developed under We know that it is possible by mesmeric passes to make a ject would immediately rub the corresponding hand, as to clairvoyance, so I am purposely omitting special reference person's arm quite insensible to pain; this is done simply by though she had telt the prick, instead of the mesmerizer. to that subject now. The connection is simply that before paper reporter, the average student of physical science, are driving back this nerve aura, so that over that part of the Presumably his nerve dura was in connection with her brain the higher faculties can be employed the lower must be conall steeped in the same dense incapacity to understand the body the flow is no longer kept up, and consequently the instead of her own, and when she received from this aura trolled, and as many persons have not yet learnt to do this propriety of respecting the knowledge of others, even if they nerve is unable to report to the brain what touches it the feeling that she would have otherwise associated with a for themselves, it is only when some external repression is do not share it themselves, whenever they brush up against as it usually does. Without the specialized ether which nor prick in her hand, she supposed it to come from its usual applied that their inner senses have any opportunity of action. But in all cases it is infinitely better for the man to manage his own affairs, and wait for psychic powers until he can obtain them naturally in the course of his evolution, The vital fluid is also specialized, and in the healthy man cause irritation to one of the nerves which were originally him in conquering his own lower nature. Steady natural de-It is present in great abundance. It is poured upon us origic connected with the flagers, and his brain will refer this send velopment is always the safest and the best; and the characnally from the sun, which is the source of life in this inner sation to its accustomed cause, and the man will assert that ter is in all cases the first point to which training should be Rationale of Mesmerism," and it is one which no student of sonse as well as by means of its light and heat in the outer he feels pain in the amputated limb. Another analogous exampled. Let him educate his heart, that it shall be pure and this subject should neglect to read, for it puts the Theosoph- world. The earth's atmosphere is full of this force at all periment is made in optical study; it is possible to produce true, and his intellect, that he may be balanced by commonical theory of the matter much more ably than I can, the autimes, though it is in much greater activity and abundance in a slight electrical discharge inside a person's head, thus afternoon so shall be be ready for psychic faculty ther being a practical mesmeriat of considerable power and brilliant sunshine; and it is only by absorbing it that our feeting the optic nerve at an intermediate point, instead of and mesmeric power when they come to him, and they shall experience. All that I can do is to give you an outline physical bodies are able to live. It is naturally invisible, like through the retina of the eye. When this is done, the brain be to him a blessing and not a curso; for now, as of old, it sketch; for the filling in I must refer you to Mr. Sinnett. It all ether forces; but as it exists around us in the atmosphere registers the finsh as though it had come through the ordiassetts; for the name and a manufacture of the state it clothes itself in millions of the particles which are color- nary channel, and it seems to the man that he has seen a His righteousness, and all these things shall be added

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WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set. compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

· ITEMS.—Bear in mind that items for adjusted to the space we have to occupy, and in order to do that they will nerally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line Item is cut down to ten lines, and ten lines to two lines, as occasion may re-

Take due notice, that all items for this page must be accompanied by the full name and address of the write will not do to say that Secretary or Correspondent writes so and so, without glying the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned If we have not space to use them. The messages given through Carlyle

two years ago, hence are in harmony with events referred to in them. Dr. W. O. Knowles passed through home in Grand Rapids, Mich. He has just closed a successful engagement at

Springfield, Mo. many friends for a long-life of joy and

Mrs. S. T. Penna is open for engage ments in the vicinity of Detroit, to lecture, give tests and psychometric read-Address her at No. 519 Trumbuil avenue, Detroit, Mich.

usefulness.

Dr. P. S. George writes: "It may be of some interest to the many readers of write I can look about five miles to the southwest and see the snow-capped mountains from which the snow never disappears. Red Lodge has a populaof an elevation, making it a most delightful climate from about June 1 to for the summer. exember 1. I spent about two months show them a sign; they seem to be ture under the efforts of President eager to know, as all have heard about | Pingel.' my gift of mediumship. Mediums are a very rare thing in this locality. I have never been able to find anyone gressive Thinker or any other Spiritualwill be glad to answer any inquiries in this respect."

Alfred Farlow, of Boston, Mass., of the 11th, Dr. C. E. Watkins admits for camp engagements." that Christian Scientists can cure imaginary diseases, but claims that it cannot cure organic disease. Evidently the gentleman has based his statement organic diseases through Christian Science have been recorded. Furthermore, it is not correct to say that disease is imaginary though we will admit that there is such a thing as imagination. That term is not strong enough as applied to disease in Christian Science. This Science teaches that the disease of the body is the result of an abnormal mental condition and that when the mental condition is corrected the body responds according-I anticipate that the doctor will find it somewhat difficult to draw the line between what he terms imaginary and real diseases. The uniform success of Christian Scientist practitioners would indicate that a very large per cent of diseases are 'imaginary,' if indeed any of them are imaginary."

united in marriage by Harry J. Moore. jar to be illuminated with a bluish green Mr. and Mrs. Heller joined the Engle- light which lasted for several days and wood Spiritual Union last spring dur gradually disappeared in about a forting the time Mr. Moore had charge of night. The light is cold and harmless. that society, so it was their request that Faces can be recognized, it is said, for he send them on life's journey together a distance of two yards and large type rejoicing. All mail addressed to Harry can be read by it." J. Moore, at Rochester, Ind., will be for-

been sold to the brothers of Notre judgment, sound common sense, first Sunday in June.

The Record-Herald says: "At the annual meeting of the American Oriental dist anniversary of the founding of the Society in Baltimore the other day, Dr. First Spiritualist Church of Portage, Paul Haupt made the statement that Wis., was held Sunday, May 3. This the Book of Ecclesiastes was not writ-the Book of Ecclesiastes was not writ-the Book of Ecclesiastes was not writ-the Book of Ecclesiastes was not writ-this first year of its existence. It is in not the slayer of Goliath. The learned good financial condition, having not a doctor makes an elaborate explanation cent of indebtedness, and a steadily

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

the slayer of Goliath, but David may have been Saul's minstrel, and also it." is set up on a Linotype machine that may have been rewarded with the hand must make speed equal to about four of Saul's daughter. Nor is there any reason to doubt his covenant of brotherhood with Jonathan. Most of the a collection of popular love ditties com-piled in the neighborhood of Damascus,' the General Survey will in all cases be There should be comfort for the poets in what Dr. Haupt says. If David could rise to power merely because he was a good and pleasing bard, and if a collection of Damascus love ditties has helped to give Solomon the reputation of having been the wisest man in the world, who may guess what honors future generations may thrust upon the industrious poets of to-day? But perhaps Dr. Haupt is mistaken about the Goliath matter. If he has found evidence which tends to show that David gressive Thinker; probably the last couldn't use the sling there is still the possibility that the young minstrel got the glant in a corner and read a poem or two at him,"

The hypnotic effect of a locomotive headlight is one of the singular phases of evidence that will figure in a rail-road case to be tried at the present term of the Macon, Mo., county circuit court at La Plata. The plaintiff, B. C. Petersilea and now appearing in The Progressive Thinker, were written about Atterbery, farmer and cattleman of Atlanta, is suing the Wabash railroad for killing stock. Mr. Atterberry's boy, Ralph, was driving a herd across the Dr. W. O. Knowles passed through track at Atlanta, when a through Chicago last week on his way to his freight train was seen rapidly approaching. The headlight on the locomotive was burning although it was 8:30 in the morning. A few of the catof Pontlac, Mich., were united in marriage, April 17, by Mrs. Marian Carpen, young Atterherry together the case young Atterberry testified that one of ter. The happy couple left on a wed-ding tour with best wishes of their track gazing with fascinated interest at the glowing headlight and that she paid no atention to the rocks he threw at her to make her get off the track. The hypnotizing of the cattle by the headlight, improperly burning in the daytime, is one of the salient features of proof by which the plaintiff hopes to recover .- New York Journal.

The Second Church of the Soul will your paper to know something about hold Sunday service in Hygela Hall, Montana. I am at Red Lodge. As I Ogden avenue and Robey street. Conference meeting at 3 p. m. Lecture and messages at 8 p. m.

The National Sunlight Center Club will hold its monthly meeting and social tion of about 1,700, and is located in Tuesday evening, May 12, at 33101/2 Rock Creek valley, and about 8,000 feet Rhodes avenue, closing for the vacation and encampment at St. Joseph, Mich.,

Dr. J. C. Phillips writes from Clinhere last summer and am now here ton, Iowa: "The Philosophical Spiritagain to spend the summer. I have ualist Society of this city has just been found but few Spiritualists here, but all re-organized and placed on a legal most every one I meet wants to know something about Spiritualism. Many of the people here are like the Jews Grath is our speaker for the present. were with Jesus, they want you to Everything indicates a successful fu-

J. M. White writes from Glenlock, Kansas: "In this place I find several here that ever saw a copy of The Pro-ualism. I arrived here May 1, and I ist publication. This is a splendid loand I am preparing for a lecture later where a dry, cool climate is necessary. visited by workers who are in Garnett at present writing. There is a home circle for development, sitting here twice a week. Several mediums have writes: "In an article on the subject of been here in the past. I go from here healing, which appeared in your issue to Lawrence, where I may be reached

Miss E. R. Fielding writes from Washington, D. C.: "The Educational Spiritual Society holds meetings every upon his pecliar belief as to what is Compton is the speaker. A. K. Mason, needed to effect a cure rather than upon what Christian Science has accomplished. Many cases of the cure of Christian Science has accomplished. Many cases of the cure of Society has discontinued its meetings at the Masonic Temple until next Octoper. The Ladies' Aid of this society holds a meeting at Mr. P. L. O A. Keeler's Thursday evening. Many of he Washington Spiritualists will go to Lily Dale camp."

This is the right idea. Turn the little

rascals into useful servants. Instead of trying to kill bacteria, in future years, who knows but we may be raising them for profit? The Scientific American says: "News has been received from abroad that Prof. Hans Molisch, of Prague, has discussed a new use for bacteria. In a communication to the Vienna Academy of Sciences, he described the specifications of a mining lamp, the light of which is supplied by luminous bacteria. The lamp consists A very beautiful wedding service oc-curred Wednesday afternoon, May 6, at 645 W. 63d street, when Mr. Phillip Heller and Miss Dorothy Crumbo were prodigiously, in two days causing the iar to be illuminated with a bluish green

warded to him wherever he may be. Forster, of San Francisco, Cal.: "I can-Mr. and Mrs. Moore will serve the sonot help saying that I think you are dociety at Alexandria, Ind., the last three ing a vast amount of good, in giving such wide circulation to the most ex-There will not be any camp at Bank- cellent lectures of Mr. Leadbeater. -I son Lake, Mich. The grounds have have rarely met with so much good Dame, of South Bend. Mrs. Coffman liberality of thought and expression as had been engaged for there. Now she is contained in the series you have pubwill lecture at Lawton Town Hall the lished. I trust you will be able to con-

tinue the series." Rev. Nellie K. Baker writes: "The doctor makes an elaborate explanation of his statement, and we will quote a few of his sentences for the purpose of the best element of the city. Its first showing the trend of his argument: 'In the discussions of commentators these questions have given place to each other. First, Are there any non-Davidic poems in the Psalter? Later, Does it contain any Davidic poems at all? * * * There are undoubtedly pre-Maccabean psalms, but I have not discovered any psalms. The prototype of pre-exilic psalms. The prototype of the hymns in the Hebrew Psalter are extended for her to return as often as the aste. Let us all do our full duty, and steadily pennsylvania will not much longer lag stake. Let us all do our full duty, and the stake. Let us all do our full duty, and the stake. Let us all do our full duty, and the pennsylvania will not much longer lag stake. Let us all do our full duty, and the pennsylvania will not much longer lag stake. Let us all do our full duty, and the pennsylvania will not much longer lag stake. Let us all do our full duty, and the pennsylvania will not much longer lag stake. Let us all do our full duty, and the pennsylvania will not much longer lag stake. Let us all do our full duty, and the pennsylvania will not much longer lag stake. Let us all do our full duty, and the call our full duty, and in the full o

When writing the this paper use a pen or typewriter.

All books edvertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

possible. Mrs. Wheeler was no stranger in Portage, this being her third visit and a crowd of pleased and eager faces always greets her. Mr. Geo. Acers, the vice-president of the society, and an all around good worker, both as test medium and speaker, put his shoulder to the wheel, and being of rather good size, both physically and mentally, makes things usually move, and he surely did that day. The proceeds of the meet-ing after deducting local expense were given to the Morris Pratt Institute, Mrs. Wheeler generously donating her the cuneiform hymns and penitential psalms. The majority of the psalms of your progressive paper accounts of belong to the Maccabean period. It must be admitted that David was not our college, of which we should all feel our college, of which we should all feel our college. services. May we read in the columns

Mrs. Lily LeSieur writes: "The Band of Harmony held at Mrs. C. L. V. Richmond's home in Rogers Park, May 7, was a most enjoyable affair. The an-Hebrew poetry that has been preserved mual election of officers took place, and is of a religious type, but we have also some poems of purely secular character. The so-called Songs of Solomon is Mrs. H. C. Goodrich, vice-president; Mrs. A. W. Austin, secretary; Mrs. S. J. Ashton, treasurer; Mrs. L. LeSleur, corresponding secretary. The questions asked by those in the audience, and answered by Ouina, were of more than usual interest. Mrs. Turbett Stocking and Mrs. Ril y gave messages from spirit friends. We voted to disband for the summer months. This will be our last Band until next September. The Church of the Soul and Band of Harmony will join in giving a supper, at what time and place notice week in May."

The Spiritualists of Cedar Rapids, would like to correspond with some good speaker and platform test medium for engagements at this place. Address Jno. Q. Adams, 521 Fourth avenue East, Cedar Rapids, Iowa.

C. T. Schneider writes from Wheeling, W. Va.: "I arrived in this city and took part in the First Spiritualist Progressive Temple services on Sunday night. Rev. Way did nicely, and things are in good shape. I expect to make a tour of the east, west, north and south, for the upliftment of humanity and the growth of the N. S. A. and the cause of Spiritualism."

The Secretary writes: "The Lynn, Mass., Spiritualist Association, Dr. Alex Caird, president, have been having very successful meetings. Mr. H. A. Parvis, of Barbadoes, was with us one Sunday, assisted by Mrs. Dr. Caird, test medium. April 8, Miss Susie Clark, the noted spiritual science teacher, gave us two good lectures and on the 19th and 26th, Dr. George A Fuller delivered, as usual, very able discourses. For the month of May, Miss Elizabeth Harlow is serving us. Miss Harlow is a prime favorite in Lynn. The Social Union connected with the society is doing a good work. Mrs. Dr. Caird, as president, is always at her post, willing to do more than her share towards carrying on the work. We are very fortunate in having a large number of firstclass mediums connected with us that can always be relied upon to give their services. The children's lyceum, under the management of W. A. Estes, is very wide awake and constantly progressing. With whist parties Monday evenings, flower circles at Mrs. Caird's, Tuesdays, Social Union, Wednesdays and a free singing class for the children on Thursdays, we are kept pretty busy-not much danger of stagnating. The services in the hall will close the last Sunday in May, but will continue at Unity Camp during the summer. Good speakers will Miss Harlow having promised to be with us the first two Sundays, followed by Miss Susie Clark on the 21st, and Mrs. May S. Pepper on the 28th of June. July 5, Thomas Acers; 12th, Mrs. Cunningham; 26th, Mrs. Pepper and others

to be announced later." Miss Lizzie Beals writes from Worcester, Mass., of the Association of Spiritualists, G. A. R. Hall, 35 Pearl street: "For the months of March and April Miss Elizabeth Harlow, of Haydenville, has occupied our platform. She has given a course of philosophical lectures, ably and eloquently presented, that have attracted large audiences. We all deeply regret her departure. Friday evening, April 24, the W. A. of S. gave a reception to Miss Harlow at the home of President Woodbury C. Smith, Mrs. Harriet W. Hildreth made the presentation speech, and in behalf of the friends assembled, presented her with a gold watch as a slight token of their love and their earnest appreciation of her services. Mr. L. W. Sibley, one of our oldest members, presented her with a beautiful bouquet of pinks and roses, and Mrs. Hildreth also presented her with the unpublished poems of Fred L. Hildreth. Miss Harlow responded, thanking the friends for the gift in an impressive manner, also very pleasingly alluded to the gift of owers and poems which she greatly

prized." Lyman C. Howe writes from Fredonia, N. Y.: "I got home from Buffalo yesterday, and found Mrs. Howe still improving very slowly, but is up and moves about some. Last Monday Dr. Hubbell performed another operation on my eyes for 'secondary cataract.' I see better now, and hope this ends all surgery of my eyes. I heard Carrie E. S. Twing Sunday evening in Buffalo, on Suicide. She made many varieties of suicide, some of which she thought jus-tifiable. She had a fair audience, but ought to have had twice as many. She is popular with all classes. I shall be curious to know if Dr. Buckley permits Dr. Sweringer to answer him in his own paper, where his attack was made. If he doesn't he is a coward, as well as un fair."

George A. Kiehl writes from Lancaster, Pa.: "In the summer of 1901 at the camp-meeting held at Onset, Mass., a high official of the N. S. A., in a sneering manner referred to our great commonwealth as 'the hide-bound state of Pennsylvania;' in regard to Spiritualism. My Dutch rose up, also an earnest desire that in all parts of our glorious state a stretching progress would commence to loosen the old shriveled up hide which has enclosed narrow creeds for so long. Please wake up, friends; cast out fear, and aid this glo rious work of Spiritualism. We may be slower in this state than our brethren in the east, but on the other hand, we have never burned mediums at the Always give your cult same and address when sending in Itamis and opin-munications for publication, otherwise they will find their way to the wasto

handle to it, proving Spiritualism out of the Bible. Much good has been done to our society by these faithful workers, and in particular to those beginning to develop mediumship."

Geo. Acers writes from Portage, Wis.: The Progressive Thinker gives us more spiritual news than any other paper of its kind published. The stand in regard to exposing fraud is in accord with my idea, as there is enough truth in Spiritualism without any resort to fraud or deception as many are doing. Those kind of mediums should be exposed and published far and wide. That is one reason that has kept us in the background so long," W. A. Willing writes from North-

wood, Iowa: "Mr. and Mrs. G. W. Kates, N. S. A. missionaries, finished a two weeks' engagement at Northwood, Iowa, the 8th of May, with splendid results. They organized the First Spiritualist Society of Northwood with 12 charter members and the prospects are bright for several additional members in the near future. We believe that Mr. and Mrs. Kates have few equals, but no superiors in their field. We feel that we owe them a debt of gratitude that we can never repay, for through them the beautiful knowledge of spirit communion was presented to us and with it the philosophy of Spiritualism which so nicely appeals to one's reason and with it comes that 'peace of mind that passeth all understanding,' Our best wishes go with them and we sin-cerely trust that their health may be such that they may for several years continue to carry the glad tidings to others."

Will J. Erwood writes from LaCrosse, Wis: "At the recent convention of the Wisconsin State Spiritualist Association, it was decided to again hold a camp at Waukesha, and with that end in view the executive board are working strenuously. We wish all who are interested in camps to remember that we will have a first-class programme at the Waukesha meeting, which is to be held from July 17 to August 17, a month earlier than last year. Many of the leading speakers and mediums of the country will be in attendance, and no pains will be spared in making this a most successful camp in every respect. Ample accommodations will pared for all comers, and the management feels justified in assuring all who will attend the camp a first-class time. A most important feature of the camp will be the inauguration and maintenance of a progressive lyceum. The lyceum work is THE important work of to-day. The Waukesha lyceum will be under the direction of that veteran lyceum worker, Mrs. Mattie E. Hull. Mrs. Hull's ability in this, as in all lines of work, is too well known to need further mention here. Suffice it to say that you will do well to come to Waukesha, and bring the young Spiritualists that may be started aright. Send for par-ticulars, etc., to Will J. Erwood, secretary, W. S. S. A., 1334 Pine street, La Crosse, Wis., or Clara L. Stewart, president, Whitewater, Wis." Nellie S. Baade writes from No. 110 Masten street, Dallas, Texas: "Dallas Texas, is still in the front ranks of

Spiritualism. During my stay in this

city I have organized one of the finest

lyceums, which is well attended, and every Sunday new scholars are coming The regular society is well attended, prospering as never before. My methods are somewhat new to the Southern people but the progressive classes are falling into line, and success has crowned my efforts. Upon my part it has meant an earnest, self-sacrificing life, which has been appreciated by the earnest workers of the society, who are doing all in their power for the advancement of the cause. Several gentlemen and ladies, not Spiritualists, have contributed rather than let me return to the North desirous of knowing something of our philosophy. The Progressive Lyceum, published by John W. Ring, of Galveston, for the benefit of the Sunday schools, is well worthy the patronage of every society. It is an up-to-date production and is of benefit to both old and young. I also make use of the Lyceum Guide by Mrs. Tuttle. The songs are beautiful and the lessens elevating. With this combination the school is a decided success. The officers and teachers are all rearnest, efficient workers, and the cause is bound to grow. I find my subscription for the dear old Progressive Thinker has expired, and I hasten to renew as I would not hardly know how to exist without its weekly visit. From the General Survey I keep in touch with all of the earnest workers everywhere, and al-though I do not expect to visit any of the camps this season, I hope they will all prove a grand success. I shall do all in my power to disseminate our philosophy wherever duty calls, and as I love the sunny South and the Southern people I hope to spend a very pleasant season here. From my window I see the beautiful roses in bloom and the singing of the birds reminds me that summer is here in all of its beauty, glory and grandeur."

Rev. Dr. Strickland writes from Benton Harbor, Mich.: "I have never had the good fortune to receive sufficient evidence to convince me, and I take your paper because I admire your bold and fearless declaration of the truth as you receive it."

WHICH ONE?

One of us, dear-But one— Will sit by a bed with marvelous fear, And clasp a hand Growing cold as it feels for the spirit

Darling, which one? One of us, dear-But one— grant But one— will stand by the other a coffin bier, And look and weep, While those marble lips strange silence

Darling, which one? One of us, dear ali b But one— (18 fi By an open grave will drop a tear,

And homeward go, The anguish of an unshared grief to know-Darling, which one? One of us, darling; it must be,

It may be you will slip from me, Or perhaps my lifeomay, first be done-Darling, whicheone has -Isaac Hinton Brown.

A Chance to Make Money



LIST OF CAMP-MEETINGS.

tary at Once.

also the name of the secretary who can be addressed for programmes and full particulars. The notices that do not president are incomplete. island Lake, Mich.

Lake Brady, Ohlo.

Wonewoo, Wis.

on August 13 and continues to the 30th of that month. Address for particulars, (What name?) the secretary of the Western Wisconsin Camp Association, Wonewoc, Wis.

address the president, Geo. Lazalle, Oregon City, Oregon.

The camp session of the M. Y. S. A. Mt. Pleasant Park, Clinton, Iowa, will open August 2 and close August 30. For programmes address Mollie B. An-

Verona, Park, Me.

This camp opens August 2 and closes August 30. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Snowflake Camp, Mich. The fourth annual camp-meeting

Eastman, secretary, Mancelona, Mich. Ottawa Camp, Kansas.

This camp opens July 30, and closes August 9. For full particulars address H. W. Henderson, Lawrence, Kansas.

The Waukesha Camp, Wis.

closes September 2.

This favorite place of resort will open its yearly session July 11 and close August 24.

Vicksburg, Mich.

closing August 25. Etna, Wash.

Washington, will hold a grand campmeeting in Etna, from August 9 to the

Opens July 13 and closes August 31. Ottawa, Kans.

September 14 inclusive, at Marshalltown, Iowa. Forest Home, Mich.

ues until August 25. Saugus Center, Mass,

The Lynn Spiritualists Association will hold meetings every Sunday, end-ing September 28, at Unity Camp, Saugus Center, Mass.

Lake Pleasant, Mass.



Send in Your Dates and Name of Secre-

Inquiries are already coming to this office in reference to the various camps. Will the officers of each camp please send at once the correct dates, etc., and contain the names of the secretary or

The Island Lake Camp Association desires to announce that the season of 1903 opens July 23, extending through the month of August. Correspondence solicited with a few more good phenomenal mediums. H. R. LaGrange, secretary, 350 Grand River avenue, Detroit, Mich

Lake Brady camp opens July 5 and closes August 30. A. G. Keck, secre-

The Wonewoo camp opens this year

Chesterfield, Ind. Chesterfield (Ind.) camp-meeting pens July 16 and closes August 30. For programs and other information address Flora Hardin, secretary, Ander-

Camp-meeting in Oregon. The Spiritualists of Oregon will hold their annual camp-meeting from July 4 to July 20 on the beautiful and inspiring grounds of the Clackamas County Spiritualist Association. For particulars,

Mt. Pleasant Park, Clinton, Iowa,

derson, secretary, Clarksville, Mo.

opens at Snowflake, Mich., Aug. 1, and

closes August 23. Write to Mrs. Ruth

This camp opens July 17 and closes August 17. For full particulars address the secretary, Will J. Erwood, No. 1334 Pine street, La Crosse, Wis., or Clara . Stewart, president, Whitewater, Wis.

Haslett Park, Mich. This camp commences July 25 and ends September 1.

Delphos, Kans.

The First Society of State Spiritualists and Liberals will hold their twentyfifth annual camp-meeting, commencing August 9 and closing August 26.

Mowerland Park, Mass. Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowerland Park, at the Upper Swampscott, Mass.

Ashley, Ohio. Camp opens Aug 17 and closes Sept

Mantua, Ohio. Camp session opens July 28 and

Cassadaga, N. Y.

The camp-meeting will be held at Vicksburg, commencing August 2 and

The Spiritualists of Clarke county,

Onset, Mass.

Spiritualist Camp-meeting, Forest Park, Ottawa, Kansas, August 22 to August 30. Marshalltown, lowa.

The Central Iowa Spiritualist Associ-

ation will be held from August 24 to

This camp is located at Snowflake, Mich., and opens August 3 and contin-

The New England Spiritualists Campmeeting Association will open July 28, and continue thirty days, including five Bundays.



Sunapee Lake camp-meeting opens August 3 and closes August 31.

Sunapee Lake, N. H.

Franklin, Neb.

The Vranklin Spiritualists will hold

bur eighth annual camp meeting, commescing July 11, to July 28,

Niantic, Conn.

Los Angeles, Cal.

The Southern California Spiritualist

Camp-meeting Association, of Los Angeles, Cal., will open August 17, and

Summerland, Cal.

The annual camp-meeting of the

close September 14.

Tto Niantic Camp, located at a de-

Jenison Park, Mich. This camp will open June 29, and will be continued through the month of

August. Briggs Park, Mich. Briggs Park Camp, Grand Rapids,

Mich., opens July 6 and closes August 3. Freeville, N. Y. Regular camp opens July 26 and

Grand Ledge, Mich.

closes August 12.

Grand Ledge Spiritualist Camp-meeting will open July 27 and close August Summerland Beach, Ohio.

Woolley's Summerland Beach Camp Association opens August 10, and closes Heart Disease

Cured. Free Sample box of to every reader of this paper who has heart disease. Write us today and you will receive by return mail a package of this wonderful remedy, Cactarine
and a valuable
book on heart disease, absolutely
free. Have you
heart disease, palpitation, shortness of breath,
irregular pulse,
fainting spells, rheumatism and neuralgia of the heart or dropsy? If you

ralgia of the heart or dropsy? If you have, Cactarine will cure you. Many Cases Relieved with Free Sample.

CASES Relieved with Free Dampie.

GAOTARINE cured D. M. Lockridge, of Des Moines, Iowa, of rheumatism of the heart with two boxes.

Mrs. Jos. Bullman, of Ohlman, Ill., of smoth-sping apple with two boxes. ering spells with two boxes.

Mr. K. West, of Hyde Park, Chicago, Ill., of organic disease and dropsy of the heart with three hoves. orkanc disease and dropsy of the heart with three boxes.

Mrs. S. E. Pollock, of Akron, Iowa, of heart disease with half a box.

Mrs. Susan Read, of Tiosa, Ind., of heart disease cured with a free sample box.

We want everybody to try this wonderful remedy at our expense.

Kidney Disease We want every person afflicted with kidney disease to write us for free sample package of Borbarina Compound our great kidney ramedy. Welter worder remedy. Write us today. ELMO, CHEMICAL CO., 301 Good Blk., Des Moines, la.

LIGHT OF EGYPT.

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This is the author's posthumous work JM or The Touch of An Angel pils in occultism, and like Volume I. is (a valuable addition and) a library on occult subjects. Spiritual astrology is especially elaborated. Alchemy, Tallsmans, the Magic Wand, Symbolism, Correspondence, Penetralia, etc., are a few of the subjects treated of in a scholarly and masterly manner, showpils in occultism, and like Volume I. is ing the author to be familiar with his subjects. You cannot afford to be with out it, as well as all his other books, viz.: The Light of Egypt, Vol. I., bound in cloth, \$2; paper, \$1. The Light of Egypt, Vol. II., bound in cloth only, \$2. Celestial Dynamics, cloth, \$1.

Three Remarkable Books

"The Divine Pedigree of Man."
"The Law of Psychic Phenomena."
"A Scientific Demonstration of the Future Life." The Divine Pedigree of Man, or the Testimony of Evolution and Psychology to the Fatherhood of God. By Thompson Jay Hudson, LL. D. A most remarkable work demonstrating the existence of the Soul and Future Life. It is scientific throughout. Price \$1.50. Dr. Hudson's work on "The Law of Psychio Phenomena" is also valuable. Price, \$1.50. His "Scientific Demonstration of the Future Life" should be read by all. Price \$1.50.

THE GOSPEL OF BUDDHA, According to Old Records. By Dr. Paul Carus. A translation made from Japanese, under the auspices of the Rev. Shaku Soyer, delegate to the Parliament of Religions. Was published in Japan. Price, \$1.

Church and State.

The Bible in the Public Schools; the New "American" Party. By "Jefferson." Third edition; 28 pages. Price, 10 cents.

ANTIQUITY UNVEILED.

The most important revelations concerning the true origin of Christianity. Reader, in bringing to your notice "Antiquity Unveiled," it is with the sincere hope that you are can-estly looking for the truth, regardless of any other consideration. If such is the case, this advertisement will deeply interest you, and after reading this brief description you will doubtless wish to give the work a careful perusal. Price, \$1.50.

CONTROLS IN Spirit Life and Recent of Samuel Bowles in the First Five Spheres, Etc. Written through the hand of Carrie E. S. Twing. Paper, 30 cents.

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HUDSON TUTTLE, Acdress him at Belin Heights, Ohio

NOTE.-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be dep-Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoldable delay. Every one has to wait his time and place, and all are treated with equal

NOTICE.—No attention will be given NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letter opinion on this particular picture. The combine can that this man was never ters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-pected. HUDSON TUTTLE.

that he looked back after passing from In the photograph you can see directly this life, and saw his friends and his own body. Another says that spirits can only see the spiritual, and not the physical part. How can these statements be reconciled?

A. All material bodies are pervaded by a spiritual essence. Even the dead young "camera fiend" has stirred the body retains a portion, which makes quiet and peaceful town of Wethersfield them visible to spirit vision. That vis- into a state of excitement, while many ton takes cognizance of the spirit form, persons in various neighboring places, or permeation, and unless instructed who are susceptible to spiritual influwould have no knowledge of the material through which this was manifested.

Enquirer: Q. What is Universology? and is it a system that is received by scientific men?

A. As advocated by Stephen Pearl Andrews, it is a universal science, covering all knowledge—all sciences, philarly properties anthropy, religion and morality. Its at the Wethersfield cemetery. The principles which permeated all systems the grave of Thomas Chester, or to be and sciences, and thereby unitized them. While it is admitted that nature The dates have been worn away. A as a whole is a unit, and all sciences must harmonize and blend together, the three fundamental principles of universology, "Unism, duism, trinism," have never been accepted by scientific men as other than speculative, and as

The pretentious volume of Andrews on this subject for the moment ture, one may detect the outlines of a awakened considerable interest, and was regarded as of sufficient consecutive of photography. To be this subject for the moment quence to be attacked by leading critillevers in Spiritualism it is not a curiosics. This was short-lived and it is now ity, but is significant. Some hold a firm placed with the Positivism of Comte on opinion that the figure shown in the the library's shelf to gather dust foreground is the spirit of a man who Growing thought will not tolerate the narrowness of one-sided views.

John K. Visscher: The works of Ingersoll have not been translated into world. German or Dutch.

Reader: Q. The Ram's Horn announces that it will soon publish the story of the man who originated Spirit-

in an advertising prospectus of that pa | Paul and I decided to go to the Wethper, which occupies the position to the ersfield cemetery to take some pictures. churches that bushwhackers and guer. When we reached it we proceeded to a illas do to a regular army. It is as fol-

most fortunate in locating the man snake basking in the sun on it. It was (now ninety-five years of age) who was a strange sight, considering the melanthe unconscious and, unwilling origi- choly feeling one experiences in a nator of the whole movement. Spiritism as it is now practiced, he detests grave. He was a nasty looking one, and repudiates. He has given us information regarding its beginning and its by it and Paul whispered to me that he bad ending in charlatanry and fraud." was going to snap it. Fearing the All this the readers of the delectable snake would move I picked up a stick Ram's Horn will soon have served up to with which to kill the reptile, if it at-

We are not in telepathic connection with the reverend gentleman who edits snake crawled about a foot and I was the Ram's Horn, and hence cannot fore just about to kill it when it stopped know the revelation he is bursting to and I stepped back. Charlie snapped make. We, however, know too well the history of Spiritualism to give the least credence to this story of the non-ogenarian, who with one foot in the confess through the snake picture until several days after the snake picture and we thought no more than the picture and we then the picture a the Chicago Ram's Horn.

"originated" the spiritual manifestations. They were almost simultaneously given in thousands of homes. The phenomena occurring in the family of John Wesley, founder of Methodism, John Wesley, founder of Methodism, circled by a cuff. We made another were in some respects more remark and clearer print and were dumfounded able than the rappings of the Fox family one hundred years later. Had not bigotry and superstition prevailed, Spiritualism instead of Methodism might then have prevailed.

not hampered with a lingering regard truth can gainsay it.

We anticipate what this "revelation" til it appears.

ism explained away! It's the devil, and more I am sure we never saw that any minister of the gospel who says he man's face." has communed with another minister of the gospel (as a spirit) is a liar," says It's "subconscious self," says a sci-

is it? say the Psychical Researchers. have a new name.

ors of the press. This has been the standard explanation for fifty years, in existence, clever work in double exand has been handy when everything posures bringing about the result. It is

his death-bed confession! It would save the churches a world of trouble oses and explanations interluded beween the constant reiteration that it has utterly collapsed and is dead! What wonderful vitality it has! What a power to be thus hated and feared!

Mrs. Rockhill: There is a crematory

A SNAP SHOT.

WAS IT A SPIRIT PICTURE?

Snap Shot in Graveyard-It Causes Excitement in Quiet Town of Wethersfield-Mysterious Appearance of a Man's Form.

To the Editor:-The illustrated article enclosed was published by the Hartford Times of April 30. The figure of the man is much more distinct in the photograph than in the newspaper cut. The boy who took the picture declares that no visible man was there on the tombstone, nor in the vicinity. The figure appeared when the negative was family say that this man was never known to wear ruffles of the period in which he lived, but always the cuffs with a soft white stock or folded neckerchief, which may account for the modern appearance of the dress. Hold John Thompson: Q. A spirit says the picture sideways in order to see it. through the hand. Hartford, Ct. A SUBSCRIBER.

The Hartford Times has the follow-

A curious photograph taken by ences, have had their interest aroused to no small degree. A half-tone reproduction accompanies this article.

The photograph was "snapped" by Charles E. Paul of Hudson street, this city, who was accompanied by John Grogan of Railroad avenue, field, both employes of the Underwood founders supposed they had discovered large slab lying on the ground marks close examination of the picture will reveal the figure of a rather intelligentlooking man, attired in modern clothing, lying, as it were, at the end of the slab on the right hand side. On still closer scrutiny, about the monument resultless in demonstration as a dream. with the mongram inscribed on its face, in the upper left hand corner of the pic

> was buried alive in 1879, and who has been endeavoring since that time to materialize long enough to communi-cate this unpleasant message to the

A Times reporter learned of the existence of the peculiar picture and also of the strange tale connected with it. After considerable difficulty he secured one of the photographs. He then lounlism. Is there any truth in its cated the young men who took it, one of whom told the following story:

spot where a number of old graves are located. As we approached the stone "As for Spiritualism we have been you see in the picture we saw a large graveyard, to see a serpent lying on a

tempted to crawl away. We were de-termined to get that picture. The

terward. No, sir, no one went near it, No especial one can be said to have and all the plates were new, having been recently purchased.

"On the first print Paul called my at tention to something which resembled the figure of a hand, the wrist being enat seeing the form of a man slowly but conspicuously appear. We were baf-fled and could not account for it. We kept quiet about it at first, but soon it ight then have prevailed.

Of course any one with imagination great demand for copies of the picture. We cannot account for it. I do not beto the truth, to common honesty and lieve in Spiritualism, but this thing is decency, can concoct a story, and a lie a deep mystery to me. Spiritualists thus started may be so nimble-footed from various places, one I remember that it will go round the world, before distinctly lives on Hartford avenue, have made frequent requests for copies of the picture, and they all tell me that will be, but will not waste argument unthe man is a medium. I try to believe it was accidental, but as I said before we can't trace the accident: further

Two well known and respectable cit izens told the reporter that at a seance held in this city several days after the photograph was taken, the medium, it is alleged, announced that he had had It's telepathy, we guess—if not, what it? say the Psychical Researchers. communication with a spirit who told him that he was buried alive in the It's animism, say the Germans. They Wethersfield cemetery in 1879, and for years has been endeavoring to material. It's a joke played on poor mortals by ize in order to tell the world of his ter the "astral shells" of the departed, say rible experience. He was unsuccessful the Theosophists. I have yet to learn until the young men appeared with a what an "astral shell" is or by what law camera, and then, according to the me it remains to befool its friends in this dium, he materialized sufficiently to be life, while the real spirit is lost in the come recognizable upon the plate in the infinite tide of reincarnation, and vir- camera. It is stated that the medium tually washed out of identified exist knew nothing of the photograph, in fact it is said the seance was held before the

It's all a fraud! cry the sapient edit- plate was developed; There are many trick photographs not suspected that the boys were in

"How Shall I Become a Medium," Fully Answered

In Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

Now comes the final overthrow by any trick, but it is argued that perhaps the Ram's Horn! It's a fraud and the the plate, after exposure and before dethe plate, after exposure and before development, had been packed and sold. If this is true, it is certainly curious that the plate should have been used and auxlety if Spiritualism would quiet for a snap of a large snake in a gravely give up the ghost! And all these exseen, if at a former time, was an up-right, while the cemetery scene was lengthwise. The Times gives the picture and the story for what it is worth.

A Hartford gentleman has a strange looking photograph secured by a double exposure of a film. While on an outing at Old Point Comfort he "snapped" one of the battleships at anchor in Hampton Roads, and shortly after used his camera for a picture of the lawn and buildings of the Soldiers' Home. When the films were developed, on his return home, he was surprised to find a photograph, showing the white battleship apparently at anchor on the lawn of the Soldiers' Home. It was easily explained—the amateur photographer had failed to turn the film ahead on the roll after the first exposure, and so he had a combination picture.

THE OCCULT FORCE.

Hyphotism as a Defense of Crime.

As set forth in the Chicago Tribune, arrested on a charge of shoplifting, a woman being tried in one of the New York City courts, offers in defense the plea that she was impelled to the act of theft by a person who had hypnotized

This remarkable excuse presents a difficult question for the jury to decide, as it is one about which even scientists who have studied the phenomena of hypnotism are not agreed.

Few cases are on record in which this plea of irresponsibility was used successfully in defense of a prisoner charged with committing a criminal act. In one instance the celebrated nerve specialist, Kraft-Ebbing, gave testimony which secured the release of a prisoner who claimed to have acted under the influence of hypnotism, but subsequently this woman, who was a professional shoplifter, admitted that she had deceived the learned medical

In another similar case a woman was discharged and the three actual perpetrators of the crime were punished.

Several years ago a committee was appointed by the French government to determine whether it is possible for one person to cause another, who is hypnotized, to sign receipts for money not received, and whether a hypnotized person could be induced to execute a will in favor of any person determined by the party making the experiment. Both questions were answered in the affirmative. But these conclusions, it appears, were largely based on analogy and on work which was done in the laboratory. No case is on record in which either of the above acts was committed in actual practice.

A number of trials have resulted in the conviction of men who have been accused of taking advantage of women whom they had hypnotized.
Experimentally, there is not much ev

dence that hypnotism is of practical

use in the commission of crime. Those who take this view say that while it is possible, without the least difficulty, to induce a hypnotized person to do what is asked, the subject will still retain a certain power of control over his actions and will stop short of doing anything illegal or harmful to another. The hypnotized person will at once fire an unloaded pistol at his dearest friend, if the suggestion is given

Some investigators insist that the subject will likewise discharge a loaded pistol if instructed to do so, and challenge the doubters to try the experiment if they are so certain that no The following experiments have been

performed: A young woman who was hypnotized was told to pour the contents of an inkstand over her elegant light dress. She did not obey.

A subject who carried out the instruction of assuming the character of an officer or a sailor was conscientiously restrained from acting the part of a

A woman was told to stab a man, which she at once did, with a card which had been placed in her hand. A knife was then given to her and the instruction again given. She raised her hand, but did not attempt to strike. A Jewess was hypnotized on a Satur

day, when it is forbidden an orthodox Jew to accept money, and offered a gold coin. She refused to take it. Why more advantage is not taken of

hypnotizable people to carry out crimi-nal acts when such would seem to be a convenient method of violating the law is easily answered.

In the first place it is generally be leved that only a person with evil tendencies can be used as a tool. It would be safer to make a confederate of such a person than trust to the complicated and clumsy method of hypnotism. The many people cannot be hypnotized, and of those whom it is possible

to get under influence some may, and many often do, awake when the experimenter leasts expects it. Besides, complete loss of memory of what takes place during hypnosis is not universal. A still further drawback is the fact that the hypnotized person would act like a machine without regard to surrounding conditions and would take no precau-tions to avoid detection. He would blindly follow the instruction given, but ils actions would surely attract the attention of people who would see him. To avoid the mechanical movements of the hypnotized person, it would be necessary to give suggestions to him cover ing every possible combination of contingencies, and this would present difficulties so great as to hardly warrant the risky attempt. A recent writer on the subject says that he considers the danger of detection so great that a less practical method could be selected. In most European countries only medical men are permitted to practice

hypnotism. Russian law forbids a physician to hypnotize a patient unless there are other medical men present. And even then it is first necessary to notify the local administrative authorities of the exact day and hour on which the proposed seance will take place and the names of the witnesses must be given. Publications on hypnotism which may be accessible to the ordinary reader must be submitted to a censorship. No public exhibitions may be given outside of clinics or hospitals.

That hypnotism has an injurious effect, both physical and moral, is now generally conceded by all well qualified men who have seriously considered the matter. Medical authorities all over the world have pointed out its dangers. One writer on the subject, whose ex-

perience qualifies him to express an opinion, states that the risk of mental deterioration from the frequent induction of the hypnotic state, especially for those of a nervous temperament, is distinctly dangerous. For this reason alone there is a good cause why there ought to be passed a law in the United The Time States to retrict the practice of hypnotism to the medical profession.

In France its use is forbidden even Price \$1.

French neurologist, who was largely re sponsible for the sectival of the hyp notic form of treatment, almost completely abandoned its use during the last years of his lifed At present it seems destined thibe regarded more as a medical curiosity than as a useful

form of treatment; with an Bernheim, a medical man with an enormous experience bwith hypnotism once had the misfortune to lose a pa tient whom he had put under hypnotic influence. The man ke was treating was suffering from pain caused by some inflamed veins off one leg, and he was put to sleep to relieve the distress which this trouble caused him. The man died in two hours.

Lombroso reported the case of an officer who had been hypnotized at a public seance and who later on was accustomed to fall into the hypnotic condition at the sight of a shining object. One night on approaching an advancing carriage which carried a lamp the officer became unconscious and would have fallen and been crushed to death had not a comrade rescued him.

A young woman who had been hypno-tized by the aid of a gong subsequently developed a tendency to go into spontaneous trance when she heard any regular or monotonous sound. One day crossing a crowded street as the church pells were ringing she staggered and fell under the wheels of a passing ve-

hicle and was killed.

As hypnotism is beneficial only in those functional diseases which rarely endanger life, and for which many other well known and less dangerous and simpler remedles may be employed, it would seem as if hypnotism as a means of cure has a restricted field in which t must be used by medical men; and as its manifestations are pathological rather than physiological, there is every reason to demand that a law should enacted to prevent its indiscrimipate use by the laity.
F. EDWARD HERMAN, M. D.

WANTS FACTS

In Reference to Thomas Paine and the President.

To the Editor: -- May I ask you and through you all of your readers a few questions which recent events seem to make very important to Spiritualists and all Liberals everywhere.

1. Did or not Theodore Roosevelt call Thomas Paine (whose name no true lover of human race ought ever to mention without benediction forever on his head) "a dirty, little Atheist"? 2. If Theodore Roosevelt did call Thomas Paine this vile thing, that is

dirty, where can the expression be 3. If Theodore Roosevelt did not use the false, scandalous and infamous language attributed to him, will not some one familiar with his books clear up the

matter as a justice to-well, to Theo dore Roosevelt? . 4. Has not the time come when all Spiritualists and all Liberals ought to resent all flippant and false speeches and writings concerning them and their heroes, the heroes of humanity, though it come from statesman, politicians or

war lord or whomsoever? 5. I know of a good many Spiritualists and Liberals who would like to know the truth about the alleged use of the above-quoted foul and feculent language of and concerning him whom many esteem as the first American and many more esteem as quite the fore most man of all the world.

6. Let us have the truth, the whole truth and nothing but the truth; as it will not do to say or think that such an expression from such a source can do no harm. I have seen it denied that he said this "dirty" thing; but others persent in alleging that he did now it and brute force to unbalanced humanity. We ought also to be ashamed of examples to alleging that he did now it and the brute force to unbalanced humanity. call attention to the allegation to that effect some time ago in your columns and say there is no denial that is authentic.

7. Worst of all, I have heard the expression very recently as a thing entitled to great weight as coming from a True, we may quote the wise words

of Walt Whitman addressed to a presi-"All you are doing and saying is to

America dangled mirages;
"You have not learned of nature, of the politics of nature, you have not learned the great amplitude, rectitude,

impartiality;
"You have not seen that only such as they are for these states,
"And that what is less than they must sooner or later lift off from these

But all ought to feel reluctant to have to say such a thing as the poet said of another president aforetime. But who will give us the book, the page and the very place where these words were written, if they were writ-

ten? Of one thing, however, I am determined as a life-long Spiritualist, and that is this. I will resent any and every such false and scandalous language from whatever source it may come, and we Spiritualists and Liberals, will never be respected or entitled to respect until we all resent such infamous language though it come from angels. Hitherto the use of foul and

false language towards us has not cost

Kansas City, Mo.

E. E. CHESNEY.

The probability is that the President never used the language in reference to the noble patriot Paine, that has been attributed to him. Such language is entirely foreign to his nature. How-ever, we want facts—not surmises.

BOOK REVIEW.

The Veil of Isis is the latest published literary brochure from the pen of W. P. Phelon, M. D. It is a concise, con densed description of those wonderful tapestries of the Past, which have served to separate the Visible from the Invisible, in three differing epochs of he world. It is in a paper cover, blue and silver. It sells forwa dime at this office.

The Angels' Diary and Celestion Study of Man. By Mrs. Effie M. Shirey and her brother, Charles Samson, from the Celestial Sphere. : Discribed to Mrs. J. A. Beeds Samson wLender, (their mother), of Denver, Colorado. This volume comprises two parts, "The Angels' Diary" and "The Celestion Study of Man." The reader will find it in both parts replete with interesting and spiritualizing, thoughts. Price \$1.50. Address Mrs. J. A. S. S. Lender,

A little book adapted to be a very useful assistant in acquiring a fluent use of speech in foreign, languages is "Homophonic Conversations in English, German, French and Italian," by C. B. and C. V. Waite, of Chicago.

Denver, Colo.

The conversations are arranged in parallel columns, making it very convenient indeed, and are classified under their proper headings, as: Salutation, The Time, The Weather, The News, etc., etc. The book is in handy form for the pocket. Neatly bound in cloth,

PUNISHMENT OF CRIMINALS

The Right to Punish is Morally Indefensible.

It is a moral axiom that if a same person commits a crime he deserves punishment, and the safety of the public demands that he be separted from society. Thus all people desire to have the criminal caught and confined. Some want the crime avenged, and others are not satisfied without having vengeance wreaked upon him.

When a murderer is executed physicians generally dissect the brain in a search for the incentive to commit crime, and this search has always resulted in failure. To force a man to live upon bread

and water, to hose him down with cold water, to compel him to perform hard manual labor, or crowd him into a straight jacket until his hands and feet are deformed, does not change the results of his crime, nor does it change the attitude of his mind. The hardened criminal is made harder by the brutal treatment upheld by state laws. To do a man harm, to take his life because he has, in an insane moment, taken a life or committed a crime, is anything but noble; furthermore it is morally indefensible. Neither man nor state has a moral right to punish. To prove this statement to be a fact, it is necessary to plainly understand the complicated nature of a human being. Man has a spiritual nature, a mental nature and a physical or animal nature. In plajner anguage man is spirit, brain and body. To illustrate this argument take an electric dynamo with its machinery attached. The electricity drives the dynamo and this operates the machinery. The electricity, dynamo and machinery combined make a manufacturing plant.

If a dynamo fails to perform its proper work the manufacturer does not give it a hammering, tear it to pieces or throw it away. He sends for an electrician, one who is skilled in knowledge of electrical machinery. The first thing the electrician will do will be to turn on the electric current, note the cause of failure, then repair or readjust the mechanism so that it again operates

and the machinery of the body. The three combined make a human being The correct moral view, then, of a criminal, is that he is an untrained spirit controlling an unbalanced mind to cause the body-to perform unlawful in human acts. Here is a mechanical mechanism and a natural mechanism very much alike. To the mechanical one we apply scientific knowledge and to the natural mechanism we apply brute force, use torture or the hammering process, trying, no doubt, to beat some sense into his head. Then he is compelled to perform hard labor, perhaps break rocks for a period of years, and finally discharged still a mental-dwarfed, weak-willed, one-sided human

Hardened by punishment he goes out into the world to commit a darker crime. He is again apprehended, tried and sentenced to a longer service at the rock-pile. Over and over again has this happened, yet no concern is manifested by people or states.

Punishment does not reform a man, because it does not change his mind or motive. To do this, states prisons ought to be places for mental and moral development, as well as for a simple occupation at hard labor.

The wonderful X-ray, wireless telegraphy, and all other boasted achievements in science, as applied to the resources of nature, ought to make us ashamed of such silly logic as to apply leging that he did say it and ining the brain after the spirit has left it, because its natural mechanism is destroved.

In the mental and moral light of our age there is one crime committed that is darker than all the rest, and that is the confinement of criminals for a period of years without teaching them to

know and control themselves. The penal institutions of our country should be great fields for the achieve ment of mental and moral development They represent a whole world of undis covered country for the scientific re-

search of phrenologists and psycholo-The duty of the state is not to punish criminals but to make well-balanced human beings of them, as far as possible, by employing these scientists to kindly teach them how to readjust their faculties so as to produce a normal bal-

ance of mind. Hopeless cases there may be, but this kind of training could not fail to im-

prove all of them. Great possibilities for scientific achievement lie in these undeveloped human beings. Beginning with worst type, it is possible that the research will end in a discovery of a method of molding the plastic minds of children so as to eliminate a large percentage of criminals before the crop reaches maturity. When we have only to read the daily press to find children

committing both murder and suicide, the time seems ripe to begin. We now teach children physiology. Let us take another step forward and teach them phrenology and psychology. Graded lessons should be prepared upon these subjects and taught side by side with geography and arithmetic.

No estimate can be placed upon the

value of such training. The period of childhood is the golden opportunity, for "As the twig is bent the tree is inclined." There is no reason why a child should not become as familiar with the use of his mind as he is with the use of his hands. To educate a child to control his angry passions is to begin the process of weeding out criminals. Half the battle with an enemy is won by knowing how to repulse his method of attack.

There is a trite saying that "to re-form a man we should begin with his grandfather," but as nearly every rule which applies to humanity is worked backward now-a-days, to begin with criminals will be appropriate. Then if a way be discovered by which to apply the new methods of teaching to the children, the future generations will reap the benefits when they shall have become grandparents.

MRS. M. E. VAN LUVEN. Oakland, Cal.

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Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than 80.0 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washing Co., of St. Louis, Mo. Lussed it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-washer Co. will start your write them for particulars. Ladies can do as well as men.

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stand the Meta-physics of Astrology. This work was specially prepared for publication to meet the demands of a large and very earnest class of people who cannot afford to pay for a regular course of instruction under a qualified teacher. And those who can afford this privilege will find the work an invaluable text-book to their studies.

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RENDING THE VAIL

Now compare the electricity to the spirit of man, the dynamo to the brain of Man, and All Things, and All Being

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by and various kindred questions. All Col. R. T. Van Horn, of Kansas City, these are treated, some of them very Mo., as a most remarkable work. That fully, but all rationally understandable. Col. Van Horn is fully competent to Also phenomena, inspiration and such judge, we will say that he has been a to many, knotty subjects, are freely and member of congress for four sessions, fully discussed. an editor of a leading daily, and a pro-

Reed, who is caned the chemical control of the medium; William Denton, meeting the minutes in full were read, Thomas Paine and Michael Faraday, corrected, or criticised by those present corrected or criticised by those present and when approved incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult spirit communication. Swedenborg, of life, or religions, of scientific discoy.

Andrew Jackson Davis, and Maria King ery, and the laws of cosmos or nature—
in fact the entire field of human wrote Universe automatically by typewriter. "Rending the Vall" was writer. thought. The limitation seemed to be only that of the spectators to ask ques-

"In addition to this mass of messages, the room at a desk, the form or person-

in kind, in thought and style with those or in writing. to which their active lives in this world "In reading the book, and I have read on our book-shelves.

found thinker along scientific lines. dlum nor by any one connected with the He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, trol of the minutes in full were read, trol of and by the authors, and when approved by both laid away for the rook.

"The work is unique in the history of wrote Oahspe automatically by type-writer. "Rending the Vail" was written and spoken by full-form personali-ties and is printed as given. One re-markable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by actual

"It is but just to the secretary to sa sketched at the doorway of that his work has been admirably done the cabinet and the finished picture—not only faithfully and efficiently, but handed to one of the circle and filed with excellent taste. There are no dogaway by the seceretary.

matic parentheses, no interpolations or "What will attract the attention of ipse dixits of the scribe. He simply states that "a form purpositing to be" even the non-Spiritualist reader is that states that "a form purporting to be the topics treated by Prof. Denton, So-and-So, "appeared and delivered the Thomas Paine and Prof. Faraday, are following"—stating whether it was oral

were devoted—in literary character as it all, this modest, self-retiring, literal different here as in their works extant rendering of these extraordinary happenings by the secretary has been a "The Spiritualist press and its consource of constant admiration. It adds tributors are just now discussing a character to the book and inspires constant admiration. number of questions as to the nature of stant confidence in the integrity that spirit, of spirit return: the want of from the first page to the last enhances agreement between those returning as the respect and interest of the reader." to conditions in their present world; the This remarkable book, "Rending the limitations—that the organism of the Vail," is for sale at the office of The medium imposes upon communication. Progressive Thinker. Price \$1.75.

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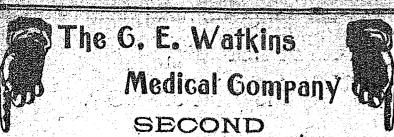
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friends of all worthy mediums within

their bounds will find their usefulness

I am heart and soul in favor of organ-

izing, and expect always to work to that

end, no matter whether the loaves and

fishes come my way, or if kicks and

good things which our brother and sis-

ter workers may give to us. My health

we may not go, yet we shall be there in

spirit and pray that wisdom may rule

harmony prevail, that each one go to the convention to be good and do good.

We are in sore need of effective work

being done instead of bouquet-throwing

which in the end means nothing, for

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As to Some of the Speakers for Chau-

tauqua, to Be Held in Richmond, Au-

gust 28 to September 8, 1903.

To the Commercial Club, Richmond

Gentlemen: - In the interests of many

people, both in Richmond and neighbor-

ing counties and towns, who welcome

the coming of the Chautauqua to our

city, I write, asking your influence and

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bring to us, those who are able to feed

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choose therefrom your way to think)

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this is the privilege of all to have

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on this committee, or by suggestion rec-

As a representative of humanitarian

for unbiased truth, I ask for myself and the many who voice this request, that

your influence be to call before our pub-

lic some of the following persons, and

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names of speakers to your program

we desire to hear the Rev. Moses

Hull, whose subject is "Joan of Arc"; ad-

Mrs. Helen Palmer Russegue, address, care of N. S. A., 600 Pennsyl

Harrison D. Barrett, President N. S.

Mrs. Cora L. V. Richmond, pastor of

A., 600 Pennsylvania ave, S. E., Wash-

the Church of the Soul, Chicago. Her

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On behalf of many followers for a representation from this list of liberal

thinkers and speakers on Chautauqua

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WHAT IS LOVE?

What is Love? Love is a song, a joy, a tear, The brightness of a godsome cheer Where stars in richest glory shine; Where the gods drink nectar'd wine Crystallized in life divine. A world of beauty that is mine!

What is Love? A dream of grandeur bathed in gold, For her I would a world enfold-Placed as a bauble at her feet Where she could stoop in posture swee And from me take! "Tis thus I'd give Her worlds of worlds if she'd receive! 'Tis thus I'd give What is Love?

world of wondrous might strength. Of height and breadth and depth and length;

A dream of power and of glory, That oft is told in song and story-A dream that makes a man a Master, Or sinks his soul in dire disaster.

What is Love? It is the laughter of the song That ripples all the sweet day long; It is the music of the spheres: It is the laughing and the cheers-The suffering, too, alas, to say, When Love perverted has its way.

What is Love? The lightning flash, the thunder-storm, The woe of strife, the war's alarm, The warmth of sun, the tempest's roar The ocean wave from shore to shore; The atoms whose intrinsic worth Reveals the love of sun to earth.

... What is Love? The mount sublime, the flower's hue, The rushing flood, the gentle dew-The magnet steel that is most true That draws my soul from me to you! Exquisite lov! Love's climax this, When heart meets heart in one fond

What is Love? music's rhythm, empassion'd power,

The harmony of hue in flower, The comet's flight across the sky; The planetary laws on high; That which wraps the world in flame, 'The Great, the Everlasting Name!'

What is Love? Though worlds may come and worlds And things may wander to and fro: The heavens may together roll

Into a yellow, sun-scorch'd scroll-There is far up, beyond, above. The Immortal, Everlasting Love!

What is Love? 'Tis to be born a rich joy-child, A Holy Infant undefiled: Love's magnet-charm of pure desire Brings Saviours to the cross of fire!-Those who in manhood's bloom and Would raise the God from out the

Brute! What is Love? A heaven-born Divinity In woman's soul-virginity; A god of flame and war and fire To purify the world's desire And to it in its mirthless din

Show something lovelier than sin! What is Love? The master-thought that conquers Hate And opes to sin-sick souls the gate Of freedom unto life divine

Where great love-stars in splendor shine: And upon the world's earth-flowers Love pours down its cool star-showers! What is Love?

The magnet-charm of great thoughtwaves
That in truth's beauty lifts and saves! For he who loves is born again— Be it the least of his fellow men-Though he be dead in vice and sin A holy thought is born within!

What is Love? It is this thought, with all his scars, Lifts him one step toward the stars-For he who loves has found his heart-A heart that is of life a part-This love begun, if helped to rise, Will send that soul to Paradise!

JOHN A. MORRIS. Los Angeles, Cal.

Cleveland, Ohio.

Since anniversary day everything in Cleveland spiritually has been quiet enough. We had a short visit from "Our Moses," of Whitewater, Wis. He is an old-time favorite in Cleveland. Our state association is showing some signs of having wakened from its yearly sleep and arrangements are being made to hold the annual convention at Toledo, Ohio. President Harrison D. Barrett will be there. Possibly Moses Hull may come. Good test mediums will be in attendance. There ought to be a large attendance from all parts of the state, especially by the mediums who reside in Ohio, for there are many things that ought to come up in this convention and be thoroughly discussed, and especially ought all to be its pioneer state is simply the beautiful inforested in electing officers who both gift of clairvoyance debauched.

can and will do something.

Let the philosophy and phenomena go hand in hand, and there will be no failure; but taken separately both are practical handbook of reference, con-

adly crippled.

The state association that makes trical term or phrase. Price 25 cents,

Comfort Derived From Spiritualism. It was the privilege of the writer to attend a service conducted by the guides of Mrs. Cora L. V. Richmond, on the passing to higher life, of Mary Amelia Kirby, beloved wife of W. C. Conklin, at 51 Waveland Court, in this city, on Tuesday last. Mrs. Conklin was taken away rather

suddenly, although she had been alling for many months. Her aged father, Mr. Kirby; her husband, Mr. Conklin; her son, a young man of fine promise; her daughter, Mrs. Corlols (and Mr. Corlois) with the three-year-old grandson of the deceased, and hosts of relatives and friends were present. There was no unseemly grief, and there was the uplifting thought conveyed all through the remarks of Mrs. Richmond's guides that the family were aware of the pres ence of the loved one who had so re cently been released from her mortal form. Mr. Kirby father of the de ceased, was an old pioneer Spiritualist, Mrs. Conklin having been reared in the knowledge of its teachings. Let those who weep without this knowledge at-tend such a ministration as was given on that day through the lips of Mrs. Richmond, and they will then know the difference between the knowledge of spiritual life as realized at that hour, and the gloomy idea of death presented under the old fear of death and what might come after. The beauty of the life of the arisen one as daughter, wife mother, grandmother and friends was touchingly portrayed.

WM. RICHMOND.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line I

Mr. Henry Sherburne passed to spirit life at his home in Schenectady, N. Y., aged 85 years. He was a Spiritualist from the time of the Fox girls, and a subscriber for many years to The Progressive Thinker.

Passed to spirit life, on the night of April 24, by an accident near Orange ville, Pa., Edward H. K. M'Guffin youngest son of the late Judge L. L. M'Guffin and Elizabeth L. M'Guffin, in blows and hard words fall to my lot. I the thirty-first year of his age.

shall do my duty as I see it and noth-ing more. We expect, Mrs. Figuers and myself, to attend this convention if our health will permit, but not to Mr. John C. Hindes, passed to higher life, May 2, 1903, from his home at Ma-rengo, Ill., aged 71 years, leaving a loving and faithful wife journeying on in earth life. Mr. Hindes has been a work; will go to listen and enjoy the staunch Spiritualist for many years, is so uncertain that at the last moment and in the quiet of his own home often received words of comfort and guidance from those already passed beyond the their deliberations, and that love and confines of the mortal form.

I. E. FRANKLIN.

> Mrs. Mary Hambelton passed peacefully to spirit life at her home at Columbus, Ohio, April 21. She was an ardent Spiritualist, and for many years a thinker. She has joined her loyed companion and daughter who had preceded her to that land where there are no more partings. She leaves one son to mourn her loss, John Hambelton, of Columbus. Services conducted by the

MARIAN CARPENTER.

Passed to spirit life, at Akren, Ohio. on April 17, Mrs. Caroline Abbot, after a long illness, with cancer of the stomach. She had been a Spiritualist for many years. Her husband, Rev. G. S. Abbot, was a Universalist minister. She was beloved by all who knew her, as was demonstrated by the large num-ber of friends who came to pay their last respect to one whom they had learned to love. Services conducted by the writer. MARIAN CARPENTER.

SPIRITUALIST MEETINGS.

It is important when a meeting is ical treatises, which can only be heard suspended, that notice be given us, so among seekers for unbiased wisdom of that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present

The Metropolitan Spiritualist Society holds services every Sunday evening at 8 o'clock in Haymarket Theatre Buildnote your program committee has six representatives of the orthodox church ing, 161 W. Madison street. Lecture, spirit communications, and questions and one Catholic. The unrepresented majority have a right to representation answered. Mrs. Maggie Waite, pastor. Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at principles, liberal thought and a seeker 8 p. m. Messages by H. F. Coates and

others. Plenty of good music. The Progressive Society holds servicès at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all serv-

ices. The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

Spiritual Union Church meets every Sunday at John Schott's Lodge Hall, corner Belmont and Racine avenue Speaker, Hon. R. Gilray; Charles J. Peterson, Prof. Edwards and Mr. G. A. Cowen, test mediums. Services, 8 p. m.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.,

Secretary Richmond Occult Research The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue,/Sunday evenings, 7:30 p. m. Mrs. W. F. Schu-Next to sensitiveness or psychometry macher, pastor. (also termed clairsentience) clairvoy

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music by (Blind) LeRoy Drake. Mrs. May Elmo, medium.

The Brotherhood of Spiritual Truth Society meets Sunday at 8 p. m. Services conducted by J. K. Hilles and wife and other mediums, who will from time to time address the meeting and give tests and spirit messages. Meetings will be held in Temperance Hall, 330 West Sixty-third street. All are invited to attend and co-operate.

The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this society. Eva L. Stewart, secretary, 543 with music, by C. Payson Longley, E 55th street, where all communical Price by mail, 15 cents. For sale at tions should be addressed,

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If so, it will be well for you to investigate the investment opportunity offered by Dr. Peebles Institute of Health. Some months ago Dr. Peebles and his associates incorporated their medical business at Battle Creek, in order to secure certain legal protection granted incorporated companies. Believing that the earnest co-operation of the Spiritualists of the country in this great work would add still further to the wonderful growth and success of the company, the doctor and his co-workers have decided to place a portion of the treasury stock in the hands of the Spiritualists throughout the country. A large amount of the original block of stock offered has been taken, but there are a few hundred shares to be sold at the original offer before the price advances, so if you are interested write at once for particulars.

You do not need to be wealthy to share in the doctor's company; the small investor is just as welcome as the large. The man investing \$50 or \$100 will use his influence for the company just as will the one investing many thousands, and it is the good wishes and support that is desired more than the money.

A small amount properly invested where it will draw good dividends and continually increase in value is worth many times the same amount if allowed to lie idle, or put away in a bank where it will draw only 3 or 4 per cent at best. Money invested in Dr. Peebles Company to-day under his present

offer will draw handsome dividends from the first, and, in addition thereto, the stock will increase in value so that at the end of two years at most it will be worth two or three times what you paid for it.

If you have any amount above \$10 you can spare for investment, write for full particulars at once. Seven per cent dividends are guaranteed from the first, and much larger ones can be expected after the first year. Address

DR. J. M. PEEBLES, Chairman, Box 2421, Battle Creek, Mich,

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d street. Conference meeting at 2:30. Lecture by Oscar A. Edgerly, of Boston, Mass. followed by messages by Mrs. J. A. Murtha, of Baltimore, Md. Every Murtha, of Baltimore, Md. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

Every Tuesday; at 8 p. m., meetings at Hopkins' Hall, 528 West Sixty-third street. Mrs. Cochonour and Mrs. Geh-Prof. Schaeffer will conduct Spiritual

meetings in Hygier Hall, Ogden avenue and Roby street, every Sunday at 3 and 8 p. m., commencing Sunday, May 3. All are welcome. :

The Spiritual Union Church will hold

services every Sunday afternoon at 3 and evening at 8 oclock, at 77 Thirtyfirst street. Mrs. M. A. Burland, pastor

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Eanday: Prince 10 cents. For sale at this office. The Kingship of Self-Control." By

Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office. "The Present Age and Inner Life; Ancient and Modern Mysteries Classi. fied and explained." By Andrew Jackson Davis. We have a few copies of

this work by the celebrated seer Cloth, \$1.10. "The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth

and gilt. Only 50 cents. "Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes. which render the-book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

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Mrs. Dr. Dobson-Barker,

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ter:-I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years.

I still remain your friend, AMANDA R. GREEN.

Portland, Oct. 5, 1902. Mrs. Dr. Dobson-Barker—Dear Madami—Mrs. H ward wanted me to write and tell you are would be glad to have her testimony in print, She says if she could write, she would have written she could write, she would have written you a good many letters. She says, "No one knows how much I think of Dr. Dobson-Barker." She says, "I will do all I can for her." It is no wonder she thinks lots of you. I wish you could have seen her when she sent to you for treatment. She was a sight to see. No one thought she would live and now one thought she would live, and now she is a well woman and as happy as can be. I guess this will be all for this time. Will be glad to hear from you when you have a little spare time.

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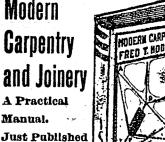
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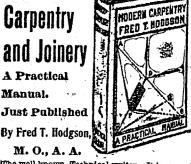
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VOL. 28.

OHICAGO, ILL., MAY 23, 1903.

NO. 704.

KELLAR AND THE HINDOOS

Is It Superstition?-Spiritualism the A Plan for a Working Organization. Panacea.

From the head of the article-"Hindoo Science"—in The Progressive Thinker, No. 702, I inferred that some new and extraordinary revelation might be found in it. Especially as Kellar, the magician, was to testify. But I do not find anything that savors of the supernatural, upon which the magician gives testimony. The working of wonders before an audience may puzzle the eople, and astonish the ignorant: but here is nothing in those feats of legerdemain that impresses intelligent peo-ple with awe; or implies any supernatciral agency. Because a trick that has required long practice, and close study to master, is not understood at a glance is not strange. The things that are credited to spiritual agencies must occur under circumstances, and conditions that preclude the possibility of trick. The account of a man throwing a rope towards heaven, and climbing it until he disappears, may not be impos-sible as an illusion; but in this case Mr. Kellar does not testify. He does not claim to have witnessed it; nor does he vouch for its truth. But says he has "seen things just as marvel-That may depend on the mind of the observer. If the thing really hap-

pens, it is doubtful if Mr. Kellar has

witnessed anything "just as marvel-ous." But if it does not happen, and is

only an optical delusion, the case is dif-Is there any way to settle that point? If these Hindoo miracles are submitted to the same ordeal that many of our mediums are, it would seem that the question of illusion could be determined. If it can be proven, beyond all question, that these spiritual adepts do climb the rope, or climb the air, it is not a trick, but a manifestation of some power, or the action of some law, not understood by the observers; and possibly not by the performers. Mediums of extraordinary psychic powers often know no more about the modus operandi of their manifestations, or the causes that produce them, than the investigators who observe them. Herr-mann, the noted magician, told Henry J. Newton that some of his most notable feats were not explainable by any knowledge in his possession. Most of his public performances were tricks that he had learned, and could explain, teach them to others; but some things that he did were dependent upon some occult presence, for which he was only a medium; and he recognized it as le work of excarnate human beings. Mr. Kellar may not know of this, and may not have the mediumship for it; but he recognizes, in this letter, that the priests have knowledge and are able to execute marvels, entirely out of his reach. He seems to take it for granted that this knowledge is purely physical, and of the earth earthy. But why this assumption? Do the priests gay so? Do they not, rather, claim that it is spiritual? But because we recognize spiritual causes, and spiritual be ings, acting a part in the affairs of this life, we are not, therefore, superstitious,

relations of nature, and the laws of Mr. Kellar seems to regard the facts in Hindoo history—the transmission of knowledge through hundreds of miles without visible means, as something more wonderful than wireless telegraphy; but is it more wonderful than telepathy? Telepathy is not a miracle, any more than wireless telegraphy; the latter is no more miraculous than telegraphy by wires. It is the same law and the same agent in each case. But what is telepathy? Simply communication between one human intellect, and another, by means of a correspondence of motion transmitted through the ether; and if one of the persons so communicating be a resident of Chicago, and the other residing in the Summerland, amid the constellations of heaven, it is telepathy just the same; and governed by the same law, acting through the same natural order, as the ordinary telegraph. When such telepathic messages are transmitted between two persons in the flesh, who would think of calling it superstition to recognize the fact, and give it its proper place in the order of nature?

The superstition belongs with those who regard Spiritual men and women

as supernatural, and spiritual causes as

distinct from, and out of the order and

And when the message is from one out of the flesh, and bears the evidence of identity as distinctly as any other. it superstition to recognize it? Rather the superstition is manifest when people ignore the natural explanation and insist on attributing the facts to causes not known to exist, and which, if they exist, are totally inadequate to explain.

Speaking of the higher class of magicians in India—the religious devotees— Mr. Kellar says: "Of course, when their tricks are learned, it is found that the simplest scientific principles are be-neath them all." Of course, But would he have us believe that these "scientific principles" are all limited to the ordinary phases of physical nature? Would he have us fignore the psychic life that underlies and actuates all of these "scientific principles" by which matter is directed in its wonderful manifestations of life, order, and intelligence?

Consciousness is a perpetual wonder. If there be miracles, then consciousness is one of the most marvelous of them all. By means of this presence, and all the associate agencies, as volition, choice and reason, we impel our bodies. direct the movements of matter, cause cities, steamboats, and railroads to be be built, compel the electric life of nature to light our dwellings, propel our trolleys, carry our burdens, and pass our messages under the sea from continent to continent. But who can explain consciousness? Who can tell where it comes from or whither it goes? But consciousness is concerned in all telegraphy, wireless or otherwise; and if it is natural, then telepathy is natural, and all communications between different spheres of consciousness is E. H. Chapin.

BAND OF HOPE.

In support of E. K. Walbridge's suggestion for a Band of Hope that an peared in The Progressive Thinker a few weeks ago, I submit the following plan of organization. Not the only plan—simply a plan.

Who feels the inspiration is ready for

a start. Let the work assume the nature of a school of discipline in which the first experimenter tries the plan on himself or herself first before trying it on others. The work could be arranged with dif-

ferent grades or degrees. For the ful-fillment of the first degree, require that seven weekly consecutive reports on an earnest effort to correct some personal shortcoming, be handed in. After the first experimenter has writ-

ten, say, three weekly reports, let him make out an agreement something like the following and sign it:

Having satisfied myself by experi-ment that I desire to maintain the discipline of writing out reports on my good resolution, I agree to deposit seven consecutive weekly reports before considering that I have fulfilled the first degree of this work. And if I fail to report for five consecutive weeks, it will signify that my name on the mem bership roll is to be cancelled.

When the seven weeks are fulfilled and the first experimenter considers the plan a good one for himself, see if he can find a few persons who might like to put themselves through the same course of discipline. From week to week let these few assemble to relate and study the lesson learned from their failures as well as those learned from their victories in self-control.

From this small beginning in righteous persistence the effort could be broadened to include systematic good works, especially in the direction of discovering and providing for the needlest of the needy, and in imparting light and knowledge to those nearest us who are in the greatest darkness. This might be considered the second grade or degree of the work.

When the labor of systematic good works is well established, another step could be taken. Those who would be charitable if others looked at things from a different point of view than they themselves, could assemble for the study of philosophy, history, science spiritual gifts, and plans for a better civilization on earth. In these discussions it would be well to be humble in our opinions by realizing the possibility of our being in error, and also to eliminate personal discussions as far as practical by "avoiding the unimportant matter of who is right and who is wrong, and keeping to the important matter of what is right and what is

with the work in its beginning more than these two doctrines: (1) that we should continually be trying to make better men and women of ourselves: (2) that we should make a systematic and persistent effort to extend the help that lies within our power unto our fel low-man. This will eliminate contention as to doctrines and give a basis broad enough for a world-wide religion if needed.

Let whoever takes up the work maintain their highest aspiration, or pray to the Ideal Ever Present One for light and guidance that the work may grow spontaneously and not become per B. W. MORRISON.

Oshkosh, Wis.

also natural; immortality is natural, and a rational understanding of Spiritualism is a panacea for superstition. Mr. Kellar says: "It only takes a very small thing sometimes to puzzle great minds; and whatever is the least bit mysterious, and baffles explanation, will make men ascribe what they see to the supernatural because of their conceit in their own intelligence." they cannot explain, they say, must be due to unexplainable powers." Is this a just statement? That it is true of some minds may be admitted. But is it true of the majority of intelligent people to-day? Do we pretend to be able to explain all of the phenomena of nature which we witness daily? Do we then say these things "must be due to unexplainable powers"? Who that witnesses Mr. Kellar's tricks ever thinks that they are due to unexplainable powers"?

Again he says: Anything that interferes for one instant with the natural law of gravitation would set things all agog with us." Of course, a natural law cannot be broken or suspended. But we are constantly interfering with gravitation. We resist, and counteract it in a variety of ways. We invent machinery to overcome it, and sometimes it is so completely deified as to make it seem as if the law itself were suspended. It has been shown on several occasions, that the weight of certain mediums can be changed without any visible cause, so as to affect the scales from 20 to 50 pounds, and apparently by the influence of some intelligent agent who knew what he was doing and how to do it. But the law of gravity was not changed only the conditions of its

Would Mr. Kellar dispute the veracity of Prof. Crooke's experiments? Would he call it superstition to attribute the phenomena of sudden increase, or decrease, of weight, to superphysical causes? If the Hindoo is so far in advance of Western science (?) is it not because they have studied and experimented in spiritual dynamics?

Free will is not the liberty to downatever one likes, but the power of doing whatever one sees ought to be done. G. Macdonald.

LYMAN C. HOWE.

It is an inevitable law that a man cannot be happy unless he lives for something higher than his own happiness.—Bulwer.

Often the elements that move and mold society are the results of the sister's counsel and the mother's prayer.-

A True Narrative of a Strange Occurrence.

WHAT WAS IT?

Every citizen of the state of Maine, who has been a continuous resident of that commonwealth for the past forty years, has not forgotten the heavy snows and extreme cold of the winter of 187-. The ground was covered with an average depth of the white crystals of more than three feet, and the immense drift that filled the roads made it seem as if a much greater burden of snow had concealed the earth from view. Transportation was very difficult outside of the cities and larger towns, while in these centers traffic was seriously clogged. Between many of the smaller towns, teaming was often utterly impossible for days at a time, and the mails were taken to them by men on snow shoes. This depth of snow was not only unusual in Maine, but what was more inexplicable, it was accompanied by intense cold. The two conditions do not often go together, even in the state of Maine.

About the middle of December of the winter in question, a terrible snowstorm set in. The winds rose almost to a hurricane and the roads were soon so badly drifted as to render them impassable even for a horse and cutter. The storm was not only flerce but it was also very cold, and every man, woman and child who could do so, avoided venturing outside of the doors of their homes. Cider, apples and popcorn were indulged in by many families of farmers on that memorable night, and they enjoyed their comfort by the fire as only these sturdy children of the grand old "Pine Tree State" know how."

Between the towns of H— and lay ten miles of hills and valleys, over and through which wound a road that was hard to travel even at its best. On this wild December night, it was blocked almost too completely to be noticed by the eye of a traveler even in daylight. Just about four o'clock in the afternoon, a traveler under force of circumstances beyond his control, was obliged to set out from H— for The storm rose higher and higher and the snow and cold increased in volume from the moment of his departure. He had a steady horse and small cutter, but his progress was exceedingly slow. After more than two hours struggle he found himself only four miles from H.—. Here he was obliged to leave his horse to proceed on his way on snow shoes. The good farmer of whom he sought shelter for the horse, protested against his attempting to proceed any further that night, stating that he risked his life by exposing himself in such a storm.

The traveler thanked his kind host, but said that he must reach C—— that night, as it was almost a matter of life The farmer said no and death to him. more but urged his guest to see to it that his snow shoes were in good condition, as he had a hard road before him. The traveler set forth once more into the terrible storm. He buffeted the winds, and drifts, for about two miles, when he suddenly found himself in the midst of a large pine forest. The great trees towered into the sky on both sides of the road forming an excellent barrier for the storm, and gave the traveler a brief respite from his battle with the elements. He made his way through the forest without difficulty, despite the thick Egyptian darkness that encom-

passed him about almost as a pall. road turned sharply to the left, and the fierce gale struck him with redoubled fury. He made his way slowly forward when he saw, in the open space or field, at his left, apparently some rods from where he stood, two balls of bright fire leap into the air. He was amazed. and a strange feeling of uncanniness swept ever him, almost chilling the marrow in his bones. He roused himself with an effort, and went forward as rapidly as the storm would permit. After going some eighty rods, he suddenly found himself before a large farm house, from the windows of which streamed the cheerful light of two or three lamps. It did not take him long to reach the door, and he was soon within the warm, hospitable kitchen. Here he told the story of the balls of fire to the farmer and his three stalwart sons. They resolved to act at once, so equipping themselves with snow shoes and two lanterns, they made their way, accompanied by the traveler, to the spot where he stood when he saw the balls shoot into the sky. He located the place as nearly as possible in the darkness, and then the five men struck off into the field at right angles from the spot. Not more than sixty rods from the road they found the body of a man, almost covered with snow. They took him up quickly and bore him to the house. He was not dead, but was badly frost-bitten, and his recovery seemed a matter of doubt for some time.

Snow was applied to his frozen members, and he was vigorously chafed by the willing hands of his rescuers until he once more became conscious. He the people to the meaning of Spiritual-was tenderly cared for, and in the ism, thus protecting the piblic and our course of a few days was able to go on beautiful philosophy from the bighting way. As soon as he was able he influence of these infamous rascals, and placing it on the high plane to which it belongs.

E. W. SERACHE,

The ways was able to go on the light plane to which it belongs.

E. W. SERACHE,

N. S. A. Missionary. told his new friends his story. He was forced to venture out in that awful storm on an errand of mercy. Before long he felt chilled through, and seem ingly had no power to go on. He must have wandered into the field and sunk down in a stuper, for after the feeling of numbness had swept over him, he kney no more until he found himself in the farm house. When he fell into that deep sleep that meant death for his physical body, the traveler must have emerged from the woods and witnessed the phenomenon that saved the life of the helpless man.

In any event, if the traveler had not seen those balls of fire, no one would have known of the man's exposure to the storm, and rescue would have been impossible. The strange occurrence sent the farmer, his three sons and the traveler on a tour of investigation and a human life was saved. Long and carnestly did the six men involved talk this matter over, and they closed their or it will soon rain through Owen.

GOOD WORK DONE.

MISSIONARY REPORT OF MR. AND MRS. E. W. SPRAGUE

Excellent Results Obtained The Work of Infamous Tricketers Paying \$125 for Development-A Lady Tricked

We are still alive and at work. Every day brings its full portion of duties. During the month of April we held thir-ty-one meetings, including one funeral, organized three new societies and re-organized two others. Sickness inter-fered with our work the fore part of the month. Several towns were obliged o pass us by on account of it. We ope to visit them later.

At Bay City, Mich., the old society was dead, no meetings having been held for two or three years. The spiritualists were very glad of the opportunity to do something practical for the cause, and turned out to help us. We held and turned out to help us. We held three public meetings, one seince and one meeting for organizing the society in Bay City. We added a good number of new members to the old membership list, elected officers, adopted a new con-stitution and started them at work again under the old charter.

We visited Saginaw, Mich., where we organized a new society composed of fifty good and loyal souls. They start out with fine prospects of success.

I would like to give details of our work in the towns that we visited, but it would require too much of the valu able space in your paper.

At Shepherd, Mich., we found the remnant of a small society. It was

once active and did much good, but had done nothing for two years or more We held two meetings in the opera house and one for organization in a private parlor. A number of new names were added to their old list, they paid three years' back dues and were reinstated with the Michigan State Spirit-

ualists Association.

At Ionia, Mich., we held two meetings. On account of the very rainy weather the attendance was small. A small so ciety was organized which must grow in the future. We should have remained in Ionia for a longer time but other engagements prevented and we hastened on to Plainwell, Mich., where we organized a good society. Many we organized a good society. Many years ago Piainwell was a great Spiritualist center, but some of the workers moved away, others passed to the higher life and no meetings have been held until the present time for perhaps, twenty years. The people of Platitwell' are anxious to receive the truths that Spiritualism presents, and hereafter the opportunity will be open to them.

We closed our work for the month of April at the Chicago convention of the Illinois State Spiritualists Association, your paper. Within the last week we have come

in contact with two poor souls have been fleeced by the infamous tricksters who pretend to be mediums. One of them was a fine young man who paid \$125 cash down for his development as medium with gifts that would insure him five to twenty dollars per day, besides all the good he could do for the cause. Three days after the cash was paid over, the "developer" with the innocent boy's hard earnings The other was a poor innocent woman who was in deep trouble. The knew just how to relieve her and would do it for \$500. The lady explained to As he emerged from the forest, the this "Greatest Medium on Earth" that she possessed only \$125, and could not pay the amount, much as she would like to do so. Then this "Wonderful 'Psychie" concluded to turn philanthropist and said, "Since it is you, I will let you lay the \$125 on the dresser there and I will magnetize it and you may come back to morrow and see me. I think things will be all right by that time. The lady grasped the opportunity, laid her money on the dresser and went home. She is waiting for the "Professor" to magnetize the money and bring her out of her trouble. But this "Greatest Medium on Earth" is not "at home." His office is closed, and the poor woman is robbed in the name of Spiritalism.

Spiritualists, there is a great responsibility resting upon us. We must expose, denounce and wipe out, these accursed tricksters and give the people our glorious truth instead. The only way on earth that this can be done is by thorough organization of the Spiritualists, and through the systematic methods of organization, educate the people to distinguish between the false and the true.

In the town where the last named robbery was perpetrated, a leading news paper positively refused to publish a notice of our meetings. The lady who presented it at the office, was insulted for her pains, and all because its edit ors and managers did not know the difference between Spiritualism and this high-handed robbery.

Spiritualists, arouse yourselves, or ganize everywhere and "assist each other and the spirit world in educating

every conversation with the words, "Well, I don't know what it was do you?" ou?". Reader, you now have the story and it is true in every particular. It is yours to reflect upon, and to tell the world "What Was It?"

EVANGEL. Music is a prophecy of what life is to be, the rainbow of promise translated out of seeing into hearing, Mrs. L. M. Child.

Half the misery of human life might be extinguished by mutual offices of compassion, benevolence and humanity. —Addisón. . A lie must be thatched with another.

VERSUCHSTHIERE.

Cold-blooded Medical Science Run Mad.

Versuchsthiere. That is a hard word for English speaking people. When they understand the meaning of it, most people will think it harder still. It is a German word used by vivisectionists to designate hospital patients who are so unfortunate as to fall into their hands and are subjected to the heartless experimentation of vivisectionists. Versuchsthiere—"beasts for research," they are contemptuously called by the

merciless experimenters. In our country and in England the victims of the vivisectors' cruelty are called "Clinical Material"—a softer expression to denote the same thing. Versuchsthiere" and "Clinical Material" are synonymous.

Numbers of medical men advocate the sanction by law of human vivisection, and desire that criminals conlemned to die shall be turned over into the hands of the vivisectors for pur poses of "research."

Were human vivisection sanctioned by law, it would quickly extend away beyond all limitations. No poor person, no helpless unfortunate, no friendless person would be safe from the greedy clutches of the vivisectionists. The number of criminals condemned to die would be insufficient to supply the demand for living human subjects for the vivisectors' torturesome experiments. The insatiable appetites of the vivisectors would demand yet more "clinical material," and that hospital patients, lunatics, paupers, etc., be added to the list of the unfortunates.

Greed grows by what it feeds on, and ivisectors are no exception to the rule. The penchant for cutting, tearing, roast ing, boiling and all the kinds of cruel torture that even flendish malignity could devise and cannot surpass, in creases by practice, until the hardened heart actually takes pleasure and finds actual enjoyment in the manifestations of pain exhibited by the helpless victims of torture, whether brute animal or human being.

The question forces itself upon us: Which is of the greatest consequence to the race, the cure of disease, the relief of pain, and the prolonging of life (for these are the vivisectors' claimed reasons for their cruel work); or the cultivation of kindness, justice, mercy and humanity? Which will do most for the upbuilding of highest and nohlest humanity?

The answer is plain and positive, and condemns the methods advocated and practiced by vivisectionists. No claimed or actual benefits of a material nature can compensate for moral evil: and moral evil is involved in the pain and torture inflicted in the inhuman process of vivisection. There is no human being living, whether condemned criminal or graduated M. D., who would not with all his mental might object to undergo the tortures of vivisection. I cannot, I think, end this article beter than to append the following illustrative excerpt from the Agnostic Jour-nal, of London, Eng. It comprises an article on Vivisection, by E. S. G.

Vivisection.

Mayo:

English people are loath to believe that vivisection as practiced in this country is barbarous-a sense of superiority over other nations causes them to dismiss, the thought. As a matter of fact, however, vivisection is cruel wherever it is performed. Take the ex periments practiced at the University College, London, as an example of what may be called legalized barbarity.

Dr. S. Smith, M. R. C. S., tells us of an experiment he witnessed in this place, performed by Professors Starling and Bayless, on October 19, 1900: When I first saw the animal (a small dog) he was motionless under curare A hole had been cut in the windpipe, and the bellows kept up artificial respiration. At each stroke of the bellows a little ether was pumped in with the air -a much feebler blast than that used at Strassburg (which the Doctor on page 15 declares to have been insufficient to render the animal unconscious of pain). The nerves of the neck had been dissected out, and were stimulated from time to time. The kidney had been drawn out through a wound and enclosed in a box. A tracing recorded the blood pressure and the volume of the kidney. From time to time the bellows were stopped to show the effect on the blood pressure of the asphyxia thus induced." (Scientific Research,

page 36.) In 1895 Dr. G. W. Crile performed a series of experiments upon sixteen dogs, at the University College mentioned above, between April 25 and May 20 inclusive. Some of these experiments were performed under the influ ence of anaesthetics and others "under curare and morphine"—neither of which is an anaesthetic. Some of the operations, the doctor admits, were conducted "under incomplete anaesthesia," while others were performed upon animals from whom the "ether had been removed." The experiments included 'crushing of paw with forceps": "crushed foot extensively, just before cornal reflex was abolished." "The dog was in great shock when the canulae were inserted into the arteries." "The removal of the intestines caused...... the heart continued to beat for some time afterwards." "Opening the abdomen, without touching the intestines.

and pouring cold water into the cavity." Placing "the hind feet in boiling water"; 'crushing the testicles, right and left"; boiling water poured on the intestines." Some of these experiments lasted from one to two hours. (See Surgical Shock, pp. 20 to 31.)
And what is the use of all the pain in flicted? Sir Frederick Treves, F. R. C.

S., surgeon-in-ordinary to the King, when Prince of Wales, and surgeon to the London Hospital, says: "Many years ago I carried out on the continent sundry operations upon the intestines of dogs; but such are the differences between the human and canine bowel. that when I came to operate upon man, I found I was much hampered by my new experience, that I had everything

SPIRITUAL SCIENCE.

Can't some of our well-developed me-

The Koons Seances of Fifty Years Ago.

diums get in communication with the spirit of Jonathan Koons, that remarkable Spiritualist who resided in Athens county, Ohio, fifty years ago? After considerable time and trouble succeeded in finding a brother of Mr. Koons, Mr. Jacob Koons, still living, and residing at Jacksonville, Ohio, who informed me that during the time of those remarkable seances of fifty years ago, when Spiritualism was in its infancy, he, Jacob, was a near neighbor of Jonathan, and frequently attended those seances. He further says that the log seance-room was built by direction of the spirits on a spot indicated by them on a high elevated ridge in Ath-

ens county, called Mt. Nebo, and in it was a table, and on this table was kept a peculiarly constructed instrument of copper and zinc, constructed by Jonathan under direction of the spirits; also was kept lying on the table a plentiful supply of paper and pencils, and when the room was vacated and the door locked the spirits would write over this paper, when raps on the table would inlicate that the writing was finished, when they would go in and get the com-

munications. Jacob Koons says further that upon one occasion two Frenchmen came there from Orleans, no one knowing their names or whence they came, and upon being given the privilege of a seance the door was locked and the key handed to them to hold, and when completed they went in and found their names and residences written on the paper, which they acknowledged to be correct, and also found writings in French which no one but themselves could read, no one there understanding

Now there must have been something peculiar about the location of this seance-room upon this high elevated ridge, or these spirits would not have ilrected it to be placed there. It, the ocation, must have been underlaid with nagnetic iron ore or some other mineral which assisted in furnishing artificial magnetism. The peculiarly constructed instrument of copper and zinc, made under directions of the spirits, must have been a peculiarly constructed dry galvanic battery of some kind, and assisted in furnishing artificial magnetism.

Now, what we want to know is the seculiarity or mineral formation of the ground underlying the seance-room: also the particulars of the peculiarly constructed instrument kept lying on ual cause; for whatever the peculiarity of the ground or mineral formation underlying the room may have you. Speak the truth. Treat them been, there is, I have no doubt, many other similar locations in the country which we should have the advantage of, as well as of the instrument or battery on the table, for whatever has been made can be made again, and we should have the advantage of it also.

Now this being the case, can't some of our well-developed mediums get in communication with the spirit or conrol of Jonathan Koons, or some scientific men, such, for example, as Benj. Franklin, or Robert Hare, of Philadelphia, or Benjamin Hallowell, of Alexandria, Va., and obtain from them all the information possible concerning these matters and have them published in The Progressive Thinker, that they may be duplicated and that we may have the advantage of them for the benefit of the spiritual cause, for I do assure you that if we can obtain this valuable information it will be of great service to the cause by enabling hundreds -yes, thousands upon thousands of mediumistic persons if not others, in opening communication with their spirit friends who are unable to do so without J. I. HOLLINGSWORTH. Winchester, Va.

to unlearn, and that my experiments had done little but unfit me to deal with the human intestines." (British Medical Journal, November, 1898).

Colonel Ingersoll, noble man that he was, said: "Vivisection is the inquisition, the hell, of science. All the cruelty which the human-or rather inhunan-heart is capable of inflicting is in this one word. Below there is no depth. This word lies like a coiled serpent at the bottom of the abyss....It is not necessary for a man to be a specialist in order to have and express his opinion as to the right or wrong of vivisection. It is not necessary to be a scientist or a naturalist to detect cruelty, and to do not please him, but all love mercy. Above all the discoveries anybody to curse God. Of the two the of the thinkers, above all the inven- last is far more harmless, because all tions of the ingenious, above all the victories won on fields of intellectual conflict, rise human sympathy, and a sense of justice....It may be that the human race might be physically improved that race might be physically improved if all the sickly and deformed babies were killed, and if all the paupers, liars, thieves, villains and vivisectionists devils, demons. If there is any pro-were murdered. All this might, in a fanity about the process either way few ages, result in the production of a they are equally profane. If there is generation of physically perfect men and women; but what would such beings be worth—men and women healthy teach superstitious doctrines to hold and heartless, muscular and cruel—that is to say, intelligent wild beasts? Never can I be the friend of one who vivisects his fellow-creatures. I do not wish to touch his hand. When the angel of pity is driven from the heart, when the fountain of tears is dry, the soul becomes a serpent crawling in the (Chronicle of St. dust of a desert." George, U. S. A., May, 1891.)

JAS. C. UNDERHILL. Hammond, Ind.

Half our knowledge we must snatch,

not take.—Pope. All power appears only in transition

Beauty is no local deity, like the Greek and Roman gods, but omnipres-

ent.—Bartol. The manner of a vulgar man has free dom without ease, and the manner of a gentleman has ease without freedom,-Chesterfield.

OBSESSION.

A Way to Counteract and Overcome It.

There is no fact more clearly attested than obsession, or the control and influ-ence of evil spirits upon mortals. Spirits of a low order and bad character get control of sensitive people and lead them in the ways of wrong-doing and hinder them in right thought, effort and action. The origin and cause of obsession we are not now considering—it is

the remedy we are after. The question is asked: Why do not pure and wise spirits restrain the obsessing spirits? Because they cannot do it, any more than good, morai peo-ple on earth can prevent others from doing wrong. This law is the same in both worlds. It is true people are restrained from bad actions, to some extent, by force and prohibitive law, yet such measures are inadequate for the

purpose. I have been under obsession for a considerable part of my life-vexed; troubled; tormented; discouraged; in jured; cursed, by evil-minded spirits, spirits, whose purpose seems to be to hinder, prevent, defeat the accomplishment of right purpose, the consummation of honest effort. I had been so often troubled and discouraged in this way that I often thought my life a failure and fate against me. There seemed to be a blight and curse resting on me, and I wished myself in oblivion.

L. W. Dexter told in The Progressive Thinker of a dreadful pain in his leg that annoyed him for years and how he got rid of it by vigorous cursing and damning. That beats Christian science and faith. The same remedy is good in obsession—good in my case, at least—a success, finally—more practical than prayers to Gods, Lords, Saviors.

Some folks would say that is rashiess, blasphemy, sacrilege. Did I repent of blasphemy? No-for I got relief from annoyance and suffering-had nothing to repent of-felt no remorse nor compunction of conscience—feared no god, hell or devil. Moreover, I repudiate the blasphemy, sacrilege and anathema of superstition, which are simply scarecrows to threaten and frighten

Obsession has much to do with crime, Obsession is a word of tremendous import, in which millions of weak, helpless mortals are made to suffer im-mensely until they gain the power and victory over this dreadful foe. A person who can, but will not, make use of the means to get relief from suffering, can blame himself or herself, in some degree. Persons who know themselves constructed instrument kept lying on to be obsessed should occasionally rethe table, for the benefit of the spirittire to a private place, alone, and talk d lairly. Advise, reprove admonish them. Show them the harm they do you and themselves. Request them to depart from you and seek more honorable employment. Give this plan a fair and patient trial.

If it proves unavailing, try a more rigorous method. Give them some plain talk, scold, command, denounce, rebuke them, for this they deserve. Call them by hard names that fit them neatly. This method of treatment will do them good and may cure the malady. When all other methods fail, try the cursing, damning process. Resist and fight the devilish spirits; consider them as hostile enemies, which they are. These degenerate parasites and cormorants prey upon their victims, to whom they make no return. With seared conscience, perversity, moral obliquity these obsessing spirits are what they have made themselves in character; and they go on in their wicked pursuits, regardless of the harm they do to mortals. Give them doses of malediction at long intervals. Spirits who damn themselves by evil designs and vicious pursuits may be called damned fools or rascals by their victims. Spirits who curse mortals should be cursed in return, when other measures fail. It is bad policy to "bless them that curse you.

There is no good reason why we should always be the slaves and tools of bad spirits. To break the bonds of obsession (which can be done) is to release a mortal from bondage and start a spirit on the highway of progression, and both will be thankful for it.

Some folks say it is all right for ecclesiastics to hurl anathemas and maledictions against the people, but all wrong for people to hurl them back. 'What dupes ye mortals be." Many are horrified at the idea of blasphemy or profanity. They think it is all right for their God to curse and damn people who myths; whereas, the mortal or individ-

If it is right for gods or devils or demons to curse and damn mortals, then it is all right for mortals to curse gods, any wrath, revenge or damnation, it should be settled upon those people in fear and bondage. false doctrines are a curse to the world. There is no sin in profaning the name of an imaginary deity, but it is a most damnable thing for religious leaders to hold their ignorant dupes in awe, dread and fear in the name of religion. These knaves and hypocrites teaching the most absurd, unprovable doctrines, based on fable and fiction, imposing on the ignorance and credulity of mankind to further their professional and creedal interests, is an infamous wrong, a monstrous imposition on mankind that should be held up to scorn.

A. H. NICHOLAS. Summerland, Cal.

That which history can best give is the enthusiasm which it raises in our hearts.—Goethe. Life, like the water of the seas, freshens only when it ascends towards heavy

en.-Richter.

Zurilda Wellington.

Her Life in Two Worlds. The Lifting of the Vell.

BY MRS. M. PASQUIER CURRAN, MEDIUM, ST. LOUIS, MO.

(Continued from last week.)

Mrs. Wise was the first to break the silence by exclaiming: "Oh, Almighty King! Lord of Hosts! Thou art taking of the things that are invisible and showing them unto babes and suck-lings; of a truth heaven has been

"Wife," said the rector, "has a new star dawned on your mental horizon? Remember that this is forbidden fruit; eat not lest you die.'

"Oh, husband, has God forbidden knowledge to His children?" said Mrs.

Wise, with much feeling.
"Forbidden knowledge! Foolish nonsense, absurd!" said the rector.
"Rector Wise," said my father, "what does this mean? Is my darling de

"No, no; it only means a child's whim, nonsense; you have been keep ing that child so secluded that her mind has dwelt on such trifling things; let other children and older people be her .companions and this foolishness will

"I do not agree with you, husband," said Mrs. Wise. "No, I do feel that this is a vision, or a communion with the dear departed ones; yes, yes, it must be, for God does not mock our heart's

that is scripture, too. Yes, husband, if the scriptures prove anything, they prove communion with the dear departed dead; the book abounds in fust such comforting messages as we so much need; here is one: 'And I will meet thee, and commune with thee.'"

"Oh that was for the people of that has been darkened by theology?" day, who had not the knowledge we have," said the rector, with a loud voice and a commanding air.

"For that day, indeed! are not our hearts as human to-day as then?" asked "Yes, I yearn to know something of Claudy and Saidy. Oh, my mother's heart reaches out to God a door opened in heaven for me; yes, I do; and I feel, too, that Zurilda Wellington looks through that darling's eyes at me; yes, her pure spirit is hovering around us."

"Be quiet," said the rector to Mrs. Wise: "You are hysterical; compose yourself; you are enunciating heterodoxy, not scriptural doctrines of the established church."

"No," said Mrs. Wise, "but it is the and from the spirit of Jesus, the Christ. Did not Jesus, when a child the older ones? Yea, verily, husband, you are teaching and preaching theology; it is a profession, or an occupation, that is paid for by the parish members, and it is your duty to preach

any member of either house." A bad place to look for

purity!" said Mrs. Wise in an under-

"You are our shepherd; protect and guide my child in spiritual things. She is ten years old, and it is time to instruct her in confirmation knowledge. Let your instructions be of the highest order, and when my friend, Bishop Sutherland comes, I wish him to administer the rite of confirmation to her, as he is well skilled in ritualism," added

"Blessed are the pure in heart, for they shall see God," said Mrs. Wise, clasping her hands tightly together,

CHAPTER II.

Studying the Bible.

- After this evening's conversation was allowed to mingle with other young companions of our parish, and ride out with Mrs. Wise, and Albert Howard. The rector soon began a rigid, theological training. He said that he wished me to comprehend and worship God aright, and that the Holy Scriptures, especially the New Testament, would be our daily study. "We will begin," he said, "by a right understanding of God, and of God's dealings with man as His my father in a stern voice to me, "and

"From the Bible and Nature, I learn that there is but one universal power, that pervades all, lives in all, governs all; and that this is an intelligent force. called by many names, but the same in all ages and in all races."

"Stop," said the rector, "we are not studying nature, but God's holy book, that treats of God as a spirit, and of His of duty. Cannot you counsel with her dealings with man as His sinful child. in this absurd idea? It is so inconsist

"That there is only one true God," I and repugnant to common sense." "And what about the Godhead?"

asked the rector. I did not read anything about God

and the prescribed rules, and the duty you owe to the church of God."

Bible for three years, daily, and have ye love one another.' Go home, Mr. could be construed into such meaning new covenant to your breast, and draw as the church formula teaches. Now, fom her food for your soul. Your reayou are confounding the Bible and the son will resume its proper place, when church formula, and if you will lay the pride has fled, and the power of this formula aside and take the Bible in its mighty truth that God is now sending spiritual application to man's require to us will be felt in the soul. We have ments, in many things you will meet been taught that the dead know, not his needs; especially the teachings of anything, but the manifestations of the Jesus, the Christ. I can then under specialled dead have I heard this day; stand you and you can understand me, and I bless God that like Simeon of old, for I have been taught its spiritual ap I have heard the salvation of the Lord, that our mothers are hovering around plication by my angel mother."

Before I had finished these remarks yea, a sword shall pierce thine own the rector was on his feet, stamping his soul, for the divine man is within await foot and calling on me to be quiet. foot and calling on me to be quiet.

'Husband," said Mrs: Wise, "flear My father bowed a good day to the germ in your soul that I have come to what the child has to say before you rector and wife, and left the rectory, you, my child."

The whole of the germ in your soul that I have come to you, my child."

The whole of the child has to say before you rector and wife, and left the rectory, you, my child."

The whole of the child has to say before you rector and wife, and left the rectory, you, my child."

The whole of the child has to say before you rector and wife, and left the rectory, you, my child."

The whole of the child has to say before you rector and wife, and left the rectory, you, my child."

The whole of the child has to say before you rector and wife, and left the rectory, you my child."

at it the rector, and that is through God's ever return; and yet I must yield my love should wind its sliver cord around its divinely appointed ministers; such bability and the links ambitton's flerce desire would A ble I will not have."

said Mrs. Wise.

"Wisdom, indeed!" said the rector, "for that child of ten years to say to me that her angel mother had taught her.' "'From the mouths of babes and sucklings shall wisdom flow,' and that is scripture, too," said Mrs. Wise.

"Zurilda Wellington, take our church formula, and study it through, so that you can answer me any and all the questions I may put to you when I re-turn home. I am called out of the city for a few days," said the rector, as he dismissed me.

"'And the child grew and waxed strong," said Mrs. Wise, throwing her arms around me. Tell me, dear, of those angel visitants, as we ride this afternoon: Come now, Albert awaits

When we were seated in the carriage my mother said in her usual way of communion with me, "Tell the dear ones that you have the Bible in your heart; and that its pages are food, when we, who come from the world of "Oh," said Mrs. Wise, "great is the

The communion of the holy spirit be man; all is by law. The secrets of the with you all," said Mrs. Wise; "and that hat hat hat hat hat an ear to hear the of Him who came to bear witness of voice of the spirits, can read God's writ- that light that was the true light, that ten law. Is it mystery that a mother guideth good men. Cothed with the aucan lead her child in paths of truth, love and peace, and unfold her infant and pour out his vials of wrath upon mind in spiritual things; that she may take of the things of God, and show them unto those whose spiritual light derstand," said Elon to me, and he has been darkened by theology?" added: "Go and ye shall find an ass "But," said Mrs. Wise, "I, as a mortal,

cannot understand this." "No," said my mother, "for the material law overshadowed the spiritual. There are some who are endowed with a spiritual nature, that reflects and shows spiritual imagery, as the prophprayer, and now I feel that there is and that stream is flowing earthward now, as when Jesus dwelt with man. Can you tell why one star differeth me; "he is weighed in his own balance, from another, or how the flowers emit and found wanting," their fragrance? The ancient Chaldeans worshiped the sun, as the emblem truly glad to see you, also that fine pic-of a superior power, to destroy or re-ture that you have," pointing to me store; and men who hold the net of theology over their eyes are darker in of pride. My father bowed and smiled, their spiritual natures than those who as this remark touched his vanity. "A

While my mother was speaking Christ. Did not Jesus, when a child through me, Albert Howard sat in my father. Ithe older ones? Yes verily husband breathless silence, gazing on me, then "Has she at Mrs. Wise. "The Lord hath set thee on high,"

broke from his lips. "Set your affections on things above," members, and it is your duty to preach theology to them; as for me, I have long felt an aching void in my heart bye at the hour of death. No, I was long felt an aching void in my heart, and a desire to commune with my loved ones, and I feel that it is God's spirit that prompts me."

"Rector Wise," said my father, "my child is very dear to me, and she must be trained in the gospel truths; the blood of two noble families flows in my veins and no tarnish has ever rested on any member of either house."

by e at the hour of death. No, I was more alive to my earthly condition than dignity and authority and said: "Just the line that you and I pursued, Mr. Wellington, and I think that you have been lax in your duty to her. Danger braises to God, while her infant's cry is coming to her through the portals. No, we are not dead; your loves and hates reach us, and they uplift or depress us; they are forces for good or for evil we ences exerted over the young to induce above our earthly conditions are God's ministering spirits, sent by His mandate to guard the destiny of mortals."

"To guard the destiny of mortals," said Albert in a whisper to Mrs. Wise. "Oh, I have a mother in heaven. Does she know and love me yet? Does she love me; for I have been so wicked at and a joy, too, to train her in God's laws."

"Yes, yes," said my mother; "and we mothers turn from the heavenly shore to shield our loved ones in their hours said Mrs. Wise, of weakness and pain. Yes, all parents "and I do feel that Zurilda Wellington that soul committed to their keeping. By our efforts new strength and cour age are given, and hope is infused into the bitterest cup of some burdened soul, sad hearts comforted and the tear of sorrow dried."

"Surely thou art called, like Samuel of old," said Mrs. Wise; "and the Lord made to feel the enormity of our sins is doing a thing in this way that will while we are young; yes, the carnal cause the ears of those who hear to mind is at enmity with God. My tingle. Woe unto us who hear these mighty

truths of God if we heed them not, said Albert. We had now reached the rectory,

where my father and Mr. Wise were in close conversation. "Return to your home at once," said

creatures. Now, what does the Bible await my coming." Then turning to teach concerning God?"

Mrs. Wise he said: "I am deeply pained at what the rector has related, in regard to my daughter; her disregard of religious teachings is indeed a surprise as well as a grief to me. To-day I received a letter from Bishop Sutherland stating that he may be with us at any moment. Zurilda's lack of religious training he will charge to me as neglect

"The Lord is abundant in goodness and truth," exclaimed Mrs. Wise. "In this it is God who directs. She was not shapen in iniquity, that evil might flow through her. No, but she is a mouthplece for the spirit of truth; that comgry look, and said: "That is profanity,
Miss, and I shall require you to yield when He went to His Father." 'Be ye a perfect obedience to the requirements perfect; said Jesus, as your Father in heaven.' Mr, Wellington, that comforter is come, and is teaching me all "Mr. Wise," I said, "I have read the things; yea a new commandment, that not found in that book one word that Wellington, and fold that angel of this

This child is set for a fall and a rise; us!

condemn her in this manner, for she saying: "Pretty advice from the shep may have a higher conception of Bible herdess indeed; no comfort for me in that sheephold." Oh, that undiscovered and besuty, ponetrate his soul; no, he "Truth has but one channel," said country from which no traveler can has but the semblance; the shadow, If "Childhood and youth are not all van: least, and govern my house as one who

lity, as the wise one has said; no, for has authority to command; and my this child has put away childish things," pinions, too, must be respected by my

CHAPTER III.

Bishop Sutherland and His Son, Louis. When my father returned home he found the Bishop and his son had arrived and were awaiting him. The meeting between such old friends was joyous and unrestrained.
"Mr. Wellington, allow me to present

my son, Louis, to you," said the Bishop. Louis arose and stood with hat in hand, and clerical dignity mantling him, as my father extended a hand of welcome. Cold and contracted in his nature, without apparent feeling, he answered, when he was addressed, with coldness, and unconcern; this frigid nature cast a gloom over my father, as well as myself. Metal covered him throughout; steel to steel were the weapons that stood out from his countenance. He had evidently armed himself to do battle for somebody's Godspirits, take of the things of God and show them in their spiritual essence to those that are incased in the flesh."

his own perhaps; or the gods of the Amorites, or the Hittites; surely not the liternal, Infinite Spirit of the universe. To me, Dante's inferno blazed around him in all the vivid colors that a deyearning for the departed."

"Stop," said the rector; "what communion hath light with darkness?

munion hath light with darkness?

"There are no mysteries," said my mented mind might portray. Looking at him, he seemed like one of John's seven last plagues. This man, who proceed that the seven last plagues. This man, who proceed the seven last plagues. This man, who proceed that the seven last plagues. This man, who proceed the seven last plagues are no mysteries, and my mented mind might portray. claimed himself a servant of the most thority of man, he could bind, and loose, whom he pleased. "Here is wisdom. Let him that hath an ear to hear, untied; but here we find an ass loosed. Who is worthy to open the book and to loose the seals thereof?" The foregoing will but briefly outline this bishop

in embryo.
"Mark the perfect man, and behold the upright, for the end of that man is peace," wrote the psalmist.

"Measure for measure is man's rule." said my mother softly, bending over

The bishop said to my father: "I am with his hand and smiling with an air were feeling after God through that type of pure spirituality, the contrast essence of God's truth, is of the spirit, is the testimony of God and it is sure." between the material and the spiritual is the testimony of God and it is sure." is well marked," added the bishop.
"I will rely on your judgment," said

"Has she received the rite of confirmation?" asked the bishop.
"No," said my father, "I am depending on you for that, as your superior judgment in spiritual things will enable you to judge better for her, at this

are but men and women divested of our them to elude church and parental aumortal bodies. We who have arisen thority, and if you have a distinct purpose in regard to her, why have you delayed this important rite?'

His seeming animated desire for my well-being forced my father to express himself more explicitly, than he would have done, and he said: "I hope not; God knows that it has been my pride

"Has Rector Wise neglected his spiritual duty to the young of his parish?" asked the bishop.

"No," said my father, "he had commenced a course of instruction but was called out of the city."

"Mr. Wellington," said Louis, with an air of clerical dignity, "truths that are lasting must be instilled in the mind while it is tender. Innate sin and depravity in the human race form the major part of our being, and we should be father has informed me in relation to a pledge between you and him, and I

had hoped to see that the religious principles of our church were deeply laid in her. As you are aware, Mr. Wellington, of my high standing and rapid growth in the theological ranks which I am making, and will continue to make until the height of my ambition is reached, it will be necessary for Zurilda, as my wife, to have a complete religious education; and I require this of you, as part of her dower."

My father bowed an assent to this, seemingly well pleased with the braying of this young bishop.

"Effect must follow cause," said the bishop, as he turned to Louis, "and you will perceive that spiritual culture is to mold and model a character by slow degrees; look to yourself, and see that Now, Zurilda, what does the Bible ent with reason or sound judgment, you possess the right elements, so that teach that God is?"

Why it is the very opposite of truth, you may emit this potent power to oth-

> While Louis was conversing with my father, the bishop was gazing at me, and I could feel that his penetrating thoughts were sinking deep into my very soul.

"Do not soar too far," said the bishop. 'You may be among barren rocks. Storms and tempests come to all." "I have chosen my path, father, and my pinions are set to soar high."

"You are dazzled by ambition, I fear, my son. Love should be the attracion; your object, to promote the truth of God's love to man, in your choice of this calling," said the bishop. "There are conditions where love is

but a secondary consideration," said Louis, with a scornful demeanor. During this conversation, my spirit, mother hovered close to me, speaking of that land of rest, and winding the cords of her love closer around me. How beautiful, how cheering, to know

"Truth never changes," said my mother; "it has ever been," and can never die, It is to unfold this immortal:

BITTER SWEETS.

m 9d The Experiences of an Itinerant's Life. A System of Mental Self-Healing.

Home again! I arrived at my destimation May 6, after a pleasant five or to inquire in the direction of Nature's months' four, filling engagements for amazing secrets is not entitled to aid spifficual Kocieties. My first stop was or comfort. Without a yearning for improvement and interest of the confort of th at LaCrosse, Wis., speaking for the provement, an individual loses interest Spfritual Church, and the smiles of in himself, and it is probable that he those gooli people there haunt me still, as do the dear friends at Englewood, Chicago, and Rochester, Indiana.

At all these places I found our people among the best of citizens.

There are many "bitter sweet" things

that come into the life of the circulating ininister. When one just begins to get acquainted, and sweet ties of sym- mental truth it is known only to medipathy are called into vibration that ums and to the mediumistically in-bind one, they are forced to say "good-cined. Whether one person can rebye!" and usually one finds an engagement of a month or two, as the case may be, all too short to prove one's abil-ity. But fight here I wish to say I am much in favor of the circulating pulpit, clothes, the difficulties of establishing carried on as the Wisconsin State Board the truth of spirit presence are appar are agitating for the coming season: The theory of Spiritualism is extensively established, but this must finally fall. A theorist becomes a final skepthat is to have one minister take in a district of, say four of the small towns, where they haven't financial strength enough for them to afford to keep up tic. Every person who is interested meetings for the year; then the minister could pass around this circuit, stopping a week in each place, a month, and that would give these hungry souls the benefit, and it would warrant a moderunless the top brain is both well developed and in healthful tone; its photoate living for the minister and would really be more pleasant than making graphic sensitiveness is too dormant for efficient action. I see persons such long tours and being compensed to be away from home for months. I for one hope that this order of things can the top, where mortal individuality should put forth its magnetic flower, estimated in every state: it will be

But this life at best seems to be but a journey of meeting and parting. Sad, tear-dimmed eyes we see all along the way as trembling lips repeat these sad, sweet "words, "Good-bye." But in quoting the words of the grand, good soul, Rev. Grafton Owen, I will say, This is a grand old world! There is blest living and loving here, and friendships sweeter than a June morning; beside we are heirs to a universe on which there is no mortgage!"

In the different places which I visited this winter, I found the Spiritual passing down the western slope of time, Church at Rochester, Ind., seeming to it seems probable that I had better give have the hardest pull of all to maintain | my discoveries to the world, leaving to themselves, but this is easy enough to some brighter mind the task of adding account for, as the society has passed through a shock in the past year equal to an earthquake, as I understand four of their oldest and some among them of their best sustainers were called to the good-sized pamphlet. The publication higher life. Among them was Major Bitters, who was like the center-pole to roll of honor; but this is little to me a tent. All the friends agree that he now. It will mark a new era in healwas such a tower of strength, both in-tellectually and Spiritually, as well did if I publish this dissertation the obligathey depend upon him greatly in a tion will be thereby canceled. financial way.

But he is not gone! The dear, strong, tender, loving spirit, is with them still, as was made evident near the close of my engagement with them, as loud raps wereoproduced by the invisible rapper plainly audible to all in the hall at the very place where he usually stood when acting as chairman of the meetings, so the friends said who knew his accus-tomed place, and as I boarded with his goodawife and family and occupied the room, in which he was ill and from which he passed out, I heard loud raps almost daily on the various pieces of furniture, to signify his presence no doubt, and to prove his interest in my work.

Oh, I sometimes think we as Spiritualists do not half appreciate this blessed truth; and many who are financially able do not do half they could to promote this cause; indeed, I am sorry to say it, in shame for them, that those usually who could do the most do the least, but I also notice they are always on hand to receive their share of the good things our dear friends have to bring us. Such people are vampires! they feed off the blessings the poor to pay for, and nine times out | Or a victim of drink-demons of ten drop a penny into the contribution hox or walk away and do not even say, Thank you! But I suppose we must be patient with them; they are so steeped in carnality they haven't opened their spiritual sight of justice yet.

On my journey home I attended the convention at Chicago and responded to an invitation from the dear friends of Milwaukee to visit them. On Sunday, May 2, I lectured in the Universalist church at Lodi, Wis., and had a large and appreciative audience there, as one could have heard a pin drop through the wnole of the discourse.

Brother Erwood has been doing some good work there this winter, and they are somewhat spiritually awakened. From there I went to Wonewoc and held a parlor meeting at their request. and then I started for Lady Smith, Wis So here I am. among the stumps and frogs, and they sing continually—the frogs, I mean—I think they are trying to let us know that Lady Smith is the only place in the world to raise a good crop of frogs, and I say, Amen! love the dear little critters, and I hope there are frogs in heaven, for their singing helps to make up Nature's harmonies; and Nature's God is everywhere. What a comforting thought.

And I feel the angels bending low to this way. Torturing diseases like dyswhisper in my ear, that God is singing pepsia, indigestion, kidney troubles in the frogs, some lonely heart to cheer.

Some might say that was poetic license, but for me, there is no music sweeter than the song of frog, and hum of bee; and chirping crickets that hide from me; and birds that wing the air all day; and owls that hoot their night ly lay; and whip-poor-wills and katydids, all—everything I love to hear; that God has made some heart to cheer.

We came to Lady Smith last November, expecting to make this our future home, but as our only son left on this plane of life lives near Plainview, Minnesota, as well as my mother, sisters and brother, we have determined to change; our slocation, and will start for that place the first of June, and this summer build us a home there, therefore my headquarters in the future will be there. gr

I will stilly remain in the work, and would like to make engagements for campswork for the summer. I am now engaged for two weeks at the Wonewoo camparand also expect to attend the Waulgesha camp. All other time for the comina season is open. I fear I am making this letter too long and will now close with loving greetings to the readers of this grand old journal. Addressime after may, Palinview, Minn. MRS. CATHARINE M'FARLIN.

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BETTER THINGS.

from another individual in the form, I

only a little should inquire more closely

I doubt whether a bald-headed person

can receive proofs of spirit presence,

into this problem and its conditions.

I am occasionally able during

night to commune somewhat with the

res.dents of the unknown realm. With-

day be much more skeptical in Spirit-

During the last fifteen years I have

been working out a system of mental

self-healing. I continued to make addi-

tional discoveries till the present year. I have done some incidental miracles in

this line, but cannot say that I have ac-

The practice of this self-healing meth-

od will involve no expense. I have

nothing to sell. Hoping that prosperity

will increase in the publishing house of

MIGHT HAVE BEEN MUCH WORSE.

But it might have been much worse

J. M. HOLADAY.

The Progressive Thinker, I close.

Though we struggle on in silence

With our duties as they come,

With our ration but a crumb,

And the struggle seems a torture

Though we seem enslaved in labor

While around folks prosper well;

Though we feel oppressed and weary

Of this winding, grinding spell;

Though we may pass days in hunger

When we meet the blind or crippled,

That it might have been much worse

Though we mourn an absent loved one

That it might have been much worse

And our whole life seems inverse,

Though the clouds that hover o'er us

Is with rocks strewn to the tomb;

That small voice down deep within us Says: "It might have been much worse." DR. T. WILKINS.

It means to turn aside and throw out

of the body all the woes and miseries

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And our plans the fates reverse,

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And the path that lies before us

Though all aspirations fail us

We must know from observation

And a mighty empty purse,

Or the helpless invalid,

Who of thirst is never rid.

We meet others who remind us

In our hopes and aspirations.

In this grand old universe

Life is never so embittered

Council Bluffs, Iowa.

out these rather rare events, I would to-

ualism than I am.

something to them.

and Mental, and would make

ent.

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inliquitous methods and alms, It is a book of absorbing interest, and should be read by every patriotic American, and by every one who would be well informed concerning the evil works and designs of the Romish hierarchy. It is a large volume of 8.2 pages of Price, \$2.25.

THE LIQUOR TRAFFIC.

THE WORST BUSINESS THAT EVER

CURSED THE WORLD. Yet a Man in Michigan Defends Those Who Are instrumental in Making Criminals and Causing Poverty .-We Give His Views as a Matter of Cu-

riosity. To the Editor:—Ever since history began, the men who control the religious part of society have persecuted those who had different ideas from their own (except the Quakers), or were engaged in some occupation different from that which they followed to

obtain a living.

The Catholics persecuted the Presbyterians, and this sect persecuted the Quakers because they refused to use the coat John Calvin ordered the people

to wear. They also visited affliction on the Shakers, Baptists, and the Spiritualists, until they split into factions, and were unable to keep up this diabolical work, The question of the hour is, have those who stand at the head of the spiritual philosophy done any better?

They have taught that the lowest of God's children must come up out of darkness; that all men were brothers; no one had any right to injure his fellow-man by depriving him of the life

God had given.

Have the editors of the spiritual papers done this? It is with sorrow that I answer No. They have done the same as the religious fanatics before them,-slandered and robbed,-done all in their power to injure the men who make whisky and beer, and sell it to their fellow-creatures. THE EDITOR OF THE PROGRESSIVE THINKER HAS LED IN THIS PERSECUTION. AS long as this course is pursued, there can be but little progress in the spirit ual ranks. The men who make whiskey and beer are our brothers, and should not be persecuted by any person who claims to stand on the truth of spiritual communications. It is all right for the prohibition church, as they took their faith from the Catholics. and refuse to return it at this date. The Spiritualists have never made this mistake, and it is inconsistent for them to aid the prohibition fanatics in this work of persecuting the liquor

dealers of this nation. The men who are engaged in this business have less selfishness than any other class who do business for commercial gain. Whiskey, beer and many other beverages are placed before the human family, to strengthen the will power of the Anglo-Saxon race, and any race of people who neglect or refuse to obey this mandate are swept off the face of the earth.

Nature has no sympathy; obey her laws, or be punished. The sufferings of women and children, cannot be considered, as the car of progress must roll onward, and upwards.

The people of India are a living example of this mandate, as they have neglected and refused to make whiskey and beer for the last 260 years, and last year three millions of human creatures starved to death by the highways of that nation. No prohibition nation can govern its people, because they are the essence of selfishness-break up into factions, and no man's liberty or life is safe for over ten days.

The Turks are a living illustration of this statement, as Miss Stone went there, was captured by prohibition brigands, threatened with a fate worse than death-would have put her in a harem unless she paid \$100,000. appealed to the people who make whiskey, and her ransom was raised, and she got back to the land where they make beer and use it as a beverage. The people of Turkey make no liquor, hardly ever smell of a camphor bottle, and the most infamous acts that a man can commit are tolerated in that na-

In the face of these facts, is it not a crime against the laws of the universe, to denounce the men who make and sell alcoholic beverages when these men are the true saviors of the human family? I might give many other proofs that my position is correct, but space in a newspaper must be used with economy to give all men a hearing, hence will ask that all who read this letter will study the matter, and if they do so with a desire to get the truth, they will certainly arrive at the same conclusion that I have in this matter. I trust no spiritual paper will ever again (after reading this article) print a tissue of falsehoods about liquor dealers, and head it, "Who Is Guilty?" Let all who read this, bear in mind, no whiskey or beer, no brain; and there is no escape from this statement, turn which way you will.

Yours for Truth, W. E. LEONARD.

Port Huron, Mich.

Life and Death. The time is fast passing away when old creeds and dogmas will have any effect on a progressing, thinking mind, for they are worn out. The mind seeks a new food, a more strengthening diet on which to subsist, else it cannot broaden and grow. The soul seeks a new environment in which to develop, and every day sees some progress, till at last it bursts its embryotic shell and comes out anew. It has been said and sung, "Broad is the road that leads to death, and thousands walk together But we say broader is the road that leads to Life and Liberty.

Learn to think more of life, and less of death. Take care of life and remember there is no death. Life is continuous, everlasting and eternal. Life and love are all enduring, and the entrance to the Golden Gate is here in the now. Live for love and light and liberty, and the scintillating rays of each shall shine broadcast over the earth, till all nature shall become permeated within and without. Neither life nor death is

fully understood in its broadest sense. We have demonstrated over and over again, that the soul lives after death (so-called), and can and does return to those near and dear to them in earth life. Try to explain it away as you will, it can never be done. Life goes on continuously in one uninterrupted flow. After dissolution has taken place; enters into space which has become etherized, and goes on and on, forever and forever, into unfathomable realms taking on more and more of spirit matter, till all of earth is left behind. There will be greater demonstrations of spirit power than the world has yet seen, proving beyond the shadow of doubt the continuity of life.

These things are as yet crude, and great lessons will be evolved through the human mind by the unseen forces who will yet make themselves seen and felt as never before. The world will yet be startled as it were from its foundations, and the eyes of its doubters be made to see and know the power that in them lies. Those of you who are now in the broad road of liberal belief, turn not backward nor give up one jot of the faith that is in you; but know you, there is something grander yet to for truth alone, will be pleased with it, their origin in the divine potentialities



OGGULT MYSTERIES.

WONDERFUL MEDIUM.

Draws Spirit Pictures While in a Trance.

Not only with powers to commune John J. Arnaud, who claims to be a regularly ordained Presbyterian minister, resides in humble little apartments at il Savoy street, with his wife, who is also gifted clairvoyantly to a high degree. She has an intense admiration for the occult powers of her husband, who is a man of education and intense religious feeling, and this last fact is what has prevented him from rising to a noted position among orators, for he has originality and eloquence to a high degree. He has always had the powers ceded to Spiritualists, but latterly they have become greatly developed, and for the past six years, while in trances. Mr. Arnaud has been possessed of the ability to show with the aid of pencil and paper the conditions in the spirit world, its surroundings, and the mysterious

mazes where spirit beings tread. The drawings in themselves are really wonderful in their originality, allegorical in character, with a technique of a master hand, as color and contrast are both there. The pencil is handled in a peculiar manner, and plainly legible are the spirit faces, while predictions for the future are showered in profusion in the drawing, telling the past and immediate future of the one for whom it was made. That there is merit in these drawings there is no doubt, for time and again with unerring accuracy the predictions in these spirit pictures have been verified. Just how the work is accomplished and the manner in which it is done Mr. Arnaud can give no tangible account. He simply passes into the trance state and recalls nothing further until his guides awake him. Then the work is done and the intricate details of the picture surprise him as much as it does his friends.

kept Mr. Arnaud from his selected posi-tion in the pulpit. He disdained all the subterfuges, lack of independence and social afflictions of his less particular fellow-preachers, and with a high resolve left the ministry to eke out a scanty existence in the making of moulding and ironing boards and sink scrapers for the large department stores of this city. With his lands he labors, and his wife assists him, and often she goes to his little shop in the rear of 1250 Washington street, where he daily labors. It is here in this little shop that the spell works and instills the magic touch to his pencil.

Cannot Always Draw.

"I cannot draw except under this influence," said Mr. Arnaud. "I place two saw horses in position and stretch a hoard across them. Then I sit down and think, think, think. Then I balance my brain and think of nothing. Gradually my eyes close, and I know that the spirit guides of the spirit world have me in their power. My pencil moves, oh, so slowly. Gradually the drawing takes form, and when I recover it is done. Sometimes it takes three days to complete a spirit picture—thus you see it is often hard for me to complish the results."

Regarding Spiritualists, he says he knows little about them. "There are several kinds of Spiritualists," said he. 'No two are alike. There are the healing kind, the clairvoyant and the really meritorious palmists. All are clairvoyantly related. The true clairvoyant of necessity falls into a trance before the spell influences him properly. Any person with clairvoyant tendencies may fall into a true trance. It comes, how-ever; only after much practice. The way to fall into a trance is to gaze directly in front of you. You must relax all muscles and think of nothing, meanwhile maintaining a steady gaze at the object. The object itself may be a stick of wood or a cup, or anything that does not move. Utter quiet is necessary. By and by you become drowsy and then the spirit guides will close your eyes in spite of yourself. You feel that there is a change coming and there is a sensation of floating, floating, floating. You undulate along as if on waves, and then him. Subjective explanations of what you are in the trance. The suggestions come. The spirits cling to you and you are profoundly moved. There facts. Convince the religious man that is no danger. When the proper time comes the spirit guides will awake you. I do not like to fall into a trance, as the strain is so terrible on me physically." He showed a Traveler reporter one of

that there was to be a change for her. she never received it, as she has left tion.—New York Great Round World. town. On the top of the picture is an Indian in head-dress, with clouds on either side. Below is the horizon of the great divide between this and the spirit world. A vessel that carries them over is dimly seen, broadside on. Of the Philosophy of Spiritualism. The waving of the earth of the spirit world is a peculiarity that lends a weird effect to the foreground. A weeping willow on the left of the picture denotes sympathy. The flowers about the cross mean good news. On each side of the cross hang spirit messages which read: "My dear daughter Mary, I am with you—two questions on your due to the fact that the participants are mind, I say yes—follow your impressibili in the primary class of investigasions, good-bye," and "A great change tion. From time immemorial mankind; is in store for you—you are to be a public led by an instinctive desire to know his is in store for you—you are to be a public medium and more, spiritual also— origin, has been striving to solve the don't worry, my Mary." On the cross problem. So-called Spiritualism is one is the message, "My burden is light." It is only a part of what he would discovered the control of the results of his investigations; but the tree with the lopped branches it is only a part of what he would discovered the control of the results of his investigations; but mean near departed relatives, and the cover did he understand the law governaxe driven into the stump is symbolical ing the manifestations of God in naof the death weapon. The pile of bricks ture. From time to time some deep on the right means that there is a thinker has, in his endeavors to discovplace prepared for her, and that she is er this law, found part of it, so to to change her locality, and also indispeak; that is, he has become aware of

the party was to move away. Rev. Mr. Arnaud is happy in his own convictions, and as both he and his wife have seen spirits nothing can dissuade them from their belief.—Boston (Mass.) Traveler.

Well. This is a work of far more than part of the ground covered by its operaordinary power and value, by a bold, tions; and that the manifestations that untrammeled thinker. Spiritualists have from time to time startled the untrammeled thinker. Spiritualists have from time to time startled the who love deep, clear thought, reverent world and mystified mankind, all have who love deep, clear thought, reverent world and mystified mankind, all have the startled the world and mystified mankind, all have the startled the startle JUSTICE. | per, 50 cents. .

MARCEL PREVOST.

He Tries to Explain Spirit Phenomena, But Misses the Mark.

That mysterious group of phenomena with the spirit world, but with a gift for called psychic, which have engaged so illustrating on paper the wondrous much intelligent attention during the scenes of that shadowy sphere, Rev. past generation, can not be said to have yet received the full academic approval of science. While the indefinite and potential realm of the sub-conscious has been admitted as a legitimate field of scientific investigation, it is still so much infested with hasty generalizers, superficial pseudo-scientists, sheer fakirs and simple dupes that an air of suspicion hangs over it and makes the judicious wary. And yet there is evidently something real and objective there, which will from time to time attract the serious investigator. Marcel Prevost in a recent number of

the Paris Figaro-has given us a genial appreciation of Spiritualism in which, from the standpoint of an illuminated scientific consciousness, he seeks to give it a local habitation and a name. Referring to the experience of his youth at the polytechnic school when for a time a veritable epidemic of table turning, rapping, and planchette writing prevailed among the students, and to the recent detection of the sham "rose medium," Anna Rothe, at Berlin, M. Prevost seeks to find not only some rational cause for Spiritualism but some justification for it as a cult.

Under the cover of much that is mere deceptive nonsense, he finds a certain element that is truly human, perfectly noble and scientific. "The original reason," he says, "of the influence Spiritualism has upon certain persons who are neither charlatans nor fools is the same that arouses religious faith in many others; it is the imperious need of being assured that death does not separate loving souls; it is the revolt against the idea that our dead shall see us no more, that we shall see them no more." And, then, after telling of a The shams of this wicked world have sons and a daughter, found the greatest friend who, having lost in one year two comfort in the conviction that he could still converse with them Mr. Prevost gives his justification of the Spiritualistic cult by founding it on a scientific psychology.

"The theory," says he, "is brief and easy. All the images which we evoke are in us, in our memory, in our brain.
There sleep the faces of our dead as well as the ideal figures of historic personages, fashioned in us by reading, by seeing objects of art, by conversation. But very few people are capable of recalling very clearly these images when they wish to do so; their imagination is too feeble and distraught. Spiritualism gives to that imaginative weakness the support, the powerful impulse of faith. To the man the least capable of imagination it furnishes, so to speak, a rite of imagination—as religious ritual furnishes to the most simple believer a rite of prayer. Thanks to this rite, and to this faith, the scattered elements of mental images are gathered and co-ordinated to the point of a near agreement with reality. Without the rite and without the faith, the sterile imagination would weary itself in effort, would exhaust itself in staring into the night." This theory M Pre fices to show that all is not ridiculous in the practice of Spiritualism. "For they are a means," he continues, sharpening the inner perceptions of those who are interested; they enable them to be present at phenomena which pass, so to say, upon the extreme confines of their own consciousness. These phenomena have just the intellectual quality of those who provoke them, but they lend to them also the reflection of their own sensibility.

The more capable a man is of suffering, the more they console him. That fact alone merits that we treat Spiritualism at least as chloral or morphine and that one pardon its frivolous trifles; turning tables, crystal eggs, artificial roses-simple toys for idle curiosity." There is one point at which M. Prevost perhaps deceives himself in his endeavor to be just and kind. Were his friend who suffered the frightful loss of three children once convinced of the truth of this theory, Spiritualism

would have no longer any comfort for are supposed to be objective facts ultihis prayers never rise beyond his own mind, that the answer is wholly subjective, and prayer ceases to have any meaning.
Tell a Spiritualist that the visions or

the spirit pictures. It was beautifully auditions of his beloved dead are only executed in lead pencil, and about five the products of his own mind and he by eight inches in dimensions. It was made for a certain woman, but, in coinmost cruel disillusion. Spiritualism in cidence with a prediction in the picture that case ceases to be a religious faith for him and becomes a vulgar decep-

GIVES HIS VIEWS SUSANNA DRAKE BISHOP. La Habra, Cal.

The recent discussion of Spiritualism consequent upon the expose of two mediums at Hartford City, partakes of the ludicrous. There has been nothing said pro or con that has been either edifying or amusing. This is no doubt cates she is to become a new creature. Its operation in only one phase. The This was verified by her moving out of result has been we have laid before the town. The room to let also signifies world for its approval and delectation, such religion and sciences, as Spiritualism, christian science, mesmerism, sug-

gestive therapeutics, and so on ad infinitum. It has remained for science, par-ticularly psychology, during the last quarter of the nineteenth century, to lay base facts concerning the mysterious law, as tend to prove that the discov-"The Religion of the Future." By S. eries mentioned above are but a small come, this is but the Alpha, and Omega and well repaid by its perusal. For of his own nature, in other words, are its yet far away, and Eternity knows no sale at this office. Price, looth 31; pa-due to occult forces over which man the results obtained cease to be phenomenal. The word phenomena like charity, covers a multitude of sins. Sins due to ignorance and misunderstanding. The mistake most Spiritualists make is in attributing the so-called phenomena to the supernatural, when, as a matter of fact, they belong to the domain of natural law.
The writer of this has been an inves-

during that time has obtained results that were marvelous and could with apparent consistency be referred to extra mundane influence. But they were nothing more than the actions of the subjective mind brought above the threshold of consciousness by mental force alone. It has been proven by science along this line that these manifestations can be produced by anyone who takes the trouble to study and grasp the law. I know for a certainty, having proven the same, that clairvoyance, telepathy, and the ability to see absent and departed friends can be learned by anyone who is willing to give time and persistence to the task. And I further know that all of these particular manifestations or phenomena, far from being due to supernatural causes. nothing more than the result of natural law in its higher aspects. The science of psychology has done much to prove that Spiritualism and mental philosophy have much in common, if they are really not one and the same thing. The time is rapidly approaching in my opinion, when man will realize that there is within him, in the innermost recesses of his soul, a divine energy, and this knowledge will open his eyes to possibilities and capabilities of his nature that he little dreamed of. "Know ye not that the kingdom of God is within ou?" Then seek this kingdom and 'all these things shall be added unto you."-W. H. Rightmyer, in The Star, Muncie, Ind.

Gratuitous Healing.

To pay or not to pay is a question that sometimes arises in regard to psychic healing, and there are a few who invariably answer it in the negative Some of these belong to the class who are not in the habit of doing their own thinking, and their ideas being for the most part second-hand, are hardly worthy of consideration.

But when people of brains make the same assertions we pause and wonder, can such things be? They expect one who ministers to mind and body through psychic power to do so gratis; just why this should be has not been satisfactorily explained.

One writer avers that such power should only be used for altruistic purposes. This is a sentiment that sounds well, few however would find it practicable; surely not those who have others dependent upon them for support.

As a matter of fact, the true healer is apt to give too much for his own mate-rial welfare. He might say with Walt Whitman,--

"I do not give a little charity, When I give I give myself."

And yet his spiritual reward is great indeed, if his mind is great enough to re-ceive it. To him who knows the unspeakable joy and peace that comes of doing the divine will, it is a sacred privilege that rests between himself and God.

The material reward alone has to do with man, and for several reasons should never be neglected. The first and most obvious he that runs may read; since it is a self-evident truth that time is money, and money a necessity, to give the one without the other in return would soon prove disastrous -unless one were happily born with a hank account.

How humanity does hate to pay its bills. Some of us have a notion that world owes us our health as well as a living. The encouragement of this propensity is to be deplored, for as a general thing it is just as demoralizing have food and clothing gratuitously pro-

Gratitude is a good thing, and a good way to express it is to pay for what we receive. We may return kindness for kindness with our own-not so with a stranger. Real gratitude is far too rare to-day, as it was in the time of Christ; when he healed the group of lepers, one of them had the grace to come and thank him, "But where are the nine?"

The payment of a fee is an expres sion also of faith as well as appreciation. The Great Healer sometimes said, "Believe ye that I am able to do this?" Although faith may not be absolutely necessary, it makes the work easier. And downright hard work it is to exercise faculties that include in And I am weak and need your help tosome instances the ability to read the human body like an open book.

It has been said that the angels who assist in healing, cannot be repaid with money. No, but mortals can to s certain extent, and fortunately for all concerned, the opposite opinion does not usually prevail.

It is gratifying to know that the healer who has made a reputation for integrity and honor, receives a practical return for his labor that places him above the fear of want. Unhindered by petty cares he is thus free to develop to the highest degree his spiritual gifts. and is enabled to overcome distressing ailments that in many cases baffle the most brilliants minds of the medical

Does Character Count in the Exercise

of the Franchise? The New York Tribune, commenting on ex-President Cleveland's speech at the recent Tuskegee Institute meeting,

says: "We should have been glad if Mr. Cleveland, while so frankly and properly avowing sympathyl with the South and telling the negroes that their only hope was to make themselves worthy of Southern respect, had with equal distinctness declared for the great principle of equal right and privilege as citizens, regardless of race, for all those whose character and achievement fit them to discharge the fluties of good cit-

Yes, it is a pity that he could not have forgotten politics and maddiffue above declaration, but it is still more to be regretted that the Tribune, while taking so broad a view of the franchise, should still be opposed to its extension to women. It is, indeed, remarkable that it should be willing to sweep away all race distinctions against "this great principle of equal right and privilege as attracts" and yet should receive the citizens," and yet should maintain the barrier of sex. If it is "character and achievement" that fit a citizen for the exercise of the franchise, then by what logic is it refused to women who possess the qualifications?

IDA HUSTED HARPER. "Taymagean Inanities, Incongruities,

Inconsistencies and Blasphemies; a Reof his own nature, in other words, are due to occult forces over which man upon Spiritualism." By Moses Hull, has or can gain the mastery. Hence For sale at this office. Price ten cents. The divided in the divided by the control of the control of the control of the cents. The control of the cents of the view of Rev. T. DeWitt and Rev Frank

THE QUESTION SETTLED.

"If I Should Die To-Night."

This poem furnishes a striking in stance of how some pen productions go astray. It was written prior to 1883, for it appears in a collection of poetry tigator and student of mental science and occult force for several years, and published that year. In 1887 Myron E. Baker of Kenosha, Wis., wrote the poem which follows it, "Were I to Die Po-night," and published it in a volume the same year. The verses as they read in the anonymous original are as fol-

"If I should die to-night My friends would look upon my quiet face

Before they laid it in its resting-place, And deem that death had left it almost fair; And laying snow-white flowers against my hair

Would smooth it down with tearful tenderness, And folding hands with lingering ca ress. Poor hands, so empty and so cold to night!

"If I should die to-night My friends would call to mind with loving thought

Some kindly deed the icy hand had wrought. Some gentle word the frozen lips had Baid. Errands on which the willing feet had sped. The memory of my selfishness and

pride, My hasty words, would all be put aside And so I should be loved and mourned to-night. "If I should die to-night

Even hearts estranged would turn once more to me, Recalling other days remorsefully; The eyes that chill me with averted

glance Would look upon me as of yore, perchance, And soften in the old familiar way; For who would war with dumb, uncon-

scious clay? So I might rest forgiven of all to-night. "O friends! I pray to-night

Keep not your kisses for my dead, cold The way is lonely; let me feel them now: Think gently of me; I am travel-worn: My faltering feet are pierced with many a thorn.

Forgive! O, hearts estranged, forgive l plead! When dreamless rest is mine I shall not The tenderness for which I long tonight."

As Mr. Baker rewrote them the verses read as follows: Were I to Die To-Night.

Were I to die to-night. My friends would look upon my pale, cold face, Lying so calm and still in death's embrace,

And some would deem me fair, and some more dear Would kiss my pallid cheek and drop a tear: And they would take my hand with tenderness

And clasp my dead heart in their fond caress,
Poor living heart so void and cold to-

Were I to die to-night, They'd not think of my selfishness or pride, My faults and weakness would be laid aside; And they would only think, with loving thought honest debts, and especially its doctor's Of kindnesses my chilly hands had wrought Some kindly word these icy lips had said. Or willing deeds on which my feet had

sped. to have health freely restored, as to And I would not be all alone to-night. Were I to die to-night, The hearts so cold and far away from me

Would turn to me again remorsefully, And they would gather round to mourn and ween: But I would rest untroubled in mysleep, And they'd think kindly of me, but, unshriven

Would vainly wish of me to be forgiven; But I would sleep forgiven all to-night. I trust I'll not to-night, But dear friends, do not wait till I am

Before the words of tenderness are said; O say them now, for weary is the way

day. Forgive me, friends, and love me now I plead, For when my rest is come I shall not The tenderness I long to feel to-night

But strangely enough Ben King's funny little skit, which is a parody on the original poem, is far more popularly known than either of the above versions. As John McGovern put it, it was "a parody that was accepted as the true original, the sun, the center of the great If-I-should-die-to-night system of thought and poetry." Ben King's stanzas read:

If I should die to-night And you should come to my cold corpse and sav. Weeping and heartsick o'er my lifeless clay— If I should die to-night,

And you should come in deepest grief and woe-And say: "Here's that ten dollars that I

I might arise in my large white cravat And say, "What's that?" If I should die to-night

And you should come to my cold corpse and kneel, Clasping my bier to show the grief you feel, I say, if I should die to-night

And you should come to me, and there and then Just even hint 'bout payin' me that ten I might arise the while, But I'd drop dead again.

SPRING VOICES,

The robins are here again darling, The robins you loved so dear,
They sit on the branch by the window And seem wond'ring that you are not here.

The grass in the garden is springing, The lilacs already are green; In the wood the violets are waking Under their leafy screen. Birds and blossoms are calling,

"Come, my darling, 'tis spring;" Church and State. Violet eyes are sleeping, Gentle soul has taken wing. ELFIN HALL.

THUMBSCREW AND RACK.

INDUCE

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MARY T. LONGLEY,

N. S. A. Secretary. 600 Pennsylvania avenue S. E., Wash-

Adam's Fall a Boon.

Professor Geo. A. Coe of the depart ment of mental philosophy and psycholin Northwestern university, startled some of the students of that institution by declaring in a lecture that the fall of Adam was a benefit to the human race, says the Chronicle.

"According to the biblical story," declared the professor, "the curse of labor was the punishment inflicted on Adam by Providence for tasting the forbidden fruit. Work is the greatest blessing that has befallen humanity. It lies at the base of progress and is an essential of civilization. For the reason that the sin of Adam introduced the necessity of toil it has proved itself one of the greatest blessings of humanity.

"We are told that Adam was in an in-nocent condition before the fall. I believe it is better to fight evil and overcome it than to continue to live in a state of unthinking innocence. A victure and develops moral fliber. In that the fall of Adam destroyed the childlike innocence in which he lived before tasting the forbidden fruit and in that it has imposed upon man the necessity of overcoming evil it has proved a great blessing to humanity.
"Of course the story of Adam is myth-

ical, but still it is true. It is allegorical, but it is true in the sense that the parables of Christ are true."

This view, while it contains vastly more of common sense, is far removed from the stereotyped pattern of orthodox theology and biblical interpreta-

But if Professor Coe's declarations shock the orthodox mind, what must be the nervous attack resulting from the views of Allan Hoben, a doctor of philosophy from the University of Chicago Divinity School, now a pastor at Waupun, Wis.? According to Dr. Hoben, the current interpretation of the "virgin birth" of Jesus should be revised in the light of men's present knowledge of Since the very day you were ordained the sequences of nature and historical a priest, The bible! the bible is your interpretation.

In a book entitled "The Virgin Birth," one of the historical and linguistic studies in the Decennial publication series just issued from the University of Chicago Press, as stated by the Chicago Record-Herald.

Dr. Hoben states a number of most absurd and ridiculous beliefs held by the church fathers—some of them not fit to be mentioned to refined ears, nor admissible to be printed in a secular paper of to-day, as too coarse and jarring to ordinary sensibilities; besides being utterly unscientific and contrary to nature. He then says:

"If the method and culture out of which the accepted interpretation sprang have not been improved upon, if the allegorical method still suffices. then the understanding and doctrinal import which the fathers attached to

Dr. Hoben says that in a time when it was believed "human procreation was in itself evil" the early fathers' interpretation of the virgin birth, and the only interpretation which has been given, was invented.

the virgin birth need no revision."

Verily, what is the orthodox world coming to, when its eminent professors and doctors of philosophy arrive at such conclusions and openly publish them to the world?

Quite Correct for Once.

As stated in the daily papers, Rev. W. A. Bartlett, of the First Congregational church said in a sermon, Miracles are necessary to Christianity.

Right you are, Doctor; for once we thoroughly agree with you. To substantiate the dogmas of orthodoxy miracles are necessary—genuine ones

and a good many of them. . As reason and common sense fail to support your doctrines, nothing short of miracles will answer the purpose. The weak part of the plan, however, is to substantiate the miracles. That would require yet more miracles. And that, again, makes a hard row for or thodox Christianity to hoe,

SOME "SAGRED" GURIOSITIES.

Real Interesting Data Regarding Ancient Bibles That Bore Exceedingly Queer Names.

A writer in a religious weekly calls attention to the fact semiah, 8:22, "Is there no treacle (instead of balm) in Gilthat there were two printed editions of the bible which were ead?" errors of the printer and he says it is remarkable that no other important errors have occurred in printing the book. Doubtless, great care has been taken in the past, as is taken to-day in printing the scriptures, for reasons which are obvious, but the mistakes have not by any means been so ing it read, "Thou shalt commit adultery." This was in 1632 few as the writer referred to supposes. To give only a few and the printer was fined three hundred pounds. instances:

In 1551 was printed the "Bug Bible," so called from the rendering of Psaim 91:5, "Afraid of Bugs by Night." Our present version reads, "Terror by Night."

"The "Breeches Bible," was so called from the rendering of Genesis, 3:7, "They sewed fig tree leaves together and made themselves breeches." This translation of the bible, which was the result of the labors of English exiles at Geneva, was the English family bible during the reign of Queen Elizabeth until supplanted by the authorized version of King

The "He Bible" took its name from a blunder in the translation of Ruth, 3:15. "He measured five measures of barley and laid it on her and he went into the city." This should have read, she, Ruth, went into the city.

The "Wooden Leg Bible" is a name which originated in a biblical illustration of the parable of the sower in which a wooden-legged Satan was pictured in the very face of Jesus,

The "Place-Maker's Bible" was so named from a printed the Dutch Bible in 1542,) the printer was beheaded. error in Matthew 5:9, "Blessed are the place-makers (peace

makers) for they shall be called the children of God." The "Treacle Bible" took its name from a rendering of Jer. | the "suppressed bibles."

The "Rosin Bible was named from the same text, but ranslated "rosin" in the Douay version.

The "Wicked Bible" derived the name from the fact that the negative was left out of the seventh commandment, mak-

The "Unrighteous Bible" took its name from a printer's error, "Know ye not that the unrighteous shall enter the kingdom of God." I. Cor. 6:9.

The "Vinegar Bible" was so called because the heading of Luke 20, was given as "The parable of the Vinegar" (instead

In the "Printer's Bible" David is made to complain pathet ically that the "printers (princes) have persecuted him without cause."

The "Murderer's Bible was so called from an error in the 16th verse of the epistle of Jude, "murderers" being used instead of "murmurers."

The "Ear to Ear Bible" was so named from the misprint, Who hath ears to ear let him ear." Matthew 13:43. The "Standing Fishes Bible" derived the name from the error, "And it shall come to pass that the fishes will stand

upon it," instead of fishers. Ezekiel 47:10. A number of other printed bibles were named from the errors which they contained and some of them were suppressed, and for issuing one of which (the sixth edition of

A printed bible in Paris in 1566, a Swedish bible in 1622, a German bible in 1666, and a French bible in 1617, are among B. F. UNDERWOOD.

Chiniquy.

Father Chiniquy, for fifty years an eminent priest in Canada and northern Illinois, was summoned before his we have our eyes fixed on the thing just bishop in 1855 to answer to the charge of distributing bibles and testaments among his flock of Canadian, Belgian and French immigrants. The priest conconduct, you seem to be proud of it," said the angry hishon.

for distributing the word of God among his people."

"This is sheer protestantism," said the bishop.

"My dear bishop," replied the priest, protestantism, then our holy pope, Pius | day. VI., (1775-1799), was a good protestant, translated that holy book into Italian, ronized. but invites the people to read it."

With an air of supercilious contempt the bishop replied, "Your answer shows your complete ignorance on the subject. If you were a little better informed you would know that the translation by Martini, which the pope adfolio, which of course nobody except a man of influence and of sterling invery rich and idle people could read. tegrity. Not one in ten thousand Italians has the means of purchasing such a voluminous work; not one in fifty thousand

imprudently."
"My lord," said Chiniquy, "do you lation because he knew the people could never get it on account of its enormous that he would never give such advice had the same people been able to purchase and read that holy work."

"Yes, sir. It is what I mean," answered the bishop, "for I know positive-

ly that this is the fact." "I hope your lordship is mistaken." said Chiniquy, "for if you are correct, all his followers were deceivers, and that the encyclical was a fraud, for we catholic priests make use of it all over we approve of their reading their own versions of that holy book."

that you are a disguised protestant. motto. For you the bible is everything and the holy church with her popes and bishops nothing. What an insolent, what a blasphemous word I have just heard from you! You dare to call the encyclical letter of one of our most

holy popes a fraud!" Father Chiniquy tried to explain, but diocese, it was to preach her doctrines. and not to distribute the bible. If you forget that I will make you remember

This account is copied from Chiniquy's "Fifty Years in the Church of Rome," 35th edition, pages 614-616. The result of the struggle between the priest and the bishop was that Bishop O'Regan was transferred by the pope from Chicago to a diocese called Dira that has been extinct more than 1,200 years. The tranfer, however, was not for forbidding the priest to distribute bibles, but for general rascality. But the bishop consoled himself by taking we have said in regard to this fund that away with him hundreds of thousands those who desire to see needy mediums of dollars, with which he established a bank in Ireland, where he died in 1865.

Chiniquy remained faithful to his

Religious Education.

The Chicago Tribune editorially says: "This age is not exactly anti-religious: Certainly, however, it is not excessively given over to the contemplation of re-ligious, spiritual, supernatural things Of course there may be a religion of material things. This has been asserted. If there is such a religion ours is the age to discover it. The history of I own to me's a secret yet. the world might be diligently and vainly 1 own to me's a secret yet, searched for an age which spent a Life! we've been long together larger proportion of its time on material things. To us most things that are not material are purely immaterial. not material are purely immater.

We do not give ourselves up, as the orientals do or the medievalists did, to Perhaps 'twill cost a sigh, a tear; Then steal away, give little warning, see matter before us and we devote ourselves to it greedily. We don't see brighter clime spirit and we haven't much time for it. Bld me "Good morning." How often does the average Chicago

social interests to be interrupted by any speculations as to what final use, wha ultimate meaning, all his activity will have? We live fast, we live intensely.

perspective take care of itself." It is a fact that men rush to the brink of the grave in their mad strife fessed that the charge was true. "And for wealth, in their great ambition for instead of blushing at such unpriestly power, in their longing to be the richest man on the earth, without any special thought of a future state in which "I do not understand, my lord," said their ill-gained millions may be a mill-Chiniquy, "why a priest should blush stone about their neck in the sea of eternity.

before our nose, and we let the spiritual

Mayhaps as a slight diversion they at tend church on Sunday, put a dollar in the contribution box and get a new hold upon their conscience for the morrow, "if to give the bible to a people and in- but that is about the average spiritual vite them to read and meditate on it is observation of the business man of to-

The world is too busy to go after the for in his letter to Martini, which is possessions beyond the grave, too eager probably in the first pages of the beau- to gain possession of the earth to obtiful bible I see on your lordship's table, serve the cloud of spirits that hover of the commandment to love God and he not only blesses him for having around, hence religion is poorly pat-

Lincoln and the Proclamation of Eman-

The veteran Robert Cooper, of England, in a recent number of "Two Worlds," gives some interesting testimony corroborative of the claim always vised the Italian people to read, formed maintained by Spiritualists. He was vised the Italian people to read, formed maintained by Spiritualists. He was "Moreover, when it comes to prac-a work of twenty-three big volumes in the guest of Col. Case, of Philadelphia, ticing the loving precepts of Jesus the

tegrity. In the words of Mr. Cooper, he said that he was waited on by a well-known has the time to peruse such a mass of medium, who asked him to deliver a it was by a few jealous priests and not endless commentaries. The pope would message he had received to President by the mass of the Jewish people who never have given advice to read the bible, such as the one you distribute so was surprised at the ready admittance from his triumphal entry into Jerusa-"My lord," said Chiniquy, "do you he obtained, which was explained by positively tell me that the pope ever the President saying, "I thought it was gave permission to read Martini's trans.

Mr. Chase (one of his ministers). Well, now you are here let's hear what you have got to say." The message was size and price? And do you assure me then delivered. What it was I did not understand, but expect it was urging him to visit a medium in Washington named Youngs, for he very soon did so. Mrs. Youngs was a remarkable physical medium, as I had frequently denced. With her resided a girl of 15, named Nettie Maynard, who was a trance medium, and who gave message the stern principles of logic would force me to think and say that the pope and manifestations that greatly astonished him, and he became greatly interested and was a frequent visitor. Youngs' favorite method of exhibiting the world, and reprint it at the head of her psychic powers was with a horizon our own bibles to make the people, both protestants and catholics, believe that time when she played, and President Lincoln would lie at length on the piano and "get the spirits to rock him." "Now, I see," said the angry bishop, the truth of what I have been told, cwts., rise from the floor at the word of command, the medium simply holding her hand a foot above it. It would rise and beat time when I played it, the medium touching me with a finger on my

head. Thus matters went on for some time, the subject of emancipation being the burden of the communications given through the young trance medium, and at length the President was urged to is sue an edict. which was done, the words his bishop silenced him, saying, "if our holy church has in an unfortunate day,"

This is how the emancipation of three appointed you one of her priests in my millions slaves was brought about. The medium's name is now Nettie Colburn, who has published a book en-titled "Was Lincoln a Spiritualist?"

A Card From the N. S. A.

To the Editor:-In my former letter giving directions for reaching the Brookly (N. Y.) cemetery in which repose the remains of the Fox sisters, the word "Tremont" station should read, Terminal" station.

A word to the sympathetic public con-cerning the N. S. A. Mediums' Relief Fund; it seems to me that in spite of all cared for, do not realize that every penny sent to us for that fund, is used for relieving the needs of destitute church three years longer, when he aged or needy sick mediums. Contri-was constrained to leave it and become butions to this fund are amazingly small, only one dollar in April, and that from a soldier in the Philippines, who

regularly contributes. MARY T. LONGLEY, Sec'y. 600 Pennsylvania avenue S. E., Washington, D. C.

LIFE.

Life! I know not what thou art, But know that thou and I must part: And when, or how, or where we met

Through pleasant and through stormy and house, on the corner of Mahoning weather; 'Tis hard to part when friends are

Say not "Good night." but in some

--Mrs. A. L. Barbauld.

An incident in the Life of Father business man allow his business and Would the Jews Welcome Jesus?..Dr. Hirsch Says Yes, Gladly.

In a lecture before the Epworth League, Chicago, Dr. Hirsch reached the following climax:

"If Jesus Christ should return to the earth to-morrow he would be welcomed in every Jewish synagogue in the land and every Jew would say with David, Life up your heads, ye everlasting doors, and be ye lifted up ye everlasting doors and the king of glory shall come

The sentiment was met by the audience with a storm of applause.

"The Jews," said Dr. Hirsch, "do not pelieve at all in original sin and inherited depravity. They believe every man is a responsible, free agent and is not involved in the guilt of his fathers or his children. Of course, therefore, they do not believe the story of the fall of man in the book of Genesis in its literal sense. They accept the teachings of the higher criticism and consider the story of the Garden of Eden an allegory.
"The Jews hold that Jesus preached

nothing but Judaism. The supremacy man, the doctrine of the fatherhood of God, the doctrine that the sabbath was made for man, the abrogation of the law of retaliation, the obligation to love even one's enemies, and even the Lord's prayer, which, we readily admit is the sublimest petition ever framed in human language mall these we claim were taken from the Jewish writings, some of which were composed hundreds of years before Jesus was born.

Jews claim that the Christians have made an utter failure of it. The truth is, Jesus was crucified by a Roman governor and Roman soldiers and, though the crucifixion was instigated by Jews

lem the day before. "So far as the modern Jews are concerned they regard Jesus as one of the noblest spiritual teachers that ever appeared in the world and that the Jews have furnished the only shining example of obedience. The so-called disciples of Jesus have persecuted the Jews with savage ferocity for ages, and the Jews have borne these persecutions with lamblike gentleness and silence."

Dr. Hirsch represents Judaism as it is, nearly 2,000 years after the crucifixion. It has, like every other system, advanced and become saturated with the spirit of the age. He represents the Jews as the leading agnostics represent Christianity. He might accept Jesus, if he met him coming up from the wharves, followed by a mob of fishermen, magdalens, and street urchins, and invite the crowd into the synagogue! It is possible—that is if the police did not arrest the leaders

We are not sure of the policy of the Jewish doctor in discarding the responsibility of crucifying Jesus, and holding the Romans responsible. If Jesus had not been put to death, the whole scheme of the atonement would have miscarried. As a link in the chain of the Christian scheme of redemption, the crucifixion is as essential as the life and teachings of the Master. Had he not been sacrificed, there would have been no atonement. Thus those who performed the act were benefactors of mankind, and should receive praise instead of obloquy and hatred. Dr. Hirsch ought to be proud of the leading part the Jewish: priests took in the transaction. Yet the Jews, because some high priests in their fierce bigotry, demanded the death of Christ, have been persecuted, by the Christians of all nations, even into death through all the intervening ages.

National Woman Suffrage Headquar tors Removed to Ohlo.

The headquarters of the National American Woman Suffrage Association has been transferred from New York City to Warren, Ohio.

Mrs. Harriet Taylor Upton, treasurer of the National Association and president of the Ohio Woman Suffrage Association, has charge of them. Mrs. Upton is the daughter of Ezra B. Taylor, Garfield's successor in Congress, and is an all-round business woman, eminently qualified to direct the affairs of the association she represents. She is serving her second term as a member of the board of education and is prominent socially as well because of her interest in public affairs. The headquar ters are located in the beautiful Pack

Not one of the National officers re ceive a cent for all their labors. Some of them devote their entire time to the work. A greater devotion to a prin ciple so dimly seen by the many, would be difficult to find.

The presu headquarters will remain as before in Dunkirk, N. Y., in charge of Mrs. Elnora M. Habcock.

From the quietude that has preye'led, it has been inferred that the International Reform Bureau, which some pears from a recent address of its superintendent, Rev. Dr. Crafts, that it is succeeding in its project, and was never more active. This Rev. Crafts was the prime mover and has devoted all his energies in building up this society. It preach a sermon in which he brought Were we not so familiar with it this may be well to state that the object of Christ, the law of social and national life," and by forcing God and Christ into the Constitution, make this coun-

The God-in-the-Constitution Party.

In a recent sermon Rev. Crafts unmasked the policy of his society, and showed it to be one of the most dangerous foes to American liberty. The strong feeling of indignation expressed by the majority of people at the highhanded measures of the society in its attack on the Constitution, warned the leaders that success could not be leaders that success could not be schieved by open warfare. They adopted what politicians call "a still hunt," and have so successfully covered up their movements that they have not kept them in close observation.

They have ostensibly devoted themselves to intemperance, joined hands with Comstock in his "impurity" work, gambling, and Sabbath-breaking. The real object is to make the stringent Sabbath laws an opening wedge for the recognition of a state religion. The other issues are carried as a blind and for popular effect.

In his sermon, Rev. Crafts says:

"There are four ways in which we carry on our work; by instigating proper legislation, by maintaining an exten sive correspondence, by lecturing and by disseminating our literature."

Here is shown the cloven foot, the effective work of one of the most unscrupulous lobbies ever maintained in port" by the senators and representatives being constantly receiving a correspondence worked up by the society. "Instigating proper legislation," is a pretty form of expression, and covers the infamy of the business. Do the people demand stringent Sunday laws? Do they demand "God-in-the-Constitution," or the re-enactment of the Blue Laws? Until this fellow Crafts started his society, by which he is supported, no one ever made complaint, except the urrection of a new body, there cannot science can we find confirmation of this ministers, who wanted every place of attraction forbidden, that people might be compelled to endure their sermons What has the society done? Crafts tells us:

"We have been able already to do a great deal in the way of legislation. In the past year we carried four acts of national legislation. We have done much to establish the law of Christ in Washington, we have closed the St. Louis secured, through international co-operation with our own congress, the protection of the natives in Africa and the

Pacific islands." These are victories that may well be the efforts of a lobby maintained for the purpose of corrupting legislation. The corrupting power has only just been orbarley, but is incontestably wheat. newed, patched and mended during life, ganized. The hint of political manipu. This is literal and exact resurrection of at last to become too worn for repair. people who elect them. The people who in these vernal days. Stand beside the believe in freedom are not represente at Washington. The infamous lobby has its own way, and the intolerance of the laws it will force through is measured only by its judgment of the pa-

tience of the people.

Not only at the National Capital, but at those of the individual states, lobbies are maintained, and one by one the states are enacting laws, ostensibly to protect the Sabbath, but really steps to religious legislation. In some states now, notably in the great state of Ohio. the Sunday laws are excessively severe, and are in the country so impractical that they are not regarded. In psychic, C. W. LEADBEATER, which Powers. cities and towns, the "Craft Society" has the officers directly under its eye

and enforces observance. Crafts in his sermon, attributes the decay of Babylon, France and Spain are because they desecrate the Sabbath. Rome, Greece, Assyria and all ancient nations perished because they had no Sabbath.

"France drinks more and worse liquor than any other nation." Why Because she does not keep the Sabbath! These go together, says Crafts: "Im purity, intemperance and Sabbath breaking." Hence make a "closed Sabbath," and intemperance and the social vice will disappear! The puerile conclusion that it is because the Sab bath is kept that Germany, England and the United States are rapidly leading the world, is as illogical as most of the ministerial conclusions. The German people do not keep the Sabbath with puritanic strictness. The method of keeping it is different. Says Craft: "Spain is dying of the bull-fight Sab-bath." A reasoning man would say that it is because Spain loves the cruelty of the bull fight, and not because she does not observe the Sabbath; be cause she is ruled by the priest instead of reason and intelligence, she remains narcotized by her religious training.

And this is just what Crafts and his ilk would enforce on the American people! He would have the government a theocracy, the priest supreme! Spain is not an object lesson of non-observ ance of the Sabbath, but of priestly rule. This sermon of Crafts, leader in the movement, reveals a yawning abyss, wherein it is proposed to bury free thought, free speech and the liberty of this nation.

NEW YORK SPIRITUALISTS.

The sixth annual convention of the New York State Association of Spiritualists will be held in Syracuse, Friday, Saturday and Sunday, May 29, 30 and 31, 1903 at Empire Hall, North Sa-Convention headquarters, Empire Ho-

The following speakers and mediums will be present: Harrison D. Barrett, Boston, Mass.; Harvey W. Richardson, Boston, Mass.; Rarvey w. Liciacuson, East Aurora, N. Y.; Mrs. Carrie E. S. Twing, Westfield, N. Y.; Mrs. Tillie U. Reynolds, Troy, N. Y.; Charles S. Hul-bert, Buffalo, N. Y.; Mrs. Lizzle Brewer and a number of others.

Miss Victoria C. Moore, Dryden, N. is with elocutionary readings. All are earnestly and cordially invited to be HERBERT L. WHITNEY, Sec'y.,

65 Howard avenue, Brooklyn, N. Y. HARVEY W. RICHARDSON, Pres. 'Gleanings from the Rostrum." A. B. French. Cloth, \$1. For sale at

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THE RESURREGTION,

time ago exhibited so much activity, had ceased its aggressive work. It ap. As It is Represented According to Church Lights and as Spiritualism Teaches It.

forward all the arguments that can be immortality and that there would be a final resurrection of the body.

that is popularly supposed to have rentry acknowledge Christianity as the dered resurrection incredible, may fur-

"For example, death is not only that one event which terminates earthly life and which must be quickly followed by burial or some other disposition of the life is all the while consuming our tis-

insensible process that our bodies to sible for a man of intelligence to be led day contain no particle of the matter so far astray by his religious training as that constituted them ten, twenty, or to say of the sown seed, "This is literal have been lost sight of by those who thirty years ago. The man of seventy and exact resurrection of the body," has again and again changed his gar- belongs to the mysteries of religion. In ment of flesh. That he has done it so the "brown field" he says before the very gradually as to be unconscious of germination of the seed, the prospect is the fact or its significance......

cumulated death that we call sudden? peared! Is it not reasonable to believe that it still persists, and that, when circum- churches can produce in its argument stances all favor, it will reappear? Not indeed in form the same, since the flesh row basis the church structure rests. Washington, and this given "moral sup- which it once wore and used has gone There is no demonstrative evidence irrecoverably; but in fact the same, since still the vehicle of the same im- tations. With this illogical and lame mortal personality, as recognizable be-

cause as individual as ever." between the constant changes in the evidence confirming the resurrection of physical body, and those which take the body, through which the spirit will place at death. The first are the activ- manifest its individuality. The Bible, ities of life, the latter of dissolution of then, does not teach the resurrection of the whole structure. And because in the body, but science confirms the bethe first instance there is constant res- lief. We ask where in all the pages of be said to be renewal in any manner by assertion! Science has only one testithe complete dissolution at death. from the time-old illustration of the these component atoms ever being seed placed in the earth:

"Here is the kernel to be placed in the soil. All that is visible of it soon taught by Spiritualism, are demondisappears. It is chemically disinte- strated by facts and have a science pargrated and distributed. It is consumed ticularly their own. The spirit is resand its ashes form new chemical com- urrected out of the physical binations. But within this flesh of the death, into immortal life. The body is fair on Sunday, and, above all, we have wheat kernel was an indestructible not like a seed which by the decay of body. No microscope could see it. No the kernel, nourishes the expanding test-tube could disclose it. But it pos- germ; but is a worn garment cast aside, sessed the marvelous power not only and to suppose the spirit can only beof persisting, but of gathering from soil come individualized, by return to its and atmosphere and rain and sun all fleshly body, is like asserting a man boasted of, and are all gained through that is needed to perpetuate itself in can only retain selfhood, by putting on other kernels, no one of which could the garments he cast aside yesterday. ever be mistaken for oats or corn or The garment of flesh, is constantly reators has been acted on; that it is the body and is going on in millions of and then thrown aside. cheaper to bribe legislators than the instances and phases throughout nature

field would seem as hopeless of resurthe movement is to make "the law of applied outside of Spiritualism to prove rection as yonder cemetery. But the energy that last year made the wheat now lying apparently inert beneath this He applies science, "the very science soil has persisted throughout the violence of reaping, threshing, winnowing, the supreme power in the land, and the nish at least some hints of its credible the foundation of all legislation. bility. as it did throughout the struggles of to disclose its power. Within a few weeks the resurrection of its body will be gloriously complete. Because we have never seen this wonder in the lifeless flesh. Death is forever taking cemetery; because its winter is longer, place within us. The fire that we call and its springtime has not yet come, life is all the while consuming our tissues. As often as we eat we cast fuel ever come?"

> "So persistent and effective is this used it, was mistaken. How it is posne process does not in the least impair as hopeless as "of resurrection in yon-der cemetery." In the brown field is "By and by, however, the ashes planted the seeds of wheat or corn, each smother the fire; the flesh all dies at with a vital germ, to start the proonce, and its final combustion begins, cesses for the formation of a new bewhich means its total disappearance, ing. In the cemetery the dead husk of What of the body now? The vehicle of the body is buried, and perhaps now. identity? The seat of personality, in there is not a trace in the soil remainwhich has dwelt the recognizable, unling. The component particles have mistakable spirit that is the real man? mingled with the elemental tide of the The body has vanished with the disap- world. How vain then, to suppose that pearance of the flesh. But is it de- because a seed germinates, the immorstroyed? Having persisted for seventy tal spirit at some indefinite time will through continuous gradual come up from the spot from which evdeath, has it been obliterated by the ac- ery vestige of the body has disap-

This effort, one of the best the for immortality, shows on what a naroutside of and beyond spiritual manifesdefense of the dogma, Dr. Hamlin concludes that while the New Testament Here he compares conditions that are does not affirm the resurrection of the There is no similarity flesh, science is constantly adding its mony and that of absolute dissolution His second scientific (?) argument is of the body, and to the impossibility of brought again together.

Immortality and the resurrection as

HUDSON TUTTLE, Editor-at-Large, N. S. A.

W. LEADBEATER.

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SEERS OF THE AGES

Or Spiritualism Past and Present.

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Dream? she had recently, Mrs. Bettie Buchan-

She has invented a grave shield, with monuments or head and foot stone attached, and has received a patent. Mr. the model of the grave shield. It can be made any size or any shape, but the Buchannan is employed in a factory model was along the old lines of moundand his three sons are also in a manu- shaped graves. The shield may be facturing concern. Mrs. Buchannan is made of any durable material. For an a member of the Central Christian adult the shield would be about three church and is much devoted to it. She has unbounded faith in prayers and Mrs. Buchannan feels that the LORD along each side at the bottom of the SPOKE TO HER IN A DREAM, giving shield is a trough six to eight inches her the idea of the invention. "I have always had a desire to invent

something and have always been interested in many patents," said Mrs. Bu-channan, "and I had asked the Lord to help me to satisfy my mind on inventions by some idea as to what to do. And the answer came in my dream. I for all seasons of the year is far betten dreamed of a cousin who died in Kentucky nearly fourteen years ago, and I grave. Emblems of various lodges on thought I met her in a cemetery and st e asked me to walk around with her. piece of the shield.

"We came to a grave with a shield of some kind over it and monuments or stones fastened at each end. And thought it was so pretty—the nicest thing of the kind that I ever saw. I remember that I walked up to the grave or shield and looked at it closely, and what impresses me so is that I even no-

lly about it and my husband said he erybody should read it.

Did the Lord or a Spirit Induce the never heard of anything like it and he told me I had better draw the plans of the shield that I dreamed of and then It appears from a communication we went to work and fixed rough' from Anderson, Ind., to the Chicago sketches of the shield and hurried it to Chronicle, that, as a result of a dream | the patent office. When the reply came I was almost afraid that it would mean nan, wife of W. K. Buchannan, of that patent office said it was patentable and disappointment. But, as you see, the city, may receive at least \$5,000 for an | we then went to work and got the pat-

Mrs. Buchannan and her husband went into their parlor and carried out the model of the grave shield. It can be top may be ornamented with one on more urns or vases for cut flowers and wide in which earth could be placed and water also held for growing plants in the trough and adding beauty to the

The advantages of the shield are that the original shape of the top of the grave is maintained and that the shield societies are also proposed on the head-

A friendly spirit instead of "the Lord" induced the dream.

ZURILDA WELLINGTON.

Or Life in Two Worlds. The above is the title of a message from the spirit side of life through the ticed just how the shield was built and mediumship of Mrs. M. Pasquier Curhow the monument or stones were fastran, of St. Louis, Mo. Emanating, as tened at each ond. It does, from the spirit side of life, is tened at each ond.

it does, from the spirit side of life, in the spirit side of life, in will prove especially interesting. Eigenvalue of the spirit side of life, in will prove especially interesting. Psychic Phenomena.

An Essay Read by Mora Batchelor, Ashland, Ore.

The object of the present discussion is to take a brief sur- the flesh? For you have in your mind the pictures of living hood on the day that the boys disappeared. It was also dis- exercise to account for the likeness of a person the medium wey of the wide, varied field of psychic phenomena, to note persons as well as those of the so-called dead, the most important phases of that phenomena, and to compare the explanations of the Spiritualist with those of the

Among scientists, in all fields of research, that hypothesis is considered the most tenable which accounts for the to give if he were really present. He will mention events greater number of facts, and which is not negatived by any fact. The moment a fact is discovered which controverts the hypothesis, the hypothesis must be abandoned or at

least modified; and the more such modification is required. the less likely is it that the true explanation has been found. Bearing these facts in mind, it is our purpose to examine as briefly as possible some of the most noteworthy facts of

psychic science, together with the various explanations falsehood. It is somewhat strange, to say the least, that this which have thus been offered.

LEVITATION.

First in order comes the phenomenon of levitation, that is, the moving of heavy objects, such as tables, pianos, etc., without the application so far as discovered of any known physical force. For instance, four men sit upon a heavy table. The medium, in many cases a physically frail, slight woman, merely by placing her hand upon the table, lifts table and men a foot or more from the floor. This is an old and some other person and afterward verified. 3. Where the well known phenomenon. Hundreds of people have wit subject matter is known neither to the sitter nor to any livnessed it and testified to its genuineness. One instance is ing soul, the facts given by the medium being afterward recorded in which the medium, D. D. Home, was himself verified. lifted above the heads of persons present, carried around the upper atmosphere of the room, and finally held suspended in the air while he wrote his name upon the ceiling, where it athy, a theory which all well-informed Spiritualists admit was afterward read by ascending a step-ladder.

These are facts which no one denies, facts for which the skeptic offers no explanation whatever. The Spiritualistic hypothesis explains them as the work of disembodied intelligences, whose powers over matter transcend those of mortal

DEMATERIALIZATION OF MATTER.

Closely allied to the phenomenon of levitation is that in which solid matter is apparently passed through solid mat- from spirit friends of yours who were present, and who were ter. At a seance held in Germany with the medium Henry Slade, a number of professors from the University of Leipsic were present, among them the famous astronomer, Professor Zollner, Professor Zollner desired a test. He took with him to the seance a card with his seal stamped upon it. To the all, possess an unconscious or subconscious mind; that this card he fastened with sealing wax the two ends of a cord. The card he held in his hand, allowing the cord to hang down between his knees. He then requested the supposed spirits scious mind. The conscious mind becomes aware of the to tie a knot in the cord. The request was granted. Three facts thus obtained, but it has no knowledge of how or where knots were tied, the ends of the cord remaining sealed to the card, which never for a moment left Professor Zollner's hand. How was it done? Who will explain it?

Again, Professor Zollner went to a wood-turner and had upon a cord, the ends of which he fastened to a card as be- scious mind, or subliminal self as it is sometimes called, goes forc. He then repaired to the seance and requested the out on a foraging trip. It travels about over the world from spirits to tie the cord around the ring. A few moments point to point until it comes in contact with a mind which passed, after which Prof. Zollner, glancing down at the card possesses certain facts. The subliminal self quietly approwhich he held in his hand, discovered that the ring had dis- priates these facts, hies itself back to the place of sitting appeared, although the two ends of the cord remained sealed and drops them into the conscious mind of the medium. to the card as before. The gentlemen present began a The medium is now ready to give you the facts, which he Bearch of the room, but the ring was nowhere in sight. The does without delay. This is the skeptic's explanation. table at which they had been sitting was one of the ordinary But supposing this theory, far-fetched and incomprehenfour-legged variety, but was upheld by a carved central sible as it is, to be true, we must also suppose the medium to standard, which branched at the bottom into three short be a fraud and a falsifier, for he invariably tells you that he legs. After a diligent search one of the professors discov- obtained these facts from your spirit friends who are prespred the ring upon this carved standard, at a point where the ent, and whom he describes for you. Either the medium wood above and below was greater in diameter than the ring tells you a falsehood, or the subliminal self tells one to the itself, and from which it could not be removed without the medium. If the medium himself is honest, it is strange that,

no explanation to offer. The Spiritualist believes that no the information which it has gained. On the other hand, if earthly power could place the ring in this position, that it the medium is supposed to be dishonest, the question arises, tions invariably claims to be a spirit from the other world, was the work of invisible intelligences who possess the why are dishonest persons, frauds and humbugs, the only and the Spiritualist believes this is true, but the skeptic ing those elements into their original form. The ring was examined with a microscope by the university professors, ing the mind out over the world and collecting information and found to be without the slightest trace of break or rup- in this manner from other minds is possessed only by perture. The table with the ring still upon the carved standard sons who pose as spirit mediums? stands to-day in the museum of the Leipsic University, A number of queries arise in regard to the supposed workwhere all may view it who so desire.

as the only one possible, and is known throughout the world mind receive a knowledge of the direction in which to look to-day as one of the many great scientific minds which have for information that is possessed neither by the medium nor Investigated the phenomena of Spiritualism and pronounced the sitter? What directs it to the particular mind which them genuine. Other well attested phenomena of a similar possesses this information? What enables it to travel so nature might be described did space permit, but we turn now to another phase of mediumship, that of

MATERIALIZATION.

Bo closely resembling that of some deceased person as to be ers space and gather facts and information was never dis- Rub the surfaces perfectly clean and place between them a the skeptic has no explanation to offer, but contents himself itualism? with the cry of fraud. How fraud can so closely personate in form, face, voice and manner an individual the medium has never seen nor heard of, is not quite clear. How this class. Here the medium states facts which are known down with the medium at a table in broad daylight. You medium never heard, and speak to you of things known only to yourself and the dead friend which it claims to be, is a matter inexplicable on the theory of fraud. How this materialized form can be built up before your eyes from a mere bright spot of light upon the carpet to a full-sized human which the subliminal self derives the information. figure, which you recognize, and then gradually melt away again apparently into the floor, is a matter which requires explanation. How this materialized form can step upon the scribed at length in his work on Psychics: Facts and Theosigned. Your name is still there on the slate just as you scales and be found to weigh but thirty or forty pounds, ries. The story is well authenticated, and full particulars wrote it. But how came this other writing? Who did it? fifty or more, is a matter which on the theory of fraud requires still farther explanation.

Not so on the theory of spirit manifestation, which gives matter into its elements, and of recombining them into whatever form is desired. This is the phenomena which constrictly test conditions, and accounts of the phenomena which he witnessed are well known to all readers of Spiritualistic literature.

CLAIRVOYANCE AND CLAIRAUDIENCE.

ence. You go to a clairvoyant and he will describe for you with the same result. persons he has never known, friends of yours who have long been dead. He tells you the spirit form of your father, ton and consult a medium. The mother was not a Spiritualmother, brother, wife or child is there beside you, and he delist, neither was the friend, but the situation was desperate, scribes for you their form and features, tells you their and drowning men it is said will grasp at straws. The height, the color of their eyes and hair, and mentions any friend went to Boston and had a reading with a medium, little peculiarity they may have possessed.

The Spiritualist believes that the spirit form of your friend is really there by your side, invisible to you, but vis- but had afterward gone to the pond, had crept through a been done at Spring Hill, Kansas, through the mediumship old physical body. But when she did return, she found that ant is one of those persons who possess extraordinary gifts upon the pond. "Oh, dear!" said the medium, "it never was inches, and 3 inches deep. Within the box is placed a blank and that this had been the gurpose of her temporary withsess; that in addition to the ordinary sense of sight he pos. She described the inevitable result, and told the exact spot some gentleman present, who places the key in his pocket. The case of Mrs. Mosler is only one of many. If what she sesses another sense which enables him to see the refined in which the bodies were lying. It was not in the main pond, The medium and three other persons stand one at each corsaw and heard in her trance was a dream, is it not strange But the skeptic declares that this phenomenon is fully ex- shallow. "Why," said she, "you could almost wade in and day. In five minutes, or perhaps in two, raps are heard sig- of their bodies for the time being, return with the same story, plained upon the theory of telepathy, or thought transfer pick them up. They are lying close together, and as soon as nifying that the work is done. The box is unlocked, the have had the same dream or delusion concerning a beautiful ence; that you have in your mind the picture of this dead you find one you will find the other." She also stated that paper taken out, and there upon it appears the face of some spirit world and friends long dead? Such cases have puzand gives it back to you in oral description. But is it not a information. little strange that the medium should always describe for . The friend went home, wholly incredulous, and told her

communication just such as your friend might be supposed precisely as the medium described them. of long ago, events and happenings known only to yourself spirit world? Not a living soul knew that the boys were in go to the Bangs Sisters in Chicago, taking with you a canvas

explanation. The skeptic can only say, the medium tells a bodies were lying, a fact known to no living person. power of telepathy or mind-reading should so often be the son, he visited the famous medium, Mrs. Piper. Through

ORDINARY COMMUNICATIONS.

The phenomena of ordinary communications through a medium fall into three classes: 1. Where the subject matter of the communication is known to the sitter. 2. Where the subject matter is unknown to the sitter, but known to

Communications of the first class are by far the most common. They are readily explained upon the theory of telepaccounts for the greater part of the facts.

But in communications of the second class the theory of telepathy is found to be wholly inadequate. Here the medium states facts which the sitter does not know and never has known, but afterward verifies. He tells you things of which you have never heard and perhaps do not believe. But afterward, when you go among your friends and relatives and make inquiries, you find that the medium was right, that all he said was true. He claimed to obtain this information acquainted with facts unknown to you. This explanation the Spiritualist accepts.

But the skeptic has another theory. He tells us that in addition to the conscious mind, some individuals at least, if not subconscious mind is capable of going out over the world and gathering up information which it brings back to the conit obtained them. It does not even know that there is such a thing as the subconscious mind.

Now, says the skeptic, when you go to a medium, and the medium tells you something you never knew but afterward turned a ring of a certain kind of wood. This ring he hung find to be true, this is what happens: the medium's subcon-

while the conscious mind is truthful, his subconscious mind How was it done? The skeptic cannot tell you. He has is untruthful, and comes back with a false report concerning scious mind? How does it happen that the power of send-

ings of this subconscious mind which it would be interesting Professor Zollner accepted the Spiritualistic explanation to have answered. From what source does the subconscious far from the body and the conscious mind? How happens it that this phenomena of the subconscious mind so frequently occurs in connection with other psychic and occult phenomena which this theory utterly falls to explain? How happens

he may, we pass on to consider communications of the third among living men a mind acquainted with the facts, from

Two cases of this class are related by the Rev. Minot J. are given, but here we must abbreviate as much as possible.

There lived in Massachusetts some years ago a lady and skeptic can only cry "Fraud!" But he cannot explain the her two sons, boys of perhaps fourteen and sixteen years refraud; he cannot detect it nor show how it is done. spectively. One day the mother, returning from an absence to the disembodied powers of manipulating matter which of several hours, found the boys gone. Night came and they and imitate their handwriting? "Oh," says the skeptic, mortals do not possess, especially the power of resolving did not return. On the following day inquiries were made "that was the work of telepathy and the subliminal self." among the neighbors, but the boys had not been seen nor heard of. The mother's uneasiness increased to a state of powers of telepathy and the subliminal self are tricksters, vinced the great English scientist, Sir William Crookes, of alarm. In the neighborhood was a pond, with a boathouse and not only that, but such exceedingly sharp fellows that no upon the margin. Upon the pond an old rowboat was found one as yet has been able to discover the trick and tell just floating, but no trace of the boys was discovered. The neighbow it is done? bors gathered, and the pond was dragged from one end to Now, these things, arewfacts. They have been demonthe other, but with no result. Time passed and no clew of strated hundreds of times, and hundreds of people have testithe missing boys was discovered. Many came to the confied to their truth. One gantleman gives an account of a sitclusion that they had run away from home. But at the earn- ting with the medium Kepler, during which he received the Next comes the phenomena of clairvoyance and clairaudi- est solicitation of the mother the pond was again dragged,

> At this juncture the mother persuaded a friend to go to Boswho at once related the whole story; told how the boys had seen a fire in the neighborhood, and had started to go to it, drawing of spirit pictures. A great deal of this work has earth, and how she hated the thought of going back into the

covered that there was an inlet or shallow bay on the mar- never saw or heard of. The Spiritualist believes that this Closely connected with the phenomenon of clairvoyance or gin of the pond, which answered perfectly the description phenomenon is what it purports to be, the work of a spirit clear-seeing, is that of clairaudience or clear-hearing. This given by the medium. Grappling hooks were again secured, artist who draws for you the portrait of a spirit friend who is skeptic and non-believer in the endeavor to ascertain which same medium who describes your spirit friend will no doubt and at the first attempt one of the bodies was discovered. present. tell you what the spirit says. He will give you an intelligent The other was immediately brought up. Both were lying

Where did the medium get her information, if not from the and this friend, and remind you of things which you perhaps the pond. It had been dragged without avail, and the suppo. ready stretched upon a frame, The canvas is placed upon a tion that they were drowned, given up. Even had the medi-Again we are told that it is all due to telepathy-mind um become possessed of the theory of drowning, telepathic reading. But the medium declares that he hears the spirit ally or through the subliminal self, this would not have envoice telling him these things. The Spiritualist accepts this abled her to describe so perfectly the exact spot in which the

Dr. Savage relates another case. After the death of his gift of persons who are willing to practice deception and her he received a communication which purported to come and soon you recognize the face of your long-lost father, from his son and which said: "I wish you would go to my brother, wife or child. When completed it is an excellent room. Look in my drawer and you will find there a lot of loose papers. Among them are some which I wish you would take and destroy at once." Mrs. Piper was in a trance when this was given. She had no personal acquaintance friend. They never saw you until now, and may not even with the son and had never seen him. Dr. Savage knew know your name. The explanations in this case are the nothing of the drawer nor of the papers referred to. But he went to the room, found the drawer, and in it a number of loose papers. They contained things which the young man without the help of telepathy or the ever-ready subliminal had jotted down and entrusted to the privacy of his drawer, self. and which, the father says, he would not have made public for the world.

Where did Mrs. Piper get her information? These facts were known only to the dead son. If Mrs. Piper's subliminal self gave this communication, where and how did it ascertain the facts? It might search the world over, there was nowhere among the living a mind which could furnish this information. And why should it come with the falsehood that it was Dr. Savage's son? Why does the subliminal self always claim to be a spirit?

Another case which comes under this class of communications has recently been reported from Raleigh, N. C. A others—dim, shadowy faces, yet recognized by you as those a thorough search of the dead man's papers, no will could be there. found. The estate was about to be settled and an adminisfound in a certain drawer of a certain desk. The widow rellikeness of them there in the atmosphere around your head. plied that that drawer had been searched a half-dozen times, Your thought produced a substance which took on the feat and that no will was there. The raps replied that that particular drawer contained a false bottom, and that camera." when this was removed a number of papers would be found underneath, and on top of the pile a yellow envelop in which who strain at a gnat and swallow a camel." Though in this would be found the will. The drawer was immediately excase it is not a single camel that is swallowed, but a whole amined, a false bottom was discovered, under it a pile of caravan. Several difficulties present themselves which prepapers, on top of the pile a yellow envelope, and in the enrelope the will.

were facts known only to the deceased father and husband. would be extremely difficult to concentrate your thought The medium knew nothing of the making of the will; the family knew nothing of the false bottom in the drawer.

In cases like the three above described the theories of telepathy and the subliminal self utterly fail to account for the photographers? Why is this phenomenon confined exclu-ું તે જ કે કે કે કે કે કે કે કે

AUTOMATIC WRITING.

Another phase of mediumship is that of automatic writing. Here messages and communications are written by the hand of the medium without the slightest volition on his part. The power or intelligence making these communical feathered headdress and all—a face which you never thought again exclaims, "subliminal self!" If this be the true theory, the subliminal self must possess extraordinary powers of personation, for the communicating intelligence, whatever How then shall we account for these facts? it may be, claims to be now one individual and now another; and moreover, the handwriting, the thought, the manner of expression varies as one after another of these assumed personalities control the hand. And again, the subliminal self must be greatly superior to the other conscious self, for it has been known to write lengthy articles, essays, lectures, and even books, which display a knowledge, an intellectual ability, and a literary skill which the conscious self never possessed.

SLATE-WRITING.

Another interesting phase is that of slate-writing. If you Here we have the representation of a human face and form it that this wonderful power of the subliminal self to trav- and buy a double slate such as the children use at school. covered nor even suspected until the advent of Modern Spir- bit of pencil. If you choose, write or scratch your name on the inside of the slate. Now seal or tie or screw them up Leaving these questions for the reader to answer as best in any manner you see fit, and go to a slate-writing medium, neither to the sitter nor to any living being, but which are never let those slates go out of your hand for a single inafterward verified. In communications of this class the stant. You hold fast to one end while the medium places his subliminal self theory utterly breaks down. For be it re- hands upon the other. Soon you will hear the pencil membered, this theory supposes that there is somewhere scratching on the inside of the slate. When at last it stops, you undo the slates, which have not been out of your hands nor your sight for a moment, and there on the inside of the slates are several communications in different handwritings Savage, the noted Unitarian divine. The first of these is de- from four or five of your spirit friends, with full names

The Spiritualist answers, "Your spirit riends did it." The

How could fraud discover the names of your spirit friends Strange, is it not, that the only persons who possess these

names of eleven deceased relatives and friends on the inside of a slate which he had socurely screwed together and carried with him to the seance. It is impossible to convince a man who has witnessed such phenomena that it is wrought by any other than spirit power.

SPIRIT PICTURES.

hole in the boathouse, found the old boat and paddled out of W. W. Aber. A wooden box is constructed, 14 by 18 the body had been made strong and well during her absence, deceased person which is at once recognized by some mem- zled the medical fraternity for years. They merely give a ber of the circle as that of a relative or friend. This has name, call them cases of "suspended animation," and confess you a friend who is as we say dead? that he should never story. It was found that there was a hole in the side of the portunity whatever for fraud. Supposing it to be fraud, the happened scores of times when there was positively no op- that the cause is beyond their ken. Science has nothing to ugake a mistake and describe for you some one who is still in boathouse, and that there had been a fire in the neighber greatly overworked sublimited self-must again be called into

Their Explanation.

SPIRIT PAINTING.

table before a window. The sisters stand one at each side with their hands upon it, supporting it in an upright position, while you sit down in front and never once move your eyes from the canvas. No paints whatever are furnished. No human hand touches the canvas. But as you watch the col- Here are the names and addresses of a few test ors begin to appear upon it. Soon the outline of a face is likeness of your friend, with which you are not only satisfied but highly pleased.

How was it done? The Bangs Sisters never saw your same as in the other. If this be fraud, it is fraud that has never been exposed, and which could not be perpetrated

SPIRIT PHOTOGRAPHY.

Of a wholly different nature is the phenomenon of spirit photography. You go to the store and purchase a box of photographer's plates, which you take to a man who claims to take spirit pictures. You go into the dark room with him, and after making a private mark on one of these plates, you see him put it in the holder, or you may put it in the holder yourself. Now you go out and sit for your picture with this plate in the camera. When the plate is developed, there appears upon it, beside your own face, those of three or four man named Alston died, leaving a widow and children. It of deceased friends and relatives, with, perhaps, one excepwas known that a will had been made, but notwithstanding tion. You examine the plate and find your private mark still

How was it done? Fraud is out of the question. The trator appointed. There was visiting the family at this time photographer never saw your spirit friends. The subliminal a young lady who had had some success in obtaining spirit self is out of the question. Even that tricky creature cannot rappings. It was suggested that the spirits be interrogated be supposed to perform such tricks as these. What does the converning the missing will. Questions were asked and re. skeptic say now? "Oh," he says, "your mind was so intent plies rapped out. The communicating power, whatever it upon the faces of these spirit friends, you concentrated your was, declared that there was a will, and that it would be thought so strongly upon them that you actually formed a ures of these persons, and which was photographed by the

One is here reminded of the old saying concerning those vent the entire acceptance of this theory. You may not have been thinking of these friends at all, but of others Where and how was this information obtained? These whose pictures you desired more than these. Besides it upon three or four persons simultaneously, and in the second of time during which the exposure was made. Moreover, if these things are possible, why do they not happen with all facts. No explanation save the Spiritualistic seems pos- sively to those photographers who claim to take spirit pictures? And furthermore, if thought pictures can be thus produced upon the sensitive plate, why are other objects not thus produced? How happens it that the human face divine is the only object that thus appears? And yet another difficulty arises. Besides the faces which you recognize of and never saw in your life, but which you are afterward told is the face of your Indian guide. Fraud does not explain this. 'The antics of the subliminal self do not explain it. The projection of a thought force does not explain it.

The Spiritualist believes that these spirit people were actually present and had their pictures taken. It is a wellknown fact that the camera will photograph objects invisible to human sight. For instance, stars are photographed so exceedingly remote that the astronomer with the aid of the most powerful telescope cannot discern them. The light emitted by them is so faint that it makes no impression whatever upon the eye, but it does make an impression upon the sensitive plate of the camera. In the same manner, says the Spiritualist, does the camera photograph the partially materialized form of your spirit friend. This is the only reasonable explanation which has thus far been given of this phenomenon.

TRUMPET SPEAKING.

Within recent years a new phase of mediumship has been developed, known as trumpet speaking. The instrument used is generally made of aluminum, and is very much like that used by deaf persons, the object being to concentrate and intensify sound vibrations. You place the trumpet to your ear, and soon you hear a voice speaking through it. The person speaking claims to be a spirit friend of yours and gives the names of other spirit friends who are present. Sometimes the voices are those of children. In one case that has been recorded the voice of a child, speaking to its father through the trumpet, told him in response to a question what the family at home-mother, brother and sisters in a distant town-were doing and had been doing during the day, a matter unknown to the father at the time, but afterward verified.

Now, what must be assumed in order to account for the facts on any other than the Spiritualistic theory? First, the medium must be a fraud. Second, she must possess an active subliminal self which goes out and collects the facts. And third, she must possess the power of ventriloquism in order to assume a childish voice which appears to come from the trumpet. Here, then, we have offered as an explanation, fraud plus the subliminal self plus ventriloquism!

TRANCE.

Next comes the phenomenon of trance. Take the case of Mrs. Mosier, as related by Dr. Peebles. This lady is well known as a medium, and at the time of her prolonged trance had been in poor health for a number of years. When she went into this trance, three physicians pronounced her dead. A coffin was brought to the house, and preparations for the funeral begun. When she afterward revived, she told how she had stood by her body and heard and seen all that was said and done, but had been unable to make her presence known. She related how she was afterward taken away into the beautiful spirit world, where she met and conversed with Another phase of mediumship closely related to this is the friends long dead; how she was told that she must return to

(Continued on seventh page.)

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inington, Mass. Hidg., Runsas Chy, Mo., catarates cured. W. W. Lauber, Aledo, Ill., astigmatism cured. R. W. Randall, Chicago, Ill., blindhass prevented. W. W. Owen, Adrian, Mo., blindness prevented, General Alex. Hamilton. Tarrytown, N. Y., neuralgia of eyes cured. Hundreds of other names can be sent on applieation, "Actina" is purely a home treatment and self-administered by the patient, and is sent and address to the New York and London Elec-tric Ass'n, Dept. T, 929 Walnut St., Kansas City. Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and

on Disease in General SALESMEN AND AGENTS WANTED. BIO WAGES Har

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.. GENERAL SURVEY ...

THE SPIRITUALISTIC FIELD-ITS WORKERS. DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.-Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY,-We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writing It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

G. W. Kates and wife will labor in Minnesota the most of May. They desire calls in North Dakota and Montana for June and part of July. Address them, 1728 Clinton avenue, Minneapolis,

Mrs. May Stump writes from Avon "We received the Ouija board we purchased of you; had it two or three days and it wouldn't budge! We heard of an acquaintance of ours who run one, but she had no idea she conversed with any one-just called it Ouija Sometimes it told the truth, but NOT always. She came one week ago last night. I said: 'Ask who is here?' It spelled out the name of a woman who died over two years ago. Well, we talked a long time, and after she had gone it went for me alone."

Mrs. G. H. Crolius writes from 51 Olga street, Chicago: "Mrs. J. Lindsey, of Grand Rapids, Mich., is here with us for a while and would be pleased to meet all of her friends here, and will answer calls for spiritual work and lec

Mrs. Nora E. Hill informs us that she has closed her work in Chicago for the season, and is now open for engagements with camps and societies. was ordained by I. S. S. A. when G. L. S. Jennifer was president.

Ida E. Fridborn writes from Denver. "We have started an organization here called the Harmonial Spiritualist Association which meets every Sunday evening at Maccabee Hall, 1517 Lawrence street, with Mrs. E. F. J. Bulland Wyman streets, conducted by Mr. lene as lecturer. She has been on the public rostrum for years, and is a most able speaker, who is teaching us the philosophy of Spiritualism in all its phases.

D. L. Haines writes from Franklin, Neb.: "The Franklin Spiritualists will hold their eighth annual camp-meeting commencing July 17 and closing August 2. The best of talent will be employed. The celebrated Reaves Orchestra, of Asherville, Kansas, will be in attendance during the entire camp. A good time is offered to all who may attend. G. W. Kates and wife have been secured for the last two Sundays, and other good speakers and mediums for the full term of the camp. For further particulars, address me.'

E. M. Vail president of the camp at Marshalltown, Iowa, writes: "In the last edition of The Progressive Thinker I notice that you announce the campmeeting of the Central Iowa Spiritualists' Association, which is held at Marshalltown, lowa, as beginning on Aug. 25. It is not correct. The meeting be gins Aug. 23 and ends Sept. 13. expect to start out this year with more of a rush than usual, having secured the services of Rev. Moses Hull for the first two days. All of the speakers and test mediums have not yet been employed, but the program will undoubtedly be kept up to the very high standard it attained last year, and improved if such a thing is possible. We would specially like to hear from phenomenal mediums of high class, who have either previously satisfied the people of this vicinity that they are genuine, or, if strangers are willing to prove their work beyond any question of doubt. For the benefit of those who have never been pres ent at our camp-meeting, I would say that the grounds are only three-quarters of a mile from the center of the , and there is a population of about 14.000 to draw from, besides the campers and visitors from out of the city; and there is no doubt, if a physical medium does work that is first-class and at all startling, but that they will have all they can possibly do. Last year the attendance at the camp was curtailed greatly on account of the street being orn up for paving, but this year the street cars and asphalt pavement run right by the grounds. We would be pleased to hear from mediums of all phases, especially slate-writing, letterwriting, painting, trumpet, etc. Address E. M. Vail, president, Marshalltown, Iowa."

The Kansas City Star contains the following personal note about an author well known to the readers of The Progressive Thinker: "Prof. William Henry Burr, whom Ingersoll called a great 'literary detective,' is a well-pre-served old man of 84. As a pamphleteer he stands without a rival in this generation. He has been official re-porter in the United States Senate, court reporter in New York, official reporter on the Congressional Globe, and a life-long advocate of the Baconian theory of Shakspeare's authorship. He has well nigh proved to the satisfaction of many hard thinkers that Thomas Paine was "Junius;' that Lord Bacon was the Prince of Wales, being the son of Queen Elizabeth; that Governor De-Witt Clinton committed suicide; that William Morgan was murdered by Masons, and that there are 144 self-contradictions in the Bible."

E. M. Vall. of Marshalltown, Iowa, eldent of the Spiritualist camp to be held there, desires the address of the medium, Edgar W. Emerson,

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that Items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket. .

"The Lodzer Zeitung publishes an account of a strange case of hypnotism and crime which is occupying the attention both of the police and of medical men of Russia. A young lady belonging to the best class of society of Lodz married M. Wasilevsky of Warsaw, who was supposed to be a wealthy man living on a large private income. When they returned to Lodz after traveling a year, Mme Wasilevsky's parents and friends were alarmed at the remarkable change in her appearance. She was pale and thin, and in a state of deep melancholy. This was the more surprising as she had been a girl of nvely temperament, and during the journey with her husband had written most cheerful letters. Doctors were unable to account for Mme Wasilevsky's strange condition, and as a last resort it was proposed to use hypnotism. Mme. Wasilevsky resisted the attempt to hypnotize her at first, but in time fell under the influence of the doctor, who obtained from her a remarkable story. From this it appears that her husband insured her life the day after their wedding, and had a clause inserted in the policy providing that in the case of her suicide he would receive the insurance money. Wasilevsky then proceeded to hypnotize his wife, and while she was in the trances to gradually influence her to commit suicide. The scheme had to be carried out slowly, as the policy did not come into force until a year

after it was signed. Wasilevsky escaped arrest by flight. Investigations showed that he was a penniless adventurer, and that he had evidently married with the deliberate intention of carrying out his plan of murder by hyp-Mme. Wasilevsky has filed a petition for divorce."

A Scott Bledsoe writes from Toneka. Kansas: "The State Spiritualist Association of Kansas will hold its annual meeting in Topeka, Kansas, June 5 to 8, 1903. Rev. Frank 1. Ripley, of Chicago, Ill.: Judge H. H. Benson, of Omaha, Neb.; Dr. Julian P. Johnson, of Wichita, Kans.; Mrs. Etta S. Bledsoe, of Topeka, Kans., and other prominent and mediums will be present. All friends of the cause and investigators are kindly invited to, attend these meetings. On Friday night, June 5, a reception will be given all delegates and visitors, at the home of the presi-

dent. 1618 West Sixth street." The Rockford (Ill.) Gazette savs: "At the home of I. S. Gitchel, 313 East State street, on Monday evening, under the name of 'The Spiritual Science Society,' an organization was effected with about sixty members, with prospects of having at least one hundred members before closing the charter. The officers elected were: President, I. S. Gitchel; vice-president, S. C. McDougall; secretary, J. G. Peacock; treasurer, A. M. Pierce; trustees, Mrs. F. C. Cramer, J. A. Valentine, Mrs. H. H. Howe, A. meeting will be held this evening at the Good Templar's hall corner West State and Mrs. E. W. Sprague, the national missionaries, who are doing such aggressive work for the cause of Modern Spiritualism. The public is invited to

this meeting. Instead of being imposed on by fakirs and irresponsible mediums. the public as well as the Spiritualists of Rockford have listened with interest to these people of national reputation. Local Spiritualists believe it is time that an organization was effected for the purpose of protecting the public against fraud and placing the cause in a more favorable light."

Mrs. A. E. Kibby writes from Cincinnati Ohio: "Having a few open dates in the fall, I would like to open correspondence with some society who need an inspirational speaker and test medium. I would like to work in the west on my way back from California. Home address, No. 4 River View, Mt. Adams. Cincinnati, Ohio."

Married, at the residence of the pastor, Mrs. Nora E. Hill, 750 West Lake street, on the fifth day of May, Mr. Joseph White to Miss May L. Nye, both of this city. Friends of the bride were present to witness the ceremony which was simple, but very impressive.

E. A. Doty writes from Albany, N. Y.: 'Sunday, May 10. an ideal day; sunny skies, singing birds, opening buds, sweet-scented flowers, a pleasant hall, good music, an intelligent and thoroughly appreciative audience, and the Rev. Anna L. Gillespie, pastor of the People's Church of San Francisco, Cal., on the platform. These combined produced the harmonious conditions which enabled the inspiring intelligences to captivate and hold spellbound all who were within the sound of her voice. Her subject was 'Spiritualism, Its Relation to the Needs of Humanity.' The writer has been fortunate in having known Mrs. Gillespie, and of her wonderful mediumistic gifts in the years gone by, and is agreeably surprised to note the continued unfoldment which ranks her among the best workers on the Spiritualist platform. Mrs. Gillespie has consented to remain with us for another Sunday and will speak on the subject of

'Mediumship, Its Uses and Abuses.''
C. H. Elterman writes: "The Spiritualist Church Students of Nature close their yearly services Sunday, May 31, until Sunday, September 6. We thank all the kind co-workers for their help they have rendered the society; also the mediums, especially Mrs. Sigsmith. with her guide, Rosebud, who has been with us several Sunday evenings and stronger. It teaches me that all religion given good readings. Our society is ion is the way to glory it matters not growing. It is an auxiliary society of the N. S. A., by which we are chartered. We are also deeply indebted to our pastor, Mrs. Schumacher, for her untiring

devotion to our cause." J. G. Burrows writes from Monrovia, California: "I read from week to week the profoundly interesting articles in The Progressive Thinker, also the wellmerited rebukes for those Spiritualists who are either too indifferent to the success of the cause of Spiritualism or too penurious to subscribe for the pa-

per. There is not an issue of The Progressive Thinker but contains a single article worth at least half the price of a year's subscription. The people here in Monrovia, the gem of the foothills of Southern California, and almost in sight of Los Angeles, a very Mecca of spiritual unfoldment, are too hidebound to even tolerate a Spiritualist. The good old landlady of whom I rent rooms positively refused to allow me to hold a seance in the rooms for which I pay her my solid tests."

When writing for this pape use a pen or typewriter.

TAKE NOTICE.

All books advertised in the column. of The Progressive Thinker are for sale at this office. Bear this in mind.

E. R. Keech, president, and Mrs.

Mary Roberts, secretary, write: "The

Religio Philosophical Society of Rockford, Mich., have been remodeling their hall, and have changed it from a single floor to two floors; the upper room to be used for meetings is plastered; the lower one for dining-room, etc., is ceiled. We think we now have a very convenient building. We will hold our first quarterly meeting in the remodeled hall on Sunday, May 31, and will have with us as speaker that grand woman, Mrs. Abbie Sheets of Grand Ledge. We also expect Mr. D. A. Herrick, of The Inter Ocean has the following: Grand Rapids, and Mrs. D. A. Morrill, both fine speakers, and we hope to have a good test medium."

"Since I have seen the western parochial schools, I have come to the conclusion that in fifty years, if things go on as they have been going, the Catholic church will actually own the west." Such was the declaration of Archbishop Quigley before the childrenof St. Mary' Sodality at the Holy Name Parish School, Chicago. The occasion was a reception given to the Archbishop by members of the Sodality and the prelate was the only man in a gathering of 300 women. "Within twenty years this country is going to rule the world. Kings and emperors will pass away and the democracy of the United States will take their place. The west will dominate the country and what I have seen of the western parochial schools has proved that the generation which folows us will be exclusively Catholic When the United States rules the world, the Catholic church will rule the world. I'd like to see the politician who would try to rule against the church in Chicago. His reign would be short, in

Correspondent writes: "G. W. Kates and wife were given a splendid reception upon their return to Minneapolis Minn., Friday evening, May 8. Dr. and Mrs. J. S. Swanson are entertaining Mr and Mrs. Kates during their stay in the Twin Cities, and opened their residence for a public welcome to their guests. The residence was elegantly decorated with plants and flowers. Mr. and Mrs Kates are cordially remembered in Minnesota for good work done during two years of service in that state."

Mrs. Etta Foster writes from Escondido, Cal.: "I look for The Progressive Thinker every Saturday as I would look for a visit from a dear friend. After we get through with them I distribute them among those that do not take a spirit ual paper. I have seven of your premium books and prize them very dearly.'

Mrs. A. T. Matthews writes from Worcester, Mass.: "According to astrology, palmistry and phrenology, I have strong clairvoyant powers, which for several years I have been trying to cultivate, but with no outside help, or I might say, visible help. I have had one materialization, which commenced at the floor and gradually built itself up until I recognized my father, who passed away when I was a child many years ago. I am fast learning to know what liberty means, and to follow the advice of my spirit guides, and to stand out in the fullness of self. I sometimes see forms, and have on one occasion seen names in what, to me, seem a strange way, flashing before my eyes like a chain of lightning, a letter appearing on each wave, until I saw the name in full, the lightning being intensely blue, and passing so swiftly I could but just read them."

Mrs Frances Wheeler writes LaCrosse, Wis.: "When the W. S. consupport the M. P. I., Sister Baker, of Portage, and myself pledged ourselves later in the morning. to hold two public meetings in Portage the proceeds to be given to the M. P. I May 3, we fulfilled our pledge, by holding said meetings, and also celebrated the first birthday of the Portage Spiritualist Society. Our meetings were well attended. I wish to say right here that a more honest, earnest worker than Sister Baker I have never met. We realized a goodly sum for the M. P. I. after all expenses were paid, and long may it live."

Mrs. E. J. Brown writes: "The First very much alive, and on the alert for all the good there is; we have interesting meetings on Sunday afternoons, and have fair developing work among our own people, yet reach for spiritual food outside of circle to scatter the seeds of truth which has been done by Mrs. Inez Wagner, trumpet medium, and Mrs. Bledsoe, inspirational speaker, of Topeka. Mrs. M. Theresa Allen, of Springfield, Mo., was with us ten days in February. We indeed had a feast from the higher power. April 3, Mr. Bledsoe, of Topeka, was with us three days and gave three lectures which were fine."

J. M. Markley, of Elwood. Ind., says "My friends, have you never read of the conversation of Moses and Elias with Jesus in the mountain? Have you never read where Peter was unchained and led out of the prison walls of Jerusalem by the angels, did you ever read where the cherry tree bent its form and its branches and bowed to the earth so as to swing its fruit in reach of the Virgin Mary? What has Spiritualism done? will tell you what it has done for me. It tells me that every word of the New Testament is true; it warns me of the danger there is in living a sinful life and the place of punishment hereafter. Would it not be a great consolation to you as well as to me, to have your departed friends tell you viey are happy, yes among all the angels? They have told me that, and they will tell you so if you will investigate. They have told me there is a heaven beyond this life where all the angels dwell. I have never found at any time where it weakens our religion at the least, but only confirms and makes our religion ion is the way to glory it matters not what church you belong to and that all the churches should work in peace and harmony.'

Prof. Ransby is now in New Philadelphia. Ohio. Dr. Juliet H. Severance has Toper dates for the camp meetings. She would also like to fill time with engagements to lecture for societies the coming season. She also officiates at funerals. Address, 578 East 60th street

Chicago. Belle.Thayer Campbell writes: "Mrs. Jennie E. Staner returned last Wednes day, after an absence of sevon weeks to the little band of workers, the Spirit ual Research Society, of which she was the founder, and has been the leader for a number of years. Those who were at the hall last Wednesday, I do not think will soon forget that afternoon; it seemed like a family reunion, as we welcomed our beloved leader home. 1 do not think there were many dry eyes when Mrs. Staner took her place on the W. P. Phelon. For sale at this office, platform and told the experience of the Price 25 cauts.

Always sive your full name and ad ress when sending in items and com nunications for publication, otherwise hey will find their way to the waste

ast seven weeks, watching week after week by the side of a beloved mother as the slowly drifted from this material ife into the arms of the loved ones waiting to receive her. She stood alone in this begutiful thought of Spiritualism, and at the last conducted part of the funeral service according to our beloved truth: While there at James town, N. Do she held the first Spiritual ist meeting ever held in that place. There will be given at the home of Mrs. Belle Campbell, 305 S. Leavitt street, on the evening of May 23, a supper and entertainment as a welcoming reception to Mrs. Staner and for the purpose of advancing our work. Supper, twenty-five cents; served from half after six until eight o'clock."

Will Allen Franklin Brown, the Spiritualist lecturer, please send his address of Ezra A. Carpenter, of Wells ville. Kansas?

A. D. Jacoby, of Elkhart, Ind., writes: Mr. H. C. Sharer and Mrs. Dr. F. M. Wright were united in marriage at Athens, Mich., on May 7, and will reside in Elkhart, Ind., where she will enter in the spiritual work. She has some good speakers or helpers that control her, and we think she will develop to be a great worker in the cause of Spiritualism. We are having some very good circles at our home and we cannot get along without your valuable paper." Louis H. Freedman, M. D., writes

from San Francisco, Cal.: "We are in San Francisco and will remain here until the end of June, then we will return east to some camp work for the summer. Our address is 508 Eddy street. San Francisco, until July 1. I will give some public demonstrations of healing while here, and Mrs. Freedman will give public platform tests. Let me also state that Mrs. Freedman and myself are open for engagements. I lecture on Spiritualism and give public demonstra tion of healing of a character that is seldom duplicated. Mrs. Freedman gives platform tests. She can demonstrate the continuity of a life beyond We also furnish our own music. My wife plays the piano and I sing, and those who have met us know that our music is an attraction. I can be written to by societies from Illinois, Wisconsin and Indiana. We are particular ly adapted to advance the growth and standard of Spiritualism."

AN IMPORTANT QUESTION

Was Providence When These Events Occurred?

I venture to make a few comments upon two articles in the New York Journal that came under my notice the other day, thinking that, perhaps, some of the guides to the great white throne might be able to give us some definite information in regard to the whereabouts of the kind Providence that provides for his flock.

"Death Her Reward for Act of Mercy." is the headline of one, in which a Miss McKinney, of Portland, Oregon, was burned to death while making a poultice for a sick friend. While Miss Mc-Kinney was preparing the poultice, which contained among the other ingredients, lard and turpentine, by some way it caught fire, and at once set her negligee in a blaze. The young lady rushed past her brother-in-law, out of the door, into the hall, screaming and crying with pain, and threw herself into washstand in a little closet.

Mrs. Wright, the landlady, at the risk of setting her own dress on fire tried to put out the flames which now enveloped the already dying young woman. She failed in this and then procured

blanket to wran around while her brother-in-law threw a bucket vention was in session at LaCrosse, and people pledging what they could to help moned who said she was past all human aid, and death ended her agony When the blanket was removed all

the skin came with it. Miss McKinney was known all over for her beauty and kindness to all. Surely, this is worse than-or at least equal to-any orthodox hell that was ever invented.

WHERE WAS THE KIND, LOVING,

OMNIPOTENT FATHER OF ALL? This is only one of the thousands of just such horrible deaths, so-called. Was she her own free moral agent in this, or was she ordained to thus suffer here, and perhaps suffer in eternity in Spiritual Society of Sterling, Kansas, is another place as bad, if not worse, than this, by one just Jehovah? "For mayhap she had no chance to

Who counts the hairs of your head. and the sparrows that fall? Perhaps he

was eking out his vengeance on this beautiful, kind and lovable young lady for some trifling thing her grand-parents, or perhaps her great-grand-pa-rents had done. "And the sins of the parent shall be visited upon the chil The heading of the other article reads

as follows: "Baby Passes Safely Through Dust Sweeper." We find one Thomas McQueen, whose months were welve, fell from his cab and was caught by the broom that was revolving rapidly, which filled his eyes, ears, mouth and nose with filthy dirt from the street, turned him over several times and set him down rather hard, with apparently no scratches. This, the writer says, was the act of Kind Providence which watches over children, who kept him safe through it all.

This providence business sounds very nicely when put by itself, but when you place it side by side with the above, and thousands just like it, it sinks into insignificance, and is only fit for orthodox ministers to tell their flocks, to explain to them the loving mercy God in his in finite goodness extends to all, but will never do for those who have put off their old swaddling clothes of ignorance and superstition. If God does one, he does all, and is little short of a monster whose cruelties franscend that of his Satanic Majesty 10a thousand times. Again I say, where was "or is" the Kind Providence? Let some one of the cloth answer if they can.

PROF. J. W. HUDLOW.

Washington, D. C.

JIVINVICTUS.

Out of the night that covers me, Black as the pit from pole to pole, thank whatever gods may be For my unconquerable soul.

In the fell clutch of circumstance I have not winced or cried aloud; Under the bludgeonings of chance My head is bloody, but unbowed.

Beyond this place of wrath and tears Looms but the Horror of the shade, And yet the menace of the years Finds and shall find me unafraid.

matters not how straight the gate, How charged with punishment the scroll. am the master of my fate;

I am the captain of my soul. -W. E. Henley. "Love—Sex—Immortality." By Dr.

:asket. Us



LIST OF CAMP-MEETINGS.

Send in Your Dates and Name of Secretary at Once.

Inquiries are already coming to this office in reference to the various camps Will the officers of each camp pleas send at once the correct dates, etc., and also the name of the secretary who can be addressed for programmes and full particulars. The notices that do not contain the names of the secretary or president are incomplete.

Island Lake, Mich. The Island Lake Camp Association desires to announce that the season of 1903 opens July 23, extending through the month of August. Correspondence solicited with a few more good phenomenal mediums. H. R. LaGrange, secretary, 350 Grand River avenue, Detroit,

Lake Brady, Ohio. Lake Brady camp opens July 5 and closes August 30. A. G. Keck, secretary, Akron, Ohio.

Chesterfield, Ind. Chesterfield (Ind.) camp-meeting opens July 16 and closes August 30. For programs and other information address Flora Hardin, secretary, Ander-

son, Ind. Camp-meeting in Oregon. The Spiritualists of Oregon will hold their annual camp-meeting from July 4 to July 20 on the beautiful and inspiring grounds of the Clackamas County Spir itualist Association. For particulars, address the president, Geo. Lazalle, Or-

egon City, Oregon. Mt. Pleasant Park, Clinton, Iowa. The camp session of the M. V. S. A Mt. Pleasant Park, Clinton, Iowa, will open August 2 and close August 30. For programmes address Mollie B. An-

Verona, Park, Me.

derson, secretary, Clarksville, Mo.

This camp opens August 2 and closes August 30. A. F. Smith, president Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Snowflake Camp, Mich.

The fourth annual camp-meeting opens at Snowflake, Mich., Aug. 1, and closes August 23. Write to Mrs. Ruth Eastman, secretary, Mancelona, Mich. Box 69. Ottawa Camp, Kansas.

This camp opens July 30, and closes August 9. For full particulars address H. W. Henderson, Lawrence, Kansas.

The Waukesha Camp, Wis. This camp opens July 17 and closes August 17. For full particulars address the secretary, Will J. Erwood, No. 1334 Pine street, La Crosse, Wis., or Clara L. Stewart, president, Whitewater, Wis.

This camp opens July 30 and con tinues to August 9. For full particulars address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Sec-

retary, Carbondale, Kansas.

Ottawa, Kans.

Wonewoc, Wis. The Wonewoc camp opens this year on August 13 and continues to the 30th of that month. Address for particulars Miss Gertrude Spooner,

Wonewoc, Wis.

Winfield Camp, Kansas. This camp will be held in Island Park Winfield, Kansas, commencing July 3, and closing July 13. For full particu

lars write to Mrs. Mand K. Gates cor ner Second and Indiana streets, Highland Park, Winfield, Kansas. Marshalltown, lowa. This camp begins August 23 and ends

September 13. For full particulars address E. M. Vail, president, Marshalltown, Iowa. Franklin, Neb.

This camp commences July 17, and

A series of lessons on the relations of the spirit to its own organism, and the inter-relation of human beings with reference to health, disease and healing. By the spirit of Dr. Benjamin Rush, through the mediumship of Mrs. Cora L. V. Richmond. A book that every healer, physician and Spiritualist should read. Price. \$1.50. continues until August 2. For full particulars address D. L. Haines, secre tary, Franklin, Neb.

Grand Ledge, Mich.

This camp opens July 26 and closes August 23. For programmes apply to A. McKelvey, Grand Ledge, Mich.

Reed's Lake, Grand Rapids, Mich. The West Michigan Spiritualist Association will hold its meeting this year at Grand Rapids, at its grounds, at Reed's Lake, known as the "Pioneer Assembly Grounds." Meeting opens July , and closes August 30. For full par ticulars address D. A. Herrick, president and manager, 296 N. Ionia street, Grand Rapids, Mich.

Haslett Park, Mich. This camp commences July 25 and ends September 1.

Delphos, Kans.

The First Society of State Spiritualists and Liberals will hold their twenty fifth annual camp-meeting, commenc ing August 9 and closing August 26.

Mowerland Park, Mass. Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowerland Park Upper Swampscott, Mass.

Ashley, Ohlo. Camp opens Aug 17 and closes Sept lished. Send for it.

Cassadaga, N. Y.

This favorite place of resort will open its yearly session July 11 and close Au-

THE TAIMUD Selections from the contents of that ancient book, its commentaries, teachings, poetry, and legends. Also brief sketches of the men who made and commented upon it. By H. Polang, 850 pp. Price, cloth, 61 Mantua, Ohio. Camp session opens July 28 and closes September 2.

> STANDING UP FOR JESUS Or what the Editor of the Freethinker's Maga-zine thinks of him. Price, 6 cents; twenty five croiss for 56 cents.

Vicksburg, Mich. The camp-meeting will be held at Vicksburg, commencing August 2 and HUDSON TUTTLE closing August 25.

Onset, Mass.

Opens July 13 and closes August 81

Forest Home, Mich.

This camp is located at Snowflake.

Mich., and opens August 3 and contin-

Saugus Center, Mass.

will hold meetings every Sunday, end-ing September 28, at Unity Camp, Sau-

Lake Pleasant, Mass.

meeting Association will open July 28

and continue thirty days, including five

Niantic. Conn.

The Niantic Camp, located at a de-

ightful place, Niantic, Ct., commences

Los Angeles, Cal.

Camp-meeting Association, of Los An-

geles, Cal., will open August 17, and

Summerland, Cal.

The annual camp-meeting of the

Sunapee Lake, N. H.

Briggs Park, Mich.

Mich., opens July 6 and closes August 3.

Freeville, N. Y.

Summerland Beach, Ohio.

Association opens August 10, and closes

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as augut by modern masters of law. By Florence Huntley. An exceedingly interesting and distinctly valuable contribution to the literature of evolution unfolding its laws from the deeper and clearer spiritual aspect, and in dicating the defects of the Darwinian theory. Spiritualists and Materialists alike can gain much from its perusal. Price, finely bound in cloth, \$2.

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chockful of rapid-firing ideas, and is the

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Briggs Park Camp, Grand Rapids,

August 3 and closes August 31.

Sunapee Lake camp-meeting opens

The Southern California Spiritualist

June 24, and continues until Sept. 9.

The New England Spiritualists Camp

The Lynn Spiritualists Association

ues until August 25.

gus Center, Mass.

close September 14.

closes August 12.

September 1.

Sundays.

Etna, Wash.

A LIBRARY OF SPIRITUAL The Spiritualists of Clarke county, SCIENCE. Washington, will hold a grand campmeeting in Etna, from August 9 to the 23d.

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Spiritualists at Summerland, Cal., will Commence July 26, and close August 3,

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This department is under the man

HUDSON TUTTLE. issuress him at Beilin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of re-spondents, that to give all equal hearclearness is perhaps sacrificed to this forced brevity. Proofs have to be emit-world's progress? sed, and the style becomes thereby assertive, which of all things is to be dep-being written by men just as all books recated. Correspondents often weary are written. Yet that it has been a with waiting for the appearance of stumbling bock in the path of progress, their questions and write letters of inseveral weeks ahead of the space given, and hence there is unavoidable delay. Is held. When it became a fetish, satisfied the space given is held. When it became a fetish, satisfied the space given is held. Every one has to wait his time and place, and all are treated with equal

NOTIOE .- No attention will be given anonymous letters. Full name and address must be given, or the letters will hence absolutely true, remain unchangnot be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give wint-ever information I am able, the ordinary courtesy of correspondents is ex-pected. HUDSON TUTTLE.

Geo L. Nixon: Q. What of the Hermetic philosophy—its truths, value,

A. The Egyptian god, Thoth, was supposed to be the originator or discoverer of everything known to the the religion of the Hindus; the Book of Egyptians. He is known as Hermes. Trismegistus, or the thrice great or ran and Mohammedanism. These three-fold Hermes. Every book on sci-books and the religions founded on ence or religion known to the Egyptians them have been the means by which was supposed by them to be written by these races have progressed. That they him, and of these 36,000 were said to have subserved an important purpose exist. A few fragmentary dialogues cannot be denied. Until man can be and mystical writings are still extant, guided by knowledge it is best he be but they have been declared forgeries.
A great mass of writings have come and it would appear that this is the only from Greece and Rome, claiming road over which he can pass from the Hermes Trismegistus as their author, childhood of the savage to civilization. Here and there the old Egyptian wis. It is not because the Bible has been a dom may be preserved, but as a whole stumbling-block from the first, but be they are even bad specimens of the cause it is forced on those who have later languages, and without a doubt were written at a comparative late pe- who yet linger on the confines, that is riod. The imperfection of the style has retards. Take it for what it is worth. been used as argument in favor of their being translations from the Egyptians, and it is probable that the older Egypmore than to the other "sacred books." tian writings formed the foundation of

many of these attempts at wisdom. These writings treat of astrology, God, etc. Emphasizing that peculiarity of the human mind of taking up the problems of existence, of which it has is near when with an improved instruthemselves are impossible to solve for the benefit of the world and not only

without exceeding knowledge.

During the middle ages many books Rosicrucians, professing to have been composed by Hermes. It was an age of names, were attached to worthless: verbiage. Altogether these writings are worthless rubbish. They are specilations of men who are in absolute ignorance of the subjects they discuss. Of late there has been an effort made

by a few to revive these pitiable efforts. to solve the problems of existence without knowledge. The ordinary schoolbox of to-day has more knowledge of causes than Hermes the thrice great, and all those who followed after him. There never was, a more deluding and deluded class of men than the alchemists and astrologers of the middle ages. Their stock in trade was falsehood and communication with the spirit world misrepresentation. They had nothing depends on certain laws and there is a their empirical knowledge of chemistry, its are endeavoring to perfect a method.

The state of t open-mouthed wonder, and give them credit of being in league with the devil. Every fragment of all these writings bears on its face the falsehood that it was written by some one who claims to be an Egyptian god.

That there is any knowledge contained in any of these books not contained in modern books is a mistake, and aside from their showing the erratic course of the mind when not restrained by facts, they are valueless.

Thinker: Q. Is there a Swedenborgian school in the West? A. The Urbana University is a Swedenhorgian school. Located at Urbana, It held its first commencement in 1854. It was chartered in 1850.

According to its report for 1903, it has for its object "the education of youth in all the branches of scientific and academic instruction, in the light of the philosophy of the New Church. This philosophy briefly stated, teaches that the spirit world has a substantial existence, more intricately and distinctly organized than the natural, and bears to the natural world the relation of cause to effect. It therefore follows that all natural science is the ultimation and embodiment of spiritual science. To education in both its natural and its spiritual sense Urbana university is

In this there does not appear to be difference worthy of mention between the Swedenborgians and Spiritualists. The necessity of a full understanding of the physical world as a preparation for higher spiritual knowledge, has been urged continually by the highest spiritual intelligences. The main difference is the acknowledgment of the great Swedish seer as the one supreme medium of communication from the spirit Yet many Swedenborgians admit that there are mediums of lesser de gree. The school is for both sexes, and has dormitories for both. The tuition The spoken word so soon forgot is \$12 per term or \$36 per year. The By thee; but it has perished not; average expenses of a student for a in other hearts its living still. year is \$220. The course of studies And doing work for good or ill. does not differ from that of the larger colleges, except that prominence given And the lost opportunity, the Swedenborgian doctrines. The institution does not conceal the purpose in vain thou weepest, in vain cost of its founders and supporters, which was and is to instruct the youths in the New Church faith. Of course the works of Swedenborg are studied as infallible texts and the Bible interpreted by his

learning which make no exactions of their pupils in religion. Parente who believe in the New Church system of destrive in the new Charge system of doctrine will have the assurance that their children will be kept in the straight path, and fully imbued with it. Students have to attend daily chapel exercises, which consist in expounding wedenborgianism.

Knowledge, the sciences, languages, mathematics are non-sectarian. They are the same for all religious faiths, and unless it is the desire of parents or stulents to be under especial theological nfluence, the schools which ignore theology are the best, as inculcating broader views, and not preoccupying the mind with speculations which will have to be unlearned in after years.

W. F. Hunt: Q. Is there any reason to believe the Bible inspired and differing compels the answers to be made in to believe the Bible inspired and differ-the most condensed form, and often ent from other books? Has it not been a stumbling-block in the way of the A. The Bible has every evidence of

The supply of matter is always sense. The fault is not as much in the cred, holy and infallible, then it became a brake on the wheels of progress. The religious sects founded on the Bible, by subscribing to creeds which they behave made historic achievement, has been over diverse courses but by similar means. The writings of their earliest leading minds have been compiled in books accepted as divinely inspired, nence sacred, and religious systems founded on the teachings of these books. Thus the Old Testament and Judaism; the New Testament Christianity; the Zend Avesta and the Kings and the Chinese system; the Kocontrolled by superstitious reverence, childhood of the savage to civilization, passed the age of superstition, by those what it claims, and not what is claimed

J. W. Nelson: Q. On page 259 of a book published in 1873, titled "Startling Facts in Modern Spiritualism," Spirit is near when with an improved instruthe least comprehension and which of ment celestial currents will be utilized convey messages from city to city, but they will become channels for the transwere written by the alchemists and mission of thought between the natural and spiritual worlds." Now did the idea of wireless telegraphy originate on forgery, and great and well-known this side, or on the higher side of life. and will not some more receptive mind be able to get the impression as to the how of opening a better method of communication between this and the spirit world, and then what developments may we look for?
A. All great inventions are received

for it, and there can be no objection

from the spirit world; that is the ideas and suggestions for their practical application are impressed on receptive minds and then these clothe these ideas in material form. The mind of the inventor is a receiving instrument and the more able his understanding, the more perfect the results.

but pretense. They had receipts for world-wide field for improvement and transmuting baser metal into gold, and discovery. In truth, the greatest and for concocting the elixir of life, and by most wonderful achievements are yet to come, and the most thoughtful spir-In this work, Home Circles are an im-

> experimentation. The quotation from "Startling Facts," etc., has more than passing interest. It is a prophecy, which cannot be mis-

portant factor, as furnishing a means of

taken, and as such should be treasured as evidence by Spiritualists.

THE SONG HE NEVER WROTE.

His thoughts were song, his life was singing. Men's heart's like harps he held and

smote, But in his heart went ever ringing, Ringing, the song he never wrote. Hovering, pausing, living fleeting,

A farther blue, a brighter mote, The vanished sounds of swift winds meeting.

The opal swept beneath the boat. Echoes of music, always flying. Always echo, never the note; Pulses of life, past life, past dying-All these in the song he never wrote,

Free at last and his soul up-soaring, Planets and skies beneath his feet, Wonder and rapture all outpouring, Eternity, how simple, sweet!

"This is the life, past life, past dying: I am I, and I live the life, Shame on the thought of mortal crying

Shame on its petty toil and strife! 'Why did I halt and weakly tremble." Even in heaven the mem'ry smote-Fool to be dumb and to dissemble Alas, for the song I never wrote."

— Helen Hunt Jackson. AN ARAB SAYING.

Remember, three things come not back The arrow sent upon its track-It will not swerve: it will not stay Its speed; it flies to wound or slay.

In other hearts 'tis living still.

yearn,

Those three will never more return. -Constantina E. Brooks.

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Psychic Phenomena.

(Continued from fifth page.)

offer. The skeptic has nothing to say. Thus far the Spirit unlistic explanation is the only one offered.

DUAL AND TRIPLE PERSONALITY.

Another strange phenomenon which neither science nor the skeptic can explain is that of dual and triple personality! Numbers of such cases are reported by medical men, who however, are unable to ascertain the cause lying back of them. To-day the patient is his normal self, manifesting \$3 usual his well-known traits and characteristics, and in full possession of his faculties and powers. To-morrow his personality undergoes a complete change. He is no longer, apparently, the same individual. He now has no knowledge of his former self, nor recollection of his former life, and manifests traits and characteristics entirely different from those hitherto observed in him. This phase may continue several hours, days, or even months, when suddenly there is a return to the former condition and the man is himself again, but with no recollection of the intervening days, weeks or months. This period is a total blank to him, and he takes up life where he left it when the change came upon him. Later, the second personality may again manifest itself, to be succeeded in turn by the first, and these changes may continue, the first personality alternating with the second for any length of time.

The most noted case of this kind is undoubtedly that of Miss Mary Lurancy Vennum, an account of which is given in the pamphlet entitled "The Watseka Wonder." This remarkable case was carefully studied at Watseka, Ill., and the facts are well authenticated. It sometimes happens that three distinct personalities are manifested by the same individual at different times, thus giving triple personality in of the sitter and never were. The projection of a thought

The Spiritualist explains such phenomena upon the theory of obsession; that is, the complete control and possession by a disembodied spirit. Now the man is himself in his normal state, and now he is under the hypnotic control of an unseen intelligence, which takes entire control of his organism. When the control leaves him he is himself again. Such changes of personality actually occur. There is no doubt whatever about it. But science has as yet no explanation to offer. It merely records the facts. But to the Spiritualist these things are neither strange nor marvelous. On the contrary, they are easily understood and found to be in perfect harmony with the law of spirit control.

DREAMS.

Now we come to the phenomena of dreams. The facts under this head are so well known that explanations are unnecessary. Doubtless every one has at some time in his life. heard his friends and acquaintances relate the story of a dream and its fulfillment, if he has not himself had the experience. Warnings, premonitions, cases in which life has been saved and calamities avoided by reason of a dream are ory of telepathy requires the supposition of fraud in order so common that thousands of instances might be given, but to help it out. The theory of the subliminal self breaks we must content ourselves with mentioning only one.

This occurred recently. A little child in one of the west. ern states was lost. It was late in the afternoon when she was missed. The neighborhood was searched but no trace of the little one discovered. Night descended, and the state of alarm greatly increased, for the country was full of prowling coyotes. Parties of men with lanterns were scouping the country in all directions. One of these, late in the evening, came to the house of a settler to make inquiries and secure help. The occupants of the dwelling had retired, but the woman arose, dressed and came to the door. The men stated their errand. "Why," said she, rubbing her eyes, and still but half awake, "I was just dreaming about a lost baby! the second ravine, and then go up that a few rods, you will They followed the line fence until they came to the second been beyond all earthly help.

with such a heading as this! Coincidences, do you say? The skeptic's hypothesis not only fails to account for the My friends, there are too many of them. It is true that the greater part of the facts, but it falls in another important woman above mentioned might have dreamed of a lost child particular. It lacks simplicity. Different explanations are because the thought of the neighborhood was at that moment given for different phenomena. No one explanation will fit concentrated upon that subject, and this thought might have them all. We are really offered, not a hypothesis, but a numreached her telepathically. But why should she dream of ber of distinct and separate theories. Three explanations the exact spot in which the child was to be found? Not a are given, only one of which has any evidence whatever to living soul knew where the baby was, nor even the direction support it. Telepathy, all Spiritualists admit, is a fact in nain which she had gone. This was a fact known only to guardian angels, if such there be.

If living minds can impress their thoughts telepathically upon other living minds, why may not the mind of a disembodied spirit impress its thought upon the living brain, especially when that brain is in the passive condition known as sleep? This the Spiritualist believes can be done and is done in hundreds of cases similar to the one above mentioned. There is nothing wonderful nor supernatural about it. The explanation is simple and easy. The spirit friends of the little girl saw the danger she was in, and finding the brain of the sleeping woman open to impression, conveyed to her the information which saved the child. In such cases as this the Spiritualistic explanation is the only one given, and the only one which seems possible.

SPIRIT HEALING.

Of the many phases of mediumship, doubtless that of spirit healing is one which results in the greatest practical good to humanity. Volumes might be written descriptive of cases in which the patient has been restored to health by a "healing medium," after physicians had pronounced a cure impossible.

In Jackson, Mich., according to Dr. Peebles, the following manifestation of spirit power was given through the mediumship of a young man named Dunn. "Five physicians had given up the case as helpless. When C. E. Dunn arrived, a lad then nineteen years of age, utterly ignorant of pathology and physiology, he sat down and was immediately entranced by an Indian spirit, who rushing into the sick room and see ing the patient, began massaging his abdomen, and rolling him rather violently. He then partially lifted him up, his feet in the air, head upon the pillow, and giving him a sud den twist, the man fell back to the bed groaning pitcousis: The Indian said: 'All right—all right be now—knot untiled.' Dr. Willis and pale-face spirits help Indian.' This was a cage of intussusception—a twisted interlocking of the intestines or a case entirely beyond the reach of ordinary physicians. This cure made quite an impression in Jackson county. was only one among scores of similar cases that I have seen diagnosed and cured by Mr. Dunn when in this unconscious faring man though a fool can understand.

What explanation save the Spiritualistic is possible such cases as the above? What was it that enabled an Irnorant boy to do that which the learned physicians, with all their knowledge, could not do?

INSPIRATIONAL WRITING AND SPEAKING.

There is yet another phase of mediumship known as in assion. spirational writing and speaking. Here the mind if the man dium is apparently seized upon by some intelligence whose powers of thought and expression far transcend those of the not only for the greater number, but for all of the facts. It medium, and utterance is given through him to grand ideas: and truths which the medium in his normal condition would be incapable of expressing. It often happens that lectures harmony with it. What more can be asked? are delivered or books written upon scientific or philosophical subjects, with which the medium is known to be unfamiliar, and in a cultured and scholarly manner quite beyond his attainments. Not unfrequently a foreign language is, thus spoken or written, of which the medium in his normal condition knows not a word.

But the skeptic has no explanation to offer. He cannot tell bow it is nor why that an uneducated man or woman, can a scholarship, and a literary ability, which in their normal is addition they do not possess,

Sixteen phases of psychic phenomena have now been dis-Aussed. These are by no means all. Others might be added, but these are amply sufficient for our purpose. The Spiritualistic explanation of these various phenomena has been given, side by side with that of the skeptic and non-believer, when he had one to offer. We are now ready for the

SUMMING UP OF THE EVIDENCE. for and against these different hypotheses. But again let it be said that, among scientific men that hypothesis is considened the most tenable which (1) accounts for the greater number of facts; (2) which is not controverted by any fact; (6) which has simplicity—the less elaborate and far-fetched the better; and (4) which bears the test of newly discovered facts, that is, which requires little or no modification in order to account for new facts. The discovery of new facts in harmony with a hypothesis strengthens it. On the contrary, the discovery of new facts not in harmony with it, or for which it fails to account, weakens it.

Now, for these sixteen classes of phenomena the skeptic offers various explanations. First he brings forward the theory of telepathy or thought transference. This will account for some of the facts, but not all. Next he elaborates the fantastic theory of the subliminal self. By stretching the imagination to its utmost tension this may be made to account for some of the facts, but not all. In spirit photography another far fetched explanation is introduced, that of the projection into the atmosphere of thought pictures in the mind of the sitter. If "thought pictures" of anything save human faces were ever known to be thus photographed, this theory might account for some of the facts, but not all. For this explanation must be coupled with the supposition of fraud on the part of the artist in order to account for the appearance on the plate of faces which are not in the mind force alone will not explain this phenomenon. Neither will the supposition of fraud alone explain it.

To sum up the skeptic's theories then, we have in three of the sixteen cases: the power of telepathy coupled with fraud on the part of the medium. In three other cases, the power of the subliminal self coupled with supposed fraud on the part of the medium. And in one case, the projection of a thought force coupled with supposed fraud on the part of the medium. The term "supposed fraud" is used advisedly. For in all of these cases—slate-writing, spirit painting, spirit drawing, spirit photography—fraud has neither been detected nor have the phenomena been duplicated.

These theories are offered in explanation of seven of the sixteen classes of phenomena which have here been discussed. But what of the remaining nine? What of the other half of this great body of facts? Nothing. We admit, says the skeptic, that we have as yet no explanation to offer. Then it must be admitted that this hypothesis fails in a most important requirement. It fails to account for the greater part of the facts. It accounts for less than half of them, and for these in a most unsatisfactory manner. For the thedown without the aid of falsehood and fraud. The theory of the projection of thought forces fails to account for the facts without the supposition of fraud on the part of the

Strange, is it not, that these wonderful powers of the humin mind are never manifested save in connection with fraud, trickery, and humbug? Why is it that honest people de not possess them? Are psychic powers the endowment of moral perverts only?

Answer, these questions as best one may, half of the facts remain unaccounted for. Neither telepathy, nor the sublimingle self, nor the projection of a thought force will account for levitation—the moving of heavy bodies without the appli-I believe if you will follow that line fence until you come to calion of physical force—nor for the passing of solid matter through solid matter; nor for materialization; nor for comfind her." Away rushed the men through the darkness munication of the third class, in which facts are stated which at the time are known to no living being; nor for the ravine. Up this they hurried, and there, stuck fast in the phonomena of trance; nor for dreams that are fulfilled; nor mud, was the little girl, surrounded by a howling pack of for double and triple personality; nor for the healing of bodcoyotes. Another ten minutes, and the little one might have lily ills; nor for inspirational writings and speaking. Not one of these theories, nor all of them combined, with fraud "Saved by a dream!" How often do we read accounts thrown in, will account for this mass of facts.

ture. But the subliminal self, and the projection of thought forces are theories as unsubstantiated by facts as they are incomprehensible to the ordinary mind. Yet four of the seven cases have been yielded because of these explanations. Take away these four, and only three of the whole sixteen remain to be explained upon the theory of telepathy.

And again, the skeptic's hypothesis fails in that it requires constant modification in order to account for newly discovered facts. New phases of mediumship are constantly being developed, and the skeptic is continually at his wit's end to account for new phenomena. The old explanations will not fit the new facts. Others must be invented, and this friend of ours is constantly evolving new and incredible theories. But strive as he may, he cannot keep abreast of the flood of facts which are daily brought forth by investigators and students of psychic phenomena. But he struggles manfully onward, and where he cannot explain the facts by any series of mental gymnastics of which he is capable, he contents himself with the cry of "fraud." But he cannot detect the fraud, nor does he offer to duplicate it. Taken all in all, we find that the theories advanced by this unbelieving friend of ours have very little evidence in their support.

Turning now to the Spiritualistic hypothesis, we find that it not only satisfies the scientific requirement by accounting for the greater number of facts, but that it accounts for all of them. Not half or the greater number, but all. There is not a fact in the whole sixteen classes of phenomena, there is not a fact in the whole wide field of psychic science which this hypothesis does not explain, fully, clearly and satisfactorily. There is not a single fact in the universe which controverts it. No man has ever yet been able to produce a single fact which is evidence against it. No man has ever had anything to offer against it save prejudice and doubts. But prejudice and doubts are not evidence.

Moreover the Spiritualistic hypothesis possesses simpliclty. For these sixteen classes of psychic phenomena it gives the same explanation. It does not bring forward three or fiber distinct and separate theories to account for this, that and the other phenomenon. It gives one explanation for them all—a simple, easy, natural explanation that a way.

DAnd lastly, the discovery of new facts has continually added evidence in its support. For fifty years painstaking investigators have been collecting and classifying facts in psychio science, investigating new phases of mediumship, with the result that every fact is found to add weight to the Spiritualistic interpretation, and this, too, without requiring the slightest change or modification in the original expla-

Thus the Spiritualistic hypothesis is found to possess the four necessary requirements before mentioned. It accounts is not controverted by any fact. It possesses simplicity. It is constantly strengthened by the discovery of new facts in

It is safe to say that the unprejudiced investigator, who begins the study of psychic science with the intention of ascertaining the truth and nothing but the truth, and who faithfully and conscientiously continues his research, never falls to be convinced that the power of disembodied intelligeness slope produce these phenomens. And this concinsion, too, is reached long before the sixteen phases hore discussed have been to vestigated.

in the transport soul-transportation, exhibit a knowledge, Thus it has been with men of science who have devoted

their time and their talents to this work. Thus it was with Zollner, Wailson Crookes Lodge Varley Winnes.

son and Hyslop. Such a result is inevitable. For when new facts continually add testimony on the side of a hypothesis until the evidence in favor of it piles up mountain high; when it is found that every known fact is in harmony with it; that no single fact contradicts it; when all other hypotheses one after another break down and are abandoned; then the truth of this hypothesis becomes so Auricular Confession a Deep Pit of Perdition for the Priest. evident that all reasonable minds ac-

a hypothesis, but a truth.

Thus it is with the Spiritualistic hy-Thus it is with the Spiritualistic mynothesis. To those who have investigated psychic phenomena, fully, fairly
and conscientiously, it is no longer a

surrender-Her irreparable Ruin.

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Leading to the Question as o Whether It Can Be Demonstrated as a

Fact.—To Which Is Added an Appendix Containing Some

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PASSED TO SPIRIT LIFE.

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Kate Kelly, of Jackson, Mich., passed to the higher life, May 8. Julia M. Wal-ton conducted the funeral service, on the 11th inst., at the home of Mrs. Wilbur, corner West and Wildwood ave-

Hellen Davidson Burlingame, wife of Oscar Burlingame, of Shaftsburg, Mich., passed to the higher life, from her mother-in-law's home in Laingsburg. She was born in Saginaw county, in 1860. Only a husband, sister and brother survive her. Julia M. Walton, of Jackson, administered the sweet con-solation of the spiritual philotophy.

Ralph Kinney, son of Mr. and Mrs. Fred Knnney, of Porter township, Van Buren county, Mich., passed to the higher life, Sunday morning, May 10, at the tender age of one month and twelve days. Funeral services at the home, May 11, conducted by the writer. The goodly number present and the profusion of floral offerings proclaims the highest respect and sympathy of the highest respect.
friends and neighbors.
H. L. CHAPMAN.

Mrs. E. W. Parkhouse, mother of Mrs, J. E. Staner, passed to spirit life, May 5, at the home of her daughter, Mrs. Blades, at Jamestown, N. Dak. Mrs. Staner was called to her mother's bedside some seven weeks ago, where she and her sisters lovingly ministered unto her until the last hour came, which was beautiful and peaceful. Mrs. Parkhouse having for many years been a devout Methodist, the services were conducted according to the rules and by the pastor of which she was a member. followed by songs and speaking by her daughter, Mrs. Staner, which were widely commented upon by the people generally, as it was an unusual occurrence at a funeral at this place. After her remarks were closed the minister

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being beld here in public halls at the present

The Metropolitan Spiritualist Society holds services every Sunday evening at 8 o'clock in Haymarket Theatre Building. 161 W. Madison street. Lecture, spirit communications, and questions answered. Mrs. Maggie Waite, pastor. Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

Spiritual Union Church meets every Sunday at John Schott's Lodge Hall, corner Belmont and Racine avenue Speaker, Hon. R. Gilray; Charles J. Peterson, Prof. Edwards and Mr. G. A. Cowen, test mediums. Services, 8 p. m.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a.m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs.

Richmond at 11 a. m. The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music by (Blind) LeRoy Drake. Mrs. May Elmo, medium.

The Brotherhood of Spiritual Truth Society meets Sunday at 8 p. m. Services conducted by J. K. Hilles and wife and other measums, who will from time to time address the meeting and give tests and spirit messages. Meetings will be held in Temperance Hall, 330 West Sixty-third street. All are invited to attend and co-operate.

The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this society. Eva L. Stewart, secretary, 543 E 55th street. where all communications should be addressed: Third Church of Progressive Truth

meets Sunday evenings at 8 o'clock. Lecture and tests by Rev. Mrs. Sheffer, at hall, 830 W. Wadison street. The Second Church of the Soul holds

services every Sunday at 3 and 8 o'clock in Hygeia Hall, Ogden avenue and Robey street. Lecture, spirit communications, and questions answered by Prof. Schaeffer. The Englewood Spiritual Union meets

at Hopkins' Hall, 528 W. 63d street. Conference meeting at 2:30. Lecture by Oscar A. Edgerly, of Boston, Mass. followed by messages by Mrs. J. A. Murtha, of Baltimore, Md. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

Every Tuesday, at 8 p. m., meetings at Hopkins' Hall, 528 West Sixty-third street. Mrs. Cochonour and Mrs. Geh

The Spiritual Union Church will hold services every Sunday afternoon at 3 and evening at 8 o'clock, at 77 Thirtyfirst street. Mrs. M. A. Burland, pastor.

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not all will accept the author's conclusions in their entirety. While many readers may not and will not coincide with the author's views, they will, from the nature of the subject, find the volume of absorbing interest." It will incite thought and study and by direct on reflex action ias the case may be, it will result in benefit to

the cause of Spiritualism. A more extended and critical notice of the book may be expected in due time, in our columns.

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Pee Dee, Ky., Oct. 20, 1902.

Stanton, Mich., Jan. 19, 1902. Mrs. Dr. Dobson-Barker-Dear Sister; -- I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am hap-by to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years. I still remain your friend,
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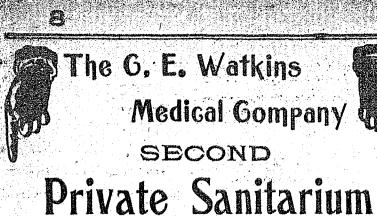
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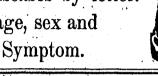
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In reply to questions, Mr. Davis says that he would prefer a Publication Ascamp meeting.

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The Pleased to note that they will be in attendance at the camp, as will also

NATHAN FISK. President.

by Mrs. A. C. Littlefield, of Boston, and A youth resplendent in the dawning by many other friends, therefore I deem | A youth resplendent in the dawning

"For a long period I have invested all Just as the somber, dreamy veil of

these books has yielded yearly about Within whose dewy, flowing, grassy tide The rippling waters of a river glide,

> side! A shining jewel from some lofty crest

breast: Upward he struggles, without thought of rest: He nears his cherished prize.

long day requirements. Now are there not in That lambent lewel led his feet astray; No threatening danger could his zeal al

> It gleamed upon a peak not far away. ing fast

And mist enshrouded he from vision passed. This youth: Humanity in ceaseless strife.

To reach that longed-for goal can never E'en though we toil throughout eternity.

Rare, glittering jewels to ambition speak: And when we gain some prize, Yet, as we raise it to our eyes, A fairer brilliant casts its tempting

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arose and said it was the most beautiful tribute he had ever heard paid to a mother by a daughter at such a time.

erything will be done to make your visit

woc, Wis.

THE UNATTAINABLE.

With fond ambition filled his youthful

Which higher seems to rise, And starts him on in never-ending quest. Alas, poor youth! Throughout that long.

How out he thought it won! Yet in the setting sun,

outlines cast, He hopes to gain his cherished prize at In vain, 'tis all in vain!

The gem: The unattainable in life; For though, with every year Perfection's shore draws near,

Far, far, away from time's majestic

Adown the endless path of future days. R. E. K. Horton, Kans.

of the country in this great work would add still further to the wonderful growth and success of the company, the doctor and his co-workers have decided to place a portion of the treasury stock in the hands of the Spiritualists throughout the country. A large amount of the original block of stock offered has been taken, but there are a few hundred shares to be sold at the original offer before the price advances, so if you are You do not need to be wealthy to share in the doctor's company;

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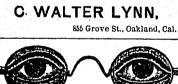
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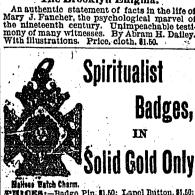
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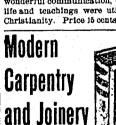
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CHICAGO, ILL., MAY 30. 1903.

VOL. 28.

STATE ASSOCIATIONS.

Their Importance and Advantage to the Progress of Spiritualism.

I feel like writing several chapters upon the importance of state associations to the cause of Spiritualism.

We have a strong, we might say, a solid, National Association, despite the fact that it had to be organized from the top instead of the bottom; despite the many predictions that it would be short-lived; despite the many jealousies that were engendered at its inception; despite the flings and taunts of creedalizing, ownership, etc., of those who had little or no faith in the manner of its

The proper time had come to organize, and no matter which end the people began at, they had to organize and or-ganize they did, and doubtless every en-thusiastic Spiritualist in the country will agree that it is a good thing, a proper thing, a vastly important thing for

I may not be able to subscribe to every plank and "shingle" in the dec-laration of principles, but what of that? The foundation principles are also contained therein and I endorse them and leave the others for those who endorse

The child was born many years be-fore the convention occurred at which this public christening took place, and endeared itself to us while it was in its verdant purity, and we love it still and shall continue to love it to all eternity, for it contains an eternal truth, and that is always lovable, whether it had a declaration of principles or a ten commandments, if they were in harmony with justice, kindness and the highest wisdom of this age of reason. (I the word "we" because I feel that the sentiments are endorsed by the large majority of the Spiritualists of the

True, all parties have been given a hearing and have taken pains to plainly express their views pro and con. Some have battered away at the walls while others have builded, have labored with a will born of a faith in the ultimate outcome of their ceaseless and untiring effort in behalf of the whole cause. They have won a great victory, but the war has just begun. Many states have organized and be-

come spokes in the great wheel and where there is no state organization there are local auxiliaries, and these help support the National Association. But every state in the Union should be organized and thoroughly financiered. Every small city and town where are to be found seven or more Spiritualists. should have organized and chartered auxiliaries to the state association.

When every town and city can have a society or a number of societies represented in the state association of each state and every state have a representaion in the National Association we may | not. This knowledge is strengthened if begin to feel that another, and perhaps any support were necessary, by the fact that many of my contemporaries have great contest has been gained and the cause given an impetus that all the genuineness of which there is no possiworld must acknowledge and that will make even the prejudiced bigot offer us sacred history mentions the materialithe hand of fellowship into the ranks of zation of Moses and Elias and other the greatest institutions of the age.

moved and fought unorganized, and gest the possibility and probability of swept away many of the hidebound tenets of the so-called Christian religions, but by thorough organization it is possible that every false doctrine can be supplanted by a truth.

We cannot force people to believe in the principles of Spiritualism by organizing, but by being united into one great body we will be better prepared to sift the wheat from the chaff and present but the pure to the world; we will be better able to defend our causagainst all attacks; we will be more competent to guide the honest investi gator into the right channel for the truth; and above all, we may formulate some means, invent some telescopic lens or create an instrument by which we can judge for ourselves where to find the genuine in all phases of mani festations.

These matters are paramount to all else at the present stage of our exist ence as an organized body and in order to be thorough in the work we must be more thoroughly united.

If we become substantially organized we can become equipped with better facilities for presenting the proofs de sired and anxiously sought by the world of a life beyond this and in harmony with this, and as we attract men and rise above the old-time prejudices and fear of ridicule, become so popular that men will fear to ridicule; or make cur truths so plain that people will hold our cause too sacred to be jeered and maligned, we will attract our proportion of the world's financial prosperity to build our mediums homes, not only for the poor, broken-down mediums, but homes that will render our good mediums above want, supply each with a spiritual sanctuary according to the manifestations and their absolutely required conditions, where the medium can be protected from improper influences on this side as well as the spirit side of life.

Could we place our mediums beyond want and the haunting poorhouse door we might deprive them of the necessity for dishonesty and give to the world the truth without price.
Schools might follow in the wake as

we prosper and a necessity arises for such institutions. But, first and fore most in importance with Spiritualism at present are unanimity of purpose, unity of strength, and forceful effort in organizing and perfecting state associations.
Local societies are a power for good locally, but when it comes to the statuoppression and persecution we must have something that can present a larger front, wider jurisdiction and a

more potent size than the local society.

By all means organize state associa-

There is no need of neglecting other Important or even minor things in complying with the requirements of this reatest necessity. As we organize we build up and gain support for all that comes under the care and protection of the state associations and N. S. A.

It is somewhat to be deplored that so much begging is done for other institutions of lesser importance, to the shameful neglect, and almost total exclusion of that most needed and most worthy institution, the Mediums' Home, and the N. S. A. fund for that purpose speaks the shame in its diminu tive size.

We will soon have the accusation of "neglect of our poor, aged and infirm mediums" very properly hurled into our spiritual (?) faces by the rest of the world.

For Spiritualism's sake, how many times must this be repeated to us ere we, Spiritualists, professed brothers and sisters, members of the "Brother hood of Man," advocates of the highest principles of charity and benevolence, claimants of the sacred knowledge of intercommunion between the children of earth and their arisen loved ones, who teach us the importance of love and sacrifice, and duty to those in dis-tress, awake to the fact that this duty is second to none other that appears to be forced upon us at the present time. Spiritualists should study present ne-

cessities, while they are being solicited for aid for other institutions. They should see to it that the poor workers who have spent time, money and the greatest energy of manhood and wo-manhood in giving the world proofs to sustain their philosophy, are properly cared for, even if, until we prosper better, many of our public speakers and mediums are not quite perfect in gram-mar, history, rhetoric, orthography and "homiletics.

Every state organization should make a special effort in behalf of the N. S. A. mediums' fund.

DR. T. WILKINS.

Skepticism Not Always Intelligent.

Skepticism is not always a mark of intelligence. I have frequently heard my parents speak of a meteroic shower which they said they personally observed in November, 1833. I believed them because I considered them truthful. I believe they saw what they said they did. This belief is strengthened, if any support were necessary, by the fact that I have heard many of their contemporaries testify to having seen the same speciacle, and, also, by the fact that I have personally witnessed an occasional star or meteor shoot athwart he evening sky, suggesting therefore, the possibility of the same occurring in great numbers, forming the spectacle of what is termed a "shower."

But, personally, I have never seen a meteoric shower, and the probability is that I never will. Am I therefore to conclude that my parents and many of their contemporaries never saw one, but were mistaken, deluded, hypnotized. or in some way deceived by their own senses?

I have witnessed a genuine materialization. No manner of logic, argument or reasoning can convince me that I did likewise witnessed materializations the ble room to doubt; also, by the fact that spirits; and, also by the fact that other It is true, Spiritualism lived and well established occult phenomena sugtheir occasional occurrence.

But my orthodox Christian, materialistic, agnostic and skeptical friends have never witnessed a genuine materialization, and, possibly, I may never witness another. Are we therefore to conclude that I never witnessed one, but was mistaken, deluded, hypnotized, deceived by my own senses? H. V. SWERINGEN.

THE HEART'S DESIRE.

My spirit stood in the light Where the earth-freed souls embark; But the cry of my love had might To draw me back to the dark, To life, and the world's despite And the woe that waits on breath. While the white-winged angel, Death, To the realms of joy took flight.

And I sighed to stand with the day In the fret of the fevered earth, For my soul spread wing on its way Through the gates of a deathless birth.

and only my heart might stay When its love clung back and cried For all that my soul denied-Earth-love and the body-clay.

And however the soul aspire Or struggle to break its chain, Held thrall to the heart's fierce fire Its struggles must be in vain, Is kindled by Love's own hands

To sever the welded bands Of the curse of the Heart's Desire. BEATRICE ST. GEORGE.

AFTER.

ove, beating down the barrier of space A soul fied forth to stand before your

You sighing, whispered, "'Tis a dream," and turned From the dim form your spirit's eyes

And thus, unknown, unseen I linger now available I do not believe that any With tender words of love you do not hear.

Or hearing, in faint spirit language, Your soul's true knowledge but some

haunting dream: Or if the south wind bears my message You do not know.

Love is the spirit; and love's miracle Is to escape the grave or heaven or hell strong, treasurer; J. B. Downing, D. S. And through the infinite spaces seek its Lord, Klein Shipman, trustees. Fre-Before the earth-dull eyes it stands un-

known. If I who have passed death may seek

You can not know. -BEATRICE ST. GEORGE. ILLINOIS ITEMS. SPIRIT MESSAGES.

Illinois State Spiritualist Association.

Rockford Spiritualists, in fraternal emulation of those of Peoria, have organized an auxiliary to the Illinois State Association, choosing the name of Spiritual Science Society, and enrolling fifty-eight persons as charter members. Brother W. E. Hammond, of the State Association's Board, resides there, while Mr. and Mrs. Sprague have just stirred local believers to united effort. Rockford is one of the brightest gems on the municipal breast of the Sucker state, and a center of such social and educational influence as to call for a live Spiritualist society. This last and lusty organization will become that if every one of its members will not forget that continued activity gives increasing strength, while idleness breeds indifference and death. Keep doing something. Exercise, wisely taken, stimulates appetite and improves digestion.

Address Ella Johnson Bloom, secretary of the State Association, at 892 Turner venue, Chicago.

Dr. Wilkins recently coined a happy definition of a Simon-pure Spiritualist in these words to The Progressive Thinker: "He is one who cares to see Spiritualism settle down to the solid foundation of truth, be it ever so sim-When the gathering cyclone shall burst upon our cause because of the people's rage over trickery and robbery in the name of their sacred dead, that kind of Spiritualism will become

Tricksters are not so free as formerly in hurling the taunt of Fraud Hunters at laymen—they were met and matched by the invited retort of Fraud Hiders. Epithets are a poor protection against alert wills and aroused consciences.

Give us Moses Hull, or Clara L. Stewrt, of Whitewater, Wis., for a moment! The Rockford (Ill.) Star of May 3, runs a double column advertisement of "Prof. Victor Coringa, celebrated Psychic Adept, Clairvoyant, Palmist, and member of the Morris Pratt Institute Association," etc. Is this prodigy your very own? Be fair-do not leave him an outcast and orphan in this gullible world! For only fifty cents he insures marvelous business prosperity. Why not keep him at home to raise an endowment fund for the institute?

A Spiritualist from another state says of Orrin Merritt, of Genoa: "He is a noble soul—sound on the business plane and true as steel to our cause. I like him much." Brother Merritt's official associates upon the Illinois State Board concur in every word of that tribute. He is never asleep where there is work to be done. Many inquiries reach the president of

the Illinois S. S. A. for the addresses of honest mediums. These requests come from Chicago, as well as from far away An entire stranger chose one from a number submitted to him and reports: 'I have had an interview with Mrs. J A. Murtha and cannot recommend her too highly. She is wonderful and I had a most satisfactory reading." Yet a single medium is rarely able to give every sitter entire satisfaction. Investigators are so advised when answering

Spirit Portraits? Is it a genuine phase or a gigantic fraud? I would like to be convinced it is not the latter. Complete acceptance of it seems to increase in proportion to one's distance from Chicago. Here comes Nora Batchelor, of Ashland, Oregon, in the last Progressive Thinker, with a twenty-line endorsement of the Bangs sister's work in this speciality. Our fair defender says in a grand finale: "If this be fraud, it is fraud that has never been exposed." Has she forgotten or never read conclusions upon the canvas work of these mediums, which certain Toronto Canada Spiritualists reached? Rev B. F. Austin stood sponsor for those in vestigators as to uprightness of character. I cheerfully admit that such vet eran brethren as Lyman C. Howe, Will C. Hodge, Alonzo Thompson, Theodore Mayer and the editor of The Progressive Thinker (who has been most ardent in endorsing the Bangs sisters), are honest men and believe in this phase But they do not claim for themselves entire monopoly of the virtue of sincerity, and they know it is the honest man who is always left in possession of the worthless gold brick. Not one of them is a specialist in modern methods of producing works of art.

Before we hang any more spirit pictures in the headquarters of the N. S. A., at Washington, or endorse them by allowing their appearance in a Spiritualist exhibit at the coming St. Louis exposition, why not look scrutinizingly into the production of such work? Give us a commission of inquiry-on one side any three of the gentlemen just named. on the other, three Spiritualists who do not accept the phase; then three men or women of acknowledged repute in the world of art. Give a hearing to any medium of that phase who may ask it, provided each one will give a series of not less than three or more than six pic-And deeming it a dream, you hade it go. other plan may be better but the work ought to be done. From the evidence ought to be done. tures. Methods can not be fully studsuch portraits are ever obtained with-out the aid of human manipulations, or mechanism. Perhaps such belief leaves me lonesome in my loneliness.

The First Spiritualist Investigating Society of Genoa has been organized as auxiliary to the Illinois State Association, by Mr. and Mrs. E. W. Sprague, with twenty members on its initial ros ter. Orrin Merritt is president; Wm. Wylde, vice-president; Mrs. Mary Franssen, secretary; P. A. Quana quent and successful meetings have long been held there and the community hold the local workers in great respect. Through organization they strengthen the cause at home and in

GEO, B. WARNE.

other portions of the state.

ment, is to live under the government of bad men -Plato. There is a remarkable difference be

LYMAN C. HOWE.

As Presented by the President of the Given Through Ella E. Zimmerman, Thomas Paine Not an Atheist-Presi-Medium, Salem, Ohlo.

> The first spirit that comes to me is that of a young man, fair complexion, blue eyes and curly blonde hair. I udge by his looks as he stands before me, was about 22 years of age. He brings a feeling of sadness to me, the tears are streaming down his cheeks and he says: "Kind lady, tell my poor heart-broken mother her dayling boy, as she calls me, is not lost, but with sister Katie; I am waiting your coming. I did not commit the offense and there fore was falsely accused. I often come to you and gently kiss your dear old wrinkled brow. Father, Katle and I send you our spirit greetings." Frank Spen-cer, Marysville, N. Caroling

> The next spirit gives melthe name of Robert Peely, of Wheatland, Pa., and he says: "How strange, but oh, the comfort to be able to reach leved ones on the earth plane. I never realized that after the change called death, we should go out unto a higher condition. I got so disgusted when in the flesh with so many different conditions and opinions talked of by mortal man, that I came to the conclusion that death ended all. But just say to Mary J. my wife, I am content and happy."

The spirit of a lady comes now and says: "Tell Thomas and Bertha I come with love and cheer to them from my celestial home. No doubt you think I have forgotten you. Remember the lithave forgotten you. Remember the litted in the misunderstanding between you and others will come out all right. None of be said onlooker religious or otherus in the mortal are perfect, and often unthinkingly err. Go on and do all you can to smoothe the roughered way. You will attain that which you are seeking for. Yours in spirit, Hannah Straughn." This spirit wishes to reach loved ones at South Bend, Ind.

Now comes the spirit; of a gentleman who says: "My name is Jacob Hudlemyer, and Sister Elnora is with me, also Nancy, father and mother and Brother John are in the happy home, and we all send our love to the loved ones at North Georgetown, Ohio."

Now I see the spirit of a lady about thirty-five years old; who wishes to speak to loved ones at Detroit, Mich. she says: "How different this life is to the earth plane. I am happy and content, but would like for Robert to do otherwise; he will regret the step when t is too late." Jane Thornsherry.

Next is the spirit of a child. I judge he is about ten years old, and as he comes to me he says: "Tell dear papa and mamma not to grieve so much for me. My head does not ache now and

Coming in connection with the above spirit is also a little boy about five or ple, the President owes it to himself, six years old; he has blue eyes, fair and his friends to correct this error, complexion, oval features, high fore-head and beautiful long blonde hair many thousand admirers who halved to falling in ringlets to the shoulders. He is dressed in a white sailor suit, with white straw hat, rather wide-brimmed, and set on the back of the head. He smiles at me and says: "Lady, I am glad to come; it will cheer my mamma, for she is so lonely in the big house. am Harold Smith, Sandusky, Ohio."

Next is the spirit of a young and beautiful lady, and she looks at me rather sadly. As she speaks the lips quiver and she says: "I am Pearl Stanley, of Martin's Ferry, Ohio. Well my death was rather unexpected, but Fred had nothing to do with it. I am sorry folks jump so quickly at conclusions. But just say to Fred I still love him as dearly as when in the body, and am often near him when he is alone. He must not cry over my picture so much; It was better I passed away when I did. With love to father and mother, I am yours in spirit, Pearl Stanley."

The spirit of a man by name of Isaac Strawn comes now. He says "Oh, yes, I was a Quaker by birth and religion, and now I am a Spiritualist Isn't it funny how felks will clange? I have with me my wife Hannah. We are now happily reunited. I lived at Salem, Ohlo, during the war of '61. There are not many of my old associates left on the earth plane. I belonged to the Hicksite Quakers."

Mable Sterling wishes to reach her father and mother at Beverly, Kansas. "I am not dead, and often visit the home. Make conditions so I can come into the home and communicate independent. I have much to warn you of."

The spirit of a gentleman comes and tells me to say "I am Marion Seiffert who was frozen to death during a se vere storm as I was veturning from the Klondike to Skagway. I went to gain a fortune—but lost my life. My wife and three children live at Trenton, New Jer sey, also relatives at Iowa City, Migsouri.'

"Gracious! I feel as if I had just awakened from a long sleep, and Oh, what a surprise to come back to loved ones in this way. How often I have said death ended all, but just say Phil Wershing has changed that thought now. I come with love to Jacob, Martha and Samuel, who still linger in the body. I passed away at Berne, Switzerland, and was a cabinet-maker while in the flesh:"-Philip Wershing."

Greatness is like a laced coat from Monmouth street which fortune lends us for a day to wear; to morrow puts it on another's back.—Fleiding. The punishment suffered by the wise who refuse to take part in the Govern-

tween master and mind; that he that doubts the existence of mind, by doubting proves it.—Colton.

dent Roosevelt's Mistake.

In answer to the inquiry by E. E. Chesney respecting the fling against Thomas Paine by Theodore Roosevelt, 1 am sorry to say that the proof is at hand. Before me is a book entitled "Gouverneur Morris, by Theodore Roosevelt. Boston and New York, Houghton, Mifflin & Company. The Riverside Press, Cambridge. 1900." On page 288 I read:

One man had a very narrow escape.
This was Thomas Paine, the Englishman, who had at one period rendered such a striking service to the cause of American independence, while the rest of his life had been as impuble as it was of his life had been as ignoble as it was varied. He had been elected to the convention, and having sided with the Gironde, was thrown into prison by the Jacobins. He at once asked Morris to demand him as an American citizen; a title to which he, of course, had no claim. Morris refused to interfere too actively, judging rightly that Paine would be saved by his own insignificance, and would serve his own interests best by keeping still. So the filthy little atheist had to stay in prison, where he amused himself by nublishing a pamphlet against Jesus Christ.

There are infidels, and infidels Paine belonged to the variety whereof America possesses at present one or two shining examples—that apparently esteem a bladder of dirty water as the proper weapon with which to assail

It is evident that at the time of the writing of this book, Theodore Roosevelt had never read the life of Thomas Paine, or the "Age of Reason." If he had, he would have known that he was writing falsely. Evidently the author took the current Christian gossip, and pulpit falsehoods, for history, and withoutout acquainting himself with facts or reading Paine's own words, he put himself on record as an unreliable writer of history. Who has ever seen "A pamphlet against Jesus Christ" by Thomas Paine? "I believe in one God and no more" are Paine's own words, which any man qualified to write about him would know.

To call Thomas Paine a "filthy little atheist" betrays an ignorance not complimentary to the author; and a moral weakness in allowing prejudice to rule his reason, and, without trying to learn the truth, publish a libel against one of America's greatest benefactors. But there it is, in a book said to be written by Theodore Roosevelt.

That he is now the President of the United States, does not exonerate him this is a beautiful home. I come with oning prejudice, in an attempt to love to you both." And he gives me the name of Freddle Stewart, Belview, Pa. whom he knew so little, and presumed so much.

In the estimation of many good peomany thousand admirers, who helped to make him President. As it stands, it is a blight on the fair name, and wellearned fame of the author of Gouverneur Morris. You may receive other confirmations

of the Paine slander before this reaches you. This is another evidence of the uncertainty of all Listory. Few writers, however cultured and capable in many ways, are thoroughly exacting and accurate in making statements. Our cause has suffered much from this tendency. The loose way of jumping to conclusions, and stating as facts, what is but fancy, imagination, or careless observation or gossip, has made skeptics suspicious of our testimony. In this respect the Psychic Researchers have made some wholesome improvements. we have had a liberal per cent of critical minds, quite as competent and thorough as the Researchers; but these have been relegated to the rear by the noisy testimonials of uncertain witnesses. By this means the careful and critical Spiritualist is discounted when his testimony conflicts with the conclusions of the Psychic Research Society. Dr. Krebs' expose (?) of the modus operandi of the Bangs Sisters in getting writings is authority, I think, with that society and many others in sympathy with it, as against the testimony of hundreds quite as honest and capable as he. My own experience is not an exception, or there might be some justification in a suspicion of my sanity, or | Mrs. Howe is about, but feeble, and remy common sense, or ability to report

I suspect that the fact that I am an avowed Spiritualist, is taken as evidence that I am not qualified to investigate and report what occurs, especially when my statements are pitted against the Rev. Doctor Krebs. I do not dispute his report, for I was not there, and do not know what may have happened. But I do know that it is widely at variance with what I witnessed; and on mature study of his analysis, I confess it reads to me more like a fairy tale, than an effort to faithfully report facts, especially when no such facts were possible in the seances I had, and since the story of the door is discounted by examination of the door itself. I have always tried to be accurate in examining and reporting facts and I do not believe any of the Researchers are more thorough than I. But when a historian makes state-

ments of the truth of which it is easy for him to know, there seems little excuse for so flat a falsehood as that accredited to Theodore Roosevelt against Thomas Paine. But here is the book and there is the Age of Reason; and the contradiction is direct and unmis takable. History is unreliable. If we cannot trust the statements of living men, about matters so easy to know, how can we accept with any degree of confidence the statements of unknown writers who lived many centuries ago? and especially when the things wrote are often so very improbable. I am home for a season, but open for engagements or to attend funerals,

THE SPIRITUAL BIRTH. T

Eternal.

"The seed is not quickened lest it die," of a truth these words are espe-cially adapted to our mortal bodies. Verily I say unto you, except ye be born again ye can in no wise enter into the kingdom." To be born again is to a person of my belief, the spiritual birth, or the death of the earthly body, as many know will understand better. While we live first. in our earthly bodies our spirits are more or less bound to material things; in our eagerness to build up an earthly habitation we neglect the ail-important

to begin our eternal life with just the knowledge we have laid by in our spiritual mind. To some of us, the beginning must be as a child in the chart class, others may take up fifth grade work; others may perchance go higher.

son, visit the city of the so-called dead. and at last both roses were unfolded. When I stand by the mound of earth The one was perfect in beauty and color. I see the dear one far away with flowers not of earth in his hands, and I think how foolish are they that build only for earth and earth life.

to me as the tired body, when I see the spirit freed from it, and from earth.
"The seed is not quickened lest it

in times of sorrow will listen on bend- or beautiful. Why? approach you; not all can do so; you, above this material being and see the yourself, often build a wall of iron beauties of the soul life. around your spiritual self and no one tte; and as is often the case I had to be severence will lead us into the light.

awakened to full consciousness of the For all life evolves from within a spiritual birth by standing at the bed- so brings us into relation with the Diside of a dear brother as he was born vine Harmonies. into the spiritual world. For a brief What is the re glorious life beyond, to be ours in God's know the meaning of "Oneness." own good time. We wonder why such | And the desire of the soul will be sat-

all of us both great and small. The closer we live to the spiritual that for good, casting out all evil and part of ourselves the greater will be our living this "Divine Law" as did our inheritance when it is our time to join Master when here on earth. the host that have crossed death's golden sea.

one of us is bidden to lay his work aside and come up higher.

I often feel glad in my heart, when I read of the earthly departure of some good old warrior that has battled for is like sunshine after a storm. When truth and righteousness for many the soul is filled with this "Divine" love years; glad they have gone to the land we will be true to ourselves. We will of the shadowless skies, there to begin no longer be carnal minded. We shall again the warfare against sin and dark- be beyond all that binds or fetters the ness, knowing that their long years of soul, study this "Divine Law" of being. toiling has fitted them to nobly press on It raises the weary soul and gives hope to the perfect spiritual attainment, and light to humanity. Glad indeed that in their toiling in the spiritual world they are able to help and not hinder the ones left behind. MADAME ROBERTS.

The Dalles, Oregon. •••

alizing the weak hold she has upon all things terrestrial. But she looks cheerfully towards the eternal dawn.

Last Monday I again realized the un certainty of all plans, and incidents that are liable to overtake us at any time. Trying to improve a neglected patch of ground, I somehow failed to see an ugly stub or thorn, and thrust it deeply into my right hand at the base of the thumb. In spite of thorough treatment the pain continued all day, and at night it was much swollen. It was a good promise for lockjaw. The whole hand and arm are affected and still haunt me with pain, and a bunch in the hollow of the hand, two or more inches from the wound. I fear it will trouble me a long time. Vernal bloom invites to poetic bowers and sheds a charm over all the rough ways of the world. LYMAN C. HOWE.

Fredonia, N. Y. QUESTIONS WITHOUT ANSWERS.

Uncle, when your watch goes, Wherever does it go? Your breath-where did it come from When you said, "My breath came Blow."

What makes the parlor clock run? Why don't it sometimes walk? wouldn't have to stop so much. Does money really talk?

And uncle, when your heart beats Whatever does it beat? And, say, now, honest Injun, Has poetry got feet? -Atlanta Constitution,

DIVINE LAW,

The Progressive Thinker is the great

From the Mortal Life to the Life A Lesson From the Unfolding Flowers,

NO. 705.

We are controlled by "Divine Law." The God of whom we are a part is the great force of the universe, and in this power no evil can exist. Without the possibility of successful contradiction, I say each individual has

within herself or himself this unseen power. All great forces are made known to man by small illustrations This force may and does exist some-

times for years before it is demonstrated to us personally; it is the knowledge of this power which brings duty of every one, the building of our us peace, content and comfort, knowing spiritual character. While we can have this "Divine Law" of whom and what no certain assurance of length of days we are and our true position in the here, in the land across the border we universe, and that we are placed here are to live throughout eternity.

I often think how utterly valueless all "Divine Law" and patience we find our earthly belongings and earthly trappings are. We so soon lay them down, will be the result for those who since the time to be the result of those who since the time to be the result of the time cerely seek to know this law, that life is eternal and never dies, the unity of man with God, and that all are one.

I once watched the unfolding of two flowers. Both of them belonged to the rose family. The one was cultivated and much care taken of it; the other, I often, in company with a dear one grew unnoticed in the corner of the friend who has lately placed in the yard. It was small and dwarfed, but keeping of the dear ones gone before a day by day its petals opened to the sun day by day its petals opened to the sun that she so lovingly covers with flowers, and called forth much admiration from every one.

But the little dwarfed one was passed by unnoticed, till one day, by its fragrance being wafted to me on the breeze, There is nothing so entirely peaceful it arrested my attention, and on gathering the two flowers I found the one which had been cultivated with such die." The spirit is not born perfectly, lest the body die. Oh! this vast waste of energy for earth—with after the body die.

of energy for earth—yet after all I believe all things are for the best; I am convinced that whatever is allowed by the "Power Divine" to come to His children is best, and while at the time we cannot see yet He who sees from the law." that have the pure free soul, who live near this "Divine cannot see yet He who sees from the law." dren is best, and while at the time we cannot see, yet He who sees from the beginning to the end, gives to us just what will make our spiritual self advance, albeit it is sometimes a stony path whereon we plant our feet.

There is no religion that can give so much comfort in time of great trial as much comfort in time of great trial as stood by all, for if we have a disordered the religion of a true Spiritualist. 1 mind we must perchance see disorder, have reference to the Spiritualist who for to such a mind there is nothing good ed knee to the words of comfort from close the window of the soul and will the "Power Divine," or from some of his ministering spirits. The ministering spirits will no doubt be one that can things beautiful if we will but look

Each time we lay down self we have can come near to you. I speak from ex- gained a victory in so doing, live nearen perience, for until they unbound my the "Divine Law." We may not sucspiritual ears, and unloosed my spirited in the first attempt of knowing ual tongue, I was as in a case of gran- ourselves conqueror over self, but per-For all life evolves from within and

What is the result? The spiritual space of time I saw the glory of the forces are felt, the soul has unfolded land immortal. The gates of pearl, as and enduring happiness comes. Other, t were, rolled back, and in my vision I joys are elusive at the best. To feel saw that death was only the birth of the one's self filled with this "Divine Law" spirit, and the leaving of the body was and love it, love "God," giving up all for only entering into the fullness of the the uplifting of humanity, then shall we

things are sent to us, and it is hard to isfied. Much will depend upon our sinbelieve that Jehovah in His mercy and cerity and depth of feeling for this delove for us, does those things to call us velopment. Within each and every one closer to His great heart that beats for is this "Divine Law" waiting to be used. We are all created for a purpose and

"God" created all things for usefulness and beauty. The flowers, the "The seed is not quickened lest it trees, the grass as it springs forth from die," then why, oh, my people, should Mother Earth delights our senses and there be any thing but rejoicing when we see before us the handiwork of "God." So will we see within ourselves his image and work if we will but search for this light.

Always be cheerful. A cheerful face M. E. C.

LOVE'S BEAUTIFUL SONG.

Onward forever our thoughts go ringing Into the world's vast intricate whole: Onward forever its echoes go winging Reaching like waves each human soul. The great law of motion is the world's inspiration.

Inherent in man through love's own relation, God joins with Nature in the world's creation Circled and orbed like dewdrops im-

pearled. Thoughts like a river flow to the ocean, Jubilant or sad, forever in motion, For thought is a part, an infinite por-

Of the spirit that rules this beautiful world. The soul's high purpose, tho' often un-

heeded. To gain what the world cannot give, Is ever onward the its course be im-

Its object is ever to grow and to live. The world may be blind and unfeeling, And know not the soul's true law of be-

ing, But ever love's thought is silently free-

The world from the bondage of wrong. Onward, the watchword-onward forever.

With Justice and Right the soul's mighty lever, To crown with success every noble en-

deavor, And to leave in the world love's beautiful song.
BISHOP A. BEALS.

Summerland, Cal.

Calumny would soon starve and die of itself if nobdy took it in and gave it lodgment.—Leighton.

Zurilda Wellington.

Her Life in Two Worlds. The Lifting of the Vell.

BY MRS. M. PASQUIER CURRAN, MEDIUM, ST. LOUIS, MO.

CHAPTER IV.

The Ministry of Angels,

When I had retired to my room that night, my mother said to me, "I wish you to comprehend our mission to the Change is written on all; man and naearth and the work that we, as disembodied minds, are doing. There is a is for all, age succeeds age. band of spirits with me who have at "My individual experience band of spirits with me who have attended me since my entry into the give you: As I told you, I was once a world of spirits, and as I have come to bishop. Well, if I was, I was in dark-awakened us." of Jesus to the Earth, and is the mis- power that subdued me to a penitent, sion of those who have passed from pleading for mercy from God. death into life; yea, there is no death. "Here the book of memory was re-opened, and there passed before me the has been a long cherished wish of your abides forever. In this world of con- hidden things of my earth life. I saw, templation all flerce desires die out, and as it were in a glass, how I had boasted peace comes down. Was it John only of my stewardship and of my holy office who saw the heavens opened? Was it in the house of the Lord, and had been Paul only who saw and heard things not drunk on ambition; and I cried aloud; lawful to be told? No; God's angels Who is worthy? And a voice replied, have ever walked with man. Immortal 'He that is clean. Come ye to the ity has ever been whispered in the soul, fountain of restoration, which is knowl-'ye shall not die!' Yes, our souls are crying for immortality, and to be united to me a guide, who led me back to my to their lost ones or to those gone be earthly home and said to me: 'Dropping fore. Death's fingermark is every thy earthly garment does not entitle where; the rocks are built up of life thee to a home in heaven, or to a place that was. How, oh, how could mortals at the right hand of God. Sin is deep; know that we live, if it were not given death does not transform one into an its work of reformation, has not reto us, who once dwelt with you, to man- angel. Take up thy earth life, and moved, nor has my childish love and

that you possess be of God, and is to and truth till I come again."

er, would give us his earth history, and to utter a sound. At last Mrs. Wise some of his life in the spirit realm.

"Change is not death," said Elon. full of tears, crying out in sobs:

"Change is not death," said Elon. full of tears, crying out in sobs:

"My soul has felt, and my ears have "No; and ye shall not die. There is that in man that cannot die; a spiritual heard, the glory of the Lord this day; ever be. Death and endless hell have that man, nor reserved his resurrection birthright; the soul is ever crying for a the lifting up of the hands does not continued personal existence, and God bring salvation. No, it is from within, will not mock us. By the law of spirit it is the soul itself. What a mighty return, I, who once dwelt with mortals, truth has been given to us this day, that come to you; come to bridge that dread | we ourselves are our own saviors, and ful chasm, and blend the here, with the that the germ of immortal life is within hereafter. In the spirit world I stood us—the Divine seed forces are in our face to face with truth in a clear light, souls and we are here to develop them. and I was made to feel its power in my Yes, now for the first time have I been changed me through and through; yes, spiritual things. I can now see the obthe law of the spirit I must come to the lily or the rose, may come out of earth, take up my earth life, and undo darkness into a spiritual light. Yes, things to man, chewed the same cud that my fathers had chewed, without a the seed forces, until they break forth from my life, and my heart not speak substance—for the truth had departed; in buds of beauty, dispensing their for itself?" the formula was as dry bread, dealt to fragrance here for us to imitate. Yes, the way of spiritual progress. Ah, this pearldrops and bedeck our brows.

12 death, indeed, to the soul, or darkthrough which the souls of thousands upon thousands have passed and are be done!' Yea, we bear you the true dead?" light, in which there is no death; but ment (purgation).

as an or, we would not now have to eat mighty truth that the dead can, and do, our own words. But of the fruit of the come to mortals; come to teach and tree which is in the midst of the gar- guide us, and to roll the stone from the den, God hath said, 'Ye shall not eat of it, lest ye die.' Is it like a loving pa no more as I have, but I will work out rent to withhold knowledge from his my salvation. children? No; especially when it is ator.
"What do you see to-day? It is the

dreaming, nor is this a mystery. it is the garment which hides the spirit, and we must undo the evil done in the flesh. Things seen are temporal, friends, there is a loving breath from the lips of God fanning your brows and softly murmuring, 'Peace, this is of God; 'tis His voice in the soul.'

"Do not believe in the Bible because it tells of God, but believe in it because you feel God is in your souls. Angels had charge over Christ in His earth life; and Moses and Elias talked with him, as we are talking with you. This is Bible truth, but the church has closed its doors to us. Long have the angels been crying aloud, and received no answer, yet our volceless lips have often kissed your weary eyelids down hast no power over me now. Knowl wrath hot on the heads of sinners?" often kissed your weary eyelids down hast no power over me now. Knowl-to rest. Thou shalt not bear false wit-edge shall be mine, for I hear the dead ness.' But the church is doing this speaking to me; they are opening the when it cries out against us and con-

"No God has not left you in the wilderness; His pillar of cloud is with you, and is a love that is wide-spreading; and we are sent to lead you. I will we may dry our tears now." said Mrs. come to you again when you have Wise, in a triumphant voice, prayed a fervent prayer hot to be led "I have often prayed," said Albert, nto temptation and you have admitted | when deep fear was upon me; but tothe sun that is now breaking through day love is overshadowing my entire beopen the ignorance, and spiritual darkness, ing."

That the priests have fed your souls on, but which, like a worm; is sapping all where the still small voice came to him will

Oh, my dear ones, I have for long years looked to find an entrance to some human heart, that I might breathe things I am here, and is not the Lord here to lawful for you to know.

"'If a man die, shall he live again?" We answer that: No man has ever died. ture come under this law; universal life

do a redeeming work with you, they ness; and, oh, if you could have rolled also attend me in my visits to earth, back the curtain that hid the immortal Reuben is the spirit name of my in- from the mortal and beheld me as I enstructor. He is wise in spiritual things, tered the world of souls, stripped of my has been many ages in this life, and it eccelsiastical robes, that were taris to him that I am indebted for the nished, and under whose vesture of is to him that I am indepted for the hished, and under whose vesture of high spiritual attainments that I have purity I had hidden many things! reached. Elon, is the name of the mestage-bearer, who has as yet much of pany that no man could number, with earth's shadows resting on him; and my head bowed. Conscious of my continuous that the state of the sta when you hear remarks that pertain to dition, I bewailed, in bitterness of spirit, earth, they are by him, 'of the earth, that I had ever held and swayed such a earthy.' The ministry of angels is of God, and mortals should know and receive us as such. It was the mission to me in a strong light, and with a colve us as such. It was the mission to me in a strong light, and with a light power over the people. The it is his wish that I inform you in relation to the visit of Bishop Sutherland to me in a strong light, and with a light power over the wants you to

edge, and learn ye.' Then there came work out thy errors; unbind the dead The next day after the bishop's arthat thou hast bound in fear; loose rival, Mrs. Wise called to take me with them from the fear of God's wrath; go her to ride; with Albert accompanying us. We soon found ourselves in a pleasant path, leading out of the city's bustle. This quiet retreat amid Navou have lived for yourself; and selfture's bowers, seemed to invite the ishness has woven a garment of darkpresence of my mother and her guides. ness about you; learn the lesson that "Zurilda," said Albert, "since our last compensation can not be escaped, as ride I have thought and felt more deep- ye sow so shall ye reap; see the barren young and its fibres are woven around ly on spiritual things than I had ever waste that surrounds you, if ye will ye done before; indeed, I am much con may come where heaven's door is open. cerned to know if this strange power I will now bid you a God speed in love

To this question my mother replied dead with fear, sat Mrs. Wise and Al-was pure and exalted. I felt a pride in by saying that Elon, the message-bear, bert, looking one at the other, not able this and an adoration for him, gifted Speechless with wonder, and half moaned and rubbed her eyes that were often received his rebukes like daggers

essence, that has ever been, and will for indeed the grave has not closed in been held over man to rob him of his until the final day of udgment. Oh, no, soul to such a degree that it has born of the spirit that I might discern

tion stone on which the church is appointment and trials, rightly consid- your veins. Oh, spurn not the pure and builded. See the thirty-nine articles or ered and endured, will blossom into enduring affections of your father; your obstructions that the clergy has laid in rich bloom. Tears will glisten like duty is to obey him; resolve to do this, law of compensation runs like a silver Theology is the wilderness thread through our lives; and we are weaving garments here that we will clothe ourselves with in the future passing, and are coming to earth now state. Oh, Angel of the Lord! descend for redemption. Why am I here to-day? sade. On, Angel of the Lord! descend again, and roll back the curtain, that we It is to unbind, and set free the bound may hear things that are lawful for use may hear things that are lawful for us in spirit. 'Oh, God! Thy will, not mine, to hear. Albert Howard, are you

"No," said Albert; "never more alive the church will stone us—because their in my life than I am now. I have heard hearts are stony. I refer to my own this day what I never dreamed of, and church (England). But look ye to it has lighted a great fire that is burn-Rome with her seven heads and ten ing within my breast; oh, God! it is Thy horns, drunk with the blood of martyrs mighty truth, and it has lifted the cold to truth, and they (the clergy) be mists of doubt that have often closed decked with golden cups to lick their about me. I know now that salvation blood from the altars. Yes, we who is in work, not in faith alone. All my have ministered at the altars dedicated life I have longed to know something of to three Gods, must, in the light of the spirit, pass through the fires of refine lives here for that home beyond; it is the need of the hour that we have a positive knowledge and a demonstrated newing our life forces daily." "Oh, yes, my friends, had we eaten of the tree of knowledge, and not of grass, fact of life beyond the grave. It is a graves of our loved ones. I will sorrow

"Oh, my mother in heaven! how I re knowledge that will uplift you, and joice in this new knowledge; this testibring you into a likeness of your Cremony that I have heard to-day; this new truth reolces my heart. Mother, so-called dead, standing before you and ing tears from my eyes? Do you come do you come to me and wipe the blindopening the book of their judgment, when my soul is heavy, and I am calling truth, and said: "My mercy will I keep not on you and God, to ease my pain and Do dry my tears, that are shed in lonely you ask what we, who have passed from hours? Yes, mother, I feel in my soul and said: "My soul is rejoiced when the earth, have to do with the flesh? Why, that you do; and that you often chide me for my folly. Henceforth and forever I will obey the divine voice of the Hosts. Our cause needs just such soul, and will seek knowledge.'

"I will pour out my spirit upon all flesh." "See," said Mrs. Wise," what the prophet Joel hath said; and I truly feel that God is pouring a double portion on

"Yea," said Albert, "let a portion be on me also."

"Creeds and formulas are dead. Long has my soul cried in bitterness of man?" spirit to know of the hereafter, and "Wi God hath sent His angel to roll the sald the rector, "that sin must be darkness away. Redemption is from within, and we are our own saviors. books, and mighty truths from the ages of the past are unrolled before me. God is love, and this love is around us,

"God's voice in the soul, and doubt break in pieces, with strong power, the errors that have bound us; and hath not an angel touched us, as he did Elijah, and bid us 'arise, eat and drink' of the water and bread of life,?"

"Yes," said Mrs. Wise, "we have been

CHAPTER V.

A Heavy Cloud,

We had now reached our home and my father met me with a smile and bade me welcome. His strange demeanor aroused a feeling of unrest in me, but I soon met Miss Agnes, who said:

"Zurilda, your father has told me that know that he desires you to become the wife of Louis Sutherland when you are father's, as well as of the Bishop.'

Child as I was, this announcement aroused a feeling of resentment and disgust in my heart, that amounted to bitter anger against my father, that now, after years have gone by, comes up, and stands like a gaunt skeleton be-

"Now you are expected to yield a perfect obedience to his wish," said Miss Agnes.

The mere suggestion of such a measure from my father filled my heart with a coldness and deadness, that time, in confidence in him returned. Miss Agnes watched me closely, that she might discover what effect this had on mebut not a word or look from me indicated that I had heard her; for there had come to me a feeling of pride and scornful resentment that bravely bore me above such devices. Such feelings can never be entirely eradicated from the mind, especially when the mind is a parent; yet I often rise above them, only to fall, for I know that I must climb the dizzy steeps and bring my heart back to its proper place in parent al love. My affection for my father and impetuous as he was, though I in my heart.

"Oh, my mother, my mother!" I murmured; "the danger of your child!" "Bartered and sold like an ass or an ox," said Elon softly in my ear; "and yoked to an ass for a master and an owner! No, never! Material things rule me when I come in contact with them, but the spiritual and intellectual take their proper place, when I leave

What a lesson, then, are we taught by this. Miss Agnes did not seem to understand my feelings. She came to me. throwing her arms around me, and said: "Come, my dear, tea is awaiting us, and your father will be anxious to I am a new man, but not perfect. By ject of our earth life; it is that we, like know if you are in harmony with his

"Miss Agnes," I said, "is my destiny my ignorances, and the many wrongs we must struggle with the darkness in the hands of my father and the bishthat I did to man. I, who once was a and errors that are around us; oh, the op? Must they choose for me and my bishop, ministering in God's holy ignorance that is cast upon us, holding happiness vanish like a cloud in the us in darkness, just as the earth holds western sky; every sunbeam depart

the formula was as dry bread, dealt to the hungry soul. Look at the foundathis is our germinating state; and dissaid: "I see that poison is infused into my dear, and avert his anger.

We had now reached the tea room where my father and the bishop were awaiting us. "Are you ill?" said the bishop to me.

"No, sir, thank you," I said. "Well, what has stolen the roses rom your cheeks, my child?" said he. "Oh, they have only closed for the night," I said, "and the warm sun of love and truth will open their petals in

the morning. Louis had just come in and was in the act of taking a seat at the table, but he paused as though he had been shot-

through the heart. "What have you learned about the warm sun of love and truth?" asked the

"That there is one universal power that pervades all—man and natureand that this power is God-sending All eyes were upon me, but not a

sound came from their lips. Just as the bishop was about to reply to me, a servant came in and said that Rector Wise and his wife desired to see the family. This took our attention and we soon retired to the drawing-room.

The meeting between Rector Wise and Bishop Sutherland was warm and genial, as was also that with Louis. The rector praised him highly, complimented him on his choice, the high stand he had taken for the cause of for him, and my covenant shall stand Then he turned to the bishop young rise up to walk in the paths of peace and do battle for the Lord of earnest workers; too many with the Lord's harness on are asleep; their coldness is death; we are feeling the

death chill in our very souls now.' These remarks of the rector brought a smile to the face of Mrs. Wise, who said: "Why, husband, your enthusiasm has taken you back to the wars of the fews. Have you forgotten that the mission of Jesus was peace and love to

"Will you never understand, wife." rooted at every step that the man of God takes, even if he uses the wrath of "Yea, yea," said Mrs. Wise, "God is

love. "High words, sounding well in the sinner's ears," said Louis.
"Yes," said the rector, "dry bread to the soul that is dead in sin."

"Will you forever cry hell, damnation, sin and corruption in the most perfect work of God, and then ask us to love a God who is keeping this yawning gulf open with that real personage a cop per faced devil looking us right in the on your part, it is cruel in the extreme, face, and telling us to be good or we and I will never be a party to this un-

without that this knowledge will lift us above all sin? That old

sponsor for Zurilda, I will protest, in the make you get to have eaken expre of the forbidden fruit, so that we pight have more knowledge, which is due all in such maters of the pight have more knowledge, which is due all in such maters of the pight have more knowledge, which is due all in such maters of the past, and feel small? Do we not, know, that the spirit world is shining on us? That its light and knowledge is dissipating the darkness of the past, and that this knowledge will lift us above all sin? That old

sponsor for Zurilda, I will protest, in the name of justice and liberty of conscience, which is due all in such maters of the pight and have not hooked into this mater as you should."

These remarks brought Louis to his feet in a rage, and he demanded of Mrs. Wise an explanation, but his father and the rector called him to order.

REDUCED PRICES. of the past and that this knowledge will lift as above all stan? That old story of "Paradise lost" is rotten with age and rust; if it were not so, this coldness that you say is in the church would hot be there. Is your work done so bad? What a power you claim to have—power over another's soul; then you say there is death in the soul. Has Christ died in vain? Risen in vain? No; but your dead faith, with an end-less helf, has taken the beauty and strength out of man as well as out of trength out of man as well as out of the church," said Mrs. Wise, with much

feeling.
Silence was the only answer, and
Mrs. Wise continued: "By the steps
that Jesus cut we ought to climb, and
that Jesus cut we ought to mount. He by His precepts we ought to mount. He rolled the stone from the sepulchre, and brought new light. What your work needs is more real truth in the internal, and less external form. I tell you there is an inexhaustible mine that you may draw from, when you dig for it. The present is a time of danger. The very foundation stone of the church is tottering; it is not deep, it is builded on sand—and the flood of truth that is now coming to man will wash it away. You will find that every sin is standing walting, and that eternal justice will be demanded of all; the old faith is slipping from us, and knowledge must take its place in the hearts of the people. Plant their feet on this new foundation. You will not hear the voice of Sinal's thunder now, nor will you see the mountain smoke with the glory of the Lord. No side steps are given to guide us. guide us. Drag not the past before the people; they need a better foundation to-day than ever before. Look into their souls and see the surging billows roll; this is the spirit of the Lord breathed on them! 'And a breath shall go forth from the Lord to kindle a flame on the altar of the Lord, and ye shall see the glory of God in the flame; and from out this flame the voice of God will speak to your souls, and ye shall know that I am, saith the Lord. Have you, that are the priests of God and that minister at His altars, seen this flame and heard this

No one replying to her, Mrs. Wise continued: "If you have not seen or heard, how

can you chant peans to the Lord? Blessed is he that believeth, not having seen; but more blessed are they that see and hear the glory of the Lord'." Louis Sutherland now arose to his feet and said: "Hung be the heavens with black if you speak truthfully, madam."

To this remark Mrs. Wise replied: I could a tale unfold to you, whose lightest word would harrow up thy "Wife," said the rector, "it is by

grace that we are saved; and 'where sin abounds grace Hd much more abound; and we hope that we have not received the grace of God in vain."

death.' New, if we die as the penalty for sin, fe not that debt paid, and ought we not to be free? Again, 'Christ died for the sims of man, and paid the debt; now are we under the wrath and con-demnation of God for the disobedience of Adam? It cannot be true; nor that death is the penalty for the sin of Adam. Death was in the world before Adam. Death, or change, is a natural process, and is necessary in us as in nature ; for it moves us on to a higher and a more perfect state of life. Now I think it is time that the clergy should accept a more rational solution of this lost its potency; this body ought to be removed that the effluvia from such a stagnant pool may be turned into a spirit gives these truths to the material, Fiftieth Anniversary of Modern Spirit channel that is not so corrupting. Lay or the scientific world, the credit should a foundation that is in accord with the not be withheld from its true source;

this manifest glory that we see in the visible universe so that we may frame in our minds a truer, more just and loving conception of the author of our being. You who preach Christ, preach Him as a brother and a teacher, sent by God's love toous, and as a pattern and guide—not as a sin offering."

The rector was rapping and calling his wife to stop using such language, but Mrs. Wise made a finish by saying: "Oh, Lord, lay not this sin to their

charge.' My father thought to change the subject by saying, that as the friends were all present, at least those who were interested in the matter, he had some business to adjust, and thought that now was as good a time as any, added that he wished the rector and his wife as witnesses to the transaction. Mr. Howard, the lawyer, was called from the library by my father and said: "The document is ready, and I wish you both to sign it." He came in, pen and

"Read the contract aloud," said my father. Mr. Howard began by an intro-ductory remark that this is a contract of marriage by and between Louis Sutherland, of ____, and Zurilda Wellington, of ____; and Wilber Wellington, father and guardian of the said Zurilda Wellington, party to the contract; and of the Right Reverend James Wadsworth, Bishop of Sutherland, of ——, father of Bishop of Sutherland, of —, father of said Louis Sutherland; stating that at the age of eighteen years, after the said Zurilda had received a thorough training in all the useful branches of instruction (naming the languages and all that is necessary to constitute the accomplishments of a lady of high rank, but more especially the religious teachings of the Church of England), she was to become the lawful wife of the was to become the fawful wife of the said Louis Sutherland; then the dower was stated and all that the law could do to bind and protect Louis in his rights was fared for.

While Mr. Howard was reading the

paper Mrs_{bu}Wise pat with her eyes transfixed as if gazing at something just before her; something that seemed to convey to her an intelligence When the paper was read, my father took the pen and signed the document, with much pride in his demeanor; then the bishon and Liquis. My father then said to mel, "Zurlida, my love, put your name unden that one," as he pointed to

that of Louis. "Father, "I cried. "Cannot write your name?" said he.
"Yes, I can write my name; but, dear
father, I cannot sign a bond of slavery,
a bill of sair, and blight my young life
by doing so. There is no adaptability
between Louis and myself, and such an act as this on my part would be but deception." These remarks of mine sent a thrill through my father that was very painfully visible to all.

"We will see that you do your duty," said he as he turned to the rector and his wife, bidding them to sign their names. "Mr. Wellington," said. Mrs. : Wise,

"you surprise me as well as pain me: I cannot sanction such a barbarous act but which, like a worm, is sapping all where the still small voice came to him that, makes you higher than a beast, and talked of God and things that are real; who can determal; yes, that are real; who can imprise the speaking to your souls, answer?" said Mrs. Wise.

FRANZ PETERSILEA.

Lord Kelvin's Speculation About Ether Atoms.

Is there anything new about Lord Kelvin's idea, after all? The idea may be put into a little different form, and written out somewhat more learnedly, but is it entirely new? I think not; neither do I think his view is absolutely correct. He says that the ether atom can oc-

cupy the same space as the material atom. So far this may be true and no doubt is, but Spirit Franz Petersiles wrote all about the construction of the atom more than twenty years ago, which anyone can learn by reading the book called "The Discovered Country," or the book; called "Oceanides." All who are interested in this subject should purchase these two bookswhich can be had from the office of The Progressive Thinker—and read what the spirit has to say about atoms. But for the benefit of those who may not do this, I will say: The Spirit, Franz Petersilea, wrote that an atom was composed of magnetic flame and translu-cent matter—that the heart of each atom was a mere point of pure, magnetic flame, that this little magnetic flame glowed with an amber light, and this light was not the light of the sun but an independent magnetic light all its own; that all space is filled and glowing with this light. Now each little point of magnetic flame attracts and holds about it, as a shield or covering, an amount of matter which is trans parent or translucent; and when this takes place the atom is perfected, or becomes a perfect atom. These atoms float within the ethereal sea, for ether is infinite and boundless, and all things whatsoever exist and float within it. But the atom described above is not the only kind of atom that exists within this ethereal sea; there are other atoms

of many different kinds. Within the ether also floats the great sea of germinal atoms. These are points of everlasting light and life, and anyone can see them with the naked eye if one will but take the trouble and throw away all preconceived ideas and prejudices; there they float, plainly to he seen, points of living light, much lighter than the surrounding atmosphere, darting hither and thither, never still for an instant. These germs of livling light and life are of all kinds and species, vegetable, animal, and human. Each germ is its individual self, and can never be any other than itself.

When the atoms which are composed of magnetism and matter are at length formed into worlds and become fit for "Husbafid," faid Mrs. Wise, "I read life to be sustained, then are these in the Bible that 'the wages of sin is germs of life attracted and held, each according to its kind, where they develop and grow; and, at what is called death, either of vegetable, animal, or man, the matter is then thrown off as of no further use, but the developed germ still holds the magnetic flame that was the center of each atom. This constitutes the spiritual clothing of the develoned germ.

But magnetism is invisible to material eyes, consequently the developed spiritual form is invisible to the material eye.

Lord Kelvin is right in saying that accept a more rational solution of this subject, for your feeble combination has things exist within it and are permeated dignity and wisdom of the framer of neither do I think that because a man bears the title of "My Lord," he should receive more credit than the most humble spirit that ever existed.

Why will Americans forever bow down before titles? Why forever quote great names as though such alone were able to give truth to the world? Yours for the right,

MRS. CARLYLE PETERSILEA.

Hudson Tuttle vs. Rev. Buckley.

I have read with interest and pleas ure Hudson Tuttle's scathing review of Rev. Dr. J. M. Buckley. It is a blessed thing to have peace, but the Irishman's idea was a good one when he said that he would have peace if he had to fight for it. Paradoxical as it may seem, it is the only correct position to take with such minds.

Dr. Buckley's statement that there never has been received from spiritual sources by mediumship any facts relating to the forecasting of future events, shows the dense ignorance of the mind that could make such a statement. Years before the culmination of the war in this country that resulted in the overthrow of chattel slavery, there were in the Shaker communities prophecies given through mediumistic control that the slavery question would result in the most gigantic war of modern times, stating about when it would come and what the result would be.

There were received from President Washington communications relating to important events in the history of the nation and the world, some of which have been fulfilled, others are yet wait ing their time. Communications were received stating that our nation would have to pass through a period of con-flict to maintain its political and religious liberties that internal and external foes would menace it on every side, that a combined effort would be made by the monarchies of the world to overthrow the Republic, but out of the conflict it would come purified and made glorious. We contribute these facts to help sus tain the cause. HAMILTON DE GRAW.

Shakers, N. Y.

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It is a book of absorbing interest, and

should be read by every patriotic American, and by every one who would be well informed concerning the evil works and designs of the Romish hierarchy.
It is a large volume of 832 pages. There is a well-meaning [as set forth in the Chicago American], but mis-taken woman in America who has act herself the task of "exposing" the had side of all the Hindoo and Oriental philocophies which have, since the World's Fair Congress of Religions, been gain

ing ground here.
She is engrossed in delving into an clent and modern history in search of the heathen rites and idolatrous practices and immoral beliefs of the followers of all these Eastern cults.

She has sent a mild appeal to me, begging me to say no more of the teachings of Krishna, or Buddha, until I learn what terrible men they and their devotees were, and she solemnly announces that even Vivekananda, the wonderful Hindoo scholar who electrifield the Congress of Religious in 1893 and afterward taught thousands of hungry souls the beautiful philosophy of the was known to partake of

Now, I have never occupied my all too brief allowance of time on earth with hunting for evil. My main object in life has been to seek the good, the beautiful, the worthy in everybody and thing. When forced to unmask and denounce an obtrusive evil I have always selected the one nearest to hand-first in myself and then in my environment. The sham, the pretense, the avarice, the un-Christlikeness of many of the orthodox Christian churches in America and England and elsewhere seem foes worthier of my steel pen than do the Oriental philosophies.

Krishua and Buddha were and are guilty of improprieties and immoralities. But the beautiful teachings left by both inspired souls will always appeal to me, even as does Christ's last sermon on the mount, in spite of the blasphemous and ridiculous creeds trumped up by selfish men who claimed to be His followers, and in spite of the mercenary and clannish spirit exhibited by hundreds of so-called Christians to-

Nothing absolutely historic is known to-day concerning the life of Christ. Nothing was written about Him until long after His death-thirty years, some Bible students say. But His sermon on the mount remains, and that is all we need.

The life of Krishna is quite as difficult to know in detail, and that of Buddha is more or less involved in tradition and superstition, but the words of both are more authentically traceable than even those of Christ, and these words are very beautiful and strangely alike in their meaning to those of the later teacher.

All three teach that love of the Creator and love of our fellow-man and conquest of self is all there is of "salva-

That is all the world needs to realize to-day—all it ever needed to realize. Once in a few hundred years a great il luminated soul passes through the earth, telling this old truth in new words. Krishna was one-Buddha was another, Christ was another, and there have been others and will be others. Vivekananda was an inspired interpreter of all the religions.

That he was known to "eat beefsteah" while teaching a meatless diet does not seem a heinous crime to me. In one of his classes I recall hearing him discuss the matter of food as per-taining to spiritual development. "Those who obtain the best and quickest results in mastering the body and controlling the mind," he said, "must in guilate the food, the breath and even and his wife, the parties who were supposed to know. It seemed almost implastery is gained and the illumination of the spirit has taken place it will not matter about the food—you can eat up by telling where the will could be his death. what and when and where you find it found. This impressed the faithful, and 4. That most convenient. You will give it little | they went and looked, and found it. | as his wife, more than on

I recall another of his sayings: "The Hindoo devotee of higher religion follows three rules in regard to his body. He must not eat too much or too little: must bathe his entire body twice a

It was the great spiritual privilege of my life to be a student of that beautiful soul. I revere his memory, I respect his name. He made the Christ of the sermon on the mount seem no less glorious by his interpretation of the beautiful Vedanta philosophy.

Let us accept what is true and beau-tiful and helpful in this life—wherever it is to be found.

Women Do Not Want to Vote.

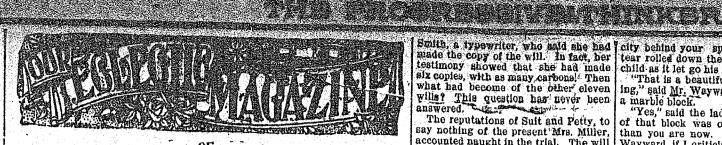
There is no one argument so frequently used by the opponents of women suffrage as, "women do not want to vote." Hon. John D. Long, ex-secretary of the navy, has said: "If one man or woman wants to exercise the right to vote, what earthly reason is there for denying it because other men and wo men do not wish to exercise it? If I de sire to breathe the fresh air of heaven, shall I not cross my threshold because the rest of the family group prefer the stale atmosphere indoors?" When the government extends the privilege of voting to a citizen, it says to him: 'We do not compel you to appear at the polls; we simply give you the liberty to vote, or not to vote, as you desire. You may express your consent or your protest against conditions, and may make civilization, if you wish." On the other hand, when the government refuses the privilege, it says: "We compel you to remain away from the ballot-hox. Whether you wish to vote or not, you shall not. We will impose upon you any laws we see fit, and you shall have no official authority to protest or to con-

What justice is there in refusing the ballot to all women because some women have conceived no desire for it? Many women do not want to vote, and many men do not care to vote, but there are many women as earnestly anxious to vote as any man in the land. Why should not all men and women who are public spirited and liberty loving have the privilege of the ballot? How can we expect women to move in the interest of their own self-government, since no class of men has ever done so?

Woman suffrage, like man suffrage, must come through the generous action of those who now possess the power to In fact, more women in proportion to their numbers, have asked for the ballot than have men of any disfranchised class in the history of the world.

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of American courts, the most notorious year later Judge Suit died, the third of modern times is the Bradley "spook mutual friend, Mr. Petty, having passed will case" of Frankfort, Ind. The author of the sensation, one Hiram H. On the first of November, 1899, rumor Judge J. C. Suit, through the aid of a Public curiosity was aroused to the that a will was in existence. Later on for, but the clamor did little good, for this same spirit discovered the hiding it was not produced for probate until place of the will and told where suffi- more than a mouth later. It read in cient evidence to probate this will might substance as follows: be found.

the will was a carbon copy of a will digent knights, their wives and ormade by the ghost itself before it as phans." sumed its present ethereal form, and that there were twelve of these copies made. Where are the other eleven? They were never produced.

Throughout the entire duration of all the trials charges of bribery, of forgery, etc., were made. And these charges were backed by evidence that was more than strong.

consumed the public curiosity. Had the self: STATE OF IND., CLINTON CO., ss.: criminal purposes? In fact, was there In Clinton circuit court, November term, plot to defeat justice on either side? It is a question among all parties, ir- In the matter of the proposed probate of respective of what the question involves.

ghost. According to his own testimony and widow, and is the only legal heir of and the mystical code of ethics of the Hiram H. Bradley, late of Clinton counspirit world, he did what he did for the ty, Indiana, deceased; that the said HIsake of right. At any rate, the light was low, and the medium was given his decease a bona fide resident of Clinton word that everything was strictly or county, Indiana, and owned property in thodox. This suited the faithful gath-said county of the probable value of eved around the center of attraction—or \$20,000; that the said H. H. Bradley perhaps the better word would be cabinet—for that was the place where the August, 1894, leaving the said Sarah A. mysterious visitor from the realms of Miller, his widow, and leaving neither spookism was supposed to dwell when father, mother or child or descendant of

darkness was attained, and all of the visitors had reverently joined hands, the first spiritual manifestation of the evening was given, doubtless it would by T. C. Parish and John H. Petty, be better to say that it was received.

After a series of phenomena of a thrilling nature the star of the perform
B. Given as executors thereof; that the

sensation was sprung. It, with the sangfroid peculiar to ghosts, declared that Hiram H. Bradley of his property to the said Saran ri. Miller (nee Bradley) and the remainder of his property to "Frankfort Command-deceased, had left a will, dividing his wealthy estate in diverse ways.

The said Sarah A. Miller objects to

left a will. At least so said his lawyers and his wife, the parties who were sup- duly executed.

thought." It might be wise for some of our Christian leaders to arrive at this last state of "giving the appetite little and tooked, and round it.

Then the spirit came again, in the stately preceding his death, and was constantly with him and caring for him and told where the evidence necessary during all of said time; that she never for the probating of the will could be heard of the excution of any will; that procured. The faithful, doubting no after the death of said Bradley she was longer, followed out this line of advice appointed administratrix of said estate

he must not be idle or overwork; he timony of those who managed the Spir- ence of any will; that the said Bradley itualistic part of the program, the ghost told her, shortly before his death, that of Judge J. C. Suit has held its peace. It he had not made any will and should is one of the teachings of their philos-ophy that when a man departs this mun-it his entire estate, and she therefore aldane sphere, if he has committed any leges that the said Bradley never did questionable deed or has been party to execute any will or attempt to execute anything of that character, his spirit a will. never rests until this deed has been 5. That the pretended will, so pro-

intimate that he was party to the deed. him. From the time of the miraculous disclosure of the repentant spook until to day litigation over the settlement of the case has never ceased. And the litiforgery.

8. That if said pretended will was a forgery to the hottest sort imclosure of the repentant spook until to- executed. aginable, too. Each side alleges fraud, executed by said H. H. Bradley it was bribery, forgery, etc.

For over fifty years Hiram H. Bradley was a respected citizen, having written instrument be declared not to taken part in most of the public enterprises of his day, and being highly connected with the local order of Knights said paper be not admitted to probate, Templars. In the year 1882 his wife and she prays for all proper relief in the died, and one year after that he married premises. again, this time to a Mrs. Sarah Kings-

bury. One year after his second marriage Bradley died. As he had been heard to declare that he was the author of no parties that in the first place Hiram H. will, his widow came into possession of his entire estate. She administered on brothers, Barzali B. and Philander Judthe estate, thinking that he died intes- son Bradley, had never even been tate, settled up all claims, being discharged one year after his death.

The reasons set forth by the widow in defense of her decision that Mr. Bradley left no will are strong and convincing. In the first place, she had been told by Bradley time and again that it was his on legal papers. He was in the habit intention not to leave a will, she thereby to receive the entire estate. This in tention was also made known to several friends of the family, among whom were Judge J. C. Suit, the poor ghost, and or other important legal documents. John A. Petty, both very intimate friends of Bradley and his wife. In fact, Judge Suit was Bradley's legal adviser. In the presence of both Suit and Petty, during the illness preceding his death, Bradley made known the bequests he desired made, and with the two friends as witnesses caused his wife to promise ful looked and found a will. The ghost to see that they would be carried out. came again and said: "Go to Russiaville Obviously this was done in view of the and find one James Cooper. He will way serpentine, but he seemed always, fact that he had made no will. Bradley furnish the evidence to probate the also requested Suit to act the part of will" The faithful went to Russiaville legal adviser to his wife, and Petty to and found Cooper, who furnished the guard her interests as zealously as he evidence even as the ghost had de-

would those of himself. After his death these two friends assisted in settling up the estate for the widow, never so much as intimating was influenced by bribery to restrain that a will was in existence. Both men the publication of the will. With him were prominent citizens, respected and was John A. Petty. This will, which he law-abiding, diligent workers in the never destroyed, was kept secure Knights Templar commandery, and among his private papers. After his public-spirited in a great many respects. The production of a will, in view of the reputations of these two men, to say the least, caused the public to elevate eye thus the story of the ghost." brows and append all arguments with a

capitalized puestion mark.

Of all the famous cases in the annals | widow married Isaac G. Miller. One Bradley, died in 1894, presumably intes- was circulated to the effect that a will Spiritualistic medium, disclosed the fact pitch of excitement. It was clamored

"One-third of the estate is to go to the The faithful followed the ghost's di-widow (Mrs. l. G. Miller); \$1,000 to go rections, found the will, obtained the to John Bradley, a brother; \$1,000 to a evidence, and succeeded in getting the nephew, Frank Bradley, son of the will probated. All of these events brother John; a tract of land (some 8 make up a story so strange and roman-acres), outlying the corporation limits, tic as to be almost unreal.

In the trial evidence was produced to mainder to go to the local lodge of the effect that the paper produced as Knights Templars, for the benefit of in-

> This was the "spook" will. It was typewritten—really a carbon copy of a typewritten will—the only pen marks being the signature of Bradley and those of two witnesses, J. A. Petty and T. C. Parish.

To say it raised a storm of protest from the widow would be putting the case mildly. The following taken from Then the mystery of a lost signature the county clerk's office, speaks for it

1899.

the will of Hiram H. Bradley.

Comes now Sarah A. Miller, who upon He was but a harmless, inoffensive her oath says, that she was the wife died, in said county, on 26th day of deigning to commune with his earthly a child living; that on the 5th day of Defriends. When the proper quiet and degree of Given, by their attorneys, proposed to ance appeared. He or it was the ghost said typewritten paper purports to be of one Judge J. C. Suit. Greetings to old friends were in order, as well as a few messages from those gone before to Frankfort. in said county, a certain their living relatives. After this the tract of land east of the city, one-third of all his property to the said Sarah H.

wealthy estate in diverse ways.

Even the faithful started, exclaiming aloud in their astonishment. Why, the following reasons, to-wit

Bradley, who had shuffled off this mor
1. Said paper so pronounced is not

tal coil some five years before, had not the will of the said Hiram H. Bradley. 2. The said pretended will was not

3. That at the date of said pretended will H. H. Bradley was of unsound mind But the spirit continued, and wound and remained of unsound mind until

4. That she lived with said Bradley, and succeeded in probating the will. | and fully settled his estate, without at Since that time, according to the tes- any time seeing or hearing of the exist-

atoned by confession in some manner or posed to be probated, was drafted and other. The faithful declare that this is written at some time unknown to this proven by the actions of the ghost of objector and by some person or persons Judge Suit. They do not say that he unknown to ber, and without the knowlwas guilty of a crime in suppressing the edge or consent of the said Hiram H. will of Hiram H. Bradley, but they do Bradley, and was never executed by

6. That the said paper was unduly

revoked by him long before his death. Wherefore she prays that said typebe the last will and testament of the said H. H. Bradley, deceased, and that

(Signed) SARAH A. MILLER. Subscribed and sworn before William

. Palmer, notary public. It was also alleged by the protesting Bradley had no brother John. His two known as John. In the second place. the tract of land left to the city was owned practically by Mrs. Bradley herself, and her husband had no legal right to will it away. In the third place the signature was one Bradley never used of signing checks H. H. Bradley, but never in the history of his business dealings had be been known to sign other than his full name Hiram to deeds

The other side, those who fought for the will's legalization, told this story. At a series of Spiritualistic seances conducted by medium W. C. Jessup, the ghost of Judge Suit declared that a will was in existence. The ghost said: "Look among my papers." The faith-

clared. The substance of the evidence "After Bradley's death Judge Suit death, in the spirit world, his conscience allowed him no peace of mind until a

With Cooper came Parish, who testified that he had signed the will as a

Spitts, a typewriter, who said she had city behind your splended horse." A made the copy of the will. In fact, her tear rolled down the cheek of the little Personal children it let go his hand. streepies, with as many carbons! Then what had become of the other eleven wills? This question has never been answered.

Lear rolled down the cheek of the little child as it let go his hand.

"That is a beautiful and costly building," said Mr. Wayward, as they passed a marble block.

"Yeo" "Soil."

The reputations of Suit and Petty, to say nothing of the present Mrs. Miller, accounted naught in the trial. The will was admitted to probate.

It transpired during the action of the court that the library and papers of the late Judge Suit had been acquired after his death by the firm of lawyers representing the repentant spook. Long before the marvelous message arrived from the land of mysteries the books and papers had received a thorough going over by a number of parties. Yet when the ghost said the will was among them the proper parties had no trouble in finding it. There is current another story to the effect that onehalf of all the moneys and real estate received through the will by the local Masonic lodge went to the attorneys by a contract made by them after they had found the will and before they had made t public. These are popular tales in Frankfort.

The big case had hardly come to an issue before those claiming the minor legacies put in an appearance.

A brother from Harbor Springs, Mich whose name was Barzali B. Bradley, appeared and made claim to the \$1,000, and for the purpose of probating the will, proved that his dead brother called him John. He had had a son, named Frank, but this son died a year and a day before the will was made. It was shown that Hiram H. Bradley knew that Frank was dead. The will was probated and the judgment was affirmed by the supreme court of Indiana.

There were two or three criminal cases disposed of, and then a damage suit or two tried in the meantime, all growing out of the contest over the probating of the will. After the supreme court had decided the case, the executors made a final settlement and considered Barzali B. Bradley as the John named in the will, and paid him the legacy of \$1,000 and filed their final report.

Shortly after that a woman from Saginaw, Mich., appeared and filed a suit against the executors in which she charged that she was the widow of Frank Bradley, mentioned in the will, and as she was his administratrix, she asked the payment of the \$1,000 that Hiram H. Bradley said should go to his nephew, Frank Bradley, the son of John Bradley, his brother.

She claimed that Frank was the son of Philander John Bradley, who was also dead, but was the brother of Hiram H. Bradley, and he was the person named in the will as John. She also filed a petition as administrator of the estate of Philander John, and asked for

that legacy. In the meantime the executors had appealed from the judgment in her favor as the administratrix of Philander John Bradley and the appellate court reversed Judge Vinton's decision on a technicality and the case was remanded for trial. It was tried again by Judge Artman of Lebanon. Judge Artman ruled against her and for the executors, and found that Philander was not commonly known as John Bradley, The judgment in her favor as administratrix of Frank Bradley is now pending in the appellate court. The decision showed that Philander Bradley died July 6, 1901, at Saginaw.

There have been convictions and surmises, opinions and open declarations, both by the contending parties and by practically uninterested citizens.—In-dianapolis (Ind.) Sentinel.

MR. WAYWARD.

"A Little Child Shall Lead Them," in the Path of Light."

Characters: Mr. Wayward; Mrs. Har mony Wayward, a spirit; Jack Gonover, a spirit; Dapper Materialist, High Priest; Lady of Fashion; Mrs. Golden, a rich widow; Hon. Mr. Codfish, a pillar of the church.

The inner consciousness, or still small voice, or whatever you may choose to call it, is sometimes quite distinct when we have dismissed care and attend to it. It may lose its potency for a time, however, but when we become receptive again, the words may be repeated or the scenes re-enacted, partic ularly if we solicit a repetition of them in calmness and faith. Let us listen to the still small voice as it spoke to me on recent occasion: "Mr. Wayward was not a bad man."

it said, "but he was proud, given to change, ambitious, perverse; his mental exercises and sufferings were many but they were necessary to establish his character on a higher pedestal. He once said, 'When my wife died I was in despair. Oh, my blessed wife, Harmony Wayward was all the world to me. Then I loved my nephew, but he soon followed her. Poor Jack Gonover was a sprightly young fellow and cheered me up a little, but now that he has departed. I am indeed alone

"You speak in riddles," said I "Can't you tell me who was Mr. Wayward and who are you?" It replied: 'I am only a voice crying in the wilderness, but you may know more about Mr. Wayward if you preserve a calm mind." I did so and here is what followed:

I find myself standing on a height overlooking the city and surrounding country. The day was cloudy and dark but on my right two dense clouds part ed and a bright ribbon of light streamed down. It struck the road far off and reached on to the city, passing on in a straight unbroken line along the street, it reminded me of the "straight and narrow way." It terminated far down the street at a closed door. Just inside the door stood a little child in an attitude of expectation. It, the child, wore a white dress (whiter than any fuller on earth could whiten it) and a blue ribbon on the left shoulder which passed across the heart and bosom, the two ends folded together low on the right side. 'The child's home was the light.

I was curious. I looked into the semidarkness beyond the door and I perceived a man, his hat pulled over his eyes, and with his head bent down he was pursuing a zig-zag course in the direction of the door. He seemed to be The faith- in great trouble, and sometimes he would turn to the left and sometimes to the right, he was unsteady and his pathas though automatically moving toward

He reached the door at last and it opened to receive him, then the little child took him by the hand and led him forward. The course they pursued was straight on, and the man seemed to have peace at last. Now I notice that a fashionably dressed lady, driving a splendidly caparisoned horse, and sitting in a light open carriage, drove to the edge of the light, She smiled seductively, displaying her beautiful white teeth.

"Ah, Mr. Wayward," she said, "how do you do? I have come to take you to ride with me: now do come."

"Thank you, madame," said Mr. Way Two years after Bradley's death his witness. With him came 'Anna G. | ward; "I should like to ride around the

of that block was once a poorer man than you are now. Pardon me, Mr Wayward, if I criticize you just a little Don't you think you are leading a hum-drum sort of life? Don't you think it is your duty to take your part in the a fairs of your country-to start out in business-make a name for yourselfget rich and act like other men?"
"I really think so myself, madame,"

sald Mr. Wayward. "Well, here is a store of mine idle; I will rent it to you and help you to be a man. Why, Mr. Wayward, you possess just those qualities which exercised bring wealth."

Mr. Wayward entered into business; he would not lie, he would not over charge and for a time he secured many patrons, but they soon began to com plain that his goods were not in style and many whom he had trusted, failed to pay, and to save the remnant of his capital he had to close his doors. "I am sorry I ever took my hand from

the clasp of the little child," he said "There was safety and contentment in the straight and narrow way; I will try to find my way back." He had to pass through many streets before he reached the light, but he found it at last and the little child smiled a welcome. A bishop or high priest of some church awaited their coming, a short

distance up the way. He was dressed in the vestments of his office, and when they arrived near him he addressed Mr. Wayward in the pompous style peculiar to the class. "Aw, Mr. Wayward," he said, "Aw

glad to meet you. We are erecting a show you how it progresses."

Mr. Wayward felt flattered, and as he

drew his hand from that of the little child, he whispered, "It is only for a moment." He little knew what was before him, or the extent of the "moment," but the child knew.
"Mr. Wayward," said the priest

when a man possesses great powers don't you think he ought to use them to advance the cause of God and humanity?" "Most assuredly," replied Mr. Way-

ward. "My knowledge of physiology enables

me to decide that you possess great powers of oratory latent within you; now, sir, if you employ these powers in the sacred desk your name would soon be heralded through the length and breadth of the land. The field is great, but the laborers are few; come up to the help of the Lord. There is a pulpit vacant to which I can appoint you at once, and you can be ordained almost immediately." Mr. Wayward accepted the flattering

offer.....The new minister drew a crowd, but they soon dropped off. Some said he was too prosy; some said he didn't oil his hair-that he wasn't tony enough. (These two last were absolute facts in real life). Rev. Mr. Wayward called on some of the supporters of his church. The first he visited was the wealthy Mrs. Golden. "Happy to see you, Mr. Wayward," said the Christian lady.

"Thank you, madame," said the preacher. "I was sorry when I saw your pew vacant last Sunday." "Oh, dear, it was a great disappoint-

ment to me, my dear pastor; I do so admire your eloquence and elocution, but the fact was, my milliner didn't send home my new hat ordered several days before, and so, you see, the fault was not mine."

When Mr. Wayward took his leave the lady laughed outright. "Well, well," she cried, "that fool doesn't know any thing.

He next called upon the Honorable Mr. Codfish, who received him warmly; he shook both his hands vigorously, as a genuine pillar of the church should al-

'Now, my dear and respected brother, allow me to apologize for my absence from church last Sunday, before you say one word. It was too bad, really too bad, but I could not possibly have attended. The fact was that stupid valet of mine mislaid the diamond I wear in my shirt bosom and when it was found it was rather late to attend, so you see am not to blame, for you know how hate to disturb the sacred services.'

Mr. Wayward resigned his pastorate: many who had signed his roll forgot to pay him, and finally he wandered away, disgusted, from the city. Tired and foot-sore he sat down despondently on a large stone on the roadside-he was without money, homeless and friendless. His thought wandered back to the peaceful and happy past-he buried his face in his hands and wept.

A dapper little man came up spoke to him. "Mr. Wayward," said he, "your position is unfortunate, but, sir, you have only to blame yourself. Nature gave you brains, my dear sir, and you didn't use them.

"I tried to do my duty," said Mr. Wayward; "I tried to direct people to heaven-tried to teach the way of the Lord.' "Mr. Wayward," said the dapper little man, "you have been making a fool of yourself; you ought to have sense enough to know that there is no heaven

that people have no souls—that there is no future life and no God." "You startle me; you must admit that at least I was sincere."

"You were sincere and earnest, he cause of your ignorance, you did not fathom even your own motives. Pardon me, sir, for the frankness of speech; it is necessary to be point blank ith men like you. Your sincerity was but superficial; you imagined you were preaching the goodness and mercy of God, when in fact you were only preaching the pride and vanity of Mr. Way

"You may be right," said Mr. Wayward; "I know myself to be a sinner."
"Sir, it is all a farce got up to enable men called priests to live without work. I will leave you this scientific book. Read, mark, learn and inwardly digest it and you will be a wiser man. Good day, sir." Mr. Wayward read on and on as he

sat on the cold stone. The world under his feet seemed fast changing into s huge iceberg. Then a strange thing happened. "Uncle, you had better get off tha stone, or you will get the grippe," said

a familiar voice. Mr. 'Wayward started. "I should know that voice amongst a thousand, he said; "it is my nephew! It is Jack Gonover!! "Yes, Uncle Wayward; I am here, al

TO WOMEN WHO DREAD MOTHERHOOD!

(Continued on page 8.)

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and can vouch for their wonderful power.

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SATURDAY, MAY 30, 1903.

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Editor-at-Large for the National Spirit ualist Association.

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ANNOUNCEMENT TO THE PUBLIC. All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionarles, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, large or small, are gratefully accepted.

MARY T. LONGLEY,

N. S. A. Secretary. 600 Pennsylvania avenue S. E., Washington, D. C.

A Successful Holdup.

The Bulgarian revolutionists needed money to purchase fire-arms, and their leaders looked about for ways and means. There was Miss Stone, the missionary sent over by the good and confiding souls in America to convert the Turks, or any other savages, who might be interested. The leaders were good orthodox Christians, and to kidnap | years were not set on fire by the Al-Miss Stone was as carrying off of a friend. They knew very well that her American friends could readily be made to believe that the unspeakable Turk had carried her off, and any ransom asked would be paid. The horrible story of brigands sent by the Turkish government, an immediate ransom or death, was sent over to the United States. Our government was duped. and swallowed bait and hook. Like a small boy, wishing aid from a bigger God has laid upon me, and if this does brother, an appeal was made to Russia to use her influence with the Sultan, for Miss Stone's relief.

The churches went at the work of collecting the ransom money with keen zest. The terrible situation of Miss Stone was luridly described in countless pulpits. Her liability to be murdered was as nothing to her being placed in a Turkish seraglio! The money was forthcoming, and Miss Stone, who had been sumptuously cared for by her Christian friends, came to make money in the lecture field, telling us of life among the brigands.

The crafty Bulgarian leaders invested the money thus received in good rifles. and wer ready for rebellion against

Such are the facts in the case. The diplomatic correspondence just published shows that the Turks had nothing to do with the matter. They were absolutely innocent of the charges made against them.

This duplicity on the part of the leaders in the Macedonian movement has the effect to weaken sympathy for their cause, and casts discredit on the constantly reported "atrocities" against Christians by the Turks. The facts are that the "Christians" are as zealous and 'strenuous" as the Mohammedans, and provoke the attacks of which they com-

The Turkish empire may be a "sick man," but if driven to conflict, the nations who provoke the combat will find a desperate foe who is brave by his belief in fate, and Allah, and knows not

A pretty dramatic excitement was created by the kidnepping of Miss Stone. The days of the martyrs appeared returning. She could not be made a martyr of at home, and sought it in the mountains of Bulgaria. No one sent for her-no one wanted her there. She went to gratify her own desire for notoriety, and received a full share. She made no conversion of Turks. All the missionaries sent have never converted a Mohammedan. No one expects

She made a goodly draft on the pockets of her friends, who unwittingly contributed to the war fund of Macedonia. She brought the government of this country into a position that is regrettable for its unsophisticated credulity.

Miss Stone was at no time in more danger than she is here at home, in the pulpit telling her story, and if the Americans had said the blackmail demanded by these Christians of Bulgaria will not be paid, she would have been set at lib.

all should be in every home:
Occult Physician, Medical, by Mrs.

It was urged at the time ... setting a bad precedent; for if the sav-ages found out that missionaries would be ransomed, there would be a constant to cents; Leaflets of Truth, Karl, 30 succession of kidnapping. The Africans and South Sea Islanders may make tures, Peebles, 25 cents; Whither the pot-pie of missionaries, but they have Wind Bloweth, Venner, 20 cents; Vionever caught on to the more profitable lets, poems, Straub, 10 cents; Longransom business. Only good and pious ley's Beautiful Songs, with music, two Christians do that.

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Peculiar, 127 In a report of the testimony in the terrible murder of Miss Reichlin, in Lorain, Ohio, it appears that Rev. Father Walser was sleeping in a room adjoining that occupied by the victim. He was arrested on suspicion, but released for want of evidence. He was awakened out of sound sleep by the cry of Miss Reichlin-so he testifies and his door opened and a man appeared. He jump.

up and chased the man away. Then he went to Miss Reichlin's brother's room, and told him that something had happened to his sister. The brother went into the room to find his sister horribly murdered. Father Walser refused to go, saying he could not bear the sight! As he had not been into the room, knew nothing about the murder, why should he stand weeping and say he could not bear the sight? Then he said to her brother that he could not recover from the shock and say mass next day for the dead without a stimulus, and herbrother went out to a saloon and bought a gallon of whisky.

-This rises a question of moment. Is it customary for priests to drink a gal-lon of whisky to get strength for a prolonged saying of mass for the dead? Or because of the victim being mur-dered did it require an extra quantity? Is it the fervor awakened by the whisky or the whisky itself that is effective in mass saying as a help for the spirit in purgatory?

An ordinary mortal would have thought a quart would have toned up the holy father's shatered nerves. What must have been his condition when he felt he wanted a whole gallon! He belongs to the small and exclusive order of the "Fathers of the Sacred Blood," and appears to believe that the most sacred blood is good Kentucky whisky! Altogether this little episode lets a ray of light on the ways of life of the priesthood, showing it to be quite different from what it is supposed to be by their followers. Self-abnegation, pen-ance, self-restraint, unselfish devotion resolve into a full and free gratification. the fact of which is written on the gross and red faces of the "holy fathers."

God's Judgment on the Adventists.

It does seem rather strange to an unprejudiced outsider that a people who take so much pains as Adventists do to obey the commands of God as laid down in His holy book, should yet be accounted great sinners, and even as other wicked people who make no pretensions to conform to God's commands in all things, should be subjected to the fierce punitive wrath of Jehovah, because of their sins and impenitence.

According to Mrs. Ellen White, the star prophetess of the Adventist sect. they are a bad lot and need the stern corrective (or destructive) hand of the Almighty laid in judgment upon them, to bring them to repentance and cessation from their wicked ways.

As stated by the Chicago Record-Herald, of recent date, Mrs. Ellen White, prophetess, has made a statement of her feelings in regard to the belief of some Adventists that the five buildings lost by the Adventists in the last two mighty, but were destroyed by incendi-

aries. She says: To My Brethren in Battle Creek:-I am bowed down and greatly troubled. God's judgments have fallen heavily on our institution in Battle Creek, but how little has this done to move hearts to repentance. Fear and trembling take hold of me as to what will be the next revelation of God's displeasure. Those who have disregarded the messages of warning have lost their bearings. They have before them the result of the work street. ture revelations would affect them.
The result will be that God will speak again in judgment as He has spoken heretofore. When, for years, His messages of warning have come to institutions and individuals and no warning is taken, what power will convince them? Only the power of God revealed in judg-

It is to be hoped that our Adventist brethren will heed the prophetess' solemn warning, and turn from their sinful ways, and bring forth fruits meet for repentance, ere they are made to feel the heavy hand of an angry God laid in wrath upon them.

Disheartening Views of an Episcopal Bishop.

Bishop Lawrence, at the 118th annual convention of the Episcopal church, in the diocese of Massachusetts, held in Boston, May 13, does not take a very roseate view of the church situation. He said:

"So far as statistics can show it is doubtful if the church is more than keeping pace with the population. The ministry is not apparently increasing in number or power. A great proportion of the enlightened men and leaders of our communities have no active interest in the church. There is a great mass of fine character and of Christian temper outside the church. Infidelity, sincere and insincere, is all about us.

In this light the Bishop thought that the talk of changing the name of church, as proposed, was of secondary consideration and had better be postponed until it became evident that it was worth while to take the trouble. He appears to be in the state of mind a mother would be over an infant that may or may not live long enough to make it an object to give it a name. It would be too much of a joke to re christen the Episcopal church, just as with palsied footsteps it sank in the grave. Its death as the "American

Episcopal," would be less dramatic than that of the superannuated Church of England. Books for Sale at N. S. A. Office. The following valuable works are on

sale at the N. S. A. office—a number of each, having been gratuitously contributed to the National Association to aid in its good work, with permission to sell them at reduced prices as quoted; each has peculiar merits of its own and

Matteson, \$1; 'Lisbeth, Fiction, by C. E. t was S. Twing, 90 cents; God's Smiles, Magcents; Three Jubilee Lectures, with picvolumes in one cover, 15 cents; also a fine picture, cabinet size, of N. S. A. headquarters, 10 cents. Any of the above is a rare bargain, and will be sent

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A PECULIAR CASE.

Wealthy Woman Loses Her Personality

A Wealthy Woman Who Became a Penniless and Nameless Wanderer in the
Streets of a Strange City — The
Friends She Found, the Search for
Her Children, and How Her Memory

"I know who I am," I said. "I live in
Wilkesherra and I have six children Was Fnally Regained.—Was it a Case Wilkesbarre, and I have six children of Spirit Control?

With her memory suddenly blotted out [as set forth in the New York World] as though by a lightning bolt, Mrs. George Wallace, a wealthy widow of Wilkesbarre. Pa.. wandered away With her memory suddenly blotted of Wilkesbarre, Pa., wandered away from her home last November and lived as a servant among strange people for five months without regaining her mind

or discovering her identity.
From her home in Wilkesbarre she traveled to Newark without knowing how she got there or why. She lived out as a servant, without knowing that she had ever been other than a servant. After a lapse of five months her memory suddenly returned, and a few days ago Mrs. Wallace rejoined her family in

Sayre, Pa., whither they had gone.
It was on the 21st of last November that Mrs. Wallace left some friends on Northampton street after an afternoon's shopping and started for her home four blocks away. She was well dressed had \$10 in her pocketbook, and seemed

to be cheerful and happy. In the four blocks to her home she lost herself so completely that even now she has no recollection of what the lapse of memory occurred I cannot now she has no reconceron of the lapse of memory occurred realist happened. Six nights afterward she say. My children believe that sorrow was tramping the streets of a strange over my husband's death had much to city penniless and hungry, not knowing who she was or why she was there. she knew nothing but that she wanted shelter. She had no recollection of the the past, no realization of the present was in her mind. It was like the dead arising into life without memory—like the birth of a full-grown woman into a

Here is Mrs. Wallace's wonderful story, so far as her memory can cover

BY MRS. GEORGE WALLACE.

I can only account for my strange loss of memory by the fact that for a year or more I had been grieving over the death of my beloved husband. I was also greatly worried over the settlement of his estate.

I can remember now that I was feeling particularly well and strong when I started out shopping on the afternoon of Nov. 21. There were two railway home, and when my memory deserted me I must have gone into one of these stations and bought an east-bound Some Strange Cases of Lost Memory.

When the five days' blank was ended I found myself walking along the disappeared Jan. 2, 1901. streets of a strange city. Since then I Dr. William H. Bates have learned that it was Newark. I did No. 567 Park avenue, Aug. 30, 1902, and not know why I was there. It did not has not yet been found. seem strange to me. Neither did I know that I ever had a home. In fact, 2159 Eighth avenue, in June, 1901, and

Awakening to a New Life.

I seemed to have barely enough intelligence to know that I must live and

that in order to live I must work. A drizzling rain was falling and the streets were slushy with melted snow and mud. It seemed perfectly natural that I should be walking about the streets. I did not know that an awful gulf lay between me and the past. I did not know the value of names or of circumstances.

I date the memory of my new life as an unknown from the time I found myself walking along the rainy Newark

not convince them no arguments, no fully stand, but nobody seemed to pay any ary way it must have come upon me to apply to some person for assistance. I remember applying to a family living near a big church. They were very kind, but when they asked me my name and I could not reply they sent me away. Even then I did not think it queer that I should be nameless. I must have been something like a child in my mind. It is fortunate, however, that I remembered enough about house hold work to make it available later on. In the evening of that rainy day Fate led my footsteps into Sumner street. I was told afterward that it was Thanksgiving Eve. I rang the doorbells of two or three houses where food and shelter

were refused. The last place I applied was No. 629 Sumner street, the home of Mr. and Mrs. William Stern. There must have been something in my miserable appearance which excited the pity of Mrs. Stern.

How She Found a Friend.

At any rate she invited me in and gave me food and shelter for which I offered to pay with work. "We will talk about that in the morn-

ing." she said. On the following day, notwithstanding the fact that I could not remember my name, Mrs. Stern offered to employ me at housework, and I accepted the offer with deep gratitude, as I did not know what else to do.

For days and weeks, and it may be months, I worked for Mrs. Stern as a servant. One time, after a long, hard day's work, the strange absence of any memory of my childhood began to dawn upon me. I realized that I had no past. I saw other women with children about me, other women with happy homes, other women with husbands. Where was my childhood, my home, my husband? The thoughts gave me a ize that I could not remember further

on that dull November morning.

Through constant brooding I grew gradually to realize that I was not a for me somewhere, and that I had relatives and friends and a home.

Remembered Her Childhood First. Gradually this feeling grew upon me. that Mrs. Stern noticed it and asked me

if I were ill. My reviving memory seemed to resemble the shoots of newly sprouted plants. But they were constantly growing, and each day I felt nearer to the solution of an awful mystery.
I believe that the first I really remem-

bered were scenes of my childhoodthe old home, the flowers about the As time passed Mrs. Stern noticed that I was growing more and more preoccupied. I know now that I was men-

tally traveling over my past life and that eventually I would succeed in tracing my entire history. One day while working in the kitchen

My memory seemed to clear as though Let us hear from her. Wilkesbarre!"

Large Crowd Hears Prof. Wm. Lock-

I was so excited that I could not do

have done in my peculiar condition. But Mrs. Stern counselled and soothed me and finally sent word to my city. Prof. Lockwood was greeted by a crowded house and received the sister, Mrs. Kate Crossley, of Sayre, Pa. closest attention. This was the first step which united me

again with my family. In a few days there came a ring at the doorbell and in walked my sister Kato and my oldest daughter Elizabeth. Words cannot describe my feelings. his lecture throughout. He began by I felt as though I had been snatched from the grave. On the following day we started for my sister's home in Sayre, where I met the rest of my chiladdressing his audience as "Friends of human progress."

I learned then that my home in Wilkesbarre had been rented after weeks of sorrow over my disappearance. My children had been taken to relatives in Sayre, as the belief seemed to be general that I was dead.
I will remain at Sayre with my children

there. I must go to them at once."

By Elizabeth Wallace, Daughter of the Victim of Lost Memory.

Although there was not a clue by which my mother could be traced when she left home five months ago, I never for an instant gave up hope of seeing her again.

For many weeks I searched everywhere, an even when the police gave up hope and told me that she was undoubtedly dead I said to them time and again:

"You may think what you like, but mother is not dead. I feel that she is alive and will return to us. I do not know when or how, but I shall

It took five long months to verify my faith, and when the other day, I clasped my long-absent mother in my arms the noon of Nov. 21. There were two rail-first words I said were: "I knew I would road depots which I had to pass on my find you mother. I felt all along that you were alive and well.'

> Thomas H. Todd, editor and proprietor of the Long Island City Daily News,

Dr. William H. Bates left his home John J. Mitchell left his home, No

has not yet returned. Fritz Prolochs walked out of his sa loon in his slippers on June 27, 1901, and is still absent. George W. Kline, city marshal, disap-

peared on Dec. 10, 1901. Dr. William Clifford McDonald left the Harvard Club, in this city, in April, 1901, and has not been seen since. Arthur David Hammond disappeared from the Park Row Building in Decem-

Rev. William H. Dexter, principal of the Normal Academy, Nyack, disappeared from the Fifth Avenue Hotel in November, 1899.

Rev. Edward A. Waldo, of the University Settlement, was found in February, 1902, after an absence of six years.

The fact that in many cases of socalled lapse of memory the party assumes an entire different name with certain distinguishing traits of character, induces one to believe that a spirit assumes control of the body, and for a time works out in the borrowed organism some special mission. Hundreds of these mysterious disappearances occur every year, and they seem more frequent now than ever before.

Spirit Controls Man's Action.

Here is a short quotation from the Chicago Examiner that seems to strike at the root of the drink habit, which does not always mean intemperance, but which is apt to lead down to it; at any rate, according to science it means putting just so much poison into the human system. Here is the item:

Your editorial in a recent issue, "Who Teaches Women to Drink?" was elabo rately handled from the point of view from which it was discussed, namely the man's responsibility. But allow me to criticise that which your editor took for the man's responsibility as being the primary factor, or of so great importance as to take it as a subject for his first editorial on this vital question. It is not my intention now to take up the valuable space of your paper for any lengthy discussion of the subject, but only to bring forward a few words and ideas from one who has suffered in childhood from a father's drunkenness and fought his life's battles single-

handed since the age of sixteen. For my own part I place the responsibility of drunkenness on the individual (man or woman) and all other influences are secondary thereto, as: First. heredity; second, family impressions and suggestions, and third, associations (whereof man's responsibility forms a great feeling of unrest. My life began part). Every mortal life consists of to look strange to me. I began to real- spirit and material (body), the body being the mechanism through which the back than the rainy streets of Newark spirit works. It is the spirit of man who is the man, who loves, hates, etc., and the body is the machinery or his means. It is through this machine that professional servant, that I had lived the spirit acquires its habits—and likeanother life, that children were waiting wise the liquor habit. It is wrong to suppose the body, as being a secondary factor of life, should be the ruler of the primary—the spirit. I am sorry to say that most of us are slaves of our passions or habits, or, in other words, our t, made me so abstracted in my work spirituality is led or influenced by our animal desires (bodily-material).

conquer its own acquired bad habits, but also to give out assistance to others. Therefore, I say, the root of the evil is in the individual, and our conditions cannot be changed in the least be fore the root is taken away. And this can be done by telling, showing, conhouse, my school days, my school vincing every man and woman that he friends. But still I could not remember has a power in himself, an unlimited power, not only to conquer the desires he, in his ignorance, has acquired, or allthe hereditary desires or wrong impres-sions or suggestions he from childhood or through associations has acquired, Inconsistencies and Blasphemies; a Rebut to make his life as he desires to

view of Rev. T. DeWitt and Rev Frank have it—be ruler of his own destiny. DeWitt Talmage's oft-repeated attacks And how to awaken this power, conit came to me like a flash. A voice seem to say to me, "You are Mrs. I am glad to read that so able a writer George Wallace and your home is in as Wilcox scatters seeds of this kind. T. R. KUMALEHTO.

DISCUSSED AT THE ODD FELLOWS

wood, of Chicago, Explain Why He Believes in Spiritualism-An Interesting Lecture. "If a man die shall he live again?"

One phase of this great question which from time immemorial has received the ittention of the great body of mankind from the profoundest scholar to the humblest and most illiterate, was the subject of an interesting lecture by Prof. William Lockwood, a scientist, scholar and author, of Chicago, last night. The lecture was given in the Odd Fellows' hall under the auspices of the First Spiritualist association of this

Unlike the majority of lectures or addresses on religious subjects, Prof. Lockwood did not start out by addressng his audience as "My Christian friends" or "Brethren and sisters," but his first sentence was characteristic of

The topic for last night's lecture was "The Influence of Modern Scientific Discovery on Religious Thought."

The professor began by addressing himself to the thinkers of the audience. He declared he would rather talk to twenty-five people who think than 2,500 who do not. The thinkers, said he, are the people who move the world. He referred to Galileo and his great discovery and how it had revolutionized the knowledge of the world, how in his life time he was hooted at and scorned, but that now no one would stultify himself by professing to believe other than what Galileo taught. He then declared that spiritual philosophy was revolutionizing the great systems of religious belief as radically as Galileo's ideas had in material matters. "All the great laws of nature," declared he, "are principles of psychic phenomena, and in the same proportion that we understand nature do we understand the great principles of spiritual philosophy lying behind it."

Spiritual Philosophy.

Prof. Lockwood said that he had come into his knowledge of spiritual philosophy through chemistry. Everything in nature is formed, effected, acted upon and changed from one form to another by invisible processes. Everything in nature is visible proof of these invisible spiritual processes. In the same manner a form develops itself on the negative in a photograph camera does the spirit form develop itself on the spiritual vision of the medium in the seance room. A medium is a person who has a particular development in some special line, it may be music, chemistry, theology or what not. In the same way a Spiritualistic medium is one who has a particular development in the psychic relation. Mediumship belongs to the entire realm of human

and spiritual philosophy.
"It is not known," he said, "when this belief in another or spirit life first began, but it was well known in Egypt 17,-

000 years before the Christian era." For the benefit of those who believe the world has not been in existence so long he quoted Huxley to prove that the world has been in existence 40,000,-

000 years, if not longer. Continuing he declared that Spiritualism was known and believed in by many of the Roman senate and was in great vogue 500 B. C. It afterwards suffered decline and began to be revived within a few years of the discovery of the

Morse telegraph. Prof. Lockwood then gave the history of the beginning or the discovery of Old Testament canon." But the "light" spirit rappings by the Fox sisters at Hydesville, and said "spirit rapping is upon the subject, in connection with the "word of God." J. S. LOVELAND. as much a proof of an intelligence be-tween two realms as is a message on a brings this conclusion: Ezra, the priest, telegraphic instrument an intelligence passing between persons in different parts of the country. It is the consciousness that operates the instrument -not the hand. It is consciousness talking to consciousness. The instrument is only a means of communication. In the same way in psychic philosophy the inhabitant of the spirit land uses

the vocal organs, etc., of the medium." At the close of Prof. Lockwood's address Rev. G. W. Way gave several spirit messages from departed friends to great ancestor of the Jews. One of the The sciences were secondary. The pu persons in the audience and in every case the recipient of the message declared his description of the parties and even the names given by Mr. Way were true. It was a highly instructive and interesting meeting. Prof. Lockwood will lecture this evening at the same place on the "Scientific Proof of Con-tinued Life." This will also be follower by a seance by Rev. Way.-Wheeling (W. Va.) Telegraph.

Professor Denton's Message.

"I was a speaker of the truth when in the body, as far as I could see it. Since passing from the body I find all my wonderful knowledge counts for very little in the spirit world. After resting for a time to regain my strength, I be gan to look around me for confirmation of my ideas of things in general and of the spirit world in particular. I find in some instances in regard to the spiritual world they were correct; in others they were wrong in regard to the earthly knowledge pertaining to any historical facts. I find that not in one event out of ten do we get the true facts as they transpired. We get them only so far as the writer is willing to record them and often leaving out the most essential part, because it was not in acord with his ideas of what it should have been. I find all the knowledge we really possess is what we ourselves wit ness. When I awoke to this fact overlooked my bundle of facts and when I had sifted the true from the false I found I had only about one-third left, and I was not sure one half of that was true. But do not let my experience hinder any one from obtaining all the learning they can, for they expand the capacity of the mind, and so prepare for the true knowledge. It seemed to me at one time that there were only two things that were true, one was, the sun shone; and the other was that spirits returned to earth and made their pres The spirit is the primary factor and ence known. Some time in the future ruler and has the power not only to I hope to speak to the people some ence known. Some time in the future words of truth. I was called Professor Denton. Mrs. Sallie Finney, Medium, Plymouth

Mass.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office. Rrice \$1. "Talmagean Inanities, Incongruities

upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents. "A Plea for the New Woman." By May Collins. An address delivered be-fore the Ohio Liberal Society. For sale at this office. Price 10 cents.

DIGGING FOR ABRAHAM

And the Ancient Hebrew Nation in Babylonia.

norance instead of downright dishonof their residence there. But when we come to examine their

recent literature upon the archeological explorations in Babylonia it is a most any allowance for ignorance, for the principal men engaged in those explorations are by no means ignorant. They know that their discoveries completely feet in this attempt to prove an Abraannihilate the claims of both Jews and ham as ancestor of the Jews. The as-Christians to the sacred character of sumption is that Abraham emigrated the Old Testament writings, especially from Chaldea during a period of Elamio those of the first five books called the supremacy, and that with a little more Pentateuch. They know, and admit that powerful

empires, with an advanced civilization, existed before the creation of the universe according to God's holy word as contained in the Bible. They know that the stories of creation, flood, garden, ham died 1821 B. C., at the age of 175 Sabbath, etc., were on record in the literature of those nations centuries before the Bible date of creation. Hence, they know that these stories were bor rowed from those ancient traditions; and, therefore, there was no such creation, no garden of Eden, no Adam and Eve, no temptation, nor fall; and that the construction of the distance of the dist their entire theological system rests their conclusion without ever thinking upon ancient fables.

And the New Testament starts out upon these same old fables in its genealogies running back to Adam through Abraham, one of the prominent characters of the fabulous stories. And yet with that knowledge, they put forth the pretense that these new discoveries confirm and illustrate the Old Testament as a historical record, when they know that these Bible stories are garbled copies of the old Babylonian traditions.

To illustrate this position, I will quote some of the statements made upon the subject. Saye one writer, referring to Chaldee letters were adopted in connecthe inscriptions found in the ancient library of Nippur: "They supply many gaps, which are known to exist in Gen- not a Chaldean. More likely was he to esis. They turn light on the origin of the Jews and the Jewish religion, and tribe of Arabs than a member of any of the Jews and the Jewish rengion, and the civilized nations of the Babylonian the facts outlined in the Old Testa-region. According to the story, he was ment."

the life, religion and arts of the brews. cal setting of the time when Abraham went into Palestine. Many of the customs and religions, mention of which existed among the Hebrews, will find here their first interpretation."

Jews and their religion and origin was the first sentence has been given where tioned. Where is the "light," where the "corroboration" of the facts outthey "affect the knowledge of the life, religion and arts of the Hebrews?" what books survived the destruction of with the "LAW" written in the time of Josiah, and some other fragmentary documents, made the first successful attempt to establish a Jewish religion. Having had access to Ashurbanipal's lition, flood and other accounts, and by a most outrageous falsification of chronology, and the invention of the fabuaster of Genesis and the correctness of its chronology, than which nothing could be more wide of the truth. And the singular fact is that these very writers show, from the indisputable records unearthed at Nippur, that the chronology of Genesis is a pure fable, and its pretended history also. When you take away Adam, the serpent, Enoch, Noah, etc., where is your Abraham? According to the story he was a

generations, as Shem the so of Noah lived to his time. But the careless reader, perusing the juotations made above, would infer that there was some account of Abraham and the origin of the Hebrew peo-But not a sentence has been found as yet. But the reader will most likely insist there must be something on which those assertions are based. I will, therefore, furnish the basis on which all those pretenses rest. I quote from Dr. Peters, who was the main instrument in getting up the expedition to explore Nippur, and was the director of the excavations the first two years. told of an expedition, which Amraphel, king of Shinar, Arioch, king of Ellasar, Chedarlaomer, king of Elam, and Tidal, west land, and particularly against the cities of the Jordan valley. Golim the Babylonian inscriptions. Chedarlaomer is Kudar-Lagornar; Arioch, king of Ellasar is Eriaku, king of Larsa; and Amraphel, king of Shinar, appears to be Hammurabi, king of Babylon." Here is the sum of the evidence found

lineal descendant from Noah and was

cotemporary with some eight or ten

in the Babylonian explorations of the numbers of each. The banner to repreemigration of Abraham from Ur of the Chaldees, and the origin of the Jewish | manity of the Universal Republic." people. Please look at it. Study it I would like to hear from my brothers and comprehend its logic. Let us give and sisters on the subject, through The it all the weight it deserves.

The eminent scholars have found the names of four kings in the Babylonian inscriptions, which they assume to be the same as found in the fourteenth chapter of Genesis. But compare them. What resemblance is there between Arioch and Eriaku? Or Blasur and Larsa? How can Gutium be transposed into Golim, which means nations, and is so given in Genesis? Chedarlaomer is more like Kudar-Lagoinar than any of the rest. But look at "Amraphel, king of Shinar." How can you convert that name into Rammurabi? Or Shinar into does it appear? "It appears," to me as this office.

In a recent article upon the dishon- a most desperate assumption. A foolesty of the clergy in reference to straw hardy attempt to find something in less brick in two of the ruined cities of their costry diggings to bolster up the Egypt, I suggested that it might be ig- fabulous stories of the Old Testament, There is no proof that these four esty which was at the basis of the claim that those strawless brick were made ever were allied together. But there is by the Jews when enslaved in Egypt, abundant history that the Elamite and and that they confirmed the Bible story | Babylonian monarchs were in constant conflict. Sometimes one was victoric ous, sometimes the other. They do not seem to have found in the inscriptions the name "Tidal, king of nations"; nor fearful tax upon our charity to make indicated what, or where those nations were located. But such a lack amounts to nothing with a Bible advocate.

There is, however, one most fatal dethan three hundred men overtook and completely defeated four powerful monarchs, among them Hammurabi, king of Babylon. Now the question is, were Abraham and Hammurabi cotemporary? According to Bible chronology Abrayears. This would place his birth at 1996 B. C. Hammurabi, who conquered Elam, instead of being its ally, flourished 2250 B. C., that is 254 years before the birth of the mythical Abraham! read and accept of instituting a critical examination. In closing this article, I wish to pre-

sent one more feature of this Abraham story, showing its utter absurdity and impossibility. As related in Genesis Abraham was a Chaldean, Consequently he spoke the language of his country, and his descendants would speak the same. But the language of the Jews was not Chaldee, but Hebrew. And though what are now called Hebrew letters are Chaldee, the original ones, as found on the coins of the Maccabees and in the Samaritan Pentateuch are entirely unlike them. The tion with the captivity. Whoever, then, was the ancestor of the Hebrews, was have been a chief of some Bedaween a wandering shick with flocks and Another writer says, "The discover-ies noticeably affect the knowledge of least a partially civilized and educated people. They dwelt in cities and were The library gives us a historia commercial people. In fact, there is ding of the time when Abraham nothing in the Genesis Abraham which furnishes any analogy between him and the Chaldeans, while the resemblance to the Arabs is easily recognized.

It would seem from these facts that Any one reading and depending upon these extracts would suppose that the mythical character. And if anything more was necessary to prove it, the gediscussed, or at least mentioned in nealogy would furnish it. According to these early histories. Are they? Not that Abraham was the ninth generation from Shem, tenth from Noah, and to his the first sentence has been given where Jews, Hebrews or Abraham are men-light." where flood. He lived 175 years and at his death Shem was still living, and lived lined in the Old Testament? How do 33 years longer. Abraham was called an old man at 175 years and yet Shem, aged 569 years, was still living, and so But, most important, most revealing also was Arphaxad, the son of Shem. Instead of being an old man, he was a Bible stories to which we have referred. very young man compared with some of Bible stories to which we have referred.

The most learned Christian doctors his ancestors then living. The fabulous character of the story is evident also from the fact that Shem is made to live the temple and completed part of the during twelve if not thirteen successive generations. And these fables are

Summerland, Cal. A Good Departure for the Colleges.

The curriculum of the standard college or university has been almost changeless for a century, the English brary, which contained translations Oxford setting the example. It was from that of Nippur, the oldest one in made up when there was very little out the world, he stole therefrom the crea- side of the dead languages and mathematics to learn and hence the four of six years of college life was largely delous genealogies, he made Abraham the voted to Greek, Latin and mathematics, quotations assumes the historical charpils had no choice. If they won diplomas they must take the prescribed course, and proficiency in Latin and Greek were most essential. The University of Virginia, founded by Thomas Jefferson, from its beginning offered its students the opportunity of selecting such a course of studies as they pre-In this the wonderful breadth of mind and foresight of Jefforson is ex-

hibited. Now Yale, the most conservative, has followed Harvard, and the freshmen have the choice of five courses of study, This is conforming to the new requirements of modern life. The classic course will for some time receive the highest honors, but this is destined to yield to the common sense demands of a practical education.

The Banner of Peace.

Allow me to call the attention of my brothers and sisters to a subject that I have spoken of before in The Progressive Thinker, in regard to a banner that was shown me in the daytime, in my normal condition. The banner as first seen was cream-white color, then there In Nippur, Vol. 2, p. 256, he says: "It came a sky-blue border all around the was apparently during this period of banner, then there came a golden dove Elamite supremacy that, according to in the center of the banner, with an Hebrew tradition, Abraham, the ancestor of their race emigrated into Canaan, word Peace, in golden letters under the and the 14th chapter of Genesis gives dove. Then came the message from the us a glimpse of the condition of Baby- delegate that showed me the banner, lonia in that period from an outside saying: "We have organized a Peace standpoint. In that chapter we are Society in the spirit world, with delegates from all nations, to counsel together in regard to bringing peace on earth, and I was sent as a delegate to king of Golim conducted against the show you the Banner of Peace chosen by the councillors from all nations, and asking our brothers and sisters to join seems to be Gutium, often mentioned in us in our efforts to establish peace on earth, to form peace societies, regardless of creed, sect or nationality, and each society to settle all difficulties that arise, by arbitration, the arbitrators to be chosen by vote in each society, the arbitrators to be men and women, equal sent the brother and sisterhood of hu-

Progressive Thinker.

A. C. DOANE, Summerland, Cal.

ZURILDA WELLINGTON. Or Life in Two Worlds.

The above is the title of a message from the spirit side of life through the mediumship of Mrs. M. Pasquier Curran; of St. Louis, Mo. Emanating, as it does, from the spirit side of life, it will prove especially interesting. Ev-

erybody should read it. Babylon? Dr. Peters says "Amraphel Gleanings from the Rostrum." By appears to be Hammurabi." But how A. B. French. Cloth, \$1. For sale at

Karma, Sternal Punishment and

kindred Words, in the Light of the SOUI TEACHINGS.

A Discourse by the Guides of Mrs. Cora L. V. Richmond.

THE EVERLASTING LAW—THE LAW OF REACTION— and the eternal law or purpose; and that conscience of man | enough to withstand that moral purpose? Every seashore form and invite that which is a part of our experience to win

You are not very evangelical in this congregation, yet many of the texts, if interpreted aright, both in the Old and New Testaments bear great light upon this subject. For in-

"Blessed are the dead which die in the Lord, from henceand their works do follow them."

Another text: "As the tree fulleth, so shall it lie."

misinterpreted, each to suit the different denominational room for symbolical interpretation.

In a rather involved sense. We do not mean this disrespect- enced. fully, it is because the western mind has not the thought or training of the Orient. According to Vivi Kananda and Mr. the law of reaction, that from a superficial height of material Ghandi, Brahmin and Janus respectively, and according to greatness to a valley of lowliness is important physically and the Vedic Interpretation, Karma is consequence, but nowhere in the Oriental philosophy do we find that the consequence is greater than the cause, or that the result is greater likely to be what you call a real idiot the next time, It is than that producing it.

Therefore, when Mr, Sinnett and Madam Blavatsky in consequences in the life of flesh that the spark of the Infilost, it is not only illogical, but discouraging.

Karma is good or bad result. The good or bad which seems to accrue from human experiences according to their they take to drink and people say: "Oh! what a pity, that teaching. Now if the bad Karma—the consequence of evil such a good man has fallen." Do not be mistaken, no good deeds-can so envelop and immure this divine spark, which is still a part of the Infinite, that it cannot be extricated and tion. Like Achilles, he may have had one vulnerable point. is finally lost, the loss of a great many souls would deplete The great power of the spirit is to be invulnerable in every the Infinite to a very great degree. We cannot reasonably direction. When a good man "falls," as it is called, that accept the thought, nor do we think it consistent with the point has not been guarded by strength or conquest. The teaching of Buddha. As far as we discern in Edwin Arnold's goodness was upon the outside and not from within. When interpretation of Buddha there is no involving of any spark the attainment is won it cannot be unattained, and the real from the Infinite in eternal karma, or eternal night. Again, victory is knowing how the other man feels that has been It is a frequent expression of Theosophists—we think we are tempted. You cannot place yourself in the other man's positrying to treat this fairly—if one is walking in the shadows or in the pathway of distress, "Oh, it is evil karma, something you have brought over from a previous existence." They explain everything in that way.

Of course we are perfectly well aware that the shadow of one's deeds may linger about one. But deeds are the results of thoughts, and thoughts are the results of conditions not having been vanquished, the things that are shadowy. Now If it is true that time, and sense and the conditions of human gang go by: "But for the grace of God there goes John Bun- tact with earthly conditions there is a law of reaction as well life—which are here for expression—and human desires are yan." They were not in a state of censure; they were illus-

Our idea of this teaching is, that it is not expressive in the translation or interpretation of Theosophists of what was originally intended: That karma, or kerma, may be the shadow or consequence of what has been bad, or of light or trijumph of what has been good; but that in the end, in the ulti- Siberia is peopled with patriots and lovers of freedom like ly what is meant by that. Yet the evangelical orthodox great the intervening shadow.

THE EVERLASTING LAW.

fasting punishment or eternal Hades. The fact is that there Is an everlasting law of punishment; just the same as there is an everlasting law of karma or consequence. But the fact that the law is always in operation does not prove that individuals are to be eternally punished for things that are finite. ment. It seems there is an eternal principle of nemesis, "retribu-Ation," or "consequence," or whatever you call it that is in murderer or the other sinner against society, the offender operation; if you are in a state of disobedience, or in a state would be left to that which would inevitably come; the conof what is called violation of the moral or spiritual law, you sequence of his own condition, the reaction of his own state. are then in a state that renders you subject to this "eternal It always proves to be the nemesis after a while. fire." (Purification.) Because fire was the symbol of the Gehenna burning outside the streets of Jerusalem, where all clone, the earthquake, the tornado, the volcanic eruption. the refuse and debris of the city was consumed. Gehenna is Fortunately for the small degree of stability of this little the symbol of this consuming fire of that which has been er- Earth, the law that governs the earthquakes and volcanoes is roneous or that which has been selfish in human lives.

And this is perpetual, of course, the law does not change because you change. If you outgrow it you pass beyond the you were wise enough, that the volcanoes will give forth condition of its operation. But the law is always there. It their smoke and thunders and the earthquakes will come. is something you meet if you are passing from one state to - You have meterological bureaus, sometimes "the weather you pass beyond it.

a finite transgression, for a limited transgression. Just as an act that would make the loss of eternity possible, then rise and destroy them. They will understand that it is the that would lessen both the degree and power of what is avarice, cupidity and ignorance of themselves which causes called infinite good. As the action can only correspond to the conditions of living in the midst of peril in human life. the reaction; or to transpose it, the reaction can only correspond to the action, there must be punishment commensurate with the deed. As you are enjoined not to judge any man, and as it is the custom in common law that every man is to be judged according to his motive more than his deed. as you realize that one who is in a condition of cruelty, of committing murder, or of a selfish act of brutality is not in a condition to perceive the wrong equally with you who have outgrown the state of murder, so you realize that his punishment is commensurate with his perception, not with his deed. There would not be degrees of murder in common clever in the direction of their precocity, even may be guilty law if it were not so; there would be no attempt or seeming of crime; and all those seeming overlappings from previous attempt, or professed attempt on the part of the law to find out the state of mind in which a man is who commits a crime and to determine therefrom his degree of responsibility; whether he was drunk or sober, whether ignorant of the law or aware of it, whether he was insane or not. The exist mounts to complete triumph. It is a part of the conditions ence of these various degrees which makes it possible for in which people find themselves. It is the result of their vathere to be more than one kind of sentence shows, even in human states, that there is a recognition of the principle that states or degrees of conquest, to the wise. It is the condition of the individual that constitutes the de-Pree of culpability.

willfully sinning until they shut themselves out from the or herself. You think you have advanced beyond the state of light of the love of God. They use Lucifer, the "Son of the murder, but you do not know how soon you may be shooting Morning" as an illustration. There is nothing in the direct a man. When you see a man who says that his revolver is Christian teaching to establish this. There is nothing in the always under his pillow that he is prepared to shoot a man Hebrew religion, because they teach that the souls of the who would take his money, you do not think he is beyond the wicked shall perish—borrowing the idea from the Orient—if state of murder. Any nation, people or civilization that there is too great a degree of sinfulness, that this spark is places human life in the balance against worldly possessions progress of the conquest over matter. Perhaps if to-day blotted out. Now we consider that the vindictiveness of the are murderers. They do not know it; they are not aware of ological teaching is aroused, first from the lack of perception it; they think they are justified in "defending" their properthat the soul is eternal; second, from lack of the application ties and their lives. They say, "these men all go armed preof the law of intuition, which teaches that souls cannot sin; pared to kill if necessary." Many of them do, many of them it is simply the conditions of time and sense that it violates, from lack of perception. The conditions of the higher moral killing when you are tempted to kill. principles are, that the greater the sinner the greater the allowance, pity and compassion, because of the greater ignorance. This is the moral proposition. Of course, the one that knows approximately and still allows selfishness to come in fight for your country. But we have seen men who love huis considered more responsible, just as the man who knows manity more than their country. So if this nation had the ther temptation. the law and violates it, just as the man who is supposed to courage to say "We have millions of men who could bear have moral perception but who deceives, falsifies and robs arms, we have hundreds of points of fortifications, we have

THE LAW OF REACTION.

To-day you may be walking in the shadow. The Theosophist says: "Well, it is because of something you did in your previous existence." No, it is not that, it is because of your condition, that you have not overcome the shadow. If forth; yea, saith the spirit, they shall rest from their labors, one is a slave, presumably, that one either has been or will be a tyrant. Not because one has been a slave, nor because one has been a tyrant, but because the two conditions are op-Another text refers to those in the future life, and says posite extremes of the human state and one must be expethat they are judged according to the deeds done in the body. rienced as well as the other. Now we do not say that the is no barbarian on the desert who would, unprovoked, attack Czar of the Russias, present or past (the present one seems to be inclined to do considerable good) is going to be a serf lines. While in the picture of the grand judgment, when in punishment for anything he does. We do not say that any these go out into everlasting life and these go into the lake of king or ruler is going to be a peasant in punishment or as the burning hell-fire, (everlasting fire), there is, of course much result of the "karma" of his kingship. But we say, that both states or both expressions, seemingly the opposite of each ever beyond. It is just the reaping of what has been sown, The word Karma, or Kerma, is used by the Theosophists other, (as well as all other human states) must be experi

Doubtless you can understand when we say we regard it as mentally; that which teaches the antithesis must be the opposite to the thesis. Therefore, the intellectual idiot is very simply the antithesis; thinking he knows everything, or course he has to learn sometime that he does not know any their interpretation of the Buddhistic teaching lead us to thing. The antithesis of the Hercules or the giant is the suppose that one may be so involved in evil karma, or evil pigmy or the dwarf. The antithesis of the one who is selfrighteous is the state of the one whom he condemns. You nite, which they declare is a part of the Infinite Life, can be often hear of people in human life who illustrate the Ten Commandments fully in their ordinary expression, but something intervenes; they are tempted, they embezzle funds or man ever fell. He had not been tempted in that one direction by merely thinking about it. Unless you have experi-

enced it you cannot place yourself in his position. If you are in a state of condemnation toward any human being you are in a state that is susceptible to his faults. in jail. But you know in the matter of thistle-sowing, he is Somewhere, sometime that fault must be tested and met. It was Wilberforce-who was most charitable toward all menwho said, that he never saw a criminal that he did not think it might be himself. John Bunyan said when he saw a chainthey might be among the condemned.

cause for capital punishment sometimes; the voice of the Republic was sedition, and would be punished in Russia to-day. The bringing forth-of "fruits meet for repentance" is preciseyour revolutionary fathers. You have to consider in the great steps of life, it is not crime that overshadows you, but of victory. Buddha found no voice to condemn amid all these fruit meet for repentance, that is all that the great Teacher The same is true of what Christians teach concerning ever- suffering, sinning and hideous ones in the earth life. Jesus. upon Calvary saying, "Father forgive them for they know not not say that He saved people in their sins, but from their what they do." These illustrate the final victory. So this state of continually wanting someone punished shows a lack ing them from the consequence, because if there is no added

If people understood this law that will surely overtake

Now this eternal law is in operation, like the law of the cynot always manifest, though it is always there. You would know that at a certain period of time, or you might know it if

another. The railroad is always there, but you are not man" gives out correct information. By and by you will have pbliged to travel upon it all the time. You may be obliged to bureaus of earthquakes and volcanoes, and some wise man ascend a mountain, to go to an added height; the valley is will leave a warning for the next two or three centuries and presumably there but you are not always in the valley when tell you what earthquakes and disturbances will occur during that time; when the great cyclic period will be here. You We think the mistake has been in the interpretation by the are in the midst of one of these periods now, and you are to theologians who have made "hell fire" an eternal penalty for be more in the midst of it. Sometimes, this being always a law, people will be notified, will make preparation, will be In the case of karma. If a man could do a deed or perpetrate wise and not hang close to the foot of a mountain that will and that they must meet with these conditions by experience and experiment.

OVERSHADOWINGS FELT.

There are overshadowings which you feel or show from one embodiment to another; the knowledge that you have met some one somewhere before that impresses you with good or ill; the fact that you have a consciousness of reminiscence; the fact that children are sometimes very precoclous in music or certain directions, and in after years disappoint their friends by not being musicians, or particularly conditions of expression. But let us forever dispel the thought that any of these overshadowing or overlapping con-Theosophists call it. It is the pathway by which the soul ried states of expression. They are simply indications of

Undoubtedly the angels know just where in the scale of advancement you each one stand; undoubtedly the angels know Of course, the theologian makes it appear that souls go on just how great the victory has been. No one is sure of him do not. But, however, the final degree of triumph is in not

HUMANITY IS MORE THAN COUNTRY.

OVERSHADOWINGS FELT—HUMANITY IS MORE being the judgment seat, the ultimate place where it is all de line, every river entrance, every point would be girded the victory. We knew a man who punished bimself by walk-

What Kit Carson (Indian scout and guide) said about his experience was, that he went for years without arms, travel- ness makes plain to these feeble little sparks from the Soul ing thousand of miles among the red men, escorting white (human lives) that in the great Infinite plan we do not pass men across the country, but would not let them use fire- through any condition that we have not invited, that we canarms. The law of hospitality is sacred in the tepee of the not ultimately conquer. a guest.

Then let us conclude that if people suffer they enter into the state that is incident to their suffering and must fulfill their purpose, but that is the fruition. Each personal life on earth reaps what it has sown. Karma does not extend foras is the purpose. But the spirit is not eternal (the soul is the immortal entity), it is only the flowering out of the partic- Yet never, by Faith's unreason, a saintlier soul was tried, ular embodiment. Sow thisties, and thisties will be the harvest; sow roses, and roses will be the harvest; sow violets, and violets will be the harvest. Thistles have their harvest of thisties, of course. If you sow thisties and have the harvest of them one year you will not sow them again unless you want thistles. For sowing thistles you get punished, i. e., you harvest your own thistles in spirit life, for each embodiment you have the punishment you need; you reap what you sow; you gather your weeds or flowers. Not even as much as one of those little seeds wafted on the breath of the wind can touch any other human spirit. No other human spirit is in a condition to harm you, you need not be afraid though the physical body may be killed.

Human lives are said to be rendered miserable by other people. If you are not in a state to be rendered miserable you can sympathize with people suffering. The less you are in misery, but feel sympathy for them, the more good you can do. but if you sit down sorrowfully and weep with them, you do not do them any good.

Now the great harvest of spirit life is to reap what you sow. This is precisely what is meant by "you do not gather grapes from thorns, nor figs from thistles"; you gather grapes from grapes and figs from figs. The thistles are of your own sowing. Then you know all about thistles; you know that the thistles you sow no other man reaps. fruit harvested is the kind of fruit sown. If a man does something you do not like you want to punish him, to put him going to reap the harvest and suffer. The law holds good whether you are Christian or Pagan.

Whatever be the nationality, the great idea instilled by greater finally than the life that is imparted, as they claim, trations of probable victory over those states. The judge planting; and that the law of fruition is to yield the harvest And wide, wet eyes, uplifted, questioned his own in vain. as action, of shadow as well as light, of fruition as well as The minister groaned in spirit, as the tremulous lips of pain, by the great Brahm, the great good, then the effect would be who is over censorious in pronouncing the death sentence, of everything that is sown, and this, being an eternal and Bowing his head, he pondered the words of his little one. greater than the cause; the shadow would be greater than the members of a jury that do not hesitate to hang their felperpetual law, human souls that pass into expression pass Had he erred in his life-long teachings? and wrong to his under the action of that law, of that infinite purpose and can That which you boast of to-day in your civilization was avoid the transgression; the only escape from the consenot escape from it. The only escape from the penalty is to teaching would tell you that it does not make any difference what you do, if you do not acknowledge Christ you are not it is the lack of experience, the lack of expression, the lack going to be saved. Now if you are repentant and give forth required. He could not help you unless you did. He did sins; and saving them from their sins is the only way of savof victory in oneself and in all human beings who sit in judg-sinning there is no added penalty. You reap the harvest of what you have sown. So the great bugbear of immortal torment and the worse bugbear of annihilation by karma must be wiped out from the human mind and heart, because that And the scoffing tongue was prayerful, and the blinded eyes which is immortal cannot be destroyed. For the mortal there is destruction, for the immortal victory; if selfishness is overcome by self forgetfulness, then the victory is won, and all the lines of life are merged in this great conquest. It is not a matter of time, but of eternity.

"THE SPIRITS IN PRISON."

In some states the knowledge comes, seemingly, very quickly; in other states they are like the "spirits in prison those who were disobedient in the days of Noah." It certainly would have been needless for Jesus to visit those spirits that were in prison unless he went to do them good. We do not know of any other act of his life that was mockery, and that would be mockery if He went there simply to Yes, life is worth living, when youth's hopes are bright, tell them there was no hope for them. For it is said that, When as lovers we stroll in the moon's mellow light, during the time his body was in the sepulcher He went to visit the spirits in prison, "those disobedient in the days of And little we know what the future doth hold; Noah." If the fruition of karma or the punishment of Ge- When with nature and beauty our hearts are in tune, henna had lasted all that time, it shows that even then there And our sun of existence is nearing life's noon. was promise and hope, for Jesus visited only those whom he could help.

When the great light searches in and through human hearts not only will you not be so anxious to consign people to eternal torment, to Hades, but you will not even be anxious to consign them to iails, penitentiaries, or to the gallows But we need must open and scan the inside, here. You will understand that moral asylums and hospitals An'l learn from its pages, of life's other side. are just as much a part of your work as hospitals for the Is life worth living when our pleasures are by, blind, the deaf and the maimed in physical body. You praise When dark clouds of sorrow o'ershadow our sky, Dr. Lorenz for his skill in bloodless surgery—you might When the flash of the lightning and thunder's deep roll praise some of your own native countrymen for similar dis- Give signs of the tempest, that's racking our soul; coveries—you praise those who made raised letters for the When we feel the cold print of the hypocrite's kiss, blind and sign alphabets for the deaf and dumb; you build hospitals where the maimed, bruised and suffering can be cared for, but you are apt to build jails and penitentiaries, Is life worth living, when our hearts are so tried: places of incarceration for moral patients. Forgetting that When those we love dearest have faded and died, the great asylum of the Soul Light lends itself to the restoration of those who are morally inferior, and to restore their usefulness is just as much a part of the purpose of humanity. When the bright Sun of Hope is hidden from view,

Where are the preachers that preach to the spirits in prison, except to blame and threaten them? Where are those But the joys and sorrows of life come and go, who go about in the slums? Ah, the Salvation Army! We praise them, for they are doing the work of the true healer: teaching people to pray and sing hymns of praise instead of We each in the end will heir the same rest. blaspheming. Perhaps beneath the church spires on Fifth The prince and the pauper, the saint and the knave, avenue and their belfries are greater prison houses than the ones you build to incarcerate criminals in. Possibly in the eyes of angels those are there who are more under the law of what the Theosophists call karma and what the Christians call Gehenna.

We consider that every human life is expressing his or her own state, and that the human device of "eternal torment" was for the purpose of making people obedient to church and state laws. But it is of no actual value or actual harm in the some people did not believe in hell-fire they would do a great many more horrible things than they do now. But the truth is, they will do them, for the time will come when hell-fire will not restrain, when they have to walk the pathway that leads to victory by conquest, not by avoidance through fear: when finally the victory is gained over any fault and you feel cured. You think a great many times that you have gained its movements to expansion, to diffusion, to universality. the victory. The inebriate thinks it, the gambler thinks it, Human action is now freer, more unconfined. All goods, ad-Of course it is supposed to be the highest act of virtue to the one who deviates this or that way thinks it; but when vantages, helps, are more open to all.—Channing. the victory is finally won you know it; then there is no fur-

proposition, therefore, rests between the conscience of man kill," do you suppose that any nation on the Earth is cruel Let us consider that when we pass through a change we per. Heinzen.

around about as with an army of light. Kings would be ing five or six hundred miles, because he said, he had done shamed into non-intervention, non-interference, and all the something like that to some one else in a previous incarnaworld would be ready to concur in the conditions. Of course it in thought so he was right in doing it. It the universal "law of honor" is not to attack an unarmed is no worse to punish one's self than when people inflict punishment upon others or when they try to.

The beauty of it is that this great universal loving-kind-

A DARK CLOUD AND ITS SILVER LINING.

In the minister's morning sermon he told of the primal fall And how henceforth the wrath of God rested on each and all; And how, of His will and pleasure, all souls, save a chosen Were doomed to eternal torture, and held in the way thereto.

And never the harsh old lesson a tenderer heart belied. And after the painful service, on that pleasant, bright spring He walked with his little daughter thro' the apple bloom of

May.

Sweet in the fresh green meadows sparrow and blackbird sung: Above him its tinted petals the blossoming orchard hung.

Around, on the wonderful glory, the minister looked and "How good is the Lord, who gives us these gifts from His

hand, my child. "Behold in the bloom of apples, and the violets in the sward,

A hint of the old lost beauty of the garden of the Lord." you will not be. Your sympathy is not necessarily misery. Then up spake the little maiden, treading on snow and pink, "Oh, father! these pretty blossoms are very wicked, I think. "Had there been no Garden of Eden, there never had been a

fall: And if never a tree had blossomed, God would have loved us

all.' "Hush, child!" the father answered. "By His decree man fell;

His ways are in clouds and darkness, but He doeth all things

'And whether by His ordaining to us cometh good or ill, Joy or pain, or light or shadow, we must fear and love Him still."

"Oh, I fear Him!" said the daughter, "and I try to love Him, too:

But I wish He were kind and gentle-kind and loving as

To what grim and dreadful idol had he lent the holiest name? Did his own heart, loving and human, the God of his worship

And lo! from the bloom and greenness, from the tender skies

above, And the face of his little daughter, he read a lesson of love.

No more as the cloudy terror of Sinai's mount of law, But as Christ in the Syrian lilles the vision of God he saw. And as when, in the cleft of Horeb, of old was His presence known,

The dread, ineffable glory was infinite goodness alone.

Thereafter his hearers noted in his prayers a tenderer strain.

And never the message of hatred burned on his lips again. found sight. And hearts, as flint aforetime, grew soft in his warmth and

light. -John G. Whittier.

18 LIFE WORTH LIVING?

Is life worth living! Ah, yes, we may say, When the sun rises clear on a mid-summer day, When far in the depths of a cloudless sky The eagle we see as he soars upon high, When the robin and thrush gaily flit to and fro, And the rose in her fragrance and beauty doth blow.

When the story of life is yet to be told,

Life is worth living when Hope still is young, When Pleasure's sad dirge to us is unsung, When around us the rapture of being is shed, And the great book of life to us is unread;

And his words cause a shudder like the viper's mad hiss?

When clods on the coffin sadly echo our ring, And pierce our hearts through like the scorpion sting; And our joys fade away like the light morning dew?

Like summer and winter with their blossoms and snow. You may wreak in your sorrow; I with pleasure be blessed. Forever find rest in the depths of the grave.

-J. H. Kershner.

This is the best day the world has ever seen. To-morrow will be better.—R. A. Campbell.

Few things are impracticable in themselves, and it is for want of application, rather than of means, that men fail of success.—La Rochefoucauld.

And yet we do not provide for the greatest good of life, We take care of our health; we lay up money; we make our roof tight and our clothing sufficient; but who provides wisely that he shall not be wanting in the best property of allfriends?—Emerson.

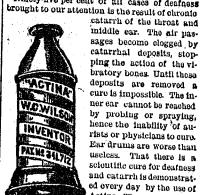
In looking at our age I am struck immediately with one commanding characteristic, and that is the tendency in all

When morality is no longer connected with an imaginary being to whom are imputed all sorts of imaginary demands, Let us rather go forward then in view of the fact that this then will the law of nature be emancipated and the way to have moral perception but who deceives, laterings and room the great billions of money to be put into ships of war, but we will not cause there are always some souls that are under its shadow, else than regard for our fellow-men and human honor.—Carl

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Ninety-five per cent of all cases of deafness



middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until those deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to oure. Ear drums are worse than useless. That there is a scientific cure for deafness and catarrh is demonstratd every day by the use of Actina. The vapor current generated in the Actina

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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.. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY,-We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be with ink on white written plainly paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more of less; otherwise many items would be crowded out. Sometimes a thirty-line ifem is cut down to ten lines, and ten lines to two lines, as occasion may re-

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Cor respondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned If we have not space to use them.

G. W. Kates and wife will labor in Minnesota tne most of May. They desire calls in North Dakota and Montana for June and part of July. Address them, 1728 Clinton avenue, Minneapolis,

On May 18, Mary Isadore Porter was united in mariage to Henry A. Borne. Judge John Gibbons performed the ceremony. Miss Porter is the youngest daughter of Milo Porter, of Lombard, Ill., and Isa Wilson Kayner, and grand daughter of E. V. Wilson and Farmer Mary. There are three daughters, all exceptionally bright.

The Morris Pratt Institute Association will hold its second annual meeting in the lower hall of the Institute building, on Wednesday, June 24, 1903, at 2 o'clock p. m., and will continue in session from day to day at 10 o'clock a. m. and 2 o'clock p. m. until its business is transacted, and officers are elected for 1903-4. Every member of the association, and interested persons who are not members, are invited to be present at this meeting. The board of trustees of the school, and the board of directors of the association, will meet in the school building on Wednesday, June 24, 1903, at 9 o'clock a. m., and will continue its sessions from day to day, at hours when the association is not in session, until its business is transacted. Moses Hull, president; Clara L. Stewart, secretary.

The Indianapolis (Ind.) Sentinel says: The Spiritualists are preparing for the largest summer meeting ever held at their Chesterfield camp grounds. At a meeting this week plans and arrangements made for the reception of visitors and the completion of the program. The meeting will begin with a big memorial service on July 11, and will continue throughout the ensuing seven weeks, ending Sunday, Aug. The hotel will not be enlarged this year, the board having decided to build more cottages instead. Work on four of these will begin immediately."

Mr. and Mrs. E. W. Sprague held two meetings at Wheaton, Ill. They are now at Battle Creek, Mich. These workers are always active, and have been instrumental in doing a vast amount of good all along the line.

Creola writes: "It may interest some of your many readers to learn how Catholic institutions thrive on the Pacific coast. The Santa Fe railroad assesses all employes 5 cents per month, which is said to be paid to the Sisters Hospital. This is obligatory, and every man must indirectly help to support that institution or find employment elsewhere. When sick or injured the employe will be sent to the hospital if he so destres, and it is said that if he has money to pay for extra attention, he will get it; if not, he will get very little and may die for all they care.'

The following is from Baltimore, Md.: "Three subsequent dreams corroborative of each other in every essential detail, and picturing the present appearance of the girl, have helped to convince Mr. and Mrs. Jasper W. Clark, 513 East Montgomery street, that, in the presence of Miss Ethel Clark, they have found a daughter who was kidnaped by a tramp eighteen years ago. The young woman is also positive that she has found her parents. Mrs. Clark attributes the return of her daughter and her identification to dreams and a novena which Roman Catholic nuns offered to St. Anthony of Padua for the return to her parents of the stolen girl. Miss Clark says she was raised in an orphan asylum in Washington and came here three years ago to take a position in a shirt factory. A month ago she learned that Mrs. Clark was looking for her daughter and she called upon her. She cannot explain how she retained her name."

J. Peacock writes from Rockford, Ill.: "Our society here is gaining rapidly in number and in work. Mr. Moses Hull gave three lectures here last Sunday and they were very interesting. A good test medium is wanted; must be recommended, and a young gentleman preferred. Address me at 416 Seventh street, Rockford, Ill."

O. A. Clark, of Spokane, Wash., in forms us that Mrs. Rebecca Johnson, formerly Mrs. Bessie Aspenwall, the materializing medium, has passed to spirit life.

Dr. H. B. Peck writes from Reed City, Mich.: "Brother E. W. Sprague and wife were with us February 14 and 15 and organized our society for us, with 16 members, with a prospect of good work to follow. Dr. W. O. Knowles was with us the 17th of May, and gave us a fine lecture, followed by Dr. A. B. Spinney, which was just to the point. Then came messages through Dr. Knowles, which were unmistakable and made the audience stare and look at each other and say that is correct. He went back in some messages and always gave the full names even as far as their grandparents, and made a very good impression on the audience."

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Rev. L. T. Nichols, of Nashville, Tenn., has been defaming Spiritualism. paper published there says: "The Mission Band from the Megiddo conducted services on the public square yesterday, when Rev. L. T. Nichols spoke to a large crowd on the subject of Spiritualism. He said the position he was about to take took away the foundation of Spiritualism, and that position was, that between death and resurrection man was absolutely and entirely unconscious. 'What did your spirit know before you were born?' asked. 'Nothing. And what you do know and you all know you have acquired through your five senses. When you were born you would as soon have put your hand into the fire as into the sugar bowl, you had to learn everything, and could we ever have seen anything without an eye to see with? And when our eyes are closed in death shall we be able to see anything?" Ezra A. Carpenter writes from Wells-

ville, Kansas: "Once more we call the attention of the readers of The Progressive Thinker and all others interested to our coming camp-meeting, which will be held at Forest Park, Ot tawa, Kansas, from July 30 to August 9. To those who have never had the pleasure of attending our camp-meetings, we wish to say that our facilities are unsurpassed anywhere in the state. We have one of the most beautiful parks west of the Mississippi. Our meetings are held on the same grounds that the Chautauqua assembly has been held for the past 17 years. We occupy all the buildings and have ample accommodations for all that may wish to attend. We have a dining hall on the grounds where good board can be had at 15 cts. per meal, also cots, comforts and pillows will be furnished, including a sleeping room, for 15 cts. each per night. Those wishing to board at a hotel can be accommodated by the best hotel in the city, only one block distant. Those who wish to hire or bring their own tents, can do so and no ground rental will be charged. Those wishing to come in wagons can do so without extra charge and grass will be furnished for the cutting. No admission will be charged to grounds or lectures. The park is within one block of the Santa Fe railroad, and but a short distance from the M. P. R. R. Those wishing rooms in private houses near the park, can be accommodated on short notice. We expect to have first class speakers and mediums from start to finish, and one feature of our meeting is that we shall far as possible have one public seance free on the grounds every day where the poor can get the bread of life without money and without price. All genuine mediums are cordially invited to be with us, but for frauds and fakes, their room is far preferable to their company, and this association will be the first to expose their nefarious practices. All public mediums holding seances on the grounds, must be subject to the endorsement and inspection of the management. For further information in regard to grounds, board tents, rooms, location, etc., address with stamp, Ezra A. Carpenter, Wellsville, Kansas. For all other information, address Howard Henderson, president,

Lawrence, Kansas." Mrs. Isa Wilson Kayner writes: "I just received a postal that Dr. D. P. Kayner's (T. D's. father) youngest daughter, Mrs. Zora Kembel, of York, Iowa, has passed to spirit life. She

was buried May 22, at St. Charles, Ill." E. Waters writes: "I am too old to hope to renew again for the paper. My experience extends back to the time when A. J. Davis began his wonderful writing, and I date my first start from my acquaintance with him in 1844. So you see my Spiritualism is of long standing. I think I can call myself the oldest Spiritualist living. If I could write like my friend, Lyman C. Howe our historian, I could tell a wonderful story, but, alas, my head was not made that way.'

Mrs. Lilly LeSieur writes: "The Church of the Soul and Band of Harmony join in giving their annual banquet at Masonic Temple hall, room 309. next Saturday evening, May 30, at 6:30 o'clock. This will be our last social gathering until next September. A cordial invitation is extended to all our friends interested in our work. Come and bring your friends. A tempting repast will be served to you for the small sum of twenty-five cents."

E. W. Sprague and wife, missionaries for the N. S. A., will spend the month of June at their home. All mail for them should be addressed to No. 619 Newland avenue, Jamestown, N. Y.

Mr. J. J. Morse, the well known London (Eng.) lecturer and trance medium, writes as follows from Melbourne, Australina: "Since my reaching Australia in September last I have met with excellent success, lecturing to fine audiences in this city, and in Geelong and Ballarat in Australia, and in Invercargill, Dunedin, Christchurch and Wellington. in New Zealand, and am now filling my final contract with the Victorian Association in this city, ending on the 12th prox. After this is done I have a month in Brisbane, Queensland, and a short trip to Auckland, N. Z., and from there sail for San Francisco, which, with my wife and daughter, will be reached dur-ing July this year. We travel home via the States, and while enroute I shall be pleased to make engagements on the way, and in the East from October this year, up to June next year. All letters can be sent to me in care of the Philosophical Journal, 1429 Market street,

San Francisco, Cal., to await my arrival?" Will J. Erwood, secretary, writes: 'Arrangements for the camp-meeting at Waukesha, to be given under the auspices of the Wisconsin State Spiritualist Association, are progressing rapidly. So satisfactory is the progress that by the time camp opens, July 17, everything will be in readiness for visitors, and a first-class time will be accorded from the first. There is no more beautiful place in the country than Wauke sha, and many are the attractions for the visitors who wish to make their summer home there. The camp grounds are situated in Griffen's Grove, within the city limits, and within easy reach of all parts of Waukesha, Talent of the highest order will be in attendance, and

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

trains through Waukesha, giving unsurpassed facilities for reaching the camp. Among those who will take part in the program are the Rev. Moses Hull, Mrs. Mattie Hull, Rev. T. Grafton Owen and Mrs. Catherine McFarlin. Other workers of the same high order, will be with us, and aid in making the program a strong one. The names of these will be given in a few days as soon as arrangements are completed. I would advise all who contemplate visiting the camp, and tenting on the grounds to write at their earliest convenience and secure tents, etc. Remember, there is no point at which you can spend a more profitable month than at the Waukesha camp. If you want programs, send in your names now, that you may have them sent the moment they come off the press. Don't forget the dates, July 17 to August 16 inclusive, the best time for a good outing. Write for particulars to Clara L. Stewart, . president, Whitewater, Wis., or Will J. Erwood, secretary, 1834 Pine street, LaCrosse, Wis.

The music at Island Lake Camp this season, both vocal and 'instrumental, will be under the direction of Prof. P. O. Hudson, Bay City, Mich. Miss S. E. Hiels, of Lansing, Mich., has been engaged as planist and vocalist. She is a professional musician and possesses a beautiful and pleasing voice, as well as being a very proficient planist. The clarinet will be manipulated by Frank E. Case, of Ann Arbor, Mich. Cornetist will be Herman Bliss, of Lansing, Mich. This will assure all who attend this camp the usual excellent vocal and instrumental music; in connection with the above will be a trained choir. T. W. Prichard writes from Pittsburg,

Pa.: "The First Church of Spiritualists, No. 24 Lacock street, Allegheny City, has been making rapid progress in its work, under the leadership of the speaker, Rev. George C. Day. In the last three years since Rev. Day has had charge there has been quite an increase in the congregation. The room in which the meetings were held had to be enlarged, as it could only acommodate those in attendance by standing-room. The room has been newly carpeted, making it cheerful and homelike both for our spirit and earthly friends Meetings are held on Sunday and Wednesday evenings at which time Rev. Day gives a most eloquent lecture and sublime tests. Wednesday afternoons the Ladies' Aid Society holds its meetings which are largely attended. The ladies are doing a very good and propressive work. On Sunday afternoons meetings are held for the study of the Bible. Since taking up this line of work the church has been greatly benefited, as it has brought a great many of our orthodox friends into the belief of Spiritualism. At the first of the year Rev. Day instituted temperance meet ings which have been an unbounded success; they have not only been a benefit to the people of our own city but to those in the surrounding towns. Good music is furnished at all of these meetings. Financially the church is in good standing, Rev. Day having cleared it of all debt. A cordial welcome is extended to all the readers of The Progressive Thinker, who visit the city of Allegheny, to attend the meetings of this church.'

N. A. St. Clair writes from Toronto, Canada: "Mrs. Georgia Gladys Cooley, who has been serving the Toronto Spiritualist Association since the first Sunday in April, has been re-engaged for the month of June. Mrs. Cooley is meeting with marked success bere, and s regarded as the best combine turer and medium that has yet visited Toronto. She is drawing excellent audiences, which comprise the better class of readers, thinkers and investigators among the cultured people. Aside from her high mediumistic attainments. she possesses many genial and amiable qualities, and as an entertainer at so-cials, etc., given for the benefit of Spiritualist societies, she has few equals, and always gives her services cheerfully and without charge. Mrs. Cooley will always be welcomed by the Spiritualists and liberal thinkers in Toronto, as will also that marvelous trance speaker. Mr. Oscar A. Edgerly, who had a five months' engagement here last year. Mrs. J. A. Murtha, the popular and fine platform test medium, who also filled a five months' engagement here last year, will serve our association during July and August. The ladies of our society gave a novel entertainment on Friday night, May 15, composed entirely of comic numbers, including burnt cork specialties, etc., which proved very acceptable and successful."

E. H. Vandenberg writes from Clear Lake, Iowa: "The Clear Lake Spiritualists' Society had some glorious meetings quite recently. Rev. Moses Hull, of White water, Wis., came to Clear Lake, May 9, and gave his last lecture, Eunday, May 17, giving two lectures each Sunday, and one each evening. Mr. Hull was called to Clear Lake more especially to debate with a certain clergyman who had said a great deal against Spiritualism, and said something that sounded very much as though he would be pleased to debate with one of our lecturers. But when Mr. Hull arrived, and our Methodist friend learned who his opponent was, he could give a great many reasons why it was impossible for him to bother with such nonsense. The reverend gentleman did a very wise thing when he refused to meet Mr. Hull in debate, as people could not help but see who was the best informed, and who could interpret the Bible in the most reasonable light. We secured Mr. Hull for only four days in the first place, but when the four days were over, we felt that we could not possibly let him go and so we prevailed on him to stay over the next Sunday, and he at last consented to stay, so we had in all eleven lectures. The Clear Lake Spiritualists Society has Bible study every Sunday morning, at 10:30, and find it very interesting and instructive. If more of our Spiritualists would study their Bible, they would have twice the power to convince our orthodox friends, and do it by meeting them on their own grounds, the Bible. We have a lively little society here, and have invited the State Spiritualist Association of Iowa to meet with us for their third annual convention, Jan. 21-24, 1904. We invite every Spiritualist that can, to come and visit our little city at that time, and we will endeavor to make it pleasant for you. The State Association is planning on having a better convention than ever before, and I believe every Spiritualist that attends our con-

than ever before." A. F. Norton, who is running eight to-date phenomens, which are startling, general stores in the Indiana natural and very entertaining as well. You can gas belt on the plan "that Christ would secure them for an evening with the run them," has brought a fight on him- angels.' Address them at No. 44 East self by purchasing the stock of E. L. 31st street,"
Winters at Hartford City and applying E. A. Doty will combine their forces towards make with the forces of the principle railroads run daily chandise. Forces reputation had pre- People's Church of San Francisco, Cal., Grand Rapids, Mich.

Always give your full name and ad addressed a mothers' and teachers rees when sending in items and com-nunications for publication, otherwise hey will find their way to the waste

seded him, and when it was learned he had bought Winters' store the merchants determined to make war upon him. Norton refused to employ union clerks, but hired several church officers, and at once began to advertise. Coffee, sugar and all staples were put down to lower prices than his competitors paid for their stocks at wholesale, and country produce, such as eggs, butter, chickens, feathers and the were sold at the same prices that he paid for them in goods. The labor unions instituted a systematic boycott, but the people flocked to the new store, despite the ban placed upon it. The owner of the building served notice that he would have to vacate, but Norton has rented another building and refuses to be driven away. We don't think that Jesus would be such a fool as to sell goods for less than actual cost at wholesale, but as he lived so many years ago, he may have been a greater dunce than we can now conceive. The News of New York, has the following: "What is expected to be a most

sensational suit, involving alleged undue influence and foul play in the will of Mrs. Adeline Darrow Townsend, will be begun this morning before Surrogate Thomas. Mr. Townsend was a Fortyniner in California, and made a large sum of money. He returned to this city and started the practice of law, confining himself to real estate cases. He made a great many good investments, and when he died, April 17, 1900, at the age of eighty, he left his wife \$500,000. Mrs. Townsend was much under the influence of Spiritualism, and persuaded her husband to accept her beliefs. When he died of senility, according to the doctor's certificate, Mrs. Townsend was all the more at the mercy of the leaders of Spiritualism. Mr. Mahan, who had been a protege of Mr. Townsend, was appointed as guardian for Mrs. Townsend, whose nervous system was declared to be a wreck, shortly before Mr. Townsend's death. She kept closely immured, as it had been said by the doctor that excitement or any slight disturbance ,might kill her. Mrs. Townsend died last February, and although it was said that she had made no less than eight wills, one was proluced in which after several minor bequests, she gave her whole fortune to Mr. Mahan, cutting off all her relatives. They have banded together to fight, and will begin this morning."

The Chicago Chronicle has the followng from Berlin, Germany: "Germany is carrying on a vigorous campaign of prosecution against faith curists, mediums, clairvoyants, hypnotists and the like, who are denounced as swindlers. The latest is the case of a woman in Merane, Saxony, named Louise Frenzel, who interested a whole district by her tales of the spirit world. She was an adept in 'spirit writing' and her charge for a message was sometimes as high as \$100. The police have arrested her and have discovered a complicated apparatus which she employed in her calling. Another interesting case is that of a blacksmith named Torg in Bavaria, who cured animals by the 'magnetic power of his eye." Torg had an enormous clientele among the farmers and vine dressers and had an income of \$5,000 a year until the police began to make inquiries. He professed also to shield vines from disease by various incantations. Not far from Potsdam there is a village in which several arrests have been made by the police of persons professing the power of bewitching the peasant's cattle and who were held by the peasants for using

their malign power." A strange story of double consciousness comes from London, Eng., as follows "An extraordinary story of the Rev. Ernest Frederick Hoare, a Maidstone minister engaged in missionary work in South Africa, is told by the Southeastern Gazette. Mr. Hoare, staying at Port Alfred, in Cape Colyony, went out to bathe on February 27, and did not return. His clothes were found on the beach, and it was supposed that he was drowned. Relatives and friends in South Africa and in England mourned his death. Seven weeks later he was seen and recognized in Whitlesean, near King William's Town, by an other missionary-Mr. Wilkinson-who discovered that he was employed as a carpenter, and that his mind was totally blank as to his past life. Mentioning his wife's name and various incidents in his ministerial career revived his memory a little, but he could give no ac count of himself from the time he entered the water at Port Alfred to the time-probably several days laterwhen he was picked up by a wagoner in East London. He was then wearing stronger and rougher clothes, but could not say where he obtained them."

Atlanta Ga., May 22.—"Mother, you itualist Association. For particulars, and I are going to die," said Charlie address the president, Geo. Lazalle, Orrantley, aged 10, to Mrs. Mattie Brant-ley, his mother. The little fellow and his mother were in perfect health when the prediction was made a week ago The mother laughed at her boy's proph ecy. To-day both are in their coffins and will be buried to-morrow. Three days after the lad predicted his death and that of his mother he began to droop. The doctors said nothing was the matter, but the lad insisted that he was going to die, and gradually failed until he passed away. During his illness he said to his grieving mother: "Don't cry so, for we won't be separated. You will die soon after I do." Al most immediately after he expired Mrs Brantley, complaining of being ill, went to bed. Her physician announced that she was simply unnerved, but the mother grew worse and died. Mother and

son will be buried in the same grave. Mrs. Sarah A. Walters writes from Denver, Colo.: "I wish to say to your numerous readers and friends of our beautiful philosophy, that in a few days I will start upon an extended mission ary trip through the East, and can make dates and other arrangements with people or societies, pleasing and profitable to all. Do not be slow, friends; time is too short for much that should be done and it makes me anxious when I see opportunities wasted of talent and strength. After June 1, address me at Lansing, Mich., care C. J. Harris. For those who may not know my line of work I will say I am an inspirational lecturer and test medium, and will be pleased to hear from dily of the friends

en route." Dr. C. A. Beverly writes: "Miss Cora Dixon, the 'Child Wonder,' is in great demand at evening parties to demonstrate psychic nower, which she pos-sesses in a wonderful manner. She is so pure and innocent that no one can doubt the remarkable readings she gives under spirit control. She is accompanied by her mother, Dr. Dixon, vention will go away feeling that they who is a true sensitive and psychic, and are stronger and better Spiritualists under control of Tom Murphy, a Chicago policeman, who demonstrates up-

meeting at School No. 4, in this city last Wednesday afternoon, Her subject was 'The Sunshine of Motherhood,' and her address was especially interesting. The press notices were very complimentary, and the president of the Mothers' Club pronounced it the largest gathering and the best meeting of the season. Her closing lecture at Odd Fellows' Hall, this afternoon, was well received. Her subject was 'Mediumship, Its Uses and Abuses.' During her short stay she has made many friends who, together with the writer and his family, will always be glad to welcome her to the capital city of the Empire State. A large number of Progressive Thinkers were donated by a constant reader, and were distributed to all who would accept them.'

Dr. Beverly writes: "The Lakeside Hall, corner 31st street and Indiana avenue, will be kept open all summer. An interesting programme will instruct and edify the audience every Sunday afternoon at 3 o'clock. Admission free. At p. m., some live speaker will be provided, with tests and messages for all. The wonderful 'Child Wonder' has been secured for the summer, and many other mediums will entertain you. At p. m., Dr. Beverly will give a blackboard exercise preceding the conference. Saloons and theaters do not close for the summer. Will not Spiritualists rally to the support of a good meeting at home? Come and bring your friends."

That Wonderful Churn.

H. T. Marshall writes us as follows: "I want add my testimony to the list of those who have used the lightning churn. It does all that they claim for it. You can churn easily in one minute and get a larger percentage of butter than with ordinary churns. I never took the agency for anything before, but so many of my neighbors wanted churns that I ordered 80 and they are all sold." Other farmers can do as wel, as Mr. Marshall. No farmer can afford to be without one of our churns. By using it he can make 25 per cent more butter than with his old churn. Any intelligent farmer can sell four or five churns every week in his own township. Everyone who sees he churn will went one like it, We will mail circulars and full particulars on demand, Mound City Churn Co., St., Louis



LIST OF CAMP-MEETINGS.

Send in Your Dates and Name of Secretary at Once.

Inquiries are already coming to this office in reference to the various camps, Will the officers of each camp please send at once the correct dates, etc., and also the name of the secretary who can be addressed for programmes and full particulars. The notices that do not contain the names of the secretary or president are incomplete.

Island Lake, Mich. The Island Lake Camp Association desires to announce that the season of 1903 opens July 23, extending through the month of August. Correspondence solicited with a few more good phenomenal mediums. H. R. LaGrange, secretary, 350 Grand River avenue, Detroit, Mich.

Lake Brady, Ohio. Lake Brady camp opens July 5 and closes August 30. A. G. Keck, secretary, Akron, Ohio.

Chesterfield, Ind. Chesterfield (Ind.) camp-meeting

opens July 16 and closes August 30. For programs and other information address Flora Hardin, secretary, Anderson. Ind.

Camp-meeting in Oregon. The Spiritualists of Oregon will hold their annual camp-meeting from July 4 to July 20 on the beautiful and inspiring grounds of the Clackamas County Spir-

egon City, Oregon.

Mt. Pleasant Park, Clinton, Iowa. The camp session of the M. V. S. A Mt. Pleasant Park, Clinton, Iowa, will open August 2 and close August 30. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

Verona, Park, Me. This camp opens August 2 and closes August 30. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary,

Forest Home, Mich. The fourth annual camp-meeting opens at Snowflake, Mich., Aug. 1, and closes August 23. Write to Mrs. Ruth Eastman, secretary, Mancelona, Mich., Box 69.

Ottawa Camp, Kansas. This camp opens July 30, and closes August 9. For full particulars address H. W. Henderson, Lawrence, Kansas.

The Waukesha Camp, Wis. This camp opens July 17 and closes August 17. For full particulars address the secretary, Will J. Erwood, No. 1334 Pine street, La Crosse, Wis., or Clara

Ottawa, Kans. This camp opens July 30 and continues to August 9. For full particulars

L. Stewart, president, Whitewater, Wis-

address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kansas, Wonewoo, Wis.

The Wonewoo camp opens this year on August 13 and continues to the 30th of that month. Address for particulars Miss Gertrude Spooner, Secretary Wonewoc, Wis.

Reed's Lake, Grand Rapids, Mich. The West Michigan Spiritualist Assoclation will hold its meeting this year at Grand Rapids, at its grounds, at Reed's Lake, known as the "Ploneer As-nembly Grounds." Meeting opens July

THE FOUNTAIN OF LIFE.

Winfield Camp, Kansas.

This camp will be held in Island Park, Winfield, Kansas, commencing July 3, and closing July 13. For full particulars write to Mrs. Maud K. Gates, corner Second and Indiana streets, Highland Park, Winfield, Kansas.

Marshalltown, lowa. This camp begins August 23 and ends September 13. For full particulars address E. M. Vail, president, Marshall-

Franklin, Neb.

This camp commences July 17, and continues until August 2. For full particulars address D. L. Haines, secretary, Franklin, Neb.

Grand Ledge, Mich. This camp opens July 26 and closes

August 23. For programmes apply to A. McKelvey, Grand Ledge, Mich. Lake Helen Camp, Florida.

The Southern Cassadaga Camp-meet-

ing will convene the first of February,

will close the middle of March. For information and programmes, address Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Saugus Center, Mass. The Lynn Spiritualists Association will hold meetings every Sunday, ending September 28, at Unity Camp, Saugus Center, Mass. Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

INDUCE

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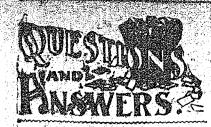
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NOTIF.-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitked, and the style becomes thereby assertive, which of all things is to be depwith waiting for the appearance of their questions and write letters of in-The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-pected. HUDSON TUTTLE.

W. S., Detroit, Mich.: Q. (1) Does any known animal possess a brain as large as that of man?

(2) In the attempts made to reconcile the six days of creation as stated in what becomes of the Christian Sab-plete unless ending in martyrdom.

A. (1) Relatively in proportion to the size of the body there are no animals having as large a brain of the same

The amphioxus, a small oceanic fish, ries of living beings, is said to have no there is with each higher specific form an enlargement of brain. The brain of mammals 1 to 186; of man 1 to 36.

termined, but the largest must be many idea." times larger than the elephant, and the brain ratio probably three times less.

Tiedemann, the German anatomist, makes the average brain of Europeans, Mosaic? man, 48 ounces, of woman, 44 ounces. Yet as the weight of woman is less than gin with a cosmogony or account of the that of man, relatively the proportion is creation, referring it direct to God or the same. The most extensive research the gods. The most ancient extant is of the largest Ethiopian skull observed who sang the story of creation in verse. 94 cubic inches, for the smallest 65; He lived in the mythic age supposed to largest American (Indian) 100, smallest be between 800 and 900 years before 60; Malay, largest 89, smallest 64; Mon-golian, largest 93, smallest 69; Caucas-had a cosmology of their own. Thales, ian or white, largest 109, smallest 75.

as weight. In the advance of species, theory of creation of science which took the convolutions increase, and deepen, form with the grand idea of evolution, until fully expressed in the brain of and is yet under revision. This account man. In them the brain is largely made of the creation, is the only one worthy up of enlarged sensatory ganglia and of consideration, except as a study of the cerebellum (base brain), while in the early efforts of the mind to solve the man the cerebrum overlaps and almost riddle of existence. All others are specconceals these parts. The size of this ulations without support, and in this part of the brain far exceeds that of any field the speculations of the philosopher othe rmember of the animal world.

Hugh Miller, in his famous "Old Red Sandstone," gave the explanation of the six days as vast periods of time wonderful popularity, yet he became conscious of the fallacy of his theory and in the keenness of his chagrin committed sui-

There is not, probably, a geologist in the world who maintains this theory, or would not regard with pity any one who did. There are many difficulties to en- Blest be the spot, where cheerful guests only took one day of rest after his six of work, and that the Sabbath, there Blest be that abode, where want and would be a strange incongruity between hour Sunday. The seventh day should blest be those feasts, with simple plenty be like the six preceding. If these days crown'd, were of vast duration, it is difficult to Where all the ruddy family around when "God said let there be light in the firmament of the heavens to divide the day from the night." The vegetable world might exist for a day or two without light, but that it flourished and covered the earth before there was a sun for "a vast period of time," is impossible.

"What becomes of the Christian Sabbath?" It exists like many ancient Dis is de way de roun' worl' runthings because of the superstition some got money, en some got none; which holds it sacred, after every vestige of support, and reason for being has disappeared. Its sacredness is because of God's resting after his six days' labor. Now the Jews who ought to have the best understanding of their own book. saw that they hold the account of Genesis as an allegory, a folk-lore story and their rabbi always so regarded it. Every man of science of the least eminence, agrees with this interpretation. God did not create the world. In six days, or six yast epochs. It is a pretty story, but a myth as fabulous as the varying forms it assumes as told by

that the Bible is the oldest book in ex-sive. Paper, 50 centerence. Is this true?

Also that Paul and Luke: were peronal acquaintances of Jesus of Naza-

A. The Egyptian Book of the Dead is vastly older than the oldest book in the Old Testament, which is admitted to be that of Job. The papyrus acrolls and inscriptions on the Egyptian temples are indefinitely older than any writing in the Hebrew. The tablets prought to light by excavations at the sites of ancient Nineveh, Babylon, etc., covered with cuneiform characters is yet more remote. To say the Bible is the oldest book, is a confession of ignorance, and is scarcely worthy of con-

tradiction. The best and most orthodox church authorities place all the four writers of the gospels a long time after the death of Jesus. Zeller thinks Luke was written 130 A. D. Volchman dates Mark at 80, Luke at 100 and Matthew at 110 Koslin places Matthew at 70 to 80. Ewald places Luke at 75 to 80. are the conclusions of the most laborious German scholars, and their diver-Correspondents often weary sity of opinion arises from the absence of reliable data, and want of any certain indications in the works themselves. The most thorough investigators place the date of the writing at least a hundred years after the death of Jesus. Thus three generations had passed before the traditions of this Messiah were vritten down. During this hundred years whatever he did or said had been preserved by memory. By whom were they written at last? It is impossible to know. To pretend to know, or fix dates is an assumption of ignorance. Paul is said to have started on his celebrated missionary work in 44 A. D. and to have suffered martyrdom under Nero in 67 A. D.

How Luke or the saint could have per sonally known Jesus who was dead long before they were born, I leave for gos pel ministers to explain. Mosheim in his History of Christian

ity which is accepted as authority, although ever partial to the cause, in his native truthfulness occasionally admits passages which show the great difficul-Genesis, the days are supposed to have ty in separating the true from the been vast periods of time. If this be so, false. Paul's life would not be comery apostle except one met death by martyrdom, according to tradition. Mosheim says of Paul's death, "Ac

cording to some ancient authorities, both St. Peter and St. Paul suffered martyrdom under the first persecution at the beginning of the vertebrate selof Nero. But this has been questioned by subsequent writers who find difficulbrain, the spinal cord existing as a line ty in the chronology. Page 139, Vol. 1, of nerve tissue. There is no enlarge again he says: "I am induced to think ment at the head, of the ganglia, mak-ing them more powerful than the oth-handed down to us respecting the mar-From this beginning, step by step tyrdom of our Savior's apostles, were invented, subsequently to the age Constantine the Great. The growth of fishes is about 1 to 5668 of their bodies; this belief that all the apostles were of reptiles, 1 to 1821; birds 1 to 212; martyrs appears to have been like that of all myths. Mosheim gives the key The proportion of small animals is when he says that martyr in the Greek larger than that of man, as the field meant a witness, and as witnesses the mouse is 1 to 31, and this is more apostles were all called martyrs. The marked in some birds, as the tom-tit, in term was applied to Christ who "witwhich it is 1 to 12, and the canary, 1 to nessed" by sealing his testimony with 20. But it is to be taken into considing blood. Thus the meaning was eration that the brain of these animals changed and ignorant persons, generais enlarged by the enormous size of the tions afterward, understood martyr to olfactory lobes and in birds the optic mean one who sacrificed himself for lobes are larger than the true brain. his belief. Then the story of each apos-Allowing for these, the brain of these tle's martyrdom must be furnished, and animals and birds are not exceptions to fertile fancy was adequate for the invention. The eminently orthodox Mo-The brain of the elephant often sheim says, Vol. 1, page 106, "For when weighs from 8 to 10 pounds, and is the Christian writers had been unfortunatelargest of any known animal. That of ly tempted to have recourse to fiction, the whale is five pounds. Thus as an it was not long before the weakness of elephant has been known to weigh some and arrogant presumption of oth-7,000 pounds, its brain would have to ers, carried forgery, and imposition to its body the proportion of 1 to 700. The an extent, of which it would be difficult weight of a whale has never been de to convey to the reader any adequate

> H. C. Fulcher: Q. Is there any account of the creation other than the

A. The so-called sacred books all bethat of the Hindus. Aanaximenes, Anaximander and Anaxa-The form and texture of the brain has goras, Pythagoras, Aristotle, Epicurus, quite as much to do with its functions are more noted. Lastly there is the are not an iota more valuable than those of the most ignorant boor. The objective demonstrations of astronomy, the formation of systems of worlds in space, and the revelations of geology on the origin and evolution of living beings, laid the foundation for the true story of creation, or better, evolution.

HOSPITALITY.

counter taking the theory for granted, retire, which are insurmountable. If God To pause from toil, and trim their even-

pain despair. six indefinite periods and a twenty-four And every stranger finds a ready chair;

account for the growth of grass and Laugh at the jests or pranks that never herbs and trees up to the fourth day, fall,

Or sign with pity at some mournful tale. Or press the bashful stranger to his food,

And learn the luxury of doing good.
—Goldsmith.

THE LEADING QUESTION.

But which er de lot is de happy one?-Answer now, believers! Dis man live in de mansion high,

Dat man-yander, in de desert dry: But which er de two gwine ter shout - bimeby?-Answer now, believers!

Trouble knockin' at de big house do' Same ez de cabin, whar de wil' grass

grow; Who is de rich man, en who is de po'?-Answer now, believers! -Atlanta Constitution.

"Buddhism and Its Christian Critics." F. M.: Q. The minister here says of Buddhism; compact yet comprehen-

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THE RESURRECTION...THE TRUE CHARACTER OF EASTER; DEFINED

erates in glad commemoration the rising of Christ from the tomb, yet the heathen goddess in whose honor festivheathen goddess in whose nonor restry enced as to overcome this natural titles were inaugurated at this time of and even when quite yothig, be made the year. It is mentioned only once in to understand that dying is not a fearful to understand that dying is not a fearful the year. It is mentioned only once in the scriptures, and then it is the result thing, but a going out from the body, of a blunder on the part of the English into another and more beautiful world. Acts of the Apostles. It is in this wise: King Herod, who had stretched forth his hand against the Christians, putting James, the brother of John, to death with the sword, and-seeing that it pleased the Jews [whom for political ourposes he sought to favor! he apprenended Peter also, and shut him up in and let me go." prison. It is further said that Herod ntended to bring forth Peter and deliver him to the people after Easter for them to destroy. Here we have the term "Easter" for the first and only time in the scriptures. The cause of this mistake of the translators is supposed to be due to the Anglo-Saxon retention of this name, originally signify-ing a festival to their heathen goddess, formerly observed by the old Saxons be-

fore embracing Christianity, The festival that is observed by the bring Peter forth for execution. Adam Clarke, the noted Methodist com mentator, says of this term "Easter" in the passage before us, "Perhaps there never was a more unhappy, not to say absurd translation." All reliable commentators agree in

this view of the matter.
"Easter," "Eostre." "Astarte," or, as some scholars claim, "Venus," the Roman Goddess of Love, were the names under which these spring festivals were when the earth put on her new garments and fresh life was generated in the inanimate and animate world. These festivities were said to have been carried to excess, indicative of indelicacy and licentiousness. Thus there is many excellent people. all the more reason why the name Easter, originating in a heathen cele-Easter, originating in a heathen cele-bration of questionable morality, should gloomy and depressing mistakes, and sary, which is commemorative of a spiritual uprising from the mortal and perishable.

where heathen customs, names and dogmas have been grafted upon the and which have been still retained-unment of the same.

be called Resurrection Day. This presses a glorious truth; as grand and this time.

As helrs of immortality the grave has bind us of Though sooner or s far-reaching as eternity itseir.

"It is sown a natural body; it is no power to bind us. "Though sooner or

but that which was natural, and afterwards that which is spiritual"

That while in one sense we are of the mortal. earth earthy, with physical organisms fitted for this present life and its needs, yet in a vastly higher sense we have also a spiritual being—an immorta part that can never die or decay? Thus we see the grand truth and en-

couragement of Paul's declaration which we have here given, as a foundation for our thought at this time.

Higher, and better than all other sys tems the world had ever known, the reigion of Christ came to bless the world. When he came, and lived and worked, and taught, his precepts and example ifted the standard of pure thinking, right living and heavenly aspiration higher than prophet or priest, had ever ione before.

In all his ministry he sought to bring uman souls and lives into nearer relations with the divine; to awaken in them, a realizing sense of their heavenly birthright. Thus demonstrating to them the truth of their immortal na-

Christ in his coming "brought life and immortality to light;" not that it was not a truth before he came, but humanity was in a large degree groping in the darkness of unbelief respecting a future life, or in sad uncertainty about t, or of its being a blessing even if true. To all such, the testimony of Christ was positive and assuring.

The old question from the far-back

early days of humanity that was asked in the ancient Arabian poem of "Job,"
"If a man die, shall he live again?" was echoed down the corridors of time, and still re-echoed without answer. This was met by Christ and forever satisfactorily settled. "As I live, ye shall live also." And here to-day amid these tokens of a new life bursting forth from nature, with her blossoming beauty around us, we are met to celebrate this loyous festival of The Resurrection.

Let us enjoy the happy occasion with grateful hearts, and in adoring love look unto the Father of our spirits, who has blest us in this glorious consummation of our natural lives, a consummation that reaches far out into a boundless eternity of spiritual life. Were this short span of being in which we live here in the earth all of life, that we have, surely it would be very incomplete and unsatisfactory. Well has Longfellow expressed it when he says:

The great design unfinished lies, Our lives are incomplete; But in that great unknown Perfect their circles seem,

Even as a bridge with arch of stone-Lies rounded in the stream."

Truly our lives would be unfinished here if they were not rounded out on the other side, into a perfect circle! As Christians to-day, we can look into the lent Land," learn something of its nature and endeavor to learn what condiwavering faith, "Not here, but risen." No dust of earth can retain the real you all things, demands for man there, and L. What we call death may come, During the process of his resurrec and L. What we call dearn may come, and stop the machinery of these bodies of ours, but it can never destroy the life within. When our earthly house of no power to effect his resurrection him.

only a breaking down of these earthy the material body, by the power in nathoness in which as mortals we dwell for a time, that we may go out into more stately mansions, the buildings of God, more suitable for the spirit's higher needs.

To the young, the thought of death the change, man is gradually and gent for health. Price 25 cents.

Lecture Delivered at Hico, Texas, by is too often fraught with dreadful fears Rev. Mary C. Billings, Giving a Rose. This is in part due to education and influence; and also to the intural and wholesome antagorism dexisting between opposing forces. Death is the opposite and antagorism of the ising of Christ from the tomb. Yet the rising of Christ from the tomb, yet the is to be avoided if possible. All ant-mane given it is not appropriate. This mated nature is witness to this. But "Easter" is derived from a the child can be so diucated and influ-

the scriptures. This word occurs in the 4th verse of the 12th chapter of the ago in the city of New York, these thoracters ago in the city of New York, these thoracters ago in the city of New York, these thoracters ago in the city of New York, these thoracters ago in the city of New York, these thoracters ago in the city of New York, these thoracters ago in the city of New York, these thoracters ago in the city of New York, these thoracters ago in the city of New York, these thoracters ago in the city of New York, these thoracters ago in the city of New York, these thoracters ago in the city of New York, these thoracters ago in the city of New York, these thoracters ago in the city of New York, oughly Christian parents gently told him of the beautiful land to which he was soon going, and the dear little fellow who had been suffering so much looked up in perfect trust in what his loving parents told him, saying, "Please, mamma, take off my plaster There was no fear there! Horace Greeley and his wife were distinguished people, and the world has given them their meed of honor, but to me there has never been anything that raised them higher in my estimation than this simply beautiful episode, at the bedside of their dying

Death should never be dreaded unless it comes by violence or accident. It is true, it is our duty to preserve our health and life here so long as possible, first, because it is in accordance Christian world under the name of with the laws of nature that we should; Easter was not instituted at the time (and nature's laws are God's laws); secthis book of Acts was written, and not in order that we may prolong our useuntil long afterward. The true mean-fulness in the world and improve ouring of the world Easter as given in this selves in knowledge and goodness, so passage is "The Passover," which was that we may reach the diviner side of celebrated about this time of the year, life the better prepared to enter upon the conductive of evistance. its new and higher phases of existence, did not consider it the proper time to because while here we have made the best use of our opportunities. Let us understand that the unreason-

able and especially unchristian views of death as being a fearful calamity, is largely the result of false teaching and a mistaken theology. This is not to be denied.

Pious divines, sincere and honest we believe, have called death "the king of terrors"; have clothed this event in garments of darkness; have quoted, "It is a fearful thing to fall into the hands of celebrated. This was in honor of the the living God." All these ideas, awakening of life and love in nature though not as crude and bad as the hideous death's head and cross bones carved upon the tombstones of our ancestors, are yet relics of old superstition that still cling to Christianity, and regarded as true in the estimation of But let us, my friends, upon this glad

not be used for our Christian anniver- raising our eyes toward the blue of heaven instead of allowing them to look sadly down to that which is only the This, however, we are compelled to us see only the glorious reality of asdeath of the earthly; and perishable, let acknowledge is not the only instance cended life, life immortal, perfect, endless life! Thus looking upward instead dogmas have been grafted upon the pure stock of primitive Christianity, selves strengthened; refreshed and cheered. We shall feel a consciousness fortunately, as we believe, to the detri- of our immortal nature that will go with Certainly it is important, that approvery burden, comfosting, us in sorrow, priate names should be given to our making this earthly existence of ours Christian ordinances and celebrations. always bright with the reflected glory Thus instead of Easter this ought to of that heaven in which Jesus dwells,

raised a spiritual body." "Howbeit, later we all shall pass through the that was not first which was spiritual, change called death, we know it will be change called death, we know it will be to our souls only a new birth, a resur-Can we ever be sufficiently thankful May God give us faith to believe and that our all-wise and all-beneficent Cre-realize this, and grace to live here on ator has endowed us with twofold lives? earth as becometh the heirs of life im-

Clear Vision of the Poet and the Seer.

t seemeth such a little way to me Across to that strange country—the Beyond; And yet, not strange, for it has grown

The home of those of whom I am so

They make it seem familiar and most As journeying friends bring distant regions near.

So close it lies, that when my sight is I think I almost see the gleaming

know I feel those who have gone from

Come near enough sometimes, to touch my hand. often think, but for our veiled eyes, We should find, heaven right round about us lies.

cannot make it seem a day to dread, When from this dear earth I shall journey out To that still dearer country of the dead,

And join the lost ones, so long dreamed about? love this world, yet shall I love to go And meet the friends who wait for me, I know.

never stand above a bier and see The seal of death set on some well-But that I think, "One more to welcome

When I shall cross the intervening space Between this land and that one "over

there";
One more to make the strange Beyond seem fair.
And so for me there is I'no sting to

death, 65 b. a are.
And so the grave dias lost its victory. t is but crossing with advated breath. And white, set face—at little strip of sea,
To find the loved cases waiting on the

shore, we sed More beautiful, more precious than before. -Ella Wheeler Wilcox. Were we to pour out our psalm of

we forbear, and tulin, to thoughts en-gendered by the song. Let us follow our friend into that "Siture and endeavor to learl what condi-tions and changes the law, which holds life within. When our earthly house of this tabernacle of the flesh is destroyed, self. His soul does not escape from the body as gas from a vessel, by its made with hands, eternal in the heavens."

Thus what the world calls "death" is spiritual organism must be drawn from the body as gas from a vessel, by its comparative levity. All things are held by the law of attraction." His spiritual organism must be drawn from the material than the resurrence. only a breaking down of these earthly the material body, by the power in na-

ly awakened to find himself among anels and friends in the spiritual world He is in the same form and he does not even know that he is dead until he reflects upon what he sees around him. He has all the bodily organs he ever had. He sees, hears, and uses his senses the same as he ever did. He talks with those present and walks from place to place. He has only thrown aside the garment of clay. The

spiritual body is as before, but has been lifted up. No change in his intellectual or moral character has been effected by his death and resurrection. He is no better and no worse. We each take our memory, and our mental faculties act as before. We love, hope, fear, reason, desire, reflect, judge and express judgments as before. Our identity remains, and we know it. All who believe rationally in a future

life will admit this as abstract truth, but many persons deny it, by denying to man as a spirit those qualities which constitute his personal being or identity. But this seems irrational. There is no ground for believing that a man would know himself if his identity did not persist. There can be no identity where there is no form, or where the form is totally changed. Every one has some idea or conception of himself. Suppose the next time you look in a mirror you should see nothing but what a spirit is ignorantly supposed to bean empty void: Would you recognize yourself in that? Or suppose you should see a distinct human form, but totally unlike your own—you would say at once, "That is not I?" How do you recognize your friends? By their having the same form they have when you saw them last. If the change has been very great, you do not know them on sight. You never know them until you recognize some familiar feature. The same principle applies to things as well as to persons. You could not find your house to-day if it was totally changed, with everything around it. You could not recognize your horse or dog if form and color and qualities were changed-there would be no recognition. Identity surely is sameness or similarity. If we do not rise into the spiritual world in some form such as we possess here, we shall never rise. Our identity would be missing. But not only is outward form essen-

tial to the preservation of our identity, but the inward character. surely preserve our affections, our knowledge, our experience, our memory. We are what we have thought and We preserve our identity as intellectual and moral beings, by comparing every step in our mental and spiritual progress with the last one. Gradual development is absolutely essential to the preservation of our personal be-We must be able to see how one state grows out, or evolves from another, to know that we are the same beings to-day we were in the past. All the laws of man's life demand, therefore, that he shall preserve his form and character and rise in the spiritual world the same being that he was here. As the meat of a chestnut differs from the rind, and that again from the burr, so the essential spirit varies somewhat from the spirit body, as that varies from the material husk or shell.

The lifting up of this finer, inner body, gives us a grand look forward, to the careers which may follow. If one is persuaded that he shall enter on another sphere of existence when this is ended, that his activities will go on with increasing power and usefulness, blessing and to bless, till their possible achievement is accomplished, that his affections will find new objects, his dreams new fulfillments, his longings new developments, he surely will rise to a greater moral dignity than he would otherwise. The sense of limitation being withdrawn and the disabling consciousness of mental and moral inabil ty being removed, the natural result will be patient resignation, trust on the one hand, and a cheerful alacrity vivified by a great hope on the other.

What we need for the noblest mental life is a sense of harmonious proportion and adjustment to the ever living and loving Oversoul. The Goodness that is, and was and shall ever be. Well may that favored child sing

"I into life so full of love was sent, That all the shadows which fall on

Of every human being, could not

But fled before the light my spirit lent, saw the world through gold and crimson dyes; Men sighed, and said, "Those rosy

hues will fade As you pass on into the glare and shade!" Still beautiful the way seems to mine

Boston, Mass.

Causal Reasoning.

It is often asserted that a pure spirit wants a pure body of flesh to live in, or that a harmonious soul needs a harmonious body.

Perhaps so. But what makes the body impure if not by permission of the spirit; or inharmonious if not by the inharmony existing in the soul? As the spirit or soul wills, the body is

formed. When the spirit wills to deny the body impure habits, it will purify fast enough; or become "harmonious" as some prefer it.

Matter per se has no desires; and only a human body that is still inhabited by a spirit manifests needs, tastes or desires. The body is therefore not a factor. We should reason from causes, not effects. ARTHUR F. MILTON.

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Col. Van Horn is fully competent to Also phenomena, inspiration and such, judge, we will say that he has been a to many, knotty subjects, are freely and member of congress for four sessions, fully discussed. an editor of a leading daily, and a pro- ... The work is not written by the me found thinker along scientific lines. dium nor by any one connected with the

"The principal contributors to sages or dissertations on scientific, philippoint osophic, religious, theologic and occult topics—from world-building, the origin Andrew Jackson Davis, and Maria King Newbrough of life, or religions, of scientific discov-

trations-44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of that his work has been admirably one allity to be sketched at the doorway of the bully and efficiently but the cabinet and the finished picture—not only faithfully and efficiently, but handed to one of the circle and filed with excellent taste. There are no doglway hy the s

to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

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to conditions in their present world; the This remarkable book, "Rending the limitations—that the organism of the Vail," is for sale at the office of The medium imposes upon communication, Progressive Thinker. Price \$1.75.

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society or circle. All was delivered by the personalities distinct from either, writbook are four in number: Dr. W. H. ten down by the secretary as spoken, or Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday.

Thomas Paine and Michael Faraday.

Corrected, or criticised by those present There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philippersonal messages or dissertations or scientific, philippersonal messages or dissertations or scientific, philippersonal messages or dissertations or scientific, philippersonal messages or dissertations are disserted in the scientific dissertation and the scientific dissertations are disserted in the scientific dissertation and the sci

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thought. The limitation seemed to be
ten and spoken by full-form personallten and spoken by full-form persona ties and is printed as given. One re-"In addition to this mass of messages, there are in the book about sixty illus."

markable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by carry words a minute were written by actual timing by the watch.

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MR. WAYWARD.

(Continued from page 3.)

though you can't see me," said the spirit Jack Gonover. "What does it mean? Am I msane?

that's all," said the voice.
"This book declares it a scientific impossibility to live after one dies," said Mr. Wayyard.

"Throw your book to the dogs," spoke the cheerful voice. "I tell you an

seem standing upon sands which are shifting beneath my feet; where shall I all glory, honor, praise and majesty. The stability, permanence, security? Am I to be forever like a wave of the meaninglessly call God. sea, driven by the wind and tossed?" Then raising his eyes he perceived the true and full meaning of eternal life

dom is in every heart that loves him, return to the fountain head or source whether on earth or in heaven. Oh, my from which we evolved. This life is for ren, for blessings of angels were yours, we are yet to pass through. Then, why, though you knew it not. Go back to oh, man, turn to tradition, superstition that straight and narrow way, where and old fables. J. L. FOSTER. self-plaudits are forgotten-tread the path of light forever, for it is endless." Thus spoke the spirit of Harmony Way-"Over there" she is only known as Harmony—the latter word is blotted

Mr. Wayward had a long journey before him, and much of it was so dark of witchcraft, or more properly witch-he could scarcely see his way, but through the darkest parts of the road a form walked before him; she had a by about 800 years according to training in her hand to entighten his way, the laws engraved on a stone monutary and the l reached the path of light; the little ment said of himself about 2200 B. C., child reached out both its hands.

ward." It said. "Yes, thank heaven, I am back. I apmy hands, we shall never part again." And Mr. Wayward and the little child traveled together on that bright, but parrow path toward the sun.

Sturgis, Mich.

HAPPY EXPERIENCES.

effect has been magical, and with Paul, tating to the king the laws. This seatthere is a stronger Spiritualist in the destiny of all."

Last week Mrs. Foster and I went Mrs. Foster and myself. There we men, and wore on his breast the tablets talked with our departed friends. My sions in the skies." He said he would An inscription on the monument disdo the best he could, as it had been a covered at Susa is translated to read as joined in and sang it to perfection. Our daughter came and talked as nicely as upon a man, and has not justified him-

Little Frank, Mr. Blake's guide follows him all around and talks out loud to him. After the seance was over we (drowns) him, he who enchanted him to it and said, "Is it possible this is house."
Frankie?" The little fellow answered
The

surely it was the most enjoyable season | cheap. we have ever enjoyed. I have been so happy ever since that I can hardly one of whom there are some to-day who work. I want to be writing or talking had just cause to enchant a man and had all the time. With thankful hearts we placed a record as is now done by writ parted from them, never to forget their love and kindness. May the angelic

Sunday night for the first time, in an-lows: Witchcraft, Enchantment, Holy ticipation of continuing as a developing Ghost, Holy Spirit, God, Lord, Demons, circle, and we got three distinct, separate independent voices without a trumnottsm, Sorgery, Necromancy, Chrispet. That was a happy season, and all tian Science, Mental Science, Psycholpet. That was a happy season, and all unexpected, mostly, to us. We are all so anxious for to-morrow night to come we can hardly wait. I have since got a trumpet and we are all hoping for great and rapid success.

That was a happy season, and all tian Science, Mental Science, Fsychology, etc., are the most common names for a force found in nature, not only in weight to come for a force found in nature, not only in service at Thurman Club Room, corner of 47th street and Cottage Grove avenue.

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namely, disembodied spirits and some in material bodies. Spirit influence, control and obsession is frequent in the year 1908, and has been in past years. Boston, Mass. AURIN F. HILL.

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Medcalf, Ill.

NEW YORK SPIRITUALISTS.

The sixth annual convention of the New York State Association of Spirit ualists will be held in Syracuse, Fri day, Saturday and Sunday, May 29, 30 and 31, 1903 at Empire Hall, North Sa lina and West Genesee streets. Convention headquarters, Empire Ho

The following speakers and mediums will be present: Harrison D. Barrett, Boston, Mass.; Harvey W. Richardson, East Aurora, N. Y.; Mrs. Carrie E. S. Twing, Westfield, N. Y.; Mrs. Tillie U. Reynolds, Troy, N. Y.; Charles S. Hul-bert, Buffalo, N. Y.; Mrs. Lizzie Brewer and a number of others. Miss Victoria C. Moore, Dryden N

Y., the talented elocutionist, will favor us with elocutionary readings. All are earnestly and cordially invited to be

HERBERT L. WHITNEY, Sec'y., 65 Howard avenue, Brooklyn, N. Y. HARVEY W. RICHARDSON, Pres.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line !

Mrs. Mary Louisa Clancy passed from the realm of earth to the realm of spirit, May 19, 1903, at her home, 3244 Vernon avenue, Chicago. Had she remained ten days longer she would have seen her 80th birthday, but she was where she was going. Mrs. Clancy was one of the pioneers of Chicago, having 20 years of her life were made sweet by the light she had found in Spiritualism, and the good she had done to others, Rev. Dr. Thomas delivered the funeral sermon, Thursday, May 21, at the house in the presence of the family and a few friends. One son and one daughter preceded her and she leaves behind two services every Sunday at 3 and 8 sons, one daughter, ten grand-children o'clock in Hygeia Hall, Ogden avenue and four great-grandchildren. Six of and Robey street. Lecture, spirit com-her grandsons acted as pall-bearers. munications, and questions answered The spiritual services were held as per written request left by Mrs. Clancy, The Englewood Spiritual Union meets singing of three spiritual songs, by Mrs. Partridge, Mrs. LeSieur and the writer hereof, and the reading of a poem en-

Passed to spirit life, Mrs. Ann Sharp Bowlen, Mar. 5, aged 85 years, from her home in East Liberty, Logan county, Ohio. She was a good mother to her children. She says her reception in

Lebanon, Mo. J. W. Beebe, aged 30 years, born in Michigan, passed to spirit life May 13, at Spokane, Wash. He was a Spiritual ist, and lived with his aunt Mrs W O'Connell, who is a speaker and test medium. He lived the life of a true Spiritualist and was loved and respected by all who knew him.

ORTHA A. CLARK.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present fied and explained." By Andrew Jacktime.

The Metropolitan Spiritualist Society holds services every Sunday evening at answered. Mrs. Maggie Waite, pastor. Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds serv ices at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all serv-

Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California. Madison street and California avenue. Good music and singing. All are invited to attend.

Spiritual Union Church meets every Sunday at John Schott's Lodge Hall, corner Belmont and Racine avenue. Speaker, Hon. R. Gilvay; Charles J. Peterson, Prof. Edwards and Mr. G. A. Cowen, test mediums. Services, 8 p. m.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has recumed its regular Sunday services for the season, The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs.

Richmond at 11 a.m. The Spiritualiatic Church of the Students of Nature hold services at Nathan's Hall, 1565. Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p.m. Mrs. W. F. Schumacher, pastor.

Church of A. A. Schumacher, pastor.

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and 8 o'clock sharp at Lakeside Hali, corner Thirly-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can en-First-class speakers. Tests and mes sages by carefully selected mediums Excellent music by (Blind) LeRoy Drake. Mrs. May Elmo, medium.

The Brotherhood of Spiritual Truth Society meets Sunday at 8 p. m. Services conducted by J. K. Hilles and wife and other measures, who will from time to time address the meeting and give tests and spirit messages. Meetings will be held in Temperance Hall, 330 West Sixty-third street. All are invited

The First Hyde Park Occult Society holds regular, meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues pleased to go, and seemed to know just The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this

The Second Church of the Soul holds

being removed, and consisted of the Conference meeting at 2:30. Lecture by Oscar A. Edgerly, of Boston, Mass. followed by messages by Mrs. J. A. Murtha, of Baltimore, Md. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures. Dr. Sholdice holds services Sunday

evenings at 7:45. at 205 Lincoln avenue

spirit life was grand and all is well with Luxor, in Egypt, and in the Jewish her. MRS. VICTORIA SPOHN. Temple at Jerusalem, is Doctor Phelon's latest booklet. Its pages are full of ancient lore, in paper covers. For sale at this office. Sent on receipt of ten cents, silver or stamps.

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Pee Dee, Ky., Oct. 20, 1902.

Stanton, Mich., Jan. 19, 1902. Mrs. Dr. Dobson-Barker—Dear Sister:—I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am hap py to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years. I still remain your friend, AMANDA R. GREEN.

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come home. Come in some beautiful dream, Where
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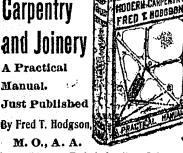
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I attended your funeral. Oh, what does tation of and in communication with it mean?" "It means that death doesn't kill

standing before him the well-known fig- till he has realized that he is one of the

"You are welcome back, Mr. Waypreciate your welcome; here are both

"Let us reason together, saith God."

THOS. HARDING.

An Indianian Tells How He Found Comfort and Joy. It would please me to give all the readers of this good paper my experi- Cie. ence in becoming a Spiritualist and also since becoming one, but my time is pre- standing before the throne of a seated cious. But I will say the cause was god, from whose shoulders flames of one of the most sad events and that the lire proceed to form wings, who is dic-

mother's voice I recognized as soon as the existence of the history of the I heard it. After a conversation with mountain-given law about 600 or 800 them, I asked father to help me sing, years before the Mosaic record on When I can read my title clear to man- Sinal. long time since he sang it. They both follows:

she could. It was surely the grandest self, he upon whom the enchantment is treat we ever enjoyed. Little Frank, Mr. Blake's guide folwent down to the sitting room and they shall take his house. If on the conshowed us Frankie's picture that was trary, the man is safe and thus is innohanging on the wall. I walked up close cent, the wizard loses his life and his

me, "yes," in an audible voice. They have been sitting for years, and or to a wineseller who sold drink too

I am in hope when I pass into the next life, to be able to come back and communicate to the children of man the glories of that life. I am now living an active life searching for the deep and glorious truths of Spiritualism. The glorious truths of Spiritualism. happiest times I see are when in meditake care of these old bodies but a few

days longer, and then our spirits will go bounding higher and higher, further and faster till we reach the goal of perfection. There we will join the whole angelic hosts who have gone on before. There we will meet father, mother, ounce of fact is better than a pound of brother, sister, sons and daughters. Oh argument. You know I live and am what a glorious meeting. I can hardly here; let that convince you. Good-bye, wait the time. I worship no man or being-nothing but nature. We are all Mr. Wayward soliloquized: "Oh! the workmanship of nature's hands, and where shall I go to find stable truth? I to nature we owe all. Nature is the

ure of his wife, who had come to answer | individualized parts of all that has been, the soul's question to which he had just given utterance.

"Your nephew was right," she said; "he is doing his duty in convincing the state of the purchase of world of a future existence, but it is my pose of developing, for enlightenment duty to tell the world of the goodness of preparatory for the higher realms of the That universal spirit whose king- eternal kingdom and are predestined to husband," said the spirit of Harmony, enlightenment, for progress, that we "you are journeying on; hitherto your may have a thorough experience and pathway was rough, but it was not bar-schooling in the great panorama that

Man cannot and will not comprehend

Witchcraft, Ancient and Modern. Witchcraft of ancient times is in use

J. L. FOSTER.

cient law or rule for control of the use is older than similar laws in the Bible by about 800 years according to translaticled "Beautiful Death," written by J. tors and historians. The king who had C. Underhill. DR. T. WILKINS. "In that day, I, Khammurabi, the glo-rious prince, the worshiper of my God, justice for the land for witness, plaintiff and defendant; to destroy the tyrant, and not to oppress the weak likeunto the sungod, I promulgated." With these words opens one of the remarkable historical monuments that has been recovered from the ancient histories of mankind. This king was a father of laws that have been found in

records of mankind. His reign was somewhere about B. C., 2200. The monument itself is a pillar of black diorite eight feet high, was found by M. de Morgan at Susa, in the Acropolis mound on December and January, 1901-2, and the whole has been photographed and translated by V. Schiel, the Assyriologist of the expedition, by order of the French Minister of Public Instruction, and published by Messrs. E. Leroux and The monument represents the king

if any man hath reason to glory I have ed god is called the "Supreme God, the more. Although having spent a quarter king of the Spirits of Earth, the Lord of a century in the church, I doubt if of Heaven and Earth who foretells the Probably this seated God was old Bel or Ella, the god Sache-rabue of the to Anderson, a journey of 50 miles, by the kind invitation of Brother LaBelle, text as the god who inspired the king. and attended a seance at the home of Bel was the god who dwelt on the Brother Blake. There were five beside mountain of the world and gave laws to

"If a man has placed an enchantment

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hosts always be with them to lead, witchcraft in ancient and modern guide and direct them. guide and direct them.

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SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

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NO. 706.

THE MAN OF TO-MORROW

A Study in Spirit Return, by Charles Dawbarn.

CHAPTER FOURTH.

We have seen that the natural pro-cess called "death" is necessarily a disintegration of all forms recognizable by mortal sense. So much is, and must be an accepted fact. We now go a step further. We assert that if form be itself compelled and shaped by conditions in earth life, it will also be adapted and changed by the new conditions after death into shapes that our present senses cannot grasp, or even imagine. Spirits cannot, if they would, tell about them, even if they made it their effort to become our teachers, for it is a lesson unlearnable by the mortal. 'And the spirit who comes back into our limitations becomes himself less than a spirit by that return into our atmos

We have, however, gone a step still further. We have shown that from micertain units. These units are unthinkably small, but still blended into molecular forms that go to pieces under the process of death. They cannot come together again on the other side because conditions have changed. That leads the thinker and student far afield, for man and microbe are something more than external form. They have internal organs, also composed of blended units. But these blended units comprise and determine the whole life expression which we call "identity." Our tastes and desires are as much compelled by our surroundings as Shapes of the organs through which they manifest in earth life. Alter the shape of an organ, or take it away altogether and you have a different being, and this is just what death does. Concussion of the brain, or a fractured skull may suppress the individuality known to us, but a mental shock may do the same, as in the case of Miss Beauchamp, and many others, now attested and registered by medical scientists. There has been in such case a new molecular grouping, which results, as a matter of fact, in a new personality, because all personality is expressed by the molecular blendings of units into certain

Now let us see what all this means to us in our present study. If such facts contradict what we have believed, and have been taught to believe about spirit form in the next life, it is the belief must go-not the fact. If certain organs will be missing in the next life then the form cannot be the same. So form becomes a subject for careful ready to answer our question why the learned man of Nippur does not come back and teach us to translate his hieroglyphics.

That learned man of Nippur passed over, like every other mortal, and was, of course, subjected to every effect produced by death. That is to say, his organism was changed by the process and the new conditions. The first great change he would note was that though he might perhaps see or sense the form of some mortal friend or acquaintance he could not make him sensible of his presence. No shout would reach that can neither see them nor hear them, unmortal ear; no outstretched hand was met with a friendly grasp. The old met with a friendly grasp. The old man, in reality they are nameless, and senses by which he had lived his earth nor mortal. They are nameless, and life had vanished. Even the old sense of touch was gone. He found himself have concluded to call "threshold that yesterday was solid to his touch. So he looks at his own form, and begins and they are nearly back again. They to investigate the change. He realizes in many cases haunt earth life; or with his continued intelligence, but soon finds that it must manifest in quite different ways. Yesterday he crossed the ish beyond our sense perception. But bridge, or waded through the stream. To-day his thought carries him across almost unconsciously. He no more real- either progress into true spirit life, or izes the process than the babe learning to walk in earth life. He wants to converse with those who have given him greeting into his new life. The old larynx, tongue, lips and lungs which he expressed himself in earth life are not to know and study if we would grow only left behind but would be useless now. The faculty of thought exchange, dimly pictured by telepathy in earth life, becomes prominent in the new condition and in his new form. Thoughts are exchanged, not words. His sight and hearing are by comparison with the old, almost unlimited, since the slow vibrations of earth life are left behind. That which he would desire to say is perceived, and a reply asked that needs

It is true that as mortals neither the writer nor the reader can realize this spirit who is nearest earth life can alfurther than the few telepathic experimost, and sometimes quite clasp hands ments of to-day may suggest. Those experiments are, however, just enough level. This is the acknowledged "spirit to show the student that his present return" of to-day, which, with all its insense organs would be useless under conditions of a new life form, invisible solute and natural truth. and intangible to mortals. He will neither see, hear, smell, taste nor touch as he did on earth. If he did he could greet his earth friends just as before Such are a few plain facts following the change called death, which is the pass ing of one of Nature's critical points.

The passing of this critical point carries with it of necessity, as we have changes of form, both externa and internal. Such changes would affect both the man himself as we know him, and every other form which to-day lives, moves and has its being within the human organism. But we must here take into consideration that such a change is not in itself progressive For instance: Here is solid ice. When you change its vibration it must change degree after degree, and really but one degree at a time. Presently there comes a point where the ice is no longer solid, and yet can hardly be called water. It is then in the state which we rather inelegantly, call "slush," and slush it must remain until it is sufficlently changed to become water. The same law applies to all "critical points" through which Nature plays, the magician, and works her wondrous changes Of course this "slush" point will remain

If, for any cause, the continued change

of vibration is arrested. That ice must either (1) go on and become water; or (2) return to ice; or (3) continue in its condition of slush. But in the case of man, and so far as we know of all animal, life, return after the death vibration has once been passed has become impossible. But it is not impossible for progress to be so arrested, or become so slow that the state we have called "slush" shall be indefinitely continued. In fact it must be continued unless fur-

ther change is taking place. Manhood's form, just like ice, passes into the slush stage. It may be an almost momentary experience, or it may last indefinitely. This entirely depends upon whether there is a continuance of the change which we call "progress." And of course every single degree of such change is carrying the form fur ther and further away from earth life crobe to man every form is composed of and the vibrations of its old mortal form. But suppose it does not progress -does not continue this change, what then? The answer is plain and log-

> Since it cannot, under natural law, go back to the mortal, and does not go on to the spiritual, it remains, as a matter of course, in the "slush" state of vibratory matter. It has become something which, to our mortal sense, is neither matter nor spirit. But instead of calling such forms "slush" we prefer to speak of them as "dwellers upon the threshold," which, however, means precisely the same thing. Such a form is vastly nearer to its old vibration than it it had gone on and become spirit. Herein is the very essence of spirit return, which we must clearly under-stand if we want to solve these problems, and discover why the old man of Nippur does not return and explain his hieroglyphics. We have equal cause for wonder at the absence of his spirit successors of to-day, who undoubtedly have access to all knowledge of which records have been kept.

> It is obvious that when man's form has disappeared from earth a certain change of molecular vibration has taken place, which has broken up the old mo-lecular formation. But the same units are there, for substance is acknowledged to be indestructible. Just enough change has taken place to destroy the old form, and nothing more. The clairvoyant eye has repeatedly watched the change to this point, and seen the intelligence and energy gather itself together into what seems almost a copy of the old form. This is natural. It is the "threshold" stage through which the aatter is passing, which is a condition between that of mortal life and the real change into spirit form. It is only a degree or two from the mortal, and uness the progress continue, it will and must remain there.

But the changes in the various organs of which we have spoken depend upon he law of use and non-use. Every portion that was mortal contributes its quota after death. Further changes must depend upon the conditions and surroundings of the new life. If the change stops at this point we have what have been called "spirits" because we less we are sensitive beyond the normal. In reality they are neither spirit passing through matter unconsciously forms" They are all but mortal. Just a degree or two of vibration changed just a degree or two of vibration changed in the other direction they vanin either case they are still living under this law of change which demands else a continuance of the "threshold" form, because return into solid matter has become impossible. This is only logically clear, and a natural fact. but it carries with it much that we need wise to our salvation from the perplexities of modern spirit return. Being without progress a threshold

pirit necessarily knows nothing more than he knew as a mortal. For every acquisition of knowledge in itself implies some progress. Whilst very close to earth life the 'deceased" is just far enough away to neither see nor sense normal mortals. Among such threshold spirits there is, of course, no uniformity. Not even two leaves in a forest are alike in all respects. So the threshold most, and sometimes quite clasp hands with a mortal very nearly on his own consistencies and limitations, is an ab-

(To be continued.) San Leandro, Cal.

MIND YOUR OWN AFFAIRS.

There's many things you'll find to do in working for yourself, And he who cannot hold his own is very sorry elf.

But in following this rule I give you'll part with half your cares, If you will calmly jog along—and mind your own affairs.

et others fret and worry if the times are out of joint: Don't set your marks too high, and there'll be less to disappoint. Don't try to learn too much about the way your neighbor fares-

You'll have enough to do if you mind your own affairs. Mind your business-if you can-for alalways it appears There are many waiting eagerly make your business theirs; Don't agitate yourself, my friend, you'll

need nobody's prayers BEATRICE ST. GEORGE,

OBSESSION.

How Pure and Wise Spirits Can and Do | For the Massacre of Jews in Russia Restrain the Obsessing.

In The Progressive Thinker, May 23, 1903, a good brother, A. H. Nicholas, of Summerland, Cal., stated his experience with evil-minded spirits in their attempt to prevent the accomplishments of his right and honest efforts in all that he did, but he is inclined to think that good and wise spirits can not protect the mortal, and threw no light on causes, and results in general.

In the study of obsession we find a vast field to consider. First, innocent children can become obsessed; example, Mary Reynolds and Lurancy Vennum, as described in the book entitled The Watseka Wonder. Second, we find that individuals of all

ages and sects and stations whose mor-al status varies from the virtuous to the criminal whether Spiritualists, Protestants, Catholics, Agnostics or Materialists, under certain conditions may be attacked by designing, fraudulent, malicious, injurious spirits.

First, how came there to be evilninded spirits? Second, what attracts them to the

Third, why are some rescued and other become physical and mental wrecks?

Were we to go back to the Biblical creation we would have to lay the evil in human mind to Him who formed it, and the story of Cain and Abel, and scan the pages of sacred and profane history for antecedent causes, but the causes are modern as well as ancient and we prefer to deal with the present as more comprehensible and reliable. Let us take the hundreds of thousands of material, selfish, falsifying, profane, malicious, robbing, drinking, licentious, murderous human beings, and their deeds recorded in the world's daily papers, a small estimate of the entire number unrecorded; beside them view your hundreds of thousands of saloons, with their soul and body poison, vulgarity and licentiousness pouring from these hell centers into the homes; the vulgar theatres crowded with men only, with actresses of bold, shameless words and dress; the gambling houses, the brothels, the national, state and municipal officials who countenance wrong and frauds for boodle; senators and representatives must make appropriaations for the results of the sins they legalize; the lack of opportunity to get honest labor, thus driving to crime and

Are the stated facts so well known, not enough dregs in life's cup to make it evil and bitter to those who by environment and heredity, who have not the insight, foresight, a to dash the cup from their lips? Do we not need reformatories and the proper educational institutions for our transgressors, rather than degrading jails and penitentiaries devoid of any uplift-

Thus by the conditions made by society and civil law a large portion of hu-manity become evil minded, transition from their material bodies does not change the status of their evil minds, and then we call them evil-minded spirits; freed from their material bodies they are unfitted for any higher spiritual realm, and seek ways and means to resume their former habits. but they have lost their physical bodies whereby they attained their desired ends, so they often seek another, acquire a knowledge of control of mind, and if the mortal sensitive they have selected is unaware, or often if conscious they play the role of the robber in possessing the power to control, if spirits of greater wisdom and power do not thwart their plans and save the sensitive he or she may be controlled to lead the life of the obsessing spirits, or if resisted they will curse their victim and injure in many ways. Some say: "Drive them away by will power;" but what is one will against many? I say many, for just as truly as that good and wise spirits co-operate to protect and control a sensitive for the giving out of the beautiful spiritual truths, just so truly do the dark ones band together to formulate their evil plans for controlling. The books entitled A Wanderer in Spirit Lands, and Out of the Depths, and Contrasts in Spirit Life affirm this

The sensitives more often injured are those unprotected, trustful, rich in magnetism, sympathetic, kind and loving, often they know nothing of spirit re-

In the case of Annie Moore Cable, of Lake Odessa, Mich., who was for two weeks occasionally entranced by loving, kindly spirits, when they were intercepted by a stronger force of dark spirits which utterly wrecked her mentally and physically, and to-day she is in an asylum; her father in his travels made note of the number of cases he had heard of, amounting to 170 within a few years.

Let the mediums who find that communications given them from spirits are unreliable stop the using of their mediumship until a change of controls is established, and then the cry of fraudulent mediums will cease, because fraudulent spirits are not allowed to

A middle-aged man of Englewood, Chicago, in the winter of 1899, became obsessed, was taken to the detention hospital, then to the Spiritualist's Home, Rhodes avenue, hoping to break the obsession; the spiritual influence there was somewhat relieving, and in a few weeks he returned to his shoe shop, when a customer objected to the inefficiency of his work he drew a revolver and fatally shot him, and was taken to an asylum. Dark spirits had been seen around him, and had been heard to threaten his destruction.

How many of our criminals testify in court to being impelled to steal, drink and murder. Example, Rev. Hall, Chicago, stole articles, being impelled by some unaccountable power. While I could cite a name of such cases, it is of greater import to state the method used If in this life you strictly strive to mind | by advanced spirits in protecting sensitives, they having made it their study and mission; this study gives them the

THE REASONS

The report of the cruelties to the Jews in southern Russia are of a most revolting character. It shows the per-sistence of the deep prejudice against that people on account of race and religion. Of course economic conditions have much to do with these persecutions. In times of scarcity and destitution the people are stirred up and they naturally wreak their vengeance upon are the main cause of their calamity. The people of the region of country in which the late massacre occurred are ignorant and fanatical. The Jews, who constitute but a small fraction of the population of Kishineff, are hated because of their race and their religion as they have been hated in all Christen.

The family of the Spiritualist public. And her career since then has brought still more publicity to a very attractive personality. dom for many hundreus of years. Cru-elties almost as bad as those perpe-trated in Bessarabia have been practiced in most of the countries of Europe; even in England where within the memory of the writer no Jew could have a seat in parliament. The anti-Semitic troubles in Germany only a few years ago were of the most disgraceful

character The only possible remedy for this evil is an increase of liberality among the people. As people become more intelligent, more broad in their views, more catholic or liberal in their spirit they become less persecuting in their disposition. The talk about sending petitions to the Russian government in behalf of the Jews will not avail. have nothing to do with the internal affairs of Russia any more than she has to do with our domestic affairs. When there are lynchings of Italians in New Orleans or lynchings and burnings of negroes in Southern and Western states Russia does not think, it necessary to address letters to our government protesting against such barbarism. It is well known that acts like these are done contrary to the laws and in opposition to the spirit of all enlightened governments to-day. Governments cannot wholly overcome religious and race prejudices and the fanaticism resulting herefrom. After the acts have been done it can remove and punish the offi-cials who neglected to perform their duty, as Russia has already done, but this will not prevent a recurrence of the acts which will be repeated from time to time as long as prejudice, bigotry and fanaticism continue,

It is unpleasant to hear excuses based ipon misinformation and dislike of the Jews with which many persons attempt natics who committed the recent murders, murders so awful that one can hardly think of them without being convulsed with horror. Some profess to find excuse for the murders in the fact that the Jews are money lenders, that they do not go into the agricultural pursuits and other occupations, but in those which give them power to secure mortgages and to harass the poorer classes of people. The fact is the Jews in Russia are compelled by the regulations under which they live to keep to a few occupations. They have been practically prevented from going into agricultural pursuits in southern Russia and even prevented doing so when they attempted it. There are no Jewish money lenders in the town in which the recent massacre occurred, though there are banks owned by Jews doing business in the same way that banks do business in this country or any other. It has been said that the Jews were engaged in the liquor business and that their tions maddened the people. The fact is that there are no Jews in the liquor business in Russia, the government itself having taken charge of this business.

There are adequate reasons but no moral excuse whatever for the recent massacre. It was a recrudescense of the spirit

that was so general for centuries when Jews were robbed, their children taken from them to be brought up in the Christian faith, forbidden to engage in gainful professions and pursuits, huddled together and compelled to live in unwholesome quarters, imprisoned, tortured, hanged between dogs, heads downward, and killed in other ignominious ways, and expatriated by thousands, as from Spain under Isabella, when the people were weary of the work of slaughter. No other people ever suffered as the Jews have, and even to-day among multitudes the sympathy with them is of a very qualified character owing to the survival of something of the old feeling that has so long pre-

vailed to their injury. B. F. UNDERWOOD.

power to use spiritual chemicals, electricity and magnetism against the ob-sessing spirits in their efforts to protect the mortal sensitive. It those spirits who have studied these in their combined power, who are able to overcome; this knowledge combined with a knowledge of how to properly use will power are the weapons re quired, and if a loving mother has not these she can not protect her child, nor can even a loving band of spirits, any more than a surgeon an bind a wound without a bandage or a man build a

wall without material. I doubt not that if facts were only known, if we could lift the veil and see the working of the spiritual forces in the cure of every case of obsession, we would find a knowledge and use of spirit chemicals, magnetism, electricity and cultivated will power used intelligently Few of our healers take up the study of obsession and attempt to deal with the dark forces, because their spirit healers or physicians have not made a study of the spirit chemistry and nat-ural forces necessary and their peculiar

uses as a defense. My attention, was called to this fact by Dr. G. L. Lane, 872 Huntington avenue, Boston, who is so successfully treating such cases as well as treating physical diseases, and of his many pa-tients coming under my notice not one following the advice of his spirit physiclans and chemists but what were re-

MRS. MARY T. LONGLEY.

As Medium, Lecturer, and Secretary of the N. S. A.

It is doubtful if any medium in this country is more widely and favorably known to Spiritualists and those interested in psychic phenomena, than the affable secretary of the National Spiritualists Association, Mrs. Mary T. Long-ley, who is the official representative of that association at its headquarters in this city. Her service in the unique pothose whom they are easily persuaded sition of Banner of Light medium, extending through a period of fourteen years, brought her personality and her psychic powers to the notice of a wide circle of the Spiritualist public. And

The family of the secretary consists of her husband, the veteran C. Payson Longley, whose spiritual music is known to all lovers of soul-inspiring songs, and Miss A. O. Wink, a young lady from the golden shores of the Pacific. Miss Wink is a sensitive, but modestly disclaims any pretense to me-

Of course, being an official of the national body, Mrs. Longley does not la-bor as a professional medium, her time and strength being devoted to the dis-charge of her duties as secretary, which at times are very exacting. Her position is not by any means a sinecure, and it is well known she has demonstrated her deep interest in the cause of organization by declining to accept an increase in salary while the national body is busy building foundations for the future. But having given her life to mediumship and Spiritualism it seems to the writer every Spiritualist should feel n pleasant satisfaction in seeing her at this post of duty. She is certainly a

model secretary.

But her work is not altogether confined to official duties. During the past winter she donated a month's service as lecturer to the First Spiritualist Association of this city, the only organization in the city that has had on its platform representative Spiritualist lecturers. Her addresses were given inspirationally and were well received, especially by those who are interested in Spiritual ism and in the vital principles of spirit-

During the winter months there has been a series of home circles or seances at the Longley residence. These seances have been private in character, admission being by invitation only. They are not held nor intended for the general public, but for the home folks present at one of these seances not long since and was particularly interested in To all the shameful name the United States. I shall not divulge her name or residence, for this was her first visit to such a gathering. What interested me was the impressions such a anxious to learn if there be any truth in Spiritualism. It is a pleasure to say that in the case referred to, they were the most favorable, and the lady in question assured me she was not only highly entertained but also instructed by what she heard at this spiritual

Father Pierpont, known as Mrs Longley's lecture "guide," "control," or "inspirer," delivered an address setting forth some of the vital truths of the spiritual philosophy in a lucid manner, and in elegant language.

Another control improvised verses, Then "Nannie Gibson"-who should be included as one of the most lovable members of the Longley household, although a spirit, brightened all faces and hearts with her sunny remarks, and told the visitors what she "saw" for them, describing spirit friends, giving messages, etc., after which she ren-dered her own song, "Princess of the Dawn" in a way that captured all hearts. It may be recalled by those who have read the account, that Nannie sung this composition entire, the first time it was ever heard by mortals, at one of these home seances. Whatever may be the theory entertained as to its origin, there is no difference of opinion among those who have heard it sung as to its beautiful melody. The words and music blend in perfect accord, making it one of the most charming songs. Of course, Prof. Longley sings one or two of his own compositions at the be ginning of the seances, infusing into his rendition much of the old-time fire and

spirit, and interpreting the music as it would be very difficult for anyone else to do. Those who are not familiar with his music will doubtless be most agreeably surprised when they hear it to find it is permeated with the very spirit of melody that never grows old nor becomes worn, when properly inter-

WALTER P. WILLIAMS. Washington, D. C.

lieved of annoying spirits and restored physically. So, my good Brother Nicholas, I am happy to state to you, that a Spirit Chemical science is coming to us from

ligher realms to not only protect the sensitives but to protect our grand cause from the already far-reaching shadow of Obsession.

BARTON STEWART.

Chicago, Ill.

It is no man's business whether he has genius or not; work he must, what-ever he is, but quietly and steadily; and the natural and unforced results of such work will be always the thing God meant him to do, and will be his best.— Ruskin.

The best men are not those who have waited for chances, but those who have taken them; besieged the chance; conquered the chance; and made chance he servitor.—Chapin.

In nature there's no blemish but the mind; none can be called deformed but the unkind.—Shakspeare.

RUSSIA'S SHAME.

THE TIME OF THE BARTHOLO-MEW MASSACRE.

Novelist Describes Massacre at Kisheneff as the Darkest Deed of Recent Years-Deeds of Devilshness and Savage Days.

Russia has been disgraced more and all is the horrible Jewish massacre at Kisheneff, which has awakened our horror, shame, and indignation. People who regard themselves as Christians, who claim to believe in God's mercy and sympathy—these people on the day consecrated to the resurrection of their God from the dead, occupy the time in murdering children and aged people ravishing the women, and martyring the men of the race which gave them

Who bears the blame of this base crime, which will remain on us like a bloody blot for ages? We shall be ununjust and too simple to condemn the mob. The latter was merely the hand which I now turn on myself by wishing which was guided by a corrupt conscience, driving it to murder and robbery. For it is well known that the mob at Kisheneff was led by men of cultivated society.

But cultivated society in Russia is really much worse than the people, who are goaded by their sad life and blinded and enthralled by the artificial the flesh, I imagine, but its disagreeable larkness created around them.

Cultivated Classes Are Slaves. The cultivated classes are a crowd of cowardly slaves, without feeling of personal dignity, ready to accept every lie health and strength accompanying, to save their ease and comfort; a weak and lawless element almost without of its elegant exterior.

committed at Kisheness than the actual dium of physical life to undertake the murderers and ravishers. Its members' guilt consisted in not merely that they I was a very sick man at that timedid not protect the victims. but that with liver and kidney troubles, weak they rejoiced over the murders; it consists chiefly in committing themselves for long years to be corrupted by man haters and persons who have long enjoyed the disgusting glory of being the lackeys of power and gloriflers of lies an automatic and subsequently an in-like the editor of the Bessarayetz of spirational writing medium. But it Kisheneff and other publicists. Those to palliate offenses of the Russian fa- and interested friends. The writer was are the real authors of the disgraceful

ciety.

Shame upon their wicked heads! the next one. May the fire of conscience consume their decayed hearts, covetous only of

Demands Aid for Jews.

It is now the duty of Russian society that is not yet wholly ruined by these with these instigators of pillage and murder. Russian society must clear its conscience of part of the shame and disgrace by helping the orphaned and habits for more temperate ones. After disgrace by helping the orphaned and I was cured, I discovered that I had members of the race which has given to. members of the race which has given to the world many really great men and which still continues to produce teach-which still continues to produce teachers of truth and beauty in spite of its oppressed condition in the world. Come, therefore, all who do not want themselves to be regarded as the lackeys of the lackeys and who still retain their self-respect, come and help the

Max Gorki, the Russian novelist vrote the foregoing for a newspaper at Nijni Novgorod, Russia, but the censor refused to permit its publication. Gorki then mailed it to the St. Petersburg cor respondent of the Frankfort Kliene Presse, which gave it to the public.

Statement of Being.

Jews.

The universal Principle, Spirit or God is impartial. There is no point in the universe better, higher or nearer God, or the center, than any other point. No place is favored over any other place. for all places are necessary.

Good and evil are opposite poles of evil for its opposite, if it exists at all. He who would realize being must get rid of the concept of good, as well as the concept of evil. Good, or evil, are qualifications, and Being does not admit of qualification or gradation. It simply is. Nothing is low or high, good or except to individual concept that allows comparison. "Comparisons are odious."
Infinite Life, or Intelligence, is all therefore, knows naught of time, place or gradations. Its operations are inflnitely diversified, but none are low, or better than other operations, but all diferentiate.

If the same Life or Principle does all then all must be its handiwork, and equal in principle, although widely diferent in appearance or form.

These appearances, or forms-matter or substance visible—are not the result of evolution from low to high. They are the expressions of the only Principlethe same, in essence, yesterday, to-day

As this Principle never commenced, it cannot progress, nor get better, being perfection itself.—Dr. Geo. W. Carey, in Journal of Biochemistry.

As turning the logs will make a dull fire burn, so change of studies a dull brain.-Longfellow.

THE WORLD NO BETTER THAN AT A Lesson Learned by Practical Expe rience.

SELF-HEALING.

The Progressive Thinker is the great Educator of the Present Age ... Induce your neighbor to subscribe for it.

Healing, like inspiration, is generally accepted as a "spiritual gift" or a phase of mediumship. Some would assert it to be a gift without doubt or quibble. Darkness That Only Find a Parallel in to a perfectability that it needs no for-Even so. But if inspiration is subject eign aid—that is, reaches a condition of absoluteness in which the mere wish more frequently of recent years by sets it in motion on a chosen subject, dark deeds, but the most disgraceful of why not the gift of healing? And if we can draw to ourselves the inspiration wanted, or start the vibration that infuses us with thought, is it not logical to believe that we can do likewise with

a healing vibration that has become positive or self-acting? The following extract from a private letter hints at the possibility:

" * * * I am not a healer in the accepted sense, but I have performed some cures and relieved many from pain or suffering by "the laying on of hands." I have no more aches or pains myself, though effects often indicate what used to cause pain, and after-efable to wash this blot from the sad his fects, like a swollen jaw, betray what I tory of our dark country. It would be would have suffered in former years, were it not for my little gift of healing. or willing it to be done. In fact, I believe the pain, which is negative, sets the opposite or positive vibration in motion, and being the more active of the two, neutralizes the negative nolens volens. Instead of a painful neuralgia I now have only a painless one. The cause for the same still exists in effect is allayed by my own healing powers-of which, by the way, I have not enough to give away, and must retain what little I have, for my own use If I were twenty years younger, with could perhaps join the ranks of magnetic healers and benefit others as well conscience and without shame, in spite as myself. But while I feel twenty Cultivated society is not less guilty ago, on account of this fortunate circumstance, I am too far beyond the memission of healing others. Remember, lungs, dyspepsia, neuralgia and a rupture, having worn various kinds of trusses upwards of twelve years.

"At that unfortunate period I became proved a fortune, which millions could not purchase.

"Through my hand were written the the proceedings for the reason that given to these repulsive men must be again. First I was admonished to be the proceedings for the reason that among the guests of the evening was a refined and educated lady who is the daughter of one of the leading Methodist ministers, educators and editors of on their lips, who preach in Russian so a healthy nervous system. Then to be clety hatred of the Jews, Armenians, charitable and just in all dealings-to and Finns, to-day heap base and cow- bear and forbear, and exercise sympaardly calumnies upon the corpses of thy. This to purify the blood, as such those killed through their influence, vibration was death to disease germs. seance would make on the mind of one and they shamelessly continue their "It was a hard road to travel amidst all hateful work by poisoning the mind and this worldlyism and materiality. But feeling of the weak willed Russian so- I soon feit better under the strain, as it was, and every effort to overcome eased

"The dyspepsia left me within a year. lackeylike honors and slavishly obse- man, when I was told that my rupture would now be healed since the road was clear to concentrate the force in that direction. I doubted this, but despite my lack of faith, it was accombandits to prove that it is not identified plished before another year had rolled by. If that was faith cure, it must have been in the faith of my own powerssome healing powers-good coming out was told, through the same channel, to be cautious, as the flesh required a longer time to heal than the spirit, and it was still weak or sore from the past. Experience proved this true, as exhaustion always reminded me of my old troubles. But as I became stronger in ody I began to grow younger, though older in years and beyond the pale of active labor in the field of magnetic healing, or spiritual healing as I should term it—being a gift of the spirit.

"I am now fifty-seven-not too old perhaps, to be a healer, if I had had a stronger or healthier physical foundation. But it keeps me well, and no doctor has felt my pulse for twenty-odd years, except two years ago to examine me for a life-insurance, when he passed me within two per cent of perfect, which was considered a very high rating by the agent for one of my age, Prior to my mediumship I would have been turned down-rejected.

Now, let any one say that nothing the same absurdity. Good must have good comes out of Nazareth or mediumship!

> The above facts are truth absolute, to which the author gives his word of honor, and would not refuse an affidavit circumstances warranting an same. ARTHUR F. MILTON.

KINSHIP.

I am the voice of the voiceless, Through me the dumb shall speak Till the deaf world's ear shall be made to hear

The wrongs of the wordless weak. From street, from cage, and from ken-From stable and zoo, the wail

Of my tortured kin proclaims the sin Of the mighty against the frail. Oh, shame on the praying churchman,

With his unstalled steed at the door Where the winters beat with snow and Or the summer sun-rays pour; And shame on the mothers of mortals.

Who have not stooped to teach Of the sorrow that lies in dear, dumb eyes-The sorrow that has no speech.

-Ella Wheeler Wilcox

Zurilda Wellington.

Her Life in Two Worlds. The Lifting of the Vell.

BY MRS. M. PASQUIER CURRAN, MEDIUM, ST. LOUIS, MO,

CHAPTER V .- Continued.

"With your permission," said Mrs. Wise, "I will answer, the gentleman, Marriage is not the mere act of a man and woman coming together in a civil contract and engaging to live as man and wife. No. it has a far deeper and wider range than the mere form of law; indeed; it is above all law that man hath instituted. It is not a position, or a financial concern, but a union of souls, founded on a mutual attraction and adaptatability to each other. Now, no outside parties can form this soul union, nor can they dissolve it; for the law of mutual attraction is indissoluble, being a law that governs the soul's relations, and is perpetual. I think it a crime to bind one to another under such conditions as that paper calls for. You, and you, and you (pointing to the clergy be-fore her), sanction this unholy union with your hands, and would profane the power of your office by using it, calling into use holy unction to sauction and bless your diabolical work, and with the seal of your authority pronounce them one by saying what God hath joined together let no man put asunder.' Also that 'marriages are made in heaven.' I tell you that heaven would be ashamed of such a marriage; it is in name, and

'Yes, so beautifully are all God's laws adjusted, that mortals cannot change or tamper with them: for the silver cord that unites soul with soul is fine and so firmly fitted that it admits of not a jar, Oh, Mr. Wellington, this contract is for hands, not hearts; it cannot be ful-

Turning to Louis she said. "Can you say from your heart, 'I, Louis Sutherland, take thee, Zurilda, to be my lawful wedded wife?' No, it would be cruel mockery."

The rector arose while Mrs. Wise was speaking, and said to my father: "Mr. Wellington, I will sign that paper with my heart and hand;" then he wrote his name, and called his wife to do the

"Never!" came from the lips of Mrs. Wise. Mr. Howard then said to my father: "This is imperfect without your other witness.

The bishop said: "Mr. Wellington, you have not done your duty as a parent. Your daughter is not under proper government, or she would not disobey your wishes; and you, Rector Wise, are lacking in your ministerial duty. That child has not received confirmation, hence the innate evil in her nature is in the ascendency.

CHAPTER VI.

The Fire of Persecution Lighted. These remarks of the bishop lighted

the fires of persecution in my father, and he soon put the bishop's advice into practice, by compelling me to undergo a series of rigid examinations by the bishop and the rector in church mat-

the buds and blossoms after the win-back to those on earth whom you have ter's frosts had gone, and I was saying misled on this subject, and take the lood of an innocent One and says, rising before me, and I will climb to where truth lies. Negation and self deany power on the soul, or the spirit, for living principles that he taught—to Yes, ye may feel Him, the invisible One, my mother was so radiant and beautiful love God and their neighbors, as Jesus and see His manifestations, but ye can-

see a young and highly favored lady like communion with God. The word is after the rain and nod their thankful you, wholly ignorant of our divine religion and its comforting blessings, and I heart, that thou mayest do it. See, I wish to start you will not start you will n wish to start you right on the path that have set before you this day life and with flowery heads, fragrant breaths leads to God. I am told that you are ingood.' different to holy things; can this be so,

manifested to us and lies all around us, God are engraven on the tablets of evmanifested to us and lies all around us, so that the peace of God takes possesser levy soul.

"In looking back over my life on the compelled to do, there tiful gates are lifted up and the ever-lasting doors are opened to me; then the comes before my vision a barren field angels call me; and my mother says: of dead stalks and withered leaves, with 'My child, I am—, whom you have not known as a mortal—I am a messenger sent to lead you on to God; I bring you errors that I had sown in the souls of my tidings of joy. God loves all; He doeth parishioners for them to feed on, think-all things well. 'Oh, my mother," said ing that I had sown good seed that I, "it is you whose loving face I often would yield the fruits of peace and loy see, whose soothing voice I hear, and who bends over me, and is leading me thought, as well as every deed, is on to heaven. Keep me, oh, my heav counted at its true weight, that is, with enly Father! Keep my infant feet in the the motive and intent; and if there be

firmation. I will have you know, Zurilda, that I am in deep earnest and must in this, and in all that I wish you to; will you?" said my father.

in its simplicity and beauty, for theology, with its myths and mystification of the subject of the future life. There errors; but I will try to do my duty as a works may have been a personal expechild in all that is just and reasonable." child in all that is just and reasonable."
"Zurilda," said my father, "I will give

obey me, in all that I require of you."

Then he set his eyes, afiame with door he bade me leave his presence. Driven from my father in anger, my billows of unrest lashed and tossed me to and fro, and I cried out, "Oh, mother, manifest glory that lies around you in selves as mortals, and speak to the dear my heart calls for you!" On the next nature. Nor would I have accepted ones left on earth. May not a thousand said: "It was for the hours of trial, and the divine images that the angels will lief; and it is painful to turn back and sorrow that we have been preparing bring to you, you; you must be firm in your convic- "Disgust an been instilling into your soul."

judge for yourself what is truth.

teachings, if there was no fall of man no holds the Roman Catholic.

"As I told you, you need no leader, no

trusted in, His atonement to admit me that material things have fame in biblical knowledge, but had daughter's signature and that of an-filled the mind of men with wrath and error, instead of the truth that Jesus and faithful servant; great is thy re. the mountain's brow.

me and said: 'You had not the true con- knowledge, and bring her treasures out; ception of Jesus on earth. He went to they are yours. Ask the rock strata teach love to God and man, bearing the whence they came and whither they teach love to God and man, bearing the truths of God; not to be slain that God's wrath might be appeased, restoring man to the favor of God. No, it was to bring man nearer to God in a knowledge the hand of God they came; to aid man of God, casting out fear; it is not by His death that men are to be redeemed from error, but by the truths that He taught, and the love He bore to man. See how far short men have come of the soil, and she will tell you that it is for for a knowledge of the hereafter; yet I true mission of Jesus. God does not strength and protection against the knew that redemption is from within, desire sacrifice; it is a contrite heart that He loves. His religion was love; anthems will fill your ears with a di-Miss Agnes and I were on the lawn in conversation in relation to the beauty outgrow these errors before you can outgrow the control of the control outgrow the control out of nature, of her power to bring forth dwell where the truly spiritual are. Go cated to three Gods, and who washes in away. A mountain of stern realities is to my teacher that death could not have dead Christ from them; give them the every time she came to me, and more so said. Teach them to crucify the evil not find Him out. Are there not tem-

last night, after that fearful ordeal that I was subjected to, when my father called me to come to his library.

Leach them to credity the cyling the form the fruits in them, and to learn the truths that it is in them, and to learn the truths that it is in them, and to learn the truths th knowledge of these laws will draw them There the bishop and Louis, with Rector Wise were awaiting me. The bishop said to me: "My child, it pains me to said to me: "My child, it pains me to soul out of darkness and error, into

"This was Reuben, the wise and good teacher. He is from the Oriental land, are weeds to clog the path; its sin offer-'No, bishop; it is not so," I said; "it and has been in the spirit world for is truth in its essence, the divine truth many ages; and now I have given you of God, that is now being manifested to the instruction that he gave me in reall of God's children who will hear the gard to the mission of Jesus on earth. voice which God is sending through the In this life our first lesson is that God but little about names; it is the purity avenues of the disembodied to the is love, and that He loves all; this earth. I am not ignorant of religion; it calms our fears, and often dries the bitis my daily life. It is not formula, ter tears. Read your Bibles, as I have creed or dogma. I have the essence of told you, with the light of God's truth and God. You ask for daily bread for the true religion in my soul; the implanta- beaming on its pages, and you will hear tion is from God, who is truth; and step, the voice of God's messengers speaking by step are God's messengers reflecting to the Samuels, to the Moseses and the truth on my soul. Softly the divine Elijahs of this day; and it is through knowledge falls on me; it is like the this law that the immortality of the soul dew on the flowers, to unfold the peals is proven to man, and on which the system of the soul." "Stop that idle talk about the unseen church has closed the door to inspiraworld and the dead; you know nothing tion and shut the mouths of the prophof it," said my father, in a stern voice. ets, lest they hear to their own condem-Yes, papa, dear, I do; mamma has nation, as the Hebrew prophets of old, told me so much about it that I seem to condemned the evil in their day. Oh, be there sometimes; and I yearn to my friends, you need no leader, no law-know of that Silent One, whose glory is giver; no, for the immutable truths of

a selfish desire in the action, this clouds "Put away this childish folly that you and darkens the act, and weighs the act are brooding over, and learn the lessons or down. Have no wrong ideas of God, that the rector will give you for con- and of His dealings with man. The fear of hell, and such pictures of darkthat I am in deep earnest and must ness as Milton's distorted imagery in obeyed. Will you obey me, Zurilda, 'Paradise Lost,' had filled my mind at times with a fearful frenzy. This is a fatal error that the church has used. Papa, I cannot part with this truth Milton and Dante have done more irrep-

while under the control of some darkyou ten days to make up your mind to mind. There must have been a darkness thrown around them to produce the condition necessary to portray such wrath, upon me, and, pointing to the a description. Had I allowed my reason and judgment to act their parts, I never would have accepted such attri-bridged over? Has not the immortal butes of God as they have outlined for clothed himself with the semblance of little heart throbbed and I became very butes of God as they have outlined for unhappy; a fever seemed to eat my life Him; and conditions for any child of fiesh and spoken to us, as Jesus did to away; my brain was weary and heavy; God. It is a contradiction of the Invis- His apostles; and as Moses and Elijah day after this meeting in the library, Deity, embodied in a human form dwell-Mrs. Wise called with Albert Howard, ing among men; and bleeding on the to take me riding. Then my mother cross. Let 'Paradise Regained' fill you spoke to me in cheering words, and with delight, and open the portals to

you; you must be firm in your convic"Disgust and horror filled my mind hid under the cloud of error, while tions of the truths of God that we have when these shocking and incredulous truth was so near," said Mrs. Wise. tales came before me, and I can now see

Elon then said: "I told you that when why the church has used them; it is you had prayed a fervent prayer I their strong hold over the minds of the would come to you." To Mrs. Wise he people to hold them in subjection to her said: "It was I who threw my magnetic behests. You may demolish the images arm around you and breathed into your in the churches as you unfold in a highsoul the truth; the ashes of bigotry may er knowledge but in the mind we find cover them up, and they may smoulder enshrined the old impress, indellibly for a time, until the angels fan them stamped, that fear has cast over it. into a living flame. We have come to Could you stand in the vestibule of this bridge over death and blend the here home of the soul, you could not bring with the hereafter; to rob death of its your imagination to such a crude point sting, and unbar the tomb; to dry the as to conceive of the horrors pictured tear of sorrow that you may see the by Milton or Dante. No word of Michdead, great and small, standing before ael against the thunders of Jehovah, or you, and open the books that you may the flaming sword at the gate, or the lake of misery. Oh, no! The question All-Father will show, through His min-las often arisen in my mind since the istering spirits, that universal life is for light of divine truth has fallen on me, all; that infinite peace is not the can- from whence came the unfounded error kered things of earth. Go, learn of na- of a wrathful God? We know that nothture! She is ever calling you to come ing but good can come from that pure and worship one God. Thou shalt have source. With Milton and Dante mirno other Gods before me.' Break your rored on my mind, do you wonder that I idols, whatever they may be; when the have much to undo? Like the careful old desire is dead, then the divine life tiller of the soil, I am rooting out the will begin, and you will thirst for weeds and errors, and am planting im-knowledge. Take from nature her mortal principles of undying truths in beauty; she will speak to the soul of my mind. Milton and Dante have been God; drink in her beauty, it is God. bright stars in the firmament of many; Read the Bible with the light of God and there was much to admire in them. In nature. 'I am the God of Abraham, Milton was in a degree lofty in thought, of Isaac and of Jacob.' Not the God of and Dante's intense feelings stirred the dead; no, we are the living, and we me; but, standing in the light that is regather around you who are hid in creeds flected on their dark images, I can see and dogmas; take every idol down, that the evil they have done. There never truth may come to your souls ere you will be a time when the seven vials of reach the shore of eternal life." Mrs. Wise said: "Elon, please tell us of God's children. Milton's 'Paradise what the mission of Jesus on earth was? Lost' has held the English church in And how we are to understand His spiritual darkness while Dante's Infer-

from his original purity?"

"As I told you, you need no leader, no Elon replied: "The messiabship of Moses, no Joshua; there is a Moses and Christ was my stumbling-block in the a Joshua in every soul that will lead world of souls. I had wholly misunder-stood His mission, and had relied on, or way, step by step, through the darkness to the right hand of God. But I was in around you. Death will lose its terrors darkness on this subject, when I en for you as you near the morning land. tered the world of souls; and a mount- Be tender, loving and true to all in all ain of stern realities arose before me as things; these graces will adorn you in I was made to feel that I had erred on this life, will blossom like the Rose of this momentous subject. I had climbed Sharon, and its fragrance will fall on as I thought, to the summit of human you like the crystal dew, that will enfame in biblical knowledge, but had large your sphere of action, while the mistaken blood for love and truth; had inspiration of the Almighty will give you understanding. Oh, my friends, this is the place where understanding taught; in short, I had fed the soul on is; yes, this is where the waters of free theology instead of knowledge. I had dom flow; for above all doubt, knowlexpected the welcome, 'Well done, good' edge runneth as a stream runneth from

ward! But while I was in this state of expectancy a beautiful being came to secrets, unlock her storehouses of tend, and their voices will tell you of the past; that millions of years have rolled by, and yet they are; that from is their mission; to build your houses and protect you from the storms. Speak to the towering oak. Ask her why she sinks her roots so deep in the leaves, transformed into the useful coal. no thirty-nine articles or creeds, that ing is the offering of joy, and praise. Lay by your traditions, your theology; wipe them out! God will not be mocked! He who reads the heart cares of the motive. Stand upon the broad and eternal basis of justice and truth, and God. You ask for daily bread for the body; why not ask for bread for the soul? God's ministers will feed you. Oh, that there may be light in your

> When Elon had bid us good-bye my mother said: "My child, you must be firm in your convictions of right. While you owe a child's duty to a parent, you must not neglect your duty to God. Honor your father with reverence and obedience, and do not neglect your duty to him. Ask God to keep you and him from that pride which goeth before destruction, and that haughty spirit which is before a fall."

> "Oh, my mother, my mother!" I cried, "do you see, with prophetic vision, the danger of your child?" Tears started in my eyes, but Mrs. Wise dried them, saying, in a caressing way, "My dear, the angels of God have charge over thee; fear not."

"There are times," said Albert when the soul can see God everywhere; ness of God to His children in a newer light. Yes, my soul hears the glad steps of the Redeemer coming, and I mount to receive Him. Oh, thou living ness to the Lord. No, husband, the

thee!"
"Surely truth is among us and wisdom is speaking to us, and knowledge floweth as a river," said Mrs. Wise.

"Ah," said Albert, "we have been walking in the great halls of learning, reverentially looking away from the truths Nature holds in her store-house for us; waiting to climb the mount as Moses did, even to Nebo's summit, and look within the promised land, where milk and honey flow." "Yes, year after year, and century af-

ter century, have men blinded their eyes with creed and formula, shutting the door of the soul and keeping God's messengers from lighting the candle of true knowledge within. That there is show you something of yourself. Look a veil or a mystery over the face of the upon that glorious orb of day, that symhereafter is not so. Has not death been faces be looking on us now, like a thousand stars in glory? It is not years, or distance that separates us from those who have gone before, but unbe contemplate our lives that have been "Ive have been greening, but now we

are awake, and find like many dreams, it was a delusion; let us not cloud our own suggestion, it is not close on own suggestions others. Others have felt as we feel, but not as we feel to day. Reliebhas been given us; now let us hang on our own cross; and crucify ourselves, hyslifting ourselves above the evil in our surroundings. Count-less multitudes have never heard the glad tidings that have come to us. To-morrow's sun will rise and gild my path shining into the valley that I have trod in fear, and that made my soul weak, robbing my childhood of its gladness. 'Straight is the gate and narrow the way that leadeth unto Life and few there be that find it.' There is a blank in my life, and pause. The old idol is broken, the old hope dead, the old desire is crushed, and the new, the divine, is made manifest. I will bear my own sins, and will not lay them on another; nor will I have but one God," said Al bert, with much feeling. Then he added: "Why did the woman in Mark see only one angel, and the woman in Luke see two? Yet are they not both

"Who will believe that we have talked with an angel? They would not believe though one should arise from the

true? Does not the church accept them

as true?"

During this conversation between Albert and Mrs. Wise I was very houghtful and sadly impressed in regard to the future. Mrs. Wise inquired he cause of my sorrow, and I told her of my father's conversation the night hefore.

"And that will include your me riage with Louis Sutherland," she interposed. This remark was made with emphasis and in a striking manner. "But," said she, "I will ever remonstrate against it as I have done."

Her remark aroused Albert and he fixed his eyes on me with a strange light in them. We had now reached home and found the bishop and rector in controversy in relation to the means of grace in the hands of God's teachers to restrain the young from evil and aid the spirit in renewing the heart, and the application of Christ's righteousness to the sinner. The rector and Louis took the position that some were so inherently depraved that the grace of God could not reach them, therefore God had given them over to hardness of heart: this they called inherent baseness. From this proposition the bishop dissented, and this disagreement in opinions had engendered an angry atmosphere, in which my father felt that he was being charged with a lack of

Mrs. Wise seeing the state of affairs, said:

"Gentlemen, the apostolic uproars of Paul and Barnabas still hold a potent power over their lineal descendants."

"Wife," said the rector, "who has made you a judge in Israel?" "Husband," said Mrs. Wise, "the Divine within me is speaking to my soul, and I hear these words: 'If you cease to draw your life unto yourself from the source of life, you will begin to die, no matter how well you may stand among men; your support to others is gone, and your branches will wither.'

These remarks of Mrs. Wise, aroused Louis, who said! "The apostolic power was given to the church for all time. and none can take that power from her lawful descendants. I affirm that she away the 24th of December, and his alone has the right in all matters that concern her glory."
"But," said Mrs. Wise, "you quench

the spirit. dwarf the intellect and narrow the powers of the mind to comprehend God, and the soul cries out to God wrought out by the soul itself, through where truth lies. Negation and self denial will light the torch of truth in the soul. Nobler hearts than ours have sat in darkness, and blinder eyes than ours have found the light; as when in the cleft of Horeb, His presence was known. Yes, hishop and rector, super-stition is dying out; facts and realities will stand. I will tear from my heart the dead embers. I want no outside religion; I have had enough of that. 1 want the living inspiration day by day; a rekindling of the immortal fire on the altar of my soul; divine energy infused, that the unseen powers within, which and a merry laugh. It has no trinity, sit like the stars at the celestial gate, may speak out—they are the spontane-ous production of the soul, when not cramped by creed and formula. Bishop and rector, hear me. You cannot limit my views, nor can you retard the welling up of my soul and the pouring out of the divine within; for I am learning to read God's lessons that are stamped on the tablets of my immortal soul. Of your thirty-nine articles where are the signs that follow them? Answer me, if you can. No, you have left the Rock of Ages, the living truths, having limited truth to your own small conceptions; but you cannot hide it, it is burning and blazing in the center of the mind, in the spirit of man, entombed in the bosom of all-and that is our hope." "Wife," said the rector, "whose God are you worshiping now? Surely not

the God of the Bible." "Husband," said Mrs. Wise, "it is the

divine within me that is speaking, that wells up, and flows out; can you not understand me; and can you not feel a power within, as I do? 'Whither shall go from the spirit, or whither shall I flee from Thy presence?' 'I will pour out my spirit upon all flesh.' You that cloud the spirit with man-made ideas are in darkness; and thwart the unfoldment of the divine within you and those whom you teach; then you ask God to bless you, guide you in your work of error. Why do you not look within? Is not Melchizedec the priest of the Most High God, within, ministering at the altar? Ah, yes, with incense of peace, whose signet is wisdom, love and holigolden calf is enthroned upon the altar at the mercy seat, between the cherubim, just where God promised to meet those who minister at the altar. And have you, and you, who minister there, had the testimony which He promised? Is the cloud of the Lord upon the altar, and the glory of the Lord filling the tabernacie, when you minister? Has the Shekinah's light fallen on you? If not, then bring your sin offering, the sin of your ignorance, and lay it on the altar,

for ignorance is to crime in you who teach the people error. And may Melchizedec meet you as He did Abraham. "Go to nature and read her volume All these years you have lived beside her, and have never seen her; she will bol of the central soul and the divine individual delty in us. Oh, husband, do try to comprehend something of that God before whom you bow and wor-ship, and without allowing that central sun to warm your cold heart. Roll back your thirty-nine articles, that veil His face from you. Yea, you must do this if you do God's work, and before you can receive the testimony of the word, There are no mysteries save your own ignorance. Yes, the seventh seal is

(To be continued.)

TWO REPORTS THAT SHOULD RECEIVE THE CAREFUL ATTENTION OF SPIRITUALISTS.

THE MORRIS PRATT INSTITUTE—A myself have said we will never place REPORT ON ITS CONDITION AND any indebtedness upon it that we can MRS. M. T. LONGLEY WHICH

Startling Fact, That They Can Not (or at Least, Do Not) Support an Edfor Sick and Needy Medlums-it is meet? Painfully Evident That While the School at Whitewater Has Been Go-Ing on Contributions for the Support of Indigent Mediums Has Practically of Indigent Mediums: Have Practically Shall Have the Preference-it Has Been Demonstrated During the Past Year That Both Can Not Be Sustained - The Progressive Thinker Spiritualists, and the Next National Convention Must Decide.

The first year of school at the Institute is rapidly drawing to a close, in less than three weeks the busy hum of voices, the cheeful sound of laughter, hurrying of feet from class-room to corridors, will be at an end for the summer, and as the annual meeting of the association convenes June 24, it seems just to the public that a review be given of the financial affairs of the past eighteen months, the time during which the As sociation has been organized, and if the press will kindly allow me space as it ophy of the religion we think we hold has on former occasions, I will submit a

plain statement for consideration. At the time of the organization the trustees desired two years in which to get ready for opening the school, as there were some changes to be made in the building before it could be used for school purposes, such as heating apparatus, plumbing, sewer, light, repairing of roof, and floors in basement, furniture, etc. These improvements are expensive, and as every cent would have to be collected by soliciting, it was the judgment of the board that it could not be done, and meet the running expenses of the house, especially as it was not to be expected that the opening class would be large; but good old Father Pratt, who had given the building, was persistent in his request that it be opened the following fall, saying that "if we could not raise the money, he could and would, and that he would see that all expenses were met that we could not meet-that he wanted to hear the sound of voices in the building before he left As he was then 81 years of age he felt there was no time to spare. There is no doubt but this would have been done had he lived to carry out his wish; for he repeatedly said that all he had except what he had set aside for his wife, should go to the school, but before he could accomplish his purpose he was called home; his body was laid

School opened the 29th of September with a class of fifteen, made up of punecticut, Massachusetts, New York, Pennsylvania, Ohio, Iowa, Texas and California. They have done most excellent work, and most, if not all of them are preparing to return next fall. Besides these, we are in receipt of letters from many others who express their infrom many others who express their intentions of entering next year. The A. P. A. MANUAL A complete expose of tentions of entering next year. The lack of the American Protection and objects of the American Protection and objects to the American Protection and the complete expose of the complete expos uition is fixed at fifty dollars per year: the course to cover two years. The past year room and board was furnished for from \$2.75 to \$3 per week, and prob-

property will be distributed among his

ably will be the same next year. The total amount of money received from every source up to date, is \$5,364.29; the total expenditure, \$5,345, leaving a balance of \$14.29 with which to meet unpaid bills. The largest contribution came from Mr. Franz of Mas sachusetts, and was a check for one thousand dollars. It came like sunsunshine on a cloudy day, and did much to stay up our hands in the struggle for funds. The National Association sent \$300 which also gave us much relief; Alonzo Thompson, of Nebraska, \$250, inclusive of \$30 for life membership in the Association; Andrew C. Dunn, Winnebago, Minn., \$100, which includes life membership for himself and wife: Mrs. Sawyer, of LaCrosse, Wis., \$125 and pledge of \$25 per annum; Moses Hull \$150, which includes one scholarship and a pledge to keep one scholar in the school every year while he lives; A. H. Bliss, Chicago, \$100, and Jos. Slater, of Columbus, Ohio, \$100. The following have each given \$100, in two payments W. C. Edwards of St. Paul, Minn., and has pledged one hundred more in the same way, as well as one scholarship. F. J. Bristol, Oakfield, Wis., and a pledge of fifty dollars per annum for eight more years; Theo. J. Mayer, Washington, D. C., \$50; C. W. Sanderson, LaCrosse, Wis., \$50; Mrs. Julia Hyde, Ripon, Wis., \$75; Mr. Putnam and wife, Oakfield, Wis., \$70, with pledge of \$35 per annum; Laura G. Fixen, Chi cago, \$50, which includes \$30 for life membership; D. R. Davis, Milwaukee, Wis., \$25, and pledge of same amount yearly; C. A. Dodge, California, \$30; C. T. Ford, California, \$25; J. K. Moore Summerland, Cal., \$25, and the same amount per annum; E. Barcus, Columbus, Ohio, \$25; E. D. Frost, Almond Wis., \$25; Mrs. Byers, Kansas City, Mo. \$25. The balance has been made up by

There are now unpaid bills to the amout of over eight hundred dollars not including salaries from Dec. 1 to June 1. These are but \$40 per month to each, and certainly should be paid, but the bills must be met. How is it to be done? Mr. Hull and myselfy have been untiring in our efforts to raise the amount, we have both worked when we were unfit to do so; and have in every possible way tried to make the Spiritualists feel an interest in this school, and take a pride in furnishing a place where their workers can get an education. The bills for improvments were to have been paid in three payments. The first two, and all running expenses have been met, but as the final payments became due we could not meet them, we made earnest appeals to the Spiritualists at large, and to some in private, with little results, as a last resort, and because of the action in Boston, by the convention, and the do-nation of last summer, we wrote the officers of the N. S. A., giving a clear statement of our condition, requesting them to give us some help in this presest stress; telling them if we could lift the indebtedness before the close of school we felt assured of the success of the Institute. We were more disappointed than could be told to receive word from the Secretary, that the board did not feel they could relieve us in our broken, and a knowledge of God in left is valuable; it will bring chough ing revealed; external forms cannot erty is valuable; it will bring chough relieve, and assist us now, but the board have persistently refused to encumber have persistently refused to encumber.

collections, and sums ranging from one

to ten dollars.

FINANCIAL NEEDS-REPORT BY avoid by hard work; but these bills must now be paid. Will the Spiritual-SHOULD TOUCH THE HEART OF to place a mortgage upon the building to meet the small amount that ten men should be found to pay within twenty-four hours after the publication of this? Spiritualists, once more will you help us now to get out of debt, before the (or at Least, Do Not) Support an Ed-close of school, so that we may have the ucational institution Without Leaving summer to work for funds, that we may at the Same Time the Fund Depleted open next fall without a heavy debt to

There will be many years before this

amount will be expended again, as the house is now in almost thorough repair, and the regular running expenses will be comparatively light. Let us hear from you with what amount you can Upon to Decide Which One, if Either, give to help us; there are few who are so poor as not to be able to give something, and many of our Spiritualists who are crying for an educated ministry, who are able to lift this debt. Will tained — The Progressive Thinker they do it? Do they want education? Simply Puts the Issue Fairly Before They will pay for Mr. Hull to cross the continent to deliver three or four lectures, will they give the same amount so that he can be enabled to teach a class for, perhaps years? We feel he can stay many years if relieved of some of this mental strain; if not, he certainly cannot be active for a great length of time. Mental struggle is worse than physical labor. I trust the Spiritualists of America will rally to the support of this institution, and now, if never before in the history of Spiritualism, let us have a school that is free, where our old and young can get the essentials of education, and the philosmost sacred.

Address your letters to either Moses Hull or myself.

Fraternally and sincerely, CLARA L. STEWART, Sec'y. Whitewater, Wis.

REPORT FROM THE N. S. A.

To the Editor: - In my former letter giving directions for reaching the Brooklyn (N. Y.) cemetery in which repose the remains of the Fox sisters, the word "Tremont" station should read, 'Terminal" station.

A word to the sympathetic public concerning the N. S. A. Mediums' Relief Fund; it seems to me that in spite of all we have said in regard to this fund that those who desire to see needy mediums cared for, do not realize that every penny sent to us for that fund, is used for relieving the needs of destitute aged or needy sick mediums. Contributions to this fund are amazingly small, only one dollar in April, and that from a soldier in the Philippines, who regularly contributes.

MARY T. LONGLEY, Sec'y. 600 Pennsylvania avenue S. E., Washington, D. C.

In connection with the report by Mrs. Stewart, we desire to say that the trustees of the Morris Pratt Institute are probably personally responsible for the deficit, and can pils coming from Maine, Vermont, Connot shirk the responsibility. They stand, we are told, in the same relation to the Institute, that the directors do to a bank—they are responsible, and should so consider themselves.

A book for all patriotic American citizens. Price, 15 cents, or two for 25 cents.

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The Second Volume of a Most Valuable Work,

This is the author's posthumous work left in MS, to a few of his private pupils in occultism, and like Volume I, is (a valuable addition and) a library on occult subjects. Spiritual astrology is especially elaborated. Alchemy, Talismans, the Magic Wand, Symbolism, Correspondence, Penetralia, etc., are a few of the subjects treated of in a scholarly and masterly manner, showing the author to be familiar with his subjects. You cannot afford to be without it, as well as all his other books. viz.: The Light of Egypt, Vol. I., bound in cloth, \$2; paper, \$1. The Light of Egypt, Vol. II., bound in cloth only, \$2. Celestial Dynamics, cloth. \$1.

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It is a book of absorbing interest, and should be read by every patriotic American, and by every one who would be well informed concerning the evilworks relieve, and assist us now, but the board have persistently refused to encumber the property, and is fact Mr. Kull and The evolution of Man. By Michael Faraday.

Well informed concerning the evil works and designs of the Romish hierarchy, the property, and is fact Mr. Kull and The evolution of Man. By Michael Faraday.

Price, \$2.25. and designs of the Romish hierarchy,

INSPIRED BY AN ADVANCED SPIR-IT, LUCY LANEY PLEADS FOR HER RACE.

She Thrilled the Woman's Missionary Society With Her Eloquence, as It Had Never Been Thrilled Before.

Pleading for kind consideration and tolerance for her race, Lucy Laney, a young Georgia negress, astonished, thrilled and captivated a large audience of her white sisters in Los Angeles, Cal., May 22.

It was at the afternoon session of the women's missionary meeting, held in the First Presbyterian church, corner of Twentieth and Figueroa streets, that the rare exhibition of feminine rhetorical power occurred.

Miss Laney is as black as Booker T. Washington. As she sat on the plat-form yesterday, through the long hours, listening to the varied speeches and reports, there was nothing to publish to the assembled audience of whites that in the mind of their dark-skinned sister, simply, almost poorly dressed, and plain of feature, were fomenting vivid thoughts of light-like clearness, fairly were fomenting vivid burning their way to a fervid, virile ut

There was no ostentation in Miss La ney's manner, but her voice, strong and mellow as that of the typical negro, rose almost to a shrill scream at times, as the stream of clear-cut, brilliant sentences rushed in lightning-like torrent from her lips. Applause, prolonged and insistent, punctuated almost every phrase, and encore after encore called her back to the front, bowing with an expansive ivory smile, after she had taken her seat.

"I come from Georgia," began Miss Laney, "a state which has over 900,000 negroes, one-tenth of all the negro population of the United States, and half the entire population of the state. I am glad to have heard from Mme President a few minutes ago that the Anglo-Saxon race has no mortgage on this country— for then, indeed, my people in Georgia would fare badly. There is no possibility of our getting away from Georgia, and those who cry for the moving of the negro peoples seem to forget that such a thing is an impossibility. Where would we go? I assure you that many, as soon as they are educated, have hopes of going back to Africa and working among our brethren there, but until they are educated, their labor is worse

"Often it has been said that the negro has made no advance. If so, then setthe the negro problem by extending a helping hand. Give us a little interested philanthropy—not cold, heartless

"I fear that you forget what we are doing here, when you complain about We came here some 300 years ago, not because of associations, not because we wished to make the trip, but be-cause we were invited—and the invitation, from the driver's lash, was so pressing that we dare not refuse.

Remember, my ancestors did not come 'to be educated.' They did not even come to be men and women. The climate had no attractions for them, and they were brought to grow cotton. rice and tobacco. The negro had no opportunity to come into contact with civilization. That came first to us in the wake of the war.

"Remember, when you say the negro has made no progress, that behind us are only forty years of civilization, and back of that 250 years of slavery, and yet farther back the long, dark centuries of heathenism.

"Again, the complaint is made that the negro, with an education, is a negro with a 'swelled head,' and that it is better to give an industrial training alone to him. I find that statistics show that the average negro child attends school between the seventh and twelfth years. of his life only. I don't believe many science, nor law, nor any of the virtues diplomas are given out at that age. which dignify the human race."

"Clericalism knows neither conhis countenance, laid down the lucent tablets and disappeared. The doctor's she had to tell. Bring on all the industrial training you a give us—we are waiting for training of any sort.

"Schools established for the colored man at the very first were of the 'higher order.' Absurdly enough, the founders didn't consider the utter lack of elementary instruction, and everything was made on the university plan. Therefore, if you hear of a school for negroes in the South to-day, if in the city, it will be called a university; in a small town it will be a plain college, and out in the country it descends to the low rank of a 'Normal Collegiate Institute.'

"Do not be afraid of giving the negro higher training, for he is not getting too much of any sort. We are isolated. The negro must be taught by the negro teacher, and then that negro teacher must make a place in life for his negro pupil, who in turn must help some one

"We are accused of being a lazy, good-for-nothing class. We have our lazy, shiftless ones, of course, but have you forgotten that for more than two centuries our fathers had no lands, no money, no property of any sort-not even the right to their own lives. I'll let you into a secret; at the close of the hind him, he turned round, but could 1,000,000 bales of cotton, which brought ened his pace, concluding that what he of some friends and begged them to in an average of \$156 to every slave heard must be the echo of his own take care of her while she was insensikeep the whites from starving, but none for the negro. Yet to-day there are 746,714 pieces of farming land worked by the people of my race, of which 130,-000 are owned free of debt. Negroes of the southland have the deeds to 38,000,-000 acres, valued at \$241,000,000. Sisters, some of us are working. You couldn't put all of our land-holders in Georgia-and while Tillman is in South Carolina, we certainly wouldn't be allowed to stretch over into that territory.

"The negro is hopeful, but he is poor, I know negro women earning \$8 a month, who spend \$5 of it to send a boy or girl to school. The negro knows that he must fight prejudice to the bitter

"Judge us not by the heights to which we have ascended; rather, judge us by the depths from which we have FAIR PLAY.

Los Angeles, Cal.

Pastor Uses Bitter Words.

Rev. Alexander F. Irvine recently preached his final sermon as pastor of Pilgrim church, New Haven, Conn. In the course of his address he made a few biting remarks, these among others: "A man in this pastorate may degenerate and conform to type, he may stay three or four years by aid of diplomacy and much grace or he may go mad. Therefore an essential qualification for this pastorate is a keen sense of humor. Here we have the anomaly of a church increasing in membership by the hundreds and at the same time its business affairs going to ruin, although managed by business men, who are successful and wealthy. Their idea of a church is n place to come to once a week and hear something that won't jar on their sensitive nerves, and go home again, The preacher is their hired man. may be brainy, but must not be too brainy; social, but not too social; religious, but not too religious. He must

trim his sails to suit every breeze." Price 10 cents.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

BOURNE. AUSTRALIA. The Spread of Spiritualism.

Our contemporary, the "Luz y Union," of Barcelona, reviews no less than eighteen Spiritualistic periodicals which are being published in the Spanish and Portuguese languages, at the undermentioned places: Alicante, Malphilosophical and scientific aspects attract the Latin mind. There is a wide-spread revolt among intellectual minds against the incredible dogmas, the worn-out doctrines, and the childish su-perstitions of the Church of Rome; and the elevating truths of the higher Spiritualism its reiteration of the sublime doctrines taught by the Nazarene, its concordance, with all that is noblest and best in the religions and philosophies of old; the evidences it offers of the continuity of our individual exist ences, the proofs it furnishes of spirit return and spirit communion, the appeals it makes to our reason, the justi- Zola at a circle meetings in that city on fication it finds in our consciences, the support it supplies us with in life, and ders it peculiarly interesting is that it the immense consolations it brings us in death—all these constitute its irre-sistible charm in the minds of those sistible charm in the minds of those who, when breaking away from Roman were received through two different me-Catholicism, are incapable of finding diums, by a man of letters in Melbourne rest for their souls in the dreary nega-

An Anti-Clerical Priest.

In the city of Villanueva y Geltru, In the city of Villanueva y Geltru, in Brussels, was likewise speaking in Brussels, was likewise speaking in Melbourne. This, of course, is no proof 14,000, and is situated to the south-west of Barcelona, in Spain, a Roman Caththis is a legitimate inference from the of Barcelona, in Spain, a resultant control this is a regitimate inference and olic priest, named Pey Ordeix, has been nature of the communications them lecturing to a vast audience in the hall selves, the themes which are touched of the Federal Centre, on the subject of "Religion and Clericalism." Three particles and the rector of the seminary endeavored to prevail upon the alcade or mayor of the city to prohibit the delivery of the lecture, but he refused to do so; and, as we learn from a report of it, which appears in the "Luz y Union," Father Ordeix spoke out very plainly, as the following extracts from his discourse will show: "Religion and Catholicism are absolutely opposed to the clerical tendency."

"Religion is completely negatived by clericalism; for in it disappears the very principle and idea of God." What clericalism does is to annul the intelligence, the reason, and the free-

dom of the individual.' "Clericalism has kindlel the war of races, of families, and of religions; and has declared its hostility against all that is not clerical."

"Clericalism, by the deification of the God, of reason, and of the conscience, transforming man into a beast with by the light of some magnesium tablets hobbles on. The people who profess by the light of some magnesium tablets cherical ideas do not regard religion it. he saw the bust of a man whose face clerical ideas do not regard religion itself as anything but a mockery burdened with scapularies. Their God is tinctly a deep scar upon one cheek the clergy. They adore a fleshly idol, a miserable man. Such people have neither morality, judgment, nor intelli-For all consult the parish gence. priest, and do only what he directs them. And when this succeeds you can expect from them neither honor, nor manliness nor sacrifice. You only find individuals who are driven like so many blind cattle."

These sentiments appear to have been cheered to the echo by a great assemblage composed chiefly of the work.

Semblage composed chiefly of the work. semblage composed chiefly of the working population of Villanueva; while in other parts of Spain, the churches are deserted by the more intelligent of the artisan classes of the population; but the hold of the priesthood upon the wo-men is still considerable throughout the men is still considerable throughout the subjoined reply: "Dead; a letter will foltinue to be so long as they are timid, ignorant, and actuated by superstitious

A Spiritual Warning.

We find the following striking incident recorded in "Die Spiritsche Rundschan," of Berlin: "Marzahni, the manager of a company of musical comedians touring at one time through Spain. was lodging with a colleague at place in a house, behind which was an overhanging rock. There was an adtaking his evening glass of beer with some of his comrades in a cafe, and had bid them good night on his way home. nized the figure as his own! He saw and heard it open the door and close it again with a bang. Thoroughly alarmed, he hurried back to the cafe, where he found his colleagues, to whom he related what had happened, which they received with a burst of laughter. "You must be drunk!" they exclaimed. "What folly!" Marzahni declared that nothing would induce him to re-enter the house, at which they renewed their merriment. At this moment the owner of the two houses burst into the room, looking very pale and much astonished at finding Marzahni there, and cried "You here-when I distinctly out, heard you enter the house. But, thank God, you are here, for the entire house is a heap of ruins." The rock had The rock had fallen upon and crushed it while the adjoining tenement inhabited by the landlord, had escaped uninjured.

The foregoing particulars are well au thenticated. A Presentiment.

"Das Berner Tagblatt," which, as its name implies, is a daily newspaper published at Berne, in Switzerland, published the following, and guarantees its authenticity and parfect accuracy: "A Scandinavian contemporary,

resident in Berne, whose little boy is at Hereafter": Some little time ago a boarding school in Geneva, with some spent an evening with a friend who had relatives, felt a sudden presentiment on Sunday evening that something had happened to his son. Without waiting midnight and we were all in the highest or news from Geneva, he took the night of spirits and best of humors. Suddenly train for that city, and arrived at the we heard a peculiar scraping noise house in which his son was staying at which appeared to come from the wall 6:30 a.m. He was grieved to find him beside the mantelpiece. It continued on a sick bed, and hovering between life for some time, without any of us being and death. On the previous evening he able to account for it. While we were had gone for a sail upon the lake in a still gazing in the direction whence it small boat, which had been overturned came, we noticed a letter forming on by a steamer, and he had a narrow esthe wall as if written by an invisible cape from drowning. For twenty-four hand. It was a capital H. Letter after hours his medical attendants almost de- letter now succeeded this, and we were

HARBINGER OF LIGHT, MEL ness. His relatives had despatched telegraphic message to Berne, begging his father to come at the earliest possible moment, but he had already taken his departure before the message reached its destination."

What was the nature of the mysterious admonition? It could not be telepathic, for that implies a sender as well as a receiver; and it is scarcely possible, we should imagine, for any brain to undermentioned places: Alicante, Malaga and Gibraltar; Oporto, in Portugal; Mayaques, in Puerto Rico; Sagua la Grand, in Cuba; Sancti Spiritus, Rio Janeiro, Macelo, Rio Grande do Sul, Janeiro, Macelo, Rio Grande do Sul, With him; he would instantaneously necessive that the presence of the fath-Porto Alegie, Coritiba and Maranquape, perceive that the presence of the fath in Brazil; Valparaiso and Buenos Aires, in the Argentine Republic. In the bulk of these publications, comparatively lithis son's recovery. He would travel to him with the velocity of thought, would the attention is paid to the physical phenomena of Spiritualism. Its religious, conviction that something serious had had happened to his son, and would urge him to depart for Geneva without a moment's unnecessary delay. Incidents like these admit of such a simple and natural explanation, if pseudo-scientists would only cease to cudgel their brains n a vain endeavor to discover some soution of the mystery which fits in with heir own preconceived ideas on the subject, and does not conflict with their venerable and inveterate prejudices.

> The Late Emile Zola. "Le Messager," of Brussels publishes communication received from Emile

tions of the agnostic, or in the blank of December last. In fact on reading outlook of the Materialist. ter, there is no escaping the conclusion that the same person who was speaking be added that on the 13th of February he assured the present writer that the communications published in the "Messager" of Liege were authentic.

Spiritual Revelations.

Signor Caccia contributes, under this appropriate heading, to the "Luce e Ombra," of Milan, two well authenticated narratives of incidents which happened quite recently in England, and could not possibly have been the result of mental hallucination on the part of the persons immediately concerned.

In the first instance, the matron of a hospital, moved by curiosity, induced one of the medical officers of the institution to accompany her on a visit to Mr. Husk, a medium, living at No. 29 South Grove, Peckham, London. It was a public circle, under the direction of the spirit, John King. In the course of was strongly illuminated. He saw diswhich drew the mouth up on side. The pliantom looked at him fixedly, as if anxious to be recognized. In fact, after some seconds, the doctor perceived, with the utmost surprise, that the face was that of his brother who had just such a scar. "But." he exclaimed stupefied by what he saw, "my brother is still living!" The phantom smiled, shook his head in token of dissent, and excited state of mind may be easily imsoon as he could do so, he hastened to the nearest telegraph office, and sent to

The second incident is still more curious, and one of the nurses in a hospital played an important part in it. A very serious mistake was made with a patient she was nursing, and the surgeon who had the case in hand accused her of having occasioned it. Though conscious of her own innocence, she was so terror-stricken as to the consequences that she abruptly quitted the hospital and disappeared no one knew whither. Soon afterwards circumjoining house belonging to the same stances arose which completely exonerproprietor. One evening, Marzahni was ated her; but, although diligent inquiries were instituted for many weeks afterwards, no trace could be found of the fugitive. One of her sister nurses, how-In order to reach his domicile, he had to ever, was a medium in process of develcross a square. Hearing footsteps be opment; and she suddenly felt that she was about to fall into a condition of see no one. All was still, and he quick- trance. So she hastened to the house steps. Still the sound pursued him, ble. Placed in a chair, she was comand yet he could perceive nothing. At pletely controlled a few seconds afterlength he reached the house, but as he wards, and a spirit guide, who gave the approached it, he saw some one else en-ter it. To his great alarm he recognosons present, a friend of Signor Cac cia's, to make a note of the following communication: "The medium here present and the employes of the hospital are anxious to know what has become of that nurse. Well, the poor girl is in a state of utter misery. Help her, and that promptly, for time presses. She is at the following address: 25 East street, Kidderminster, Worcestershire." Then the medium came out of trance and was shown the message. Much amazed, she hurried to the tele graph office and sent to the address indicated, this dispatch: "Are you at this address? Your character is cleared. Return or reply." The answer came: I am here, but in great misery." hospital authorities immediately sent her the means of return, and gave her a month's holiday and £2 a week for her maintenance in the meanwhile. These facts," adds Signor Caccia, "are well known to every person connected with the institution, and I could furnish many matters of detail which I refrain from doing out of personal considers

Remarkable Occurrences. We translate the following from our spaired of his recovery; but thanks to soon able to read the word "Helene" "Meatless Dishes." Very useful. a good constitution and their efforts, he distinctly. What was the meaning of it gradually restored to conscious-all? One of my friends suddenly ex-

claimed, "That is the name of my flancee," after which he became deadly pale. We now remembered that this was the name of his intended, and that for some time past she had been at a

sanatorium in the mountains. We now hastened to see if any more of this message could be discernible: but all was gone. Our friendsimmediatelly went home. Next day we received intelligence that his betrothed. Helene B-had died the night before.

THE CHILDREN.

Sad Phases of Child Life in the Great City.

In the Chicago Chroniele, Jean Cowgill writes of scenes in Juvenile Court:
"I want to be an actor. I don't care whether it's a woman actor or a man

Myrtle Byrnes looked more boy than girl when she said it. Yet she is a girlish little girl, in spite of the fact. She is the little girl who took possession of her brother's clothes and started

out to make her way in the world as a Before she decided to be a 13-year old boy instead of a girl of that age she cut off her long brown braid, which reached to her knees.

She is a little girl of varied attainments. Besides masquerading as a sturdy boy, she can sing and dance. Yesterday over at the West Chicago avenue police station she sang for the officers until a crowd gathered outside the open windows to listen. She set back her sturdy shoulders and sang so

them forgot he was a man and let the mist stay in his eyes. Because she had no dresses she had to wear her boy's suit two days at the station-house. Then her mother brought her down a wine-colored skirt, which she wore yesterday afternoon. She had no covering for her head other than the brother's cap, which she still wore.

I talked with her a long time. Never have I seen a girl with a keener mind. She talked fearlessly and laughed now and then when she thought of the commotion she had raised. "I won't stay at home. It isn't a good

place for me." "Why?" asked a bystander. Myrtle's pretty mouth shut decidedly. "Because it isn't," was all the answer

she vouchsafed. "Do you like wearing boy's clothes?" 'Yes. It's so much easier to get jobs when you're a boy. Then you get so much better wages, too. I was going to work. What harm was I doing?"

"How long was it before you were found out?' "Oh, just a little while. I was only getting used to the clothes when the of-ficer spoke to me. If he hadn't seen me before he never would have known. I was standing looking in at a window when he came along. You see I was so sure of my clothes I forgot my face. He knew me. He said 11 at night was too

"What did he say?"
"'Hello, boy! Ain't it late for you to be out?' Then he looked at my hair, then at me.

late for even a boy to be out."

"'I know you,' he said. "'No, you don't, said I. 'I'm a boy.' "'Boy, nothing. You're Myrtle Byrnes.' And he took me along to the

station. "What did you do with your pretty hair?"

"Threw it away." "Didn't you hate to part with it?" "No. I had a purpose." "What are they going to do with you?"

"I don't know. Don't care so long as they don't send me back home." "What is the matter with your home?

There was no one around now hear. The child's eyes were full of tears. She whispered the nightmare

Temporarily she was sent to the House of the Good Shepherd. "I don't care where it is, so long as it isn't home," she said.

"My mother tried to put me up to swear to a lie and say she didn't drink." The point is plain. My heart is all with sturdy little Myrtle. A mother who will deliberately set about influencing her 13-year-old daughter to perjure herself on the witness stand is be yond my comprehension.

There were two other girls sitting beside her as she talked. All three made the same cry. "I don't care what becomes of me so long as they don't make me stay at

home.' The parents of these girls all say they are good parents. They sit on the witness stand and tell the tales of their children's degradation as if it were an item in their own favor.

There was an awful row over Stella Gorney, 11 years old. She is a popular little girl. She had three uncles, a father and ever so many cousins in court, all of them anxious for her presence in their respective homes.

After her mother died she and her father lived with her grandmother. Then the house burned and the officers found Stella sleeping in a barn with the chickens and horses and cows.

Regardless of the rest of her relatives er very youngest uncle took her to live with the family of his flancee, with whom he boards. After a lot of wranging Judge Tuthill called Stella up to the bench.

"With whom do you want to go to live?" he said. "With Grace," said Stella.

Grace is the boyish uncle's sweetheart. They smiled at one another and nodded their heads when Stella said it. The young uncle stepped forward. "Are you going to be married?" asked the judge.

"Yes," said the uncle and half passed his arm around his prett sweetheart, who stepped forward too. It was a sight for tired eyes, the frank and beautiful love between the

two. Scarcely less beautiful is their love for little Stella. Judge Tuthill called the young woman "If her father comes around interfer-

ing, you report to me." All the women fell in love with Georgie Kilroy. His eyes are brown and he is such a manly chap that they all wondered what he had done. Mrs. Ryan, a near neighbor, testified

"I'm no relation to the child." He's always coming to me and saying that his father beats him. Often I've seen the marks. Once there were two big welts on his back a half inch thick. "Along the last big snowstorm he came in one evening. I didn't want to

be cruel, but his parents had made a fuss. So that evening I didn't even give the child his supper. About 9 o'clock I told him he had better go home. He went outside and I supposed he went home. The next morning when I opened the front door I saw a lot of child's tracks in the snow. Under a step I found George, almost frozen to death. Without saying a word that 7 year-old child had slept there and al-

home."

Georgie had little to say. His baby lips puckered up and a lot of salt water ran over in his big brown eyes.

"You've heard what your neighbor, Mrs. Hyan, has said. Now, what have you got to say for yourself?" the judge asked the father.

"For the last two years, your honor, he has repeatedly done this thing. What the reason is is a mystery to me. The only plausible and possible explanation I can make is that he is unduly influenced by his aunt, who is my late deceased wife's sister. She has small liking for my present wife, who is my son George's stepmother. She has endeavored throughout to be a true and loving mother to the undutiful boy. "But he did not appreciate it, Mr.

Judge, he did not appreciate it." "Is the aunt in court?" inquired the judge.

The aunt came forward.
"I never met the present wife. never even saw her until to-day. She married him three months after my sister died. All I ever did to her was to send her a bill of my dead sister's funeral expenses and tell her I thought it ought to be paid before she stepped into a dead woman's shoes."

"I'm a good and tender mother to him," said the stepmother. "Send him to St. Mary's Industrial school at Feehanville," said Judge Tut-

Georgie walked off with the officer. His face was one broad smile.

Two other little boys went to Feehanville because their mother drinks. She was fairly well dressed. Everything Officer Goggin told about her she smiled

"She's drunk now," said the officer. "She's really a good woman," said sweetly that more than one man among the judge. "I don't mean to allow her to spend the little property she has

> Sad and pitiable is the lot of the child, the boy or girl, to whom home is not home—not a place that bears the sweet and dear significance that twines in tender thought and happy love springing from the inner fountain of the child heart.

A drunken father-a drunken mother -who can tell the tale of sadness that darkens the child's life, the victim of such fate?

Instead of singing the old refrain, "There's no place like home," hear the pitiful cry, "I don't care what becomes of me so long as they don't make me stay at home." What darkness must have clouded

the life of a child when it has been made to feel that any other place is better than home. But so it is in some children's experi

There are lessons and lessons to be learned in the Juvenile Court.

JAS. C. UNDERHILL. Hammond, Ind.

PHENOMENA HUNTERS.

Explanatory Words In Their Behalf

We hear too much fault found with phenomena hunters. One old man I know says he would not go across the road to witness the best manifestations that can be produced by mediums, be cause he has got beyond that. He is self-centered and harmonious; has health and a competence for living, and s happy. He is a theosophist, believes in reincarnation and says that whatever happens to him is for the best. He gets just what he has earned in former states of existence. When asked how he became so advanced, he said, "By self-effort." He owned that he had had

the advantage of the circle, mediums in his own family, and has studied books on occult matters.

As he began investigation and advanced in self-culture, so are all phe-

nomena hunters beginning. We are truly surprised at the great variety of minds among us, and the vaiety of effects produ ed on them hy the manifestations. With some it seems to appeal to selfish interests and gratification entirely; some wish to use the influence to learn how to get rich quickly; some to find out the best way to practice fraud and vice generally with the greatest security; others to gratify the yearning affection they have for dead relatives; another to advance the moral status of the race; another to make himself a power in the scale of being and so attain adeptship.

Let them follow their desires. The various kinds of phenomena serve each and every one. The reasons are deep and philosophical. All of the above classes have made a new beginning in their lives. All are benefited. No one stops at the mere gratification of curiosity. The truth is borne in on them sooner or later that the inflexible law of compensation follows every act of their lives.

Then there comes the silent restraining influence, and reflection begins, and change of motive follows—so slowly with some we cannot see it. They do not seem to grow at all, but the seed of reform is planted and will eventually show its vital power.

To others the first conviction of the truth of Spiritual is an inspiration, an expansion that makes for progression and seeming perfection of character. They feel that all things are attainable. They have a zeal and unflagging energy, an ecstasy of delight that overspans every earthly ill. It takes the sting out of poverty; it subdues the intoxication of success; makes them charitable and patient. The put a true value on life, and are never vain of themselves or envious of others. Their true reverence is for true

greatness. They are full of adoration for all that is above them, knowing that that, too is attainable and their own when they have earned it.

Why, the phenomena hunters are the ones we wish to know. Let as many as can be convinced of the truth of the manifestations, and the law of mind does the rest in ways that we know not of. Blessed are the phenomena seekers, whatever the temporary use they make of it. Blessed are they who have the psychic gift, for theirs is the perfect knowledge. Blessed are they who can believe the testimony of honest mediums, for their faith is an everpresent benediction in their hearts. blessed are they who have the knowledge that science reveals of occult laws. for they are steadfast without the power of turning away. The end of all is happiness for man according to his degree of attainment. I am a hunter of phenomena. I ques-

tion the visible and invisible universe for light whereby to read the riddle of life aright. I invoke the elements of nature to aid me. Arts, sciences, philosophy, and the unfolded powers of the human mind must contribute to the KEZIAH ALEXANDER. Detroit, Mich.

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"If a man could feel

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Haradayward ha would nature. dienceforward he would paint the globe with wings."

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SATURDAY, JUNE 6, 1903.

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HUDSON TUTTLE.

Editor-at-Large for the National Spirit ualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religtous press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

ANNOUNCEMENT TO THE PUBLIC. All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not di-rectly paid to our authorized missionwho can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions. large or small, are gratefully accepted. MARY T. LONGLEY,

N. S. A. Secretary. 600 Pennsylvania avenue S. E., Wash-

Spiritualists' Duty.

Each one should know the duties of life as from day to day they present themselves, should be able intuitively and from the environing limitations to are Catholic to a man and woman, and know them, and should perform those the children are born Catholics. Their know them, and should perform those duties with pleasure and a cheerful

This may sound like advice more easily given than heeded, but it is not an impossibility by any means, only a little more difficult with some than with

Many very unpleasant duties force this life, and it is so much easier for some to look upon the dark side than upon the light, that it is hard for them to rise up into the grandeur of a beauti- ready and ripe for any movement which ful day even after a prolonged spell of | may advance the power and glory of the darkness and gloom.

Spiritualists more than all others should be able to rise up out of the midnight of life and study their duties to be adopted to turn back this tide. Our the world, to the cause of Spiritualism "great" statesmen dare not attack the and themselves, and in a kindly manner evil because of fear of the church of and themselves, and in a kindly manner go about them.

We all know that our mediums (the true and the good) are poorly supported | tion enforce their demand that the unand that each year adds to the age. trials and embarrassments, troubles sorrows and ailments that weigh them down towards the retiring end of earthlife, and they should be looked after and cared for; should be made to know that those to whom they brought light and comfort in their balmiest days; those to whom they brought the silent messages of love from their dear arisen ones, were thankful, were appreciative, and were willing to aid in making their last days on earth pleasant and inspiring. and their transition a satisfactory voyage to the eternal home.

We all know that beyond a mere living our true mediums seldom gain and we know that beyond a sufficient amount to provide for one's family all we accumulate and hoard up is but that much of a millstone to hold us to the earth and impede our progress. In other words we know that the spirit enters the future state in the condition with the habits, with the tastes, with the same characteristics it possesses here, and if it becomes wedded to gold here the same love will go with it to the land where gold dollars are not needed and the "bottom will fall out" of the value of their gold. Therefore, to use that surplus for the relief of those less fortunate and who are in actual need, before passing out, will surely bring good returns for the spirit in the next sphere. This is the philosophy our wiser arisen ones teach when they return and it seems logical.

frauds to dispose of and an occasional lawsuit hanging over us and our representatives.

We have literature that the world should read, and while it can be furnished at a very low figure, it is the duty of all Spiritualists to do their utmost to get it in circulation.

As we learn our duties towards the cause and perform them so we show to others their duty.

We have societies to aid; there are localities where our gospel has never was given another "treatment," from yet been known and the average human the effects of which he died. The kamind is ready to receive it when properly presented.

upon us with its varied fascinations and ter. The prisoner made no defense. He its drawbacks. They are all right for said that he had done his best for his forming acquaintances and discussing patient, but the devil had conquered the higher principles and the needs of Spiritualism; for sociability and for that the man's eyes were red, that he health; for soul-feasting and for physical was restless and that his hair stood on cal and spiritual recuperation and they are to support and are usually well had been possessed of red devils. The supported, often at the sacrifice of oth- only cure for this was the application of er very important institutions and nec-

These are but a few of the general told." duties of Spiritualists and the private ones are left to the consciences and chapter in the scriptures which proconscientious deliberations of each per-

lic work; unity will give us strength whom the case was tried, then held the and the thought that the truth-will ad- kahuna to the grand jury. vance though it be fought by all the er-

ligious fail, because it has truth for its foundation, immortality bracing it and love for its key-note; but each one must act as a wheel within a wheel of the great machinery of its progress, and do their duty.

An Object Lesson in Immigration. A young boy, his mother and grand-

mother, three generations, were arrested in a dry goods store in New York, for shoplifting. They were observed by a detective on Friday, wandering through the store, but taking nothing. On Saturday they came again, and helped themselves to whatever they fancled, without the least precautions as to being detected. They were arrested and brought before the police court. Then came a most remarkable revelation, They could not understand a word of English, and an interpreter was called. They were Italians, and had recently been dumped from an ocean liner. They said that they had no intention of stealing. They had been told in their country that in America all things were free, and everyone could help themselves to what they wanted, without the asking. On Friday they must not take anything, and hence they came on that day to look the store over, and decide what they would take.

The judge believed the story and let them off with a light sentence, and a lecture in which he endeavored to enlighten them on the customs and laws of this country.

This instance shows the character of the immigrants now pouring on our shores from Southern Europe. The desirable races, as Irish, Swede, German, have practically ceased to come, and the increase is of the most undesirable. It is estimated that the present year will chronicle one million of these besottedly ignorant people cast almost penniless on our shores. They come with their ideas, such as they have, dwarfed and distorted by ages of priestly rule. They have been kept in ignorance because as unthinking beasts they could be more readily controlled. They cannot be assimilated, for they cannot comprehend the state of freedom, which to them is license. We debar the Chinese, who are tractable and teachable and open wide the gates for this pestilential swarm, bringing the seeds of tyranny and destruction of free institutions.

At a recent meeting of the Sons of the Revolution, a move was made to publish tracts or other literature, giving instructions as to our laws and cusimmigrants. What good would come of immigrants are unable to read. Perhaps the few who are able might be in-

duced to instruct the less fortunate. With the present flood, it will be found impractical to absorb and educate these lowest of civilized peoples. They beastly condition is a direct result of the rule of that church. They came to State? give physical strength, to back with Do y brawn, the machinations of the priesthood. They are allowed to come because they are Catholics, as the Chinese are excluded because they are not Cath-

Think of it! If this flood of immigration continues for ten years, and is kept themselves upon us in passing through at its present proportion, ten millions of these people who are as ignorant as beasts, who accept the command of the priest as the word of God, will reside among us, mainly in towns and cities, church of Rome. They fill our prisons and burden our charities, and menace not freedom alone, but national life.

The most stringent measures show Rome by which it is encouraged. The people should arouse from optimistic lethargy, and by overwhelming petidesirable shall not land on our shores.

Kahunaism in Hawaii.

According to a special correspondent of the Chicago Chronicle, the Indiana man who punished his wife by flinging a Bible at her is rather outdone by a case of a Hawaiian. The correspondent states that there has been another outbreak of kahunaism in Hawaii, with the result that one of the sorcerers or kahunas is in prison at Puna awaiting trial for manslaughter. He is charged with having caused the death of an old native by beating him over the head with a Bible "to drive devils from his body."

This case is unique in the annals of kahunaism in the islands. It appears from the story told at the trial in district court that a native in the Puna district became ill and the government physician, Dr. Holland, was called in. He was treating the man with some hope of curing him, when the native called in a kahuna, believing that the physician was not curing him rapidly enough. The kahuna immediately ordered the discontinuance of the remedies prescribed by the physician and diagnosed the case for himself. He said the man was possessed of red devils and after several incantations in Then we have the whole cause to sup- | which the aid of spirits was invoked deport; we have speakers to pay, we have | cided that the only way to drive out the devils was by the application of the Bible to the head of the patient.

The sick man was compelled to sit upright in his bed and then was beaten vigorously by the kahuna with a heavy volume of the scriptures. When the kahuna's arm got tired the man's wife was forced to continue the treatment until the victim sank unconscious in bed. A few days afterward the man huna was arrested, first on the charge of practicing witchcraft, but afterward Our camp-meeting season is almost the charge was changed to manslaughthrough no fault of his. He testified end and that this was a sign that he the Bible to the head, for the purpose of driving the devil away, "as the Bible

The kahuna was asked to point to the vided for this method of getting rid of the devil, but he became confused and Harmony must prevail in all our publicefused to do so. Judge Kameu, before

The wife of the victim admitted also ror, the prejudice and the ignorance of that she had beaten her husband over beater, the noted Theosophist lecturer the world should inspire confidence.

Spiritualism will rise where other results of the head with the Bible, but said that and writer. Very interesting. Price she could do no less than obey the in-

structions of the kahuna, in whom she trusted implicitly.

This new case has caused an inves-

tigation to be made of the practice of kahunaism, and it has been found to be prevalent still in many places to an alarming extent. In Honolulu a case of kahunaism is reported every once in a while, which generally ends in prosecution. Kanunaism is prohibited by law. Kaliunaism is a relic of ancient Hawaii and all the efforts of the missionaries from the day of their first ar-

rival have been insufficient to stamp it out. Even some of the more educated people among the Hawaiians believe in The younger element is growing up without fear of it, but among the older natives it is estimated that there is one kahuna for every fifty people. Kahunaism is a lucrative business and the man who has a good practice in it does not have to work. Many of the Hawaiian people believe in the kahuna as a physician and would rather have him in a case of sickness than the government physician, whose services may be obtained free.

A few months ago a woman witch doctor in Lahaina, on Maui, was sent to prison for having encompassed the death of a father and two sons, whom she claimed had killed the pet cat of her favorite niece. All three of the men became ill and the kahuna was called in to cure them. She admitted afterward that she practiced kahunaism, but said that she did her best to save the lives of her patients, but their great sin in killing the cat had made supernatural aid impossible.

The kahuna claims to have power "to pray a person to death," and it is not inrequent that cases are reported where these witches are employed for that purpose. In the time of the revolution kahunas were employed to pray President Dole to death and pigs were sacrificed to bring this about, but the head of the new republic was too practical and ate the pigs himself.

Do You Know?

Do you know that this question of the right of women to self-government is one which is commanding the attention of the whole civilized world? The women of England, Scotland, Ireland and Wales may vote upon the same terms as men in all elections except that of members of Parliament.

Do you know that in England the House of Commons has three times recorded itself in favor of full suffrage for women and that it would now be established but for the hereditary and unprogressive House of Lords?

Do you know that the women of Australia, numbering 800,000, the women of the Isle of Man, and of New Zealand, entoms, in their own language, to these joy full suffrage upon the same terms as men and the women of Sweden and such literature is not clear, when the Norway, with a slight property qualification may vote in all elections except members of Parliament?

Do you know that the women of Wyoming have voted upon the same terms as men since 1869; the women of Colorado since 1893; the women of Utah and Idaho since 1896 and that the universal testimony is that it has resulted in great good to both the women and the

Do you know that the movement for woman suffrage is only one phase of the on their vigilance and active co-operaeternal warfare of all the centuries for human liberty?

Do you know that, while women are ruled out, the highest intelligence and morality will never be fully represented in any community in its law, since intelligence and morality must always be averaged at the ballot-box with ignorance and immorality? It is plain that wherever intelligence and morality predominate over ignorance and immorality, the trend of civilization must be upward, and since women can offer a higher per cent of morality, and certainly an equal amount of intelligence with men, it requires no demonstramake the world better.

Can Order Be Preserved in Schools Without Flogging?

cannot be well governed without corporal punishment.

dience is desirable and essential, but it can be gained at too great cost, and when yielded to fear it is destructive of independence and manhood.

This is like returning to the Dark

The old idea was to punish the criminal, as though morality was a matter of education, and could be bestowed by

Only a few years ago. English law made scores of crimes punishable by death. Since the abolition of these cruel laws, there has not been an inthat the cruel way begets cruelty, and to destroy self-respect is to lose hold of moral character. The injunction of the Bible has been productive of great harm, and is being continuously returned to. If a teacher cannot control his or her pupils without resort to the rod, it is evidence that they have mis-

taken their calling. The rod is always applied, by parent or teacher, with anger, more or less expressed, and arouses anger. The street urchin may be a refractory boy, and wear out the patience of his teacher, but he cannot be whipped into a saint Kindness, sympathy and reason may conquer; the whip will cower and may crush.

Before the teachers of New York City set an example by taking this backward step, they should exhaust the means suggested by the really great educators, who have discarded corporal punish-

J. J. Morse Coming.

It is with pleasure we announce the coming of this eminent English lecturer and his wife and daughter. They are on a tour around the world and in their travels are sowing the seed of Spiritualism. Mr. Morse has been upon the spiritual rostrum for more than thirty years, and his daughter having unfolded the phase of clairvoyance, is doing a work from the rostrum that brings her many words of praise. She also lectures and will work independently of her father on the trip through this country if her services are desired. We see no reasons why these people should not be kept busy during their stay, and will take engagements for the winter season in the East. They bear with them the best English credentials An especially interesting lecture by Mr. Morse will be found on the fifth page of this issue of The Progressive Thinker. Address them in care The Philosophical Journal, 1429 Market street, San Francisco, Cal. They should have many

"Invisible Helpers," By C. W. Lend-

invitations awaiting them on their ar-

Executive Board of the N. S. A.: Dear Sirs:-- I herewith submit to you the work I have done during the last three months. Of the large and increasing correspondence, I only make mention. I have allowed no available opportunity to go by of extending the knowledge of Spiritualism and answering its opponents. I have sent out the following articles:

Reply to Evangelist Taylor, Elgin News, Elgin, III. Subjective Mind and Spiritualism, Sundower. Second reply to Evangelist Taylor,

Elgin News. Reply to Dr. Guth in Warrenton (Pa.) Prepared Tract-Spiritualism and

the Bible. Article solicited by O. R. Richards, Explaining Spiritualism, published in the Eudera Journal, Kansas. Reply to Rev. Dr. George, Kansas City

Article for the Hamilton Herald, Ontario. Article in the Evening News, Buffalo,

A Conspiracy. Sent to the Banner of Light, Sunflower, Philosophical Journal, The Progressive Thinker and Light of Truth.

Article supplied Geo. A. Kiehl, Lancaster, Pa.
Article in the Daily Telegram, St. Johns, New Brunswick. Does Dr. Funk Lie? Boston Traveler. What Is Spiritualism? The Report-

Reply to Dr. Shannon, Toledo (O.) Criticism of the Sermon of Dr. Park-

hurst, Boston Traveler. Conspiracy Against Spiritualism, The Progressive Thinker. Crookes' Retreat, St. Louis Globe-

Democrat. Copies of this article were supplied to all the spiritual papers. Reply to the editor of Christian, Light of Truth.

Article Explaining Spiritualism, in Sandusky Register, Sandusky, Ohio. How Should a Spirit Identify Itself? Daily Telegraph, St. Johns, N. B. Dr. Funk and Spiritualism, Syracuse Post-Standard.

The Resurrection According

Church Lights, Reply to Rev. Dr. Hamlin, The Progressive Thinker. Proofs of Immortality Furnished by Spiritualism, New York Sun. Explaining Spiritualism, Northwestern Republican.

Reply to Dr. Buckley's editorial Christian Advocate, sent to all the before-mentioned spiritual papers. Criticism of Sermon of Rev. Jones, Sunday Review, Decatur, Ill. Response to Alfred R. Wallace, The Progressive Thinker. Article sent to the Harbinger of

Light, Melbourne, Australia. I have been greatly assisted by friends everywhere, by their watchfulness, and clippings they have sent; their suggestions and personal efforts to secure the publication of articles and replies. Their efforts are of vital importance to the work in which we are engaged. In fact its success depends tion. I desire to impress this point, and that they should feel no hesitation in offering suggestions and making requirements for editorial matter.

I earnestly request Spiritualists everywhere to act as interested assistants in a special press-clipping bureau. and thus furnish material for the successful prosecution of the work. I have found the press-clipping bureau of secondary importance to the band of correspondents who thus far have given generous assistance. I am respectfully yours,

HUDSON TUTTLE. Berlin Heights, Ohio.

Saving the Song Birds.

comes that henceforth song birds will escape death at the ruthless hands of The teachers of New York City say | the purveyors to a perverted esthetic no, and are seeking to have this punish- taste, perverted because involving crument, which has been abolished, re- elty, which was rapidly eliminating stored. They claim that the schools the beautiful and useful song birds from our country. Song birds are to be omitted from fall hats. This has been agreed upon by the Millinery Jobbers' Ages, and surely a step backward. Obe- Association. The Milliners' Protective Association, an eastern organization, succeeded in its plea to the western organization, which represents every large millinery house between Ohio and

the Rocky Mountains. It was agreed that they were not to handle song birds, gulls, terns and sea birds. Because of this action it is expected that the western trade will no longer continue to order these birds and so dealers will not be compelled to keep them. It is said that comparatively few of the wings of these birds are used now anyway, the hat trimmings being almost all from the feath-

ers of domestic fowl. The Audubon Society was particularly prominent in the making of this fight where it would do some good and had made a good deal of trouble for the Jobbers. The latter were diplomatic as between the game wardens and the Audubon the milliners for a long time have not been able to get the feathers of song birds. And now let all the people and all the

birds unite in songs of joy and gladness. Books for Sale at N. S. A. Office.

The following valuable works are on sale at the N. S. A. office—a number of each, having been gratuitously contributed to the National Association to aid in its good work, with permission to sell them at reduced prices as quoted; each has peculiar merits of its own and

all should be incevery home: Occult Physician, Medical, by Mrs. Matteson, \$1; 'Lisbeth, Fiction, by C. E. S. Twing, 90 cents; God's Smiles, Maggie Olive Jordan, \$1; Wedding Chimes, for wedding ceremonies, D. P. Hughes, 50 cents; Leaflets of Truth, Karl, 30 cents; Three Jubilee Lectures, with pictures, Peebles, 25 cents; Whither the Wind Bloweth, Venner, 20 cents; Violets, poems, Straub, 10 cents; Long-ley's Beautiful Songs, with music, two volumes in one cover, 15 cents; also a fine picture, cabinet size, of N. S. A. headquarters, 10 cents. Any of the above is a rare bargain, and will be sent postpaid for price.
MARY T. LONGLEY, Sec'y.

600 Pennsylvania avenue S. E., Washington, D. C.

ZURILDA WELLINGTON.

Or Life in Two Worlds. The above is the title of a message from the spirit side of life through the mediumship of Mrs. M. Pasquier Curran, of St. Louis, Mo. Emanating, as it does, from the spirit side of life, it will prove especially interesting. Everybody should read it.

"Why I Am a Vegetarian." By Howard Moore. An address before the Chicago Vegetarian Society. Price, 25

HUDSON TUTTLE'S WORK. Report of the Editorat-Large, From Appli 1 to June 1. Appli 1 to June 1. Appli 1 to June 1.

Hudson Tuttle's Response to Alfred Russel Wallace.

the writings I have received from spiritual intelligences, as fundamental concepts of spiritual science.

Putting aside all speculations as to the form or size of the universe, by which is meant the star-cluster to which our sun mother brooding her fledglings; nor more heroic courage belongs, or if there be other "universes" concealed in rethan bird or beast sacrificing their lives in defense of their mote abysses of space, we confine the discussion to the orlyoung. They reason, showing in countless ways ability to igin of man. Nor will we pause to question the power which is back of the phenomena of world-building or life; whether pigmy people recently discovered, to the gorilla and the dethere be a "Creator at the back of the universe," all intelli- scending anthropoid apes. gent and powerful; whether it be "all the forces which constitute matter," or "matter and its potentialities. All we know is of the result before us.

Standing by a river, we see the great stream flowing by we do not see the force of gravitation impelling it onward Standing by the stream of life, we see its infinite changing forms, we do not see or understand the energies which began the movement, or continue the impulsion.

We vainly look for the primal cause, and when the greatest thinkers have speculated thereon, they have departed from the firm ground of reason and given rein to fancy, and in that field the dreams of a boor are as valuable as those of a philosopher.

The theory of evolution makes the world of living beings a unit. The first living being was so simple in organization that it can be said to be more than "living matter," or protoplasm. How did it come into existence? Was it a miraculous creation of God, or of force?

Happily we are not obliged to master this position before advancing into the uncaptured country. We can leave it in abeyance.

What we can plainly see when we study the unfolding of living beings from this first form, is that the forces, whatever they may be, act along well defined lines, the impulsion of heredity, modified by the environment. More and more are naturalists constrained to see continuous advance, without break or interruption, and the "cataclysm" and begin. plain the origin and development of individualized spirit, i. e., ning of new epochs, once so popular when the history of the spirit entities, after the manner of science. It must exearth as given by science, was attempted to be harmonized with the six days of creation of Genesis, have been relegated this it fails completely. Nor does it follow, as Mr. Wallace to the rubbish heap of past errors. It is now taken for affirms: granted that the lowest primeval being, through the incomprehensible ages of geological time, by gradations scarcely discernible in a thousand years, step by step, in changing life of continuous progression. But as, during the process specific forms, has advanced in structure. The protoplasmic of evolution, there was nowhere a break, then, if man is a cell, or aggregation of cells, organized but without organs, acquired first a digestive sac or stomach, followed by organs of reproduction, of prehension, locomotion, and a nervous system to control the differentiated parts. In this differentiation of organs sensation was their first office of the nerves, more extensive than the sphere needed for human spirits, and then came the storing up of sensations blending in the growing complexity of thought.

The advance of the nervous system is notable for the great development of that portion given to the storing process, and in man the excessive increase of the cerebral brain places him in the highest ranks of living beings. There is no break ter the death of the physical body. The argument there prein this vastly extending chain of forms, and in his perfection, he is the fulfillment of the prophecy written in the protozoa. Every modification in the animal world appears as an attempt to reach the human eye. As the claws of the lion, the clumsy foot of the elephant, the wing of the bird, the it-beings, capable of existence after the dissolution of the flipper of the whale are modified forms of the wonderful fa-

The new science of spirit as I understand it, accepts this in the work quoted to disprove reincarnation and pre-exists doctrine of evolution, but it does not stop with man and thus leclare that this wonderful process, the travail of the ages has no meaning and serves no purpose. It continues the process in a direct line without interruption. No more perfect type can be wrought from physical matter than man. Evolution in this direction reaches its limitation. In the steady growth of the nervous system, in the addition of nervesubstance in cerebral masses, and thereby a differentiation and organization of spirit substance, as well as of physical matter, evolution is carried beyond this barrier into spirit life. It began with the accretion of a few nerve cells, at the There sat two glasses, filled to the brim, extremity of the nervous line which marks the spinal cord On a rich man's table, rim to rim; of beings as low as the amphioxus, and there is not a break

until it reaches its highest development in man. Some years ago Mr. Wallace attempted to prove that although evolution was true of all animal forms, man was so psychically different, from all other beings that he must have been a special and distinct creation. He based his conclusion on this overshadowing development of brain which apparently came suddenly. It was not necessary to the savage of the stone age, whose brain was as large as that of a philosopher. The brain capacity of a wolf would have subserved his purpose. It was as though the arm of an elephant had been given to a mouse. He had no use for such a brain, and as evolution demands that no organ be developed unless useful to its possessor, and useless organs atrophy and disappear, such a brain was unaccountable, in fact the strongest evidence against the doctrine. This conclusion of the great naturalist would be correct if the man of the stone-age was the beginning of his race. Now, however, it is admitted by the highest authorities, that man inhabited the earth before the glacial period, and had even then advanced to the making of flint arrow-heads, was able successfully by his intelligence | I have made good ships go down at sea, to contend with the mammoth and the cave-bear, and had And the shricks of the lost were sweet to me; tamed the wolf, converting it into his watch-dog and com- Fame, strength, wealth, genius before me fall, panion. He has been given a place more remote in the ter- And my might and power are over all. tiary age, and this added to the duration of the glacial period, counts the ages since his advent, not by thousands of years, by hundreds of thousands, but by millions. Hence this argument has no relevance, for there is ample time for this development. Mr. Wallace thus presents his position: But I can tell of hearts that were sad

"To my mind, as I have before stated, there are three such epochs, requiring the influx of other forces than those needed to maintain the inorganic world alone: (1) at the origin of the organizing force manifested in vegetable life, which seems to me absolutely distinct from anything in inorganic I have leaped through the valley and dashed down the matter; (2) at the influx of the faculty of sensation as the rudiment of mind, again unthinkable as a product of either inorganic matter or vegetative organization; and (3) when the influx of the "living soul" of man occurred, at the epoch when his physical organism had advanced to that degree of perfection to be fitted to receive and to develop it."

If this be granted, then at three distinct periods the straight-forward movement of the forces of evolution along certain lines recognized as laws, was interrupted and an external power finding favorable opportunity, intervened and changed its course. In other words, as thought is usually expressed, there was a miraculous interposition—evolution is insufficient and the tinkering hand of an arbitrary creator ap-

Why limit this to three times? Why not all the time? If this outside power can come to direct at certain times, why not all the time? This is certain, there cannot be two schemes, or two distinct forces at work in nature. The unity of the Cosmos proves a unity of power behind the phenom-

Has ever a naturalist found the special species in which sensation began? It is observed that the lowest protoplasmic mass exhibits sensation to light and as we arise through ascending forms, this becomes more unmistakable, without a break to man.

There are few persons for whom I have more profound re- In almost the lowest beings there is a choice expressed, of spect than for Alfred R. Wallace, and only the urgency of the surroundings, of food, of place, foreshadowing intelligence, occasion called out the criticism on his conclusions as ex- increasing as we ascend, adding new expressions, and becompressed in "Man and the Universe." And now I would not ing more intense. Every emotion, and intellectual process, pursue this discussion, leaving the case as he has presented and many moral qualities are exhibited by animals dimig it for the judgment of the readers, had he not especially reperhaps, but prophetic of their increasing perfection in man. quested me to state my position, and by implication made There is no break here; no impassible gulf between man and me advocate ideas at utter variance with those expressed in the animal world. His intellect is their instinct, and the lower races of mankind have little more of morality than the animals with which they are surrounded. Never a human mother had stronger affection for her offspring than the birdunderstand cause and effect. It is a step only from the

Will Mr. Wallace inform us where this "influx of the forces" began? What was the first man they created like?

Physically man is in every respect an animal, anatomically, with organic functions the same. Every bone and muscle reveals its origin in the animals below him. If created anew, the "influx of forces" must have began on the same lines and produceded in exactly the same direction; in other words performed the same task that was being worked out along the lines of growth. It would be as impossible to interrupt the processes of this advance as to change the force of gravitation.

There can be nothing more assured than that we must take evolution, continuous and uninterrupted, or direct creation. There can be no alternating activity of one and the other. Whatever the Force may be, a form of power we conceal our ignorance of by calling God, or in denser ignorance "the potentialities of matter," or "the unknowable," it must be absolute and continuous. This has the force of an axiom. What that force may be enters not into the present discus-

Mr. Wallace's understanding of the views of the universe, of man and spirit expressed in the books written by me under spirit guidance, is so erroneous and confused, that I scarcely recognize them. I restate to make the matter plain: The New Spiritualism must rest on evolution. It must extend physical science into spiritual things. If it fails to do

"As a Spiritualist I presume he believes that man is a spirit, and will, after the death of his body, live a spiritual spirit so must all animals be spirits, and every ape and tiger, every fish and frog, every grub and bug and mosquito and worm, must all alike survive death, and as spirit-bugs, spirit fish, etc., etc., persist in worlds or spheres of their own far because their numbers since the dawn of life have been myre iads of millions of times greater than his."

As the spirit authors have shown in their work on "Psychic Science," all living beings have spirits, but not until a certain development is attained is individuality retained afsented, requires too much space for this article. Briefly there is evolution of spirit as well as of the physical form, and the purpose of this interminable line of advance, is the production of man, and through him individualization of spire physical body. This statement is taken to disprove the very things Mr. Wallace holds they logically lead to! It is used/ ence.

I take this position because it answers the requirements of science, and of the new, or Modern Spiritualism, which I do not desire to see relapse into the old speculative Spiritual ism which has for ages occupied the quaking bog-land of the miraculous. HUDSON TUTTLE.

THE TWO GLASSES.

One was ruddy and red as blood, And one was as clear as the crystal flood. Said the glass of wine to his paler brother: "Let us tell tales of the past to each other.

"I can tell of a banquet, and revel, and mirth Where I was king, for I ruled in might; And the proudest and grandest souls on earth Fell under my touch, as though struck with blight, From the heads of kings I have torn the crown; From the heights of fame I have hauled men down

"I have blasted many an honored name; I have taken virtue and given shame; I have tempted the youth with a sip, a taste, That has made his future a barren waste. Far greater than any king am I, Or than any army under the sky, "I have made the arm of the driver fail,

And sent the train from the iron rail;

"Ho! ho! pale brother!" laughed the wine, "Can you boast of deeds as great as mine?" Said the glass of water: "I cannot boast

Of a king dethroned or a murdered host;

By my crystal drops made light and glad. "Of thirsts I have quenched, and brows I have laved; Of hands I have cooled and souls I have saved:

Slept in the sunshine and dripped from the fountain. I have burst my cloud fetters and dropped from the sky, And everywhere gladdened the landscape and eye.

"I have eased the hot forehead of fever and pain: I have made the parched meadows grow fertile with grains I can tell of the powerful wheel of the mill That ground out the flour and turned at my will: I can tell of manhood, debased by you,

"I cheer, I help, I strengthen and aid, I gladden the heart of man and maid; I setothe chained wine-captive free, And all are better for knowing me."

That I have uplifted and crowned anew.

These are the tales they told each other, The glass of wine and its paler brother, As they sat together filled to the brim, On the rich man's table, rim to rim.

Money is powerful for good if divinely used. Give it righty of air and it is sweet as the hawthorn; shut it up and i cankers and breeds worms -G. Macdonald.

Ella Wheeler Wilcox.

Modern Spiritualism a Present Day

Religious Recessity

A Lecture Delivered

Cures Discused Eyes, No Matter Whether Chronic or Acute, Without Cut-

Restores Euesighs.

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Being His Concluding Lecture in New Zealand, delivered in by the new discoveries; but those who say this are careful to lary of Modern Spiritualism. In the main annexed without That no soul is ever "lost," or beyond the uplifting power of

In sailing across the waste of waters the mariner is aided in determining the position of his vessel by the color of the seas, the beds of drifting sea weed, and the set of the currents and tides. To his experienced eye such things are as landmarks to the traveler on shore. The student of history finds, also, that the progress of man across the seas of thought has been accompanied by the drift, and color, and currents, associated with the voyage of the ship of humanity as it sails the seas of progress.

While, speaking generally, the progress of the world is towards a point not yet attained, that progress is not, seemingly, in a straight line. Instead, it presents curves, deflections and eddies, though the movement is always forward curve pauses and becomes a plane. A period of rest ensues, progress appears abated, and at times even recession is, seemingly, the order of the time. Yet such declension never falls to the zero point of the preceding curve. Evolution again asserts its power, progress resumes her sway, and when man looks backward he finds that each spiral has risen higher than all that were before.

But, singular to say, the various epochs of human progress present strange similarities, the drift upon the surface, the color of the waters, their tides, currents and eddies, present many recognizable features. Mariner and student can, respectively, decide the position of the ship, or of humanity, lations unproved, and unprovable. The preachers know this,

Let us, then, examine the seas of thought as they flow, stand to-day, on their voyages to the new continents of spiritual truth towards which they are making their way, their captains often steering wildly for the harbor they hope to reach.

The world of christendom has, during the past hundred years, been stirred to its centre by three intrusive forces, which have produced most notable results. The higher thoughts, the deeper feelings, the broader sentiments now animating the Christian world show the effects produced by the forces in question, and the results of their operations are seen in three important directions, which may be briefly stated as follows:

The remodeling of dogma, and a decreasing insistance upon its acceptance as a means of grace;

A growing silence regarding authoritative statements concerning the nature of the soul and the character of the future life; and

The notable effort to effect a reunion of christendom.

Before dealing with these points let the consideration be What has created the conditions embodied in the statements just referred to? The results of our enquiries may prove interesting in several ways, but they may not elicit the approval of those most concerned! No careful observer of the trend of modern religious thought can deny the tendencies to which reference has been made. Even Rome, the most conservative of all churches, shows signs of unrest and is to-day. Her policy will be not to deny the advance of knowledge, but to bend it to her own ends, that her power

Roughly stated the three causes are Atheism, Materialism, and Modern Spiritualism.

By Atheism is meant that movement of thought which received, in modern times, its earliest impulses from the not a thing apart, what warrant is there of man's future life? scattering hosts, to save defeat and prevent a rout. Even, it temples for truth, not coffins for dead doctrines. Shrines, "atheist" is counted as almost harmless, has now become Bradlaugh in Great Britain, while representing different ties of his future career. forms of the same spirit, rendered, nevertheless, valuable

proof; the church affirmed it, therefore, he demanded the for all men. church to prove the claim! Instead, the church denounced the materialist but, denunciations are not answers. Theo is the weakness of the churches to-day. It is more, for it is logically, the explanation of the origin of man was, and is, no the real cause of their silence upon the question of a future offset to the claims of science, yet, strange to say, the differ-life. Their slience confesses their weakness, and their reence between science and theology, on this point, is not so fusal to accept the light condemns their position. great after all. Theology says, God made man, "out of the dust of the ground"; science asserts that his origin is trace-modeling her teachings on this very question! To-day able to the primal protoplasmic coze; dust in one case, mud preachers say a man has "passed away," not that he has in the other! Biological evolution has been the path along died. They do not say he will rise at some far off resurrecwhich the race has ascended. Physical law has supplanted tion day, but that "he has gone to his place" in the here arbitrary miracles in the order of natural phenomena. Ge after. They no longer condemn the wicked to endless punology has pulled the bars from under the infernal fires, and ishment, but delicately hint that God will do what seemeth to astronomy has rendered difficult the belief in the restricted Him best. No longer are the good confined to a monotonous heaven of the creeds. Rationalism and science have ren- life in the fabled heaven, but it is said God will provide radered impossible a modern revival of the un-Holy Inquisition, and to-day, because of their triumphs, men are free to speak hell are interpreted as the pangs of conscience, states of sufthe thoughts, which, if uttered five hundred years ago, would fering or joy supplant a literal hell and an objective heaven. have brought down upon their heads the tortures of the Dogmas are discounted in the light of human progress and

Materialism and athelsm may have dethroned some idols, gregations the absurd literalisms of the past. rooted up some venerable superstitions, and scattered some pleasing illusions, but, in return, it has left some things within? That is doubtful; rather, it has been forced from theologically asserted. That he is the "repository of infinite clearer; some facts have been more firmly fixed, and if without. The compelling power has been Modern Spiritual-"faith" has suffered in consequence, knowledge has in ism, its facts, philosophy, and teachings. These have comorensed, and, therefore, the world has gained upon the whole. pelled the change of base in descriptions of the future now Christian apologists now say there is no real contradiction discernible in the teachings of the church. The pleasing

become a force to be reckoned with. It has invaded the pews a religious need to day. people of influence in the congregations accepted spirit comes ever, the pulpit executed a flank movement, saying, "We propriating the teachings and philosophy which make the and upward. Periods of repose succeed those of activity. all knew this before Spiritualism came!" Much of the distinctive character of your movement, and presently will doing so! Already it is doing this, but covertly and indipreaching of to-day sounds to the uncritical like Spiritualism, turn round and calmly inform their congregations there is no rectly. Hence the oft-heard remark: Spiritualism is in the parent recession. So marked are these alternations that, as a but, analyze it, and you will find that it lacks the depth and comparison, human progress could be best represented as a freedom of the teachings of the spirit world. It is the preachspiral, rather than by a line. The upward sweep of the ing of expediency uninspired by conviction. The clanking march of dry bones, not the firm tread of living men.

Far be it from the present purpose to say one word against religion, "pure and undefiled," for such is the comfort of down all barriers to freedom, to break all shackles and fetmillions while in this world of trial and sorrows. Loving ters from the human mind, and Spiritualists must stand firm reverence, based on knowledge, and wisdom, leads to a truly religious life for men. Creeds and dogmas, forms and rituals are but the semblances, the outer husks, of such religion. They are as crutches to the weak, but of themselves they im-Their most positive affirmations are but the echoes of specuby the careful watching of the indications presented by the they also know that the pews are advancing in culture and does it stand in awe at priestly anathemas. Proudly raise of contemplation while in the flesh. A real world, a rational cantly silent upon the old dogmas, when they are not striv- one class which to-day proclaims that the future life is sci- have taught Spiritualists, and as religion, as usually underthat we may discover where the vessels of religious belief ing to recast them in a form more acceptable to the enlight entifically proven, without regard to any creed or faith, ened worshipers of to-day. How far that effort at recasting has gone may now be noted.

supplanting the Hebraic Deity, and the Humanity of Jesus, this recasting of dogma is the outcome of fear, or real and not slowly either, dying out. Bigotry may rave, it cannot stay the rising tide.

Men are no longer content with faith as the basis of im-Taking the varying estimates of the duration of human life union of Christendom may be accomplished, but not until temple, as such were once called). All such disclose the lasand years, in either case the atoms that once composed the busying herself to see how she may meet the new order myriads of human bodies in the past have all been irrevoc- kind in one Universal Brotherhood with equal Rights and clent experiences of former days, and to which to-day, the ably dispersed, commingled and re-commingled with innum- Opportunities for All, with Duty binding on each, and loving erable other organizations vegetable, and animal, and hu- service towards your fellows. man. To collect them, and recompound them into human over mankind shall not be diminished. This, really the aim forms would not, if effected, make a single soul. It would its power over the masses and the classes is waning? That the past, as true in fact and nature, is the need of the but reconstruct discarded tenements; where, then, in the science has made men revise their theories, and that ration-churches to-day, but, without the aid of Modern Spiritualism Such policy is predoomed to ultimate defeat; knowledge will meanwhile, for the generations which have passed since alism has shown that theological dogmas are untenable. the churches are powerless to do this. dethrone superstition, and liberty will crown the victors in these forms dissolved, have their former tenants been? While Modern Spiritualism has undermined the theories of Surely not sleeping in the ground, or elsewhere? If enjoy- post-mortem life until the ominous cracking of creedal walls the church to maintain her dogmas or creeds, her forms or ing a conscious life, why drag them back to the limitations of has sounded an alarm which renders needful a united effort ceremonies. Such are but the husks whose kernel is the real matter? What is a "soul"? Is it a thing apart from the if the church is to remain a factor in the religious progress religion of humanity. Let all dogmas die, the world needs

French Encyclopaedists and Rationalists, of the period of the And as to man, what is he? If you take the Bible you will may be, to maintain a decaying power, and in some measure not tombs is the need to-day. Knowledge, not faith, is the patriot and reasoner, Thomas Paine. Few men have been ing spiritual in his origin, that the Bible and science substantauthority over the consciences of men? It is the cry of future life. Lacking this the churches pine, droop, and will so slandered and vilified. The bigotry of a by-gone age extially agree as to his material origination, for the words are, weakness, not the watchword of real progress. A theolog. die of inanition. Fictitious life may at times appear, due to hausted the vocabulary of abuse and misrepresentation upon "And the Lord God formed man of the dust of the ground, leally united Christendom would be a menace to mental lib- sensationalism and so-called revivals. These are but palliahis head, and while political reformers admitted their debt and breathed into his nostrils the breath of life; whereby he erty and religious, (spiritual) freedom. In one sense it is tives, not healthful remedies. The light of the spirit world, to him for his "Rights of Man," the theologian anathema became a living soul." The legend is a combination of in- happily impossible, in the nature of the case. Whenever the inspirations of the higher life, the presence of angels as "Tom" Paine, and circulated monstrous fables concerning teaches that of the universal elements man is compounded, his dying hours. To-day the world listens calmly to stronger and that the inbreathing of the divine life differentiates man criticisms concerning God and the Bible, and the old-time from all other creations and endues him with that self-conscious being which is the one foundation for assuming his of mankind, rather than the reunion of differing and oppos-"Thomas" Paine, and is honored with the canonization of re- persistence after the purpose of his physical career has been ing creeds, for "the federation of the world," for the throwspectability! Biblical criticism is now an accepted form of served. The evolution of a higher personality, the excarnatscholarship, while it is not incorrect to say that the Higher ing of that personality at death, and the perpetuation thereby Criticism has been compelled as the result of German and of the conscious individuality, reveal the purposes of man's British rationalism. Ingersoll in the United States, and physical existence, the meaning of death, and the possibili-

Why, then, this silence on the future life in the churches services towards the overturning of dogmatic theology and to-day? Because the preacher has not the illuminating light its idols. The results from the earlier and cruder forms of of the knowledge which Spiritualism affords. How does the criticism described as atheism, has been that, dogma is Spiritualism obtain this knowledge? How is it able to anwaning fast to-day as a power in the Christian world. Let swer affirmatively the great question of questions? The anus say, without the least irreverence being intended, thank swer comes from the man to whom there is no question! To God! for what the martyrs for progress have accomplished the man who has "died," and who still lives. To him there for mental freedom. The dogmas of the church are dying; is no question, it has been answered and finally disposed of, he lives, and he knows it! Can this statement be vindi-Materialism represented a different school. It stood for cated? If so, how? By the return of this man to whom science as represented in fact, and by knowledge. It has ex- there is no question. By him proving he is the man whom pressed in the terms of Astronomy, Chemistry, Biology, Ge- you knew before he "died," a relative, a friend, one whom ology, Physics, Anatomy and Physiology. It essayed to you knew well while he was in the fiesh. The records of plumb the depths, scale the heights, and explore the planes of spirit communion contain innumerable testimonies to this the universe, and the world. Force was its God, matter its effect. If this so-called "dead" man thus returns it is be-Bible, and the Laws of Nature the only revelations it discov- cause he is alive! The constitution of all men is alike, as to ered. Its proclamation was that space afforded no condition basic facts and principles, therefore, if one man survives for heaven. The geologist found no room beneath the "death," that is a possibility for all men. If one "dead" man earth's crust for hell. The anatomist found no soul after can and does return to earth, that is, also, a possibility for he had dissected the dead body. The chemist resolved the all others, who desire so to do. The "dead" man is the audead form into its primal elements, saying, that was its all. thority for the world, or state, in which he exists. He is The primal coze was the origin of man, variation of spethere, he knows, he can tell his circumstances. The fact of cies built him up, and dissolution and decomposition were his return settles the fact that he has survived the change, his end. The materialist said he denied a soul, for lack of and it logically predicates the same issues of life and death

The refusal to accept the proven facts of spirit communion

On the other hand it must be admitted the church is re tional pursuits and happiness for his saints. The pains of intelligent ministers do not dare to teach their cultured con-

But why, or how, has this change come about? From between science and revelation! that old faith is supported phrases referred to have been "borrowed" from the vocabu-

Modern Spiritualism is the third factor working in Christ nal property of religious nomenclature! By this course of the All Wise. The "Larger Hope" was taught by spirits long endom to-day. At first denounced and despised it has now procedure the church confesses that Modern Spiritualism is before it was borrowed from them, and echoed in the pulpit.

those to which they have so long been accustomed. The taken from you, your teachings used without proper acknowlpulpit watched with scorn the first intrusions of Spiritualism, edgment? Are you willing to stand by and see your temple | A scheme of a future life which is nebulous, uncertain, and then fear succeeded, accompanied at first, by warnings, then undermined and taken from you stone by stone? Do you contradictory of Nature's laws, and man's common sense, entreaties to avoid tiffs new heresy, and, finally, open anath- wish to sacrifice the proud position the devotion and selfematizing of this evil thing, to accept which was to imperil sacrifice of the spirits and their human co-workers have seman's eternal welfare! Yet, as the movement spread, and cured for you, to allow all to slip through your fingers without a struggle, and to part with what you have gained withmunion as a fact, and warned the ministers of the error of out a pang or a regret? Surely not! Slowly the churches such puerilities. If the church is to command attention for denouncing what their congregations knew to be true, then, are working to these ends. Slowly, but surely, they are apneed for Spiritualism, for the church has always held and taught identical views!!

Spiritualism has no affinity with churchcraft, creedcraft, or priestcraft. These have ever been the enemies of human freedom and progress. The spirits came to help you throw for the rights they have won, or else this "new wine" will be lives is real. That his occupations are reasonable, and inteltaken from them to be put into the "old bottles" of a fast ligently conducted. That he will, and does, increase in spirdecaying theology. Indulge in no foolish jubilations because Spiritualism is "making way in the churches," for in grace, beauty of mind and soul, and that all of art, science, part no strength. While, too often, they cramp the mind, once admitted thereto priestcraft will seize upon it and bind and truth is still before him to explore and achieve. That it, or else strive to compel it to serve the church, rather than confer benefits upon all mankind irrespective of creed or ary, become unfolded and disclose abilities and capacities knowledge, hence it is, that they are increasingly and signifi- your banners, close up your ranks, march forward as the life, a progressive career for the departed, is what the spirits proven as the heritage of all mankind.

There is a pleasing sound associated with the cry for the A more enlightened idea of God is now taught. He is the reunion of Christendom. When that reunion is accom-All Father, the Universal Good, and no longer the merciless, plished it will be as noteworthy a miracle as any to which vengeful delty of the past. Some even go so far as to say He theologians pin their faith. Is this demand to-day a legitiis still revealing Himself! The "Universal Mind" is rapidly mate aspiration after universal brotherhood,—at least so far as Christians are concerned—or, is it the outcome of a clos- failed to correctly understand the nature of such phenomas "the Great Exemplar," is the key-note of his character ing up against the advance of liberalizing sentiments and which is sounded most frequently to-day. Whether or not progressive scientific discoveries, which threaten priestly assumptions? Will the world behold the union of Christendom growth towards a saner religion, may be left an open question; in the form of one great Christian church, in which will be inthat it is making for good, and leading towards wider toler- cluded Romanists, Protestants, Dissenters, and the great as a miracle, commands no respect to-day with the intelli-Greek church? Are we to expect as a result of this reunion gent rationalist. A religion basing its strongest claims for viously said, an indication that dogma, as dogma, is surely, one great religious democracy, uniting in one body the Christians of Europe, Asia, Africa, America and Australia? Truly ultimate extinction. The trances, visions, dreamings, healbeautiful dream, but is it anything more than a dream? Where is the crucible into which the creeds of two thousand mortality, they demand proof. The question of a future years can be cast as in a "melting pot," to be resolved into state is the rock upon which dogma has split. The cultured their primal elements? Where, indeed! Will the Roman ministry of to-day realizes this point, and so says as little as pontiff forego his infallibility; will the archbishops of the ena, called "miracles," are reproduced and duplicated. Spirpossible definitely concerning the hereafter. The literal res- English communion abate their powers, the primate abdicate itualism has its seers (clairvoyants); its prophets (inspired urrection is out of court, the chemist has shown that dissolu- his supremacy? When all creeds are merged in one, when tion and decay is the inevitable end of all living structures. all believers will acknowledge one authority, then, the re- writing, drawing, fire and other mediums, or (servants of the

body? If so, why return it "to its prison house" of clay? If of mankind. This cry for reunion is the bugle call to rally them not to help it to truth and freedom. Make churches such a unity is within reach it will come about not through among men, the vitalizing inspirations of the wise and good the union of all creeds, but from the peoples of the world in the world beyond, are needed in human life, now as much recognizing the rights of all, black, white, brown or yellow. No church is big enough to include all men. For the union ing down of all barriers of race or caste, if Christendom is

day necessity to religion?

Primarily, because it offers the only present day demonstration of man's continued existence after death.

Secondly, because it advances the only scientific philosophy of man's origin, nature and destiny in that other life.

When you stand beside the mortal remains of your loved those whom you have loved lies there cold, voiceless and safety, crowned with success. deaf, when the tears of sorrow course down your cheeks, and with heartrending tones you ask, "If a man die shall he live enr Spiritualism are not the enemies of religion it has been again?" where is the answer to your questionings? Not in supposed. That in truth they have each, in its own way, the burial services of either church, not in the conventional been compelling forces making for the modification of dogconsolations of the minister, however well intentioned. mas, the reform of orthodox teaching. For the education of Knowledge is your need, not faith. Presently the loved form the pulpit and the broadening of the pews. Hall then the will be dust. The "hope of immortality" will not, nor does it, coming of the day when a Scientific Religion, and a Religious sustain you, and in silent despair you submit to the inev- Science shall be the outgrowths from the labors of the spiritable, lock your sorrow in your breast, and wait, with what its, and the result of the influence of the philosophy of Modpatience you may, for your own time to come for passing ern Spiritualism upon the aspirations and thoughts of the hence, in the hope that the riddle of death will be answered world at large. by the Master of Life. (To this pass has man come, not because of Atheism, Materialistic Science, or Rationalism, but because the churches can give no answer, for they have no answer to give! How different the case of the Spiritualist, He knows, for the departed have communicated with him, he As a fond mother, when the day is o'er, knows this to be indubitably true. He has proved it in a hun- Leads by the hand her little child to bed, dred ways. It is beyond question or doubt to him. If, as it is, immortality is the one basis of all religious teaching or training, then the churches need Modern Spiritualism as the Still gazing at them through the open door, one and only means for vivifying their life, and affording reasoning and cultured men and women a knowledge and a rational understanding of what the next life actually is. Which, though more splendid, may not please him more; derived from ancient creeds, which to-day are but antiquated suppositions formulated in a by-gone age of superstition. Leads us to rest so gently that we go Proof on these points is the necessity of religion to-day, that | Scarce knowing if we wish to go or stay,

The Spiritual philosophy is that man is God made manifest. How far the unknown transcends the what we know. in the flesh, and like his Divine source eternal in duration. possibilities," and never was totally depraved in nature. That his "ascent" commences on this plane and is continued on all other future planes. That this life is but a rudimentary stage of existence, the faint prophecy of powers and glories yet to be unfolded. That all men go to their place here my conversation.—Swift,

acknowledgment, and used as if the unquestioned and origi- after, but that ultimate progression is the destiny of all. and taught their occupants that there are other ways of A word of warning to Spiritualists is needed at this point. the universal gospel of truth and righteousness, then the thinking and believing about God, man and the future, than Do you desire your territories to be expropriated, your facts philosophy of Modern Spiritualism is a necessity to religion

> will fail to impress the intelligent and thoughtful with either its correctness or reality. The mythical hell, and fabulous heaven, of the creeds is virtually discarded from all rational churches! True, but not openly or avowedly! Let this point be pondered over by every intelligent Spiritualist who loves his cause.

Now what are the facts of post-mortem life which Modern Spiritualism can offer the religious teachers of to-day? That man continues after life on earth as a self-conscious, rational and independent personality. That the world in which he itual development and mental unfoldment. That he grows his powers, which while he was on earth were but rudimentstood, does not essay such teachings regarding the future, and so loses a golden opportunity to correctly educate its votaries on these matters, they are all needed by the churches to-day, which again shows that, Modern Spiritualism is a necessity to the religious life of to-day.

It is a common saying that "the Age of Miracles has passed"; what does this mean? Is it because the church has ena? That it has no answer to scientific criticisms upon such incidents? If this is the case, then, no wonder the churches grow silent regarding the future life, for they have made it out to be the greatest miracle of all! Immortality, acceptance upon miracles it cannot explain is doomed to ings, and other psychical and physical phenomena, of the Bible, are not miraculous, they are in accordance with natural law, can only, could only, occur because of natural law. tent powers of nature, of not yet fully unfolded powers in living witnesses are literally legion in their numbers. To rescue the records of the past from the doubts of the present,

as ever.

The day is approaching when religion will arise from her bonds, free and helpful to the world. When she will teach the Eternal Goodness of God, the innate divinity of man, the reality of the life hereafter, of open communion between the brave enough to labor for such results, so be it. Otherwise earth and the heavens. Teaching these things not as creeds, the cry for reunion is but a specious plea masking an effort or the possessions of one church only, but as universal to still perpetuate the power and influence of creeds, doc truths, which are the heritage of all mankind. To-day the churches are weak in spiritual influence upon the cultured of Why, let it now be asked, is Modern Spiritualism a present the world; to-day she is casting about to find how best she may strengthen her position. She is slowly learning the lessons of bitter experience, learning that she must recast her dogmas, deal cautiously with the problems of man as a spirit and his future, and unite her too divided forces, if she is to retain her territories, maintain her position. Spiritualism is Thirdly, because it is the only extant rational exposition the one thing she needs to assist her in setting her house in of the real facts of man's post-mortem career and circum- order, but when that result is accomplished she will cease to be a creedal institution, for her members will have become Lastly, because its facts afford a rational interpretation of Spiritualists! But the facts, philosophy, and teachings of the "miracles," (i. e., spirit phenomena), upon which Chris. Spiritualism are the need of religion to-day, for, from the want of them religious teaching suffers. With no chart to set his course by, or compass to guide him, small wonder if ones and view the placid face of your dead; when the form of the captain fails to reach his port, and finish his voyage in

The world will yet see that Athelsm Materialism and Mod-

OUR MOTHER-NATURE.

Half-willing, half-reluctant to be led, And leaves his broken playthings on the floor, Nor wholly reassured and comforted So Nature deals with us, and takes away Our playthings one by one, and by the hand Being too full of sleep to understand -Henry Wadsworth Longfellow.

That man is but the lower part of the world that is not brought up to business and affairs.—Feltham.

As universal practice as lying is, and as easy a one as it seems, I do not remember to have heard three good lies in all

THE SPIRITUALISTIC FIELD-ITS WORKERS. DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is clone responsible for any assertions or statements he may make. The editor allows this freedom of expression, be-lieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade-quate to publish everything that comes to hand, however much we might desire to do so. That must account for the

non-appearance of YOUR article. WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other re-quirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on cze side of the naper.

ITEMS.-Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occu-py, and in order to do that they will generally have to be abridged more or less: otherwise many items would be crowded out. Sometimes a thirty-line Item is cut down to ten lines, and ten lines to two lines, as occasion may re-

Take due notice, that all items for this page must be accompanied by the full name and address of the write. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Prof. W. M. Lockwood was in Chicago last week. His lectures demonstrating the truths of Spiritualism from a scientific basis, are always enthysiastically received wherever delivered. The Wheeling (W. Va.) Telegraph gave him a splendid notice during his engagement there, which we published last week. After remaining here until Saturday, he then took his departure for Allegheny, Pa.

G. W. Kates and wife will labor in Minnesota the most of May. They desire calls in North Dakota and Montana for June and part of July. Address them, 1728 Clinton avenue, Minneapolis,

"Be on your guard, Judge Smith, or the evil spirits will get you," pleaded J. R. Burtt, the attorney representing Mrs. Cornelia Wardell in her suit for separate maintenance against her husband, Charles M. Wardell. "Witnesses, members of the Masonic fraternity and you are now being given the absent treatment by Mrs. Rollins and she would influence you all to her way of seeing things," continued the attorney. "This things," continued the attorney. is no justice shop," answered the judge. "It is foolishness for you to introduce such stuff into a court of record and I'll not listen to it." Judge Smith may have an opportunity of digging deep into Mrs. Rollins' peculiar theory of what she claims to be Christian science before the suit is settled. There is talk of devoting a day to tests and experiences and Mrs. Rollins may have an opportunity of showing just what she can do.—Chicago Chronicle.

Mrs. A. J. Dibbens writes: "I will be 'Seers of the Ages.' Then I shall have the full library of the ten books, which are worth their weight in gold to any one who is searching for spiritual

Webster City, Iowa.-Dr. Ida Louise Lyons, a psychic and magnetic healer, was given a preliminary hearing in this city to-day upon the charge of practicing without a license from the state board of health. The present law does not recognize this class of doctors. The case is a test one and will be car ried through the Supreme Court.

Wm. C. Hicks, a prominent attorney at-law of Benton Harbor, Mich., will an swer calls to lecture for societies and camp-meetings. About July 1, Mr. Hicks will present to the world a fasci nating book, dealing with ancient characters, and entitled "Joachim's Daugh-The work is said to be an ideal love story.

Mrs. Ella Johnson Bloom, secretary of the Illinois State Spiritualists Asso ciation, has moved from 971 Homan av enue, to 892 Turner avenue, this city.

G. W. Kates reports that Mrs. Kates and himself held two well-attended meetings in Minneapolis, Minn., Sunday, May 24. The afternoon meeting was for the Band of Peace Society: and in the evening for the Progressive Society. Each of these societies are act ively at work with a corps of earnest officials. Mrs. Lowell and Mrs. Talcoti respectively, are the speakers. Mr. and Mrs. Kates will hold meetings in Wheaton, Minn., June 3 to 9; Billings, Montana June 13 to 16: Red Lodge, 17 to 19; Butte, 21; Anaconda, 22 to 25. Address them accordingly.

Mr. and Mrs. M. Buchanan, the noted independent slate and letter writers have changed their location to 579 Sev enth avenue North, Minneapolis, Minn They will not be at any of the camps

Wm. Condray writes from Manhattan Kans.: "Dr. Julian P. Johnson, lecturer for the Kansas State Association of Spiritualists, closed a series of six lectures here last Sunday evening, at the German church, after which a society was organized of twenty-two charter members. Under the Kansas State Association the officers chosen are. President, Dr. James L. Dow; secretary, Mrs. Flora M. Allen; treasurer, Wm Condray. Dr. Johnson is an able and logical speaker. His permanent address is Topeka, Kansas. We expect to have Mrs. Etta S. Bledsoe and Mrs. Wagner with us soon."

O. V. LaBoyteaux writes from Readirg, Mich.: "Mr. Sprague was here in February and organized a small society -14 members-and we have received seven more since. Think a good lecturer here a couple of nights would wake things up generally. We sup-posed we had Brother L. C. Howe engaged for the latter part of May or the first of June, but have been unable to hear from him. Mrs. N. M. Russell, of Grand Ledge, was to have given us two evenings with him as test medium. Harmony prevails with us, and we are developing two mediums-Mrs. Nellie Gowthorp, of Camden, and Mrs. Alice Adair, of Algansee—and one or two other good prospects. Our membership is scattered so that we only meet every two weeks, but we have a general read ing and meeting room which is open to 'he members at all times."

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Work of Mrs. Cora L. V. Richmond for the Summer:-The Church of the Soul will close its services for the season with the service of May 31, Mrs. Richmond's guides giving the closing sermon. The friends in Baraboo, Wis., have invited Mr. and Mrs. Richmond to that lovely place for the month of June, to bear forward the work so auspiciously commenced there by Dr. and Mrs. De Wolf, before the Doctor passed away, and since borne forward in the minis trations given by Mrs. Richmond's guides on three funeral occasions and two other meetings. There will be Sunday services, and during the weeks classes in the different branches of psychosophy. Returning about July 1 to Rogers Park, Mr. and Mrs. Richmond will soon thereafter leave for the middle and eastern states. A full program of intended work will be given before their departure for the East.

Mrs. Maud Lord Drake, so well and favorably known in Chicago, is now located at 521 Golden Gate avenue, San Francisco, Cal.

Dr. Geo. W. Carey writes of Emerson as follows: "He came and touched a string on humanity's harp so long unused that ere its notes awakened sleeping souls he had departed on his way Even now many there be who must tip toe and hold back the breath that they may catch even faint echoes of the strains from that smitten chord that shall nevermore cease to vibrate with the music of the spheres."

The Vermont State Spiritualist Association will hold its next quarterly convention in Opera House, Hardwick, Vt., June 19, 20 and 21, 1903. The Vermont state speakers, Mrs. Abbie Crossett, Mrs. Emma Paul, Alonzo Hubbard, Lucius Colburn and Sarah A. Willey, are all invited. In addition to the Vermont Speakers the management have secured Mrs. Effie I. Webster, of Lynn, Mass., a good test medium and speaker, and Rev. Fred A. Wiggin, pastor of Spiritualist Temple Society, Boston, Mass., a fine test medium and one of the ablest speakers on our platform. During the convention test seances will be held by Mr. Wiggin and Mrs. Webster, consist-ing of giving full names and minute descriptions of our friends passed to spirit life, positively proving to all, even the most doubtful, the great truth of immortality. To these seances a small admission fee will be charged to help defray expenses. All other sessions free, The first session, Friday at 2 p. m., consisting of address of welcome by the president of the Hardwick society, response by the president of the association, followed by conference, also session Friday evening. Saturday and Sunday three sessions each day, consisting of an address and conference or seance. Mrs. Mary Eddy Huntoon, materializing medium, will be present and hold materializing seances. Good music will be furnished. Entertainment at Hardwick Inn. Geo. F. Daniels, proprietor, one dollar per day, two in a room; one dollar and fifty cents per day, one in a roomy Single meals, 25 cents. Eastman & Hoffman, livery stable near hotel, will care for teams for 75 cents per day. Single feed, 25 cents. No better rates than mileage can be secured. Those coming over the different railroads will do well to procure

mileage books or round trip tickets.

F. Hubbard, Tyson, Vt., president; Don H. Chapman, Cambridge, Vt., treasurer

and chairman of Board of managers;

Miss Alma Leonard, East Callais, Vt.

secretary. Eva L. Stewart writes: "Great interest is being taken in what has been said by our speakers and test mediums. They have given spiritual inspiration to the audiences and those giving messages have demonstrated beyond a doubt the return of our spirit friends. We have been very fortunate in not having any fraud or fakeism demonstrated in our hall. Mrs. Irene Russell Thiers will speak for us on the evening of May 31. Subject, 'Spiritualism As It Was: What It Is and What It Will Be. On June 7, Mr. H. F. Arnold will occupy the rostrum. We have had such good talent and pleasant evenings at our socials we have decided to hold another on June 6, consisting of vocal and instrumental music, recitations, spirit messages, refreshments and dancing. Mrs. Druliner donated a hand-made Duchess lace handkerchief. which will be raffled off that evening. Admission 10 cents; chance on handkerchief, 10 cents: refreshments 10 This will probably be the last entertainment we will have until cooler weather. Let all come who can and help along in a good work. On May 31 will be the last afternoon meeting until after the warm season is passed. We will continue our evening service as usual commencing promptly at 7:45. We were happily surprised last Sunday evening by the presence of our test me-dium, Mrs. Kline, who has fully recovered from her long spell of sickness, and is to be with us in the future. Since organizing we have more than doubled our membership, and have received letters from different ones asking to be admitted to our society. We were favored last evening by our old friend of Spiritualism, Samuel P. Cody, whom we

are always pleased to hear." Miss Frankie Rollins writes from San Antonio, Texas: "The work of the higher Spiritualism has been progressing nicely here under the efficient leadership of Mrs. Laura B. Payne. The society has grown in six months from naught to quite a large membership. We hold regular Sunday evening meetings in Elks' Hall. 125 Commerce street. which are always well attended. During the past four weeks we have had with us Mr. John W. Ring, of Galveston. president of the Texas State Association of Spiritualists, who delivered two lectures and with the help of Mrs. Payne and local talent gave an entertainment for the benefit of the State Association and local society here. Mr. H. D. Barrett, who followed Mr. Ring, delivered in all four lectures here, each one full of the fire of enthusiasm and bristling with logic, and shining with gems of thought and bursts of eloquence. J. Madison Allen, of Springfield, Mo., also paid San Antonio a visit, remaining two weeks in our midst and delivering two lectures and delighting all who heard him with his violin solos. Our pastor, Mrs. Laura B. Payne, is an able lecturer, a fine vocalist, and sincerely devoted to the work of uplifting humanity. We consider

ourselves fortunate in securing her ser-

When writing for this paper use a pen or typewriter.

TAKE NOTICE. All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

Substantially all the evidence in the contest over the probate of the will of aged Mrs. Adeline Darrow Townsend who believed in Spiritualism for forty years and whose relatives are disap-pointed with her disposition of more than half a million dollars, was con-cluded yesterday before Surrogate Thomas. Edward J. McGanne, a lawyer, testified that during a conversation with Mrs. Townsend she told him she had relatives in the West, but they had never done anything for her and she did not intend to do anything for them. She told him Joseph H. Mahan was to receive the bulk of her fortune, as he had been brought up by herself and her husband and was as a son. Mr. Mc-Ganne suggested to her at the time that if she intended to leave most of her property to Mr. Mahan, and she wished him to have it in peace, she had better leave something to her relatives in the West. Her reply was, according to the witness, 'I will not; I don't know them and regard them as strangers.' "-New "Spiritualism has spread to all parts

of the world. It is said that the Spiritualists hold that there is no death, but only an entrance into another world. This world is a higher sphere, and in it men have the same ambitions and triumphs, and the same failings as in this, though benevolence, which will be above wisdom, will soften all things to the penitent. God is boundless in love and mercy to the Spiritualists, and they hold their beliefs but proofs of the narratives of the gospels. They believe in divine inspiration and prophecy. They detest the professional table tippers and tricksters. Spiritualism has undoubtedly attracted a large class in Salem. Leading Spiritualists say that there are over 1,000 Spiritualists in the city, though the membership in the two Spiritualist societies does not exceed 300. People go to Spiritualists' meetings often in curiosity, or to learn what they may, perhaps, as did the ancients to listen to Christ, when He began to perform His miracles. Many tests have been given to Spiritualism here. In more than one family a Spiritualist has upon his dying bed vowed that he would return to his loved ones in spirit, if such a feat was possible, but as yet they have never opened up communication with this world. On the contrary people have gone in curiosity to Spiritualist meetings, and have been put in com-munication, real or pretended, they are yet unable to decide, with those who have passed into the other land."--Lynn (Mass.) Item.

Mrs. Harriet Babcock writes from Saugatuck, Mich.: "Rev. Mrs. D. A. Morrill, of Grand Rapids, Mich., delivered a lecture under control, given by Prof. Larson. Subject, 'Science of the Soul.' It was a grand lecture and reached the hearts of the people. Spiritualism is rapidly growing and the grand and helpful truths given by the unseen power, will dwell in the hearts of the people who were fortunate enough to be able to attend. Mrs. Morrill has many friends in Saugatuck, and we have arranged for a series of lectures. We all hope to have her with us again. We are happy to write you we have formed a society and feel that we are uniting in a glorious cause."

The old puritanical notion of Sunday as a day of rest and a day of worship is fast passing away. With tens of thousands whose grandfathers and grandmothers went to church Sunday the day of rest has become a day of frivolity and pleasure, a day of jousts and dissipation. It is a conventional thing to abounds already in some of the gay parts of West End. Churches are empty and restaurants crowded. Theatrical performances Sunday evenings are not unknown, for the lord chamberlain can be hoodwinked when admission is by private card. As a good deal of religious ceremony in England is of Italian origin, it is only natural that the continental Sunday should be imported as well.-London correspondent of the Washington Star.

Some one sends the News-Leader the following: "I have been trying to direct the attention of the Virginia public to events that are now transpiring in France. The French ministry is firmly carrying out its policy of expelling the religious orders from France. These orders represent a great deal of capital, and with proper effort could be attracted to Virginia. Our climate south of the James river is very much like that of the south of France, and proper effort could, I think, secure these expelled orders for Virginia. They would make invaluable immigrants, and would secure to us the cultivation of the grape and the manufacture of wine, which Mr. Jefferson unsuccessfully attempted to introduce and naturalize a century ago. Our commissioner of agriculture, Mr. Koiner, will do everything that can be done by energy, zeal and intelli-gence; but he has not the necessary funds. In Maryland they have in the lower counties an ideal climate and soil, and a commission of emigration, and with the assistance of Cardinal Gibbons will secure some of this emigration." If this religious order, expelled from France, comes to this country, it will prove a greater curse than the worst plague that ever visited the earth.

The Chicago Tribune contains the following, giving particulars in reference to the disposal of the body of Captain W. F. Norton: "As it takes about two hours to cremate a body, while my body is undergoing the process of cremation wish my executors to engage at a cost of \$200 a band of fort musicians, the best in Cincinnati, to render a fine concert. The program will be found in the same envelope that contains my will. It will be noticed that in the said concert program there are intermissions of fifteen minutes' duration each. During the said intermissions I wish my friends. who will be witnesses of the incinera tion of my body, to invite the musicians to join with them in drinking my bon voyage' in champagne, several cases of which will be sent to the crematory from the Pullman car. My desire is that no religious service of any name or nature be held at my home, at the crematory, or the cemetery. Be it distinctly understood that, whether I die in ouisville or elsewhere, I wish my body to be cremated."

According to the Tribune the Boston papers are making quite an ado over the fact that music has been introduced occasionally in all the hospitals of that city and surrounding towns as a cure for disease, and that at the Massachu setts general hospital a fund has been provided for its use. The most re markable feature of the scheme is the impression which seems to prevail that nusic as a remedy for disease is some hing new, whereas from the days of Pythagoras and Plato until now it has been exploited as a cure not only for physical but for mental illness. The physical but for mental illness. The experiment has been tried over and over again for centuries, but without D. For sale at this office, Price (1.

Always give your full name and ad-dress when samiling in Items and com-munications for publication, otherwise they will find their way to the waste hasket

any practical result, or the musical remedy would have been adopted long ago. It has been introduced in hospitals for the stok and in asylums for the insane. In both it has been in the nature of entertainment, but it has not cured the sick in hospitals nor has it reduced the number of insane in asylums, notwithstanding the precedent of David driving the evil spirit out of Saul with his harp, which is always cited by the advocates of the music cure. A characteristic feature of the scheme in Boston is the claim of its advocates that it is only a certain high order of music performed by orchestra and by professionals that is of any avail. Amateurs and volunteers who are not professionals are of no se. It is curious that church music is also barred, not being in sympathy with hospital environments, and we are gravely informed that fever patients do not enjoy negro minstrelsy, and upon one occasion objected to 'Nellie Was a Lady; Last Night She Died.' It is insisted upon that the music must not be unscientific in hospitals, though in the insane asylums the patients enjoy everything that makes a noise from a symphony to a two-step. In Boston sick patients are particular and will only have the best, which shows that they share fully in the musical culture that demands street bands shall play in tune and hand organs grind only the higher music. cannot be doubted that as a source of entertainment among the sick music is excellent in some cases and may even be refreshing, as David "refreshed Saul," while, on the other hand, it is certain that very sick and nervous patients are not entertained. But that music should be freshly exploited as a remedy after centuries of continuous failure, notwithstanding "such sweet compulsion doth in music lie." is unin telligible, if not absurd. Will C. Hodge, well and favorably

known in Chicago, writes as follows from Portland, Oregon: "I arrived here by steamer, the 15th of May, and have opened a hall on the East Side. Mrs. Ladd Finnecan is associated with me in the work. Our first meeting was held last Sunday night, with an audience of fully two hundred."

Thomas Harding writes: "The Sturgis (Mich.) June meeting comes off this year on Saturday and Sunday, June 13 and 14. Speakers, Dr. J. M. Peebles Mrs. Carpenter, and other prominent persons are expected. All will be made welcome.'

Our Sandusky, Ohio, correspondent writes: "We have been having a grand revival of interest in Spiritualism in this city for the past three months, the regular meetings of the Society for Psychic Research growing in interest and attendance, especially for the last month. On last Sunday evening, May 24, we had with us Mrs. Marian Carpenter, of Detroit, Mich., who delivered a most excellent inspirational address, followed by some clear-cut, positive and convincing messages from the spirit friends of some in the audience. Mrs. Carpenter charmed all who were fortu-nate enough to hear her, and it is hoped that she may be induced to return here in the early fall. The hall was crowded almost to suffocation, nearly 100 persons standing, and about 150 persons were turned away, unable to gain ad-

Married, in Topeka, Kansas, Mr. J. Francis Thomas, of California, and Mrs. Alice L. Kane, of Topeka, Kansas, at the residence of Arthur Kane, 517 West Sixth street, Mrs. Etta S. Bledsoe officiating.

On May 17, Mr. Robert Owen Hughes and Miss Bessie Davis were united in marriage by Mrs. Etta S. Bledsoe, pastor of the Occult Science Club (Spiritpalist), Topeka, Kansas, Ceremony deprecate the continental Sabbath, but performed at the home of the groom's father, 511 East Eighth street, Topeka Kansas.

Dr. R. St. John Perry declared before the state association of physicians at St. Paul, Minn., that in immorality and intemperance Americans of wealth and apparent respectability were worse that African savages. "Christians abhor Mohammedans who take plural wives and are true to them," he said, "yet many of our Americans indulge in thrice the wives of the ignorant savage and are untrue to all. Vice and immorality are rampant among all classes Physicians can bear witness to this. To gauge the state of American manhood one has only to count the thousands of fallen women in every city.'

Raising an interesting question as to when life in animals actually becomes extinct, Dr. Robert C. Kemp, who has been conducting experiments in New Yark for two years, has found it possible to restore a dog to life after its heart had stopped beating for sixteen minutes. After an examination by surgeons the animal was officially pronounced dead, yet Dr. Kemp, by massaging its heart, so far brought it back. to life that it lived twenty-four hours and meanwhile it was so far restored to the use of its faculties that it are and drank and performed its usual functions. In eleven out of twenty-three experiments of this character Dr. Kemp has succeeded in "restoring dogs to life," and he is convinced that in the case of human beings under similar conditions the proportion of restorations would be far greater. In the case of the dogs he ascribes their death, af ter an interval from two or three to twenty-four hours, not to failure of his treatment, for that has apparently been successful, but to the fact that the dogs could not be prevented from tearing away the bandages with which their wounds were bound up.

During the month of June C. W. Stewert, the lecturer, may be addressed for tary, Franklin, Neb. engagements at Mt. Pleasant Park, Clinton, Iowa. 1

Mrs. Ella M. Dole, whose mediumship s so well and favorably known, has lately recovered from a severe attack of sickness, and may now be found at her home, No. 1680 North Clark street. Mrs. Dole has a host of friends in Chicago and elsewhere, who will be glad to earn that she has regained her health.

OWN YOURSELF.

Think your own thoughts in just your own way, Don't borrow from others the plan, Use, too, the words that fit what you

say, And use them as well as you can Own yourself and be free, Claim your own liberty.

Order the store, or order the home, In ways that may seem to you best act for yourself, and yourself alone, In matters of work, or of rest.
Own yourself, and your deed, And let that be your creed.

People may sneer, and some may condemn, And critics declare, "vou are queer. lo your own way, a man among men,

And court neither favor nor fear.

Own yourself all the time, Rule your life by this line Chicago, Ill. ELLA DARE.

LIST OF CAMP MEETINGS.

Send in Your Dates and Name of Secretary at Once.

Inquiries are already coming to this office in reference to the various camps. Will the officers of each camp please send at once the correct dates, etc., and also the name of the secretary who can be addressed for programmes and full particulars. The notices that do not contain the names of the secretary or president are incomplete.

island Lake, Mich.

The Island Lake Camp Association desires to announce that the season of 1903 opens July 23, extending through the month of August. Correspondence solicited with a few more good phenomenal mediums. H. R. LaGrange, secretary, 350 Grand River avenue, Detroit,

Lake Brady, Ohio. Lake Brady camp opens July 5 and closes August 30. A. G. Keck, secre-

Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting opens July 16 and closes August 30. For programs and other information address Flora Hardin, secretary, Anderson, Ind.

Camp-meeting in Oregon. The Spiritualists of Oregon will hold their annual camp-meeting from July 4 to July 20 on the beautiful and inspiring grounds of the Clackamas County Spiritualist Association. For particulars, address the president, Geo. Lazalle, Or egon City, Oregon.

Mt. Pleasant Park, Clinton, Iowa. The camp session of the M. V. S. A. Mt. Pleasant Park, Clinton, Iowa, will open August 2 and close August 30. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

Verona, Park, Me. This camp opens August 2 and closes August 30. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Forest Home, Mich. The fourth annual camp-meeting ppens at Snowflake, Mich., Aug. 1, and closes August 23. Write to Mrs. Ruth Eastman, secretary, Mancelona, Mich.,

Ottawa Camp, Kansas. This camp opens July 30, and closes August 9. For full particulars address H. W. Henderson, Lawrence, Kansas.

The Waukesha Camp, Wis. This camp opens July 17 and closes August 17. For full particulars address Will J. Erwood, No. 1334 Pine street, La Crosse, Wis., or Clara L. Stewart, president, Whitewater, Wis.

Ottawa, Kans. This camp opens July 30 and con-

inues to August 9. For full particulars address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kansas.

Wonewoo, Wis.

The Wonewoc camp opens this year on August 13 and continues to the 30th of that month. Address for particulars, Miss Gertrude Spooner, Secretary, Wonewoc, Wis.

Reed's Lake, Grand Rapids, Mich. The West Michigan Spiritualist Association will hold its meeting this year at Grand Rapids, at its grounds, at Reed's Lake, known as the "Pioneer Assembly Grounds." Meeting opens July 4, and closes August 30. For full particulars address D. A. Herrick, presi-dent and manager, 296 N. Ionia street, Grand Rapids, Mich.

Winfield Camp, Kansas. This camp will be held in Island Park, Winfield, Kansas, commencing July 3, and closing July 13. For full particulars write to Mrs. Maud K. Gates, corner Second and Indiana streets, High land Park, Winfield, Kansas.

Marshalltown, Iowa. This camp begins August 23 and ends September 13. For full particulars address E. M. Vail, president, Marshall town, Iowa.

Franklin, Neb. This camp commences July 17, and

continues until August 2. For full particulars address D. L. Haines, secre-

Grand Ledge, Mich. This camp opens July 26 and closes August 23. For programmes apply to A. McKelvey, Grand Ledge, Mich.

Lake Helen Camp, Florida. The Southern Cassadaga Camp-meeting will convene the first of February, and will close the middle of March. For information and programmes, address Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Saugus Center, Mass.
The Lynn Spiritualists Association will hold meetings every Sunday, ending September 28, at Unity Camp, Sau-gus Center, Mass. Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

The Onset Camp. Opens July 12 and closes August 30,

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Rement of

HUDSON TUTTLE.

Address him at Belin Heights, Ohio.

have called forth such a host of re- is because of its agitated surface. spondents, that to give all equal hearsted, and the style becomes thereby as-Correspondents often weary practically blind. with waiting for the appearance of their questions and write letters of inseveral weeks ahead of the space given, faint murmur of angel voices, for our and hence there is unavoidable delay, eyes are blind to the light by which it is Every one has to wait his time and place, and all are treated with equal

NOTIOE.—No attention will be given anonymous letters. Full name and adress must be given, or the letters will be read. If the request be made, the name will not be published. The correspondence of this department late. become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary pary courtesy of correspondents is ex-sected. HUDSON TUTTLE.

Observer: Q. Will you give me inthe liquid in "weather glasses" or barrates the coming weather?

A. There are many combinations are not barometers. Probably one as efficient as any other, and easily pro-cured, is composed of thirteen parts of pure alcohol, one part gum camphor, one part nitre, and one part ammonia salts. Place in a clear vial that the liquid will fill and cork closely. Place It away from the direct light of the sun. For ordinary observers, this little instrument will prove of interest and value. When the liquid is clear, it denotes fair weather; when it grows opaque, rain will follow; thread-like and storm; large crystals, snow, and if they settle to the bottom, colder Meather.

Explanation:—This question, like many others which come to this departsent me asking why such were answered. Foolish questions, or casily answered! Why these questions are answered, would require a special reason for each. Some questioners ask for information they might readily gain to them. Others might easily answer think. Some one has said that the asking of a question proves the ability to answer it-but they have not been trained to think, and have no confidence In their conclusions. Until they do, they have to rely on some one else. To them their questions are not foolish, but important, and I feel under even more obligation to answer them than those of deeper import.

The above question comes from a boy from a postoffice. He has broken his weather glass which delighted him by its changes, and incited him to be observing. Such a glass, if he makes it himself, will be yet more educational. He wants to understand the mystery of the prophetic indicator, and is not alone in his curiosity, for many have asked

James J. Dobbins: Q. Why have you not replied to the scurrilous attack on Spiritualism made in the pamphlet by the adventists? A. There are two or three of these

pamphlets, which have been scattered broadcast, and copies have been sent me from the East to the farthest West. falsehood, and it is impractical to use the secular press. The National Asso. Jew and Gentile alike, and the manage ciation has literature showing what ment is warranted in assuming that the Spiritualism is, and what Spiritualists enlarged scope of the institution will believe, and who they are, and if this is meet with the appreciation of the pubcirculated as it should be, it will be, perhaps, the best reply that can be given to the slanders which form the stock unique interest to the camp visitors in trade of the opponents.

Martha S. Bullock: The N. S. A. have in contemplation such a home as you ents of some of the popular movements mention. One is featly needed, and it for human betterment, that have spewould seem that the generosity of Spiritualists ought to endow it,

A Republican and many others: Have sent questions for the authority I had in the quotation of President Roosevelt on infidelity. Mr. Lyman C. Howe has anticipated the reply I had prepared. It surely ought to satisfy the inquirers. It is sincerely to be hoped that our President is wiser than he was then. It was written in his callow days, and sounds more like a school-boy composition than the mature thoughts of a historian. He would not write it now, and false and bigoted as the quotation is, it should be a Peace Congress, and that will afford forgotten as a too "strenuous" utterance of immaturity.

Marcia: Q. Are there guardian an-

over. They are spirits of friends or those in sympathy.

That there are guardian angels has been taught from immemorial time, and (n some dim form is a belief of all expept the lowest races of mankind.
It is a beautiful belief, full of consola

It is a beautiful belief, full of consola-grading, impure influences and results tion, of assurance and comfort to the of the Romish confessional, as proved atruggling and striving. How hard may by the sad experience of many wrecked press the iron hand of fate, how sharp lives. Price, by mail, \$1. For sale at the flinty stones beneath our bleeding this office. feet, we think of the blessed messen-gers by our side and feel our burdens are for the purpose of giving us of Buddhism; compact yet comprehen-attrength, else they would turn us aside sive. Paper, 50 cents. Cloth, \$1.25. Io more pleasant paths. We know that For sale at this office.

they are with us in the darkest hours, and enjoy with us the days of our sun-shine. We delve in the soil and smirch of the world, and the physical being obscures and overlaps the spirit ual to such a degree that our horizon is shut down on that side by thick clouds, and only at long intervals can a ray of light penetrate the darkness.

Our lives might be so well ordered hat we would be as conscious of the presence of these guardians as of earthly friends. What is possible in rare moments of lucidity, is possible at all times under like conditions. The fault is not on their side, but on ours. sun forever shines in the heavens, just above the thin veil of clouds, and if the NOTE.—The Questions and Answers | sea does not reflect the starry night, it

We do not see through the thin vell ing compels the answers to be made in which separates the world of spirits the most condensed form, and often from the world of man. We cannot see clearness is perhaps sacrificed to this the air which surges a profound and forced brevity. Proofs have to be omitagitated ocean above and around us. Without material rays of light we could sertive, which of all things is to be dep- not see material things, and would be

Thus the world of spirit exists around juestions and write letters of in-The supply of matter is always ceive the odor of asphodels, or hear the revealed.

CITY OF LIGHT ASSEMBLY

Lily Dale Program for the Coming Season.

The readers of this paper will learn with pleasure that preparations are beng made for the coming season at the City of Light Assembly. Thousands in this country are familiar with the history and scope of the Cassadaga Lake Free Association, and it may be stated formation what substances are put in at this time that the former name is the title given to the institution located on ometers, which by the clearness or this well known chain of lakes. Since cloudiness of the fluid in the glass, indi-Mrs. Pettingill, of Cleveland, purchased a majority of stock at the termination of last season, it has been evident that assed in these weather indicators—they alterations were to be made in the future policy of the institution.

Now the assembly is upon the verge of another season, the friends of the organization are observing with interest the measures that have been adopted to make this one of the most notable of the many institutions located within the borders of the far-famed Chautauqua. Even to the casual observer, it is apparent that a more progressive spirit will animate the insti-tution in the future, and those who are responsible for its management will encrystals rising to the top, indicate wind deavor to broaden its policy and widen the scope of its intellectual and spiritual activity.

In order to furnish an opportunity for the accomplishment of those desirable ends, it has been deemed advisable to ment, is outside the field proposed to extend the season to eight weeks, thus cover: Repeatedly have letters been practically continuing throughout the practically continuing throughout the months of July and August. Under the supervision of the president, Mrs. Pet-tingill, the arrangements for the forthcoming season are being completed. In view of the interest taken in an institution of this character by the readers of from books, but they are on a ranch in this paper, some resume of the plans the far west and the books are unknown and purposes of the management will be opportune. As many are aware, the their own questions if they would institution located at Lily Dale, on the banks of the picturesque Cassadaga lakes, has been recognized for two de-

cades as the leading center of the Spiritualistic movement in this nation. In a word, it has been deemed the mother of those camps which have flourished in various parts of the Republic. It may be announced at this time that Spiritualism will remain as the corner-stone of this assembly; but the management has not failed to realize that every doin the west, who resides forty miles main of liberal religious and economic thought is entitled to recognition during the summer season at an assembly of

nature. It is the latter thought which dominates the members of the executive committee in the preparation of the program for the prospective season, Although the program has not been com-pleted it is announced that such prominent speakers as Elbert Hubbard. Eleanor Kirk, Susan B. Anthony, Rev. Anna Shaw, Morgan Wood, J. Clegg Wright, Prof. Lockwood, and others equally prominent will appear upon the latform during the assembly season. A consideration of this representative list-of speakers will convince the liberal thinker that the management is ac-Altogether they are the most foul and cording recognition to the various libelous publications ever issued against the cause. There is, however, tion to the daily lectures, many of the nothing gained by replying through the speakers will add variety to the assemspiritual papers, for all Spiritualists bly program by conducting private know that the tracts are condensed classes in various subjects. Altogether,

the completed program will appeal to A series of special days will have a during the season. The management is aware that a considerable number of hose who visit the assembly are adherents of some of the popular movements cialy characterized this generation.

During these special days, it is planned to have exercises in recognition of those movements. Thus the advancing cause of womankind will be considered on one of the special days; the interests represented by the Grange organizations on another; while exercises in honor of the veterans will be a feature of G. A. R. day. In this connection, it is the intention to devote several special days to honoring with appropriate exercises the visiting delegations from the adjacent states and nearby cities. A feature of the middle portion of the season will be prominent speakers an opportunity to trace the development of the movement

The new management has been grat-ified by the evidences of approval upon A. There are guardian angels, not arbitrarily appointed as the questioner appears to infer, but appointed by their era, and that as a summer assembly it. era, and that as a summer assembly, it love and affection for those they watch will be an effective medium for the advancement of liberal thought. E. C.

designed to preserve the peace of na-

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the de-

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study

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SPIRITUAL HOMES.

Spiritual Funeral Decorations and Services-A Few Very Waluable Suggestions.

It has been my privilege to be a We know that Dame Nature will be close observer of the good and the evil, E'er tender and loving to thee. the bright and beautiful, and the dark and inharmonious sides of life, and he or she who has not been thus privileged has lost much of the educative and unfolding experiences and observations in passing through,

It is not necessary to wait until our spirits have passed from these forms of lay to make spiritual homes, though it is hard for those who are forced to move about from one location to another to control at once the magnetic vibrations left by former tenants. It is possible to overcome every obstacle and establish harmony if a continuous effort be made in that direction. But where one owns a home, built by themselves, and not only for an abode or shelter from the burning sun and the storms of life, but for a peaceful rest for the soul, it must be built with that intent and dedicated to the cause of Thy dear soul has its liberty "peace and good will to all."

Mrs. Clancy's Home. Mrs. M. L. Clancy, of 3244 Vernon avenue, this city, of whose departure I wrote last week, possessed such a home, and to the hour of her passing held sweet communion with the departed friends and loved ones in her own home. Almost every Spiritualist in this city and many others, knew this noble old mother. True, her own sinberity and unsuspecting nature might, at tricksters, but that is not against her, nor did she lose any sleep over those small matters while she knew that is dead, nor did she lose any sleep over those small matters while she knew that beneath and beyond was a truth. She only smiled and passed on with good things and the higher aims of life and kept her eyes open.

For the past ten years she has had the care and companionship of Mrs. Pease, a good medium, but not a public worker, which brought her in touch with the spirit world from which she was confident of counsel and help, and that made her happy. Her children of earth, though not in

perfect accord religiously, were in perfect sympathy, harmony, love and atfect sympathy, harmony, love and attention to the wishes of their dear murdered god are themselves disposed mother. None ever came to see her without bringing fruit, flowers and pretty things as tokens of their love and to their unknown gods. perfect esteem. She often said, "I am so bad as it is sometimes painted, but surrounded with all the heart of a mother could wish for here, but I have done all my work and am ready to be called higher. I am not old; the house I live in is old. I am growing young for my

by such kindness; a mother whose earlier struggles of life were those of the pioneer in Chicago. Sixty-two years she has lived and tolled here 'mid the progress and development and the reverses of this great city. Eighteen the principle of moral sequence and the laws of science and neture. years ago, when she took possession of the home from which she passed, she dedicated one room to the spirit world and called it her sacred sanctuary, and whether or not every medium who oc-cupied it was true and upright, the place was sacred to her beautiful soul, and she knew it to be an open door for the angel friends when they wished to come back for a while.

She wanted no mourning but instead flowers and singing, and that which might express gladness and uplift her spirit and the spirits of those left behind, and the flowers, most beautifully arranged, hung with the usual mourning decorations at the door. Her coffin and the walls were almost obscured by flowers among which were eighty American Beauty roses, (her favorite flower) emblematic of the eighty years she had expressed in the form.

For a long time she had been in the habit of inviting Mrs. G. Partridge, the psychic, to her home, and then came a time of reveling in the beautiful things brought her from the spirit world and basking in the bright light of the spiritual songs Mrs. Partridge sang to her, and for some time the books she sang from were left at her home that she might select the songs she wished her to sing at her funeral. She left the first services in the hands

of her children, but requested that her body be left in the house a day longer and that a Spiritual service be held. (This was described in the obituary last

Her grave was completely covered by ferns and flowers and as the coffin was slowly lowered out of sight through overreaching ferns, Mrs. Partridge sang "We Shall See Them Again," a song most appropriate, but yet unpublished. Even the undertaker, who had attended hundreds of funeral services by all denominations and orders, said it was the most impressive services he had ever attended.

I offer this recital as a partial record of the Spiritual Home and inspiring funeral services of Mrs. Clancy, as an institution and occurrence to be proud of

and worthy of emulation. Every Spiritualist's home should be a spiritual home, and every spiritual home should be entirely dedicated to the spirit world or contain one room especially dedicated as a sacred sanctuary with a sweet welcome to the good and the true from both sides, but as a family circling place, and not to the

I believe in public work of all kinds, for the good of the cause of Spiritualism and for the enlightenment of this ignorant and blinded world, but I know, too, there is something beautiful and uplifting in the home circle, in setting apart an hour or more of an evening once a week, or oftener if desired, where the family can meet and sing and sit quiet-ly and think of the friends and relatives in spirit life, placing flowers in the holy sanctuary, pictures and little souvenirs of the loved ones, etc., making it as a decoration day is to the nation, a time and place to recall the sweet memories

of our arisen ones. If it is impossible to procure the serv. ices of a spiritual lecturer to conduct the funeral services, turn to the "Encyclopedia of Death," Vol. 3, and select an essay or poem, or both, and have some reader read for the service, and urnish spiritual songs for a quartet or soloist, duet or trio, and arrange your own services and make them beautiful. These come as timely and appropri-

ate suggestions for those who have no local speakers or organized society, and even for societies without speakers. In The Progressive Thinker premium book above mentioned can be found many beautiful sentiments upon the subject of "Death" that will tend to give the ion-Spiritualistic attendants a splendid dea of what Spiritualism teaches

In looking into the peaceful face of the dead and silent form of Mrs. Clancy, the following lines began coming to me from the mystic deep:

Beautiful mother whose earth-life is And whose soul-life has only begun, Out there in the slience nomowhere,

We know that the sunlight will shine

Down into that sweet spirit thine. We know that the anglis in glee Were walting, sweet mother, for thee. We know that old Death was thy friend And painlessly brought thine earthly

We know that thy home herewas sweet, That thy labors were all quite complete; We know thou are missed on the earth, And loved ones now know thy true worth. But none can wish thee back again

To this old world of woe and pain. We know thy love is living on The same as before thou wert gone; We know that thy sweet, peaceful face Has gained up in soul-land its place; We know thou art free; ah, yes, free!

OLD RELIGION.

its Crimes and Errora Are Calmly Considered.

"Man sighs for heaven while warming by hell's fire, And asks for virtue while he welcomes

ing bed."

Error and ignorance have caused nost of the unhappiness and misery that mankind have known. A wrong conception of a future state of being has caused war, murder and horrors of all kinds. Those who believe in a hell after death, make a corresponding hell on earth. Those who believe in a tyrannical male personality they call God. become tyrants themselves, when they can, holding others beneath their tyranto war, hate, murder. This is the way ignorant devotees have made sacrifices

in is old, I am growing young for my duce character. The apetime of vica-rious punishment has had tremendous What is more beautiful to know than that the sweet mother love is rewarded by such kindness; a mother whose the judgment and furnishing a

laws of science and nature. "Governments have committed more crimes than they have prevented"—true especially of religious governments. The greatest crimes of history have been either committed or instigated by religion. The greatest of all crimes are wars between nations, races, and tribes, and the worst of these have been, in wnole or in part, religious wars. secutions, tortures, murders for opinion's sake, have been of religious origin. "War is hell."
History bears abundant proofs that

Christianity "came not to bring peace on earth, but a sword," as stated by its leader. It began its dreadful career ith a tragedy, in which this leader was slain, and this fact is made the central idea of the system. that mankind should ever build a religious system around an idea ro horrible, so awful, so dreadful as that of murder. Christianity never did and never wil bring peace, because it is made up of conflicting doctrines; and there will be no permanent peace as long as it holds sway. "The Christian nations" are the most warlike of all. Their soldiers are trained in the savage arts of war, and millions of money are wasted in war equipments, while millions of people suffer in poverty. These nations are now "making vigorous efforts to place themselves on a better war basis. They seem to be "spoiling for a fight" and may find a way to get at it. There is no honor, bravery nor justice in conquering a weak, defenceless nation, as the allied powers have done in China for the special benefit of religion. The U. S. Supreme court decided that

'Ours is a Christian Nation." And this is also evident from other facts. Our dollar says, "In God We Trust." We have chaplaincies in congress and state legislatures; thanksgiving proclama-tions; religious-legal oaths; church exemption laws; Sunday laws; and other state laws to fit old religious beliefs. These civil-religious laws mean that the people acknowledge allegiance to a re-

ligious government.
In this "land of religious liberty" It is notorious fact that Seventh-day Adventists, Jews and others are to-day compelled to keep sacred a day which they claim is the wrong one. Much as we brag about our freedom, much as we claim that American liberty is the finest thing out, much as we claim immunity from oppressive laws, yet for vi-olation of our "Sunday laws," men have been attached to the chain gang and forced to work on the rock pile of religious bigotry. Men have also been fined and imprisoned for "profaning the name of Almighty God," It has been truly said "Christianity is

Illustrative of the awe of ignorance and superstition, founded on absurdity—its ruling instinct is worldly gain. Wealth, power and conquest were the chief aids in establishing its present standard of

The warlike, savage, disposition of Christian nations is attributable to blood atonement, the fundamental doctrine of Christianity. As a natural consequence they become of warlike natural consequence they become of warlike natural contributions. ture—easily induced to murder for the government—shoot their fellow-men

government—shoot their fellow-men down and help the tyrints slay.

The tales of the early Christian martyrs, the Spanish Inquisition and the Holy wars furnish us with evidence of the prominence man gave to brutal force, and testify to ills weller that "L "might makes right for the" glory of God." The emoluments of honor, fame God." The emoluments of honor, fame and wealth were held up to men as inducements to join the army and rush into battle. They go in to fight or die in the belief that this is patriotism. Of all strange wanderings of the hu-

man mind, none stranger than the idea of "A holy war." How can a war be holy? There is nothing more adverse to holiness; yet that was the way peo-nle settled religious questions. That ple settled religious questions. kind of argument silenced opposition, and the most ignorant, brutal opponent

was victorious. The Holy Bible teaches war as much as any other thing, and is the bottom protext for the greatest evils and oppressions. It is an invention gotten up to frighten humanity into faith in and dependence upon a particular God and Freed from carth's worry and dull cars, his agents—and "the devil of a God is trical term or phrase. Price 25 cents.

he"—yea, worse than a devil; a moral absurdity. To serve this God is to be a slave and a dupe—to love God is to love a-terrible tyrant—to be godlike is to be revengeful, hateful, warlike, god-awful -to worship any god is to worship a

In a message from Henry Ward Beecher he expresses a great truth in saying, "To study God is to commence with myths and end in error. The truth is, man should not worship anything or anybody. To fall down and worship anything is intensely heathenish and the output of ignorance and supersti-tion. It is a relic of old idol worship, a parbarous practice and stultifying he reasoning powers. It is the height of childish folly. One may pray to all eternity and there is no God to hear and answer

Old religion is breaking down under the weight of its inconsistencies. Science, art, philosophy and material progress have become possible in proportion to the weakness of religion, which is no longer vigorous enough to persecute. Superstition is receding before rational religion—faith is giving place to knowledge-tyranny is dying upon the planes of freedom-error is giving place to the brilliancy of truth-policy to principle theism to atheism. People who have tasted the fruits of freedom will not again submit to the yoke of bondage.
Spiritualism is the key which unlocks

the storehouse of knowledge, opens the entrance to facts that had been hitherto closed to the world of thought, and carries us onward into the realm of future possibilities-of future existence that shall be ours when our career on earth is ended. It is the key that opens the gate to heaven, the climax of achievement and demonstration of spirit power, before which mortal science stands mazed. It is the science, the religion, the teacher, the prophet, the seer, the mighty factor which is revolutionizing the world of thought.

Spiritualism has made life worth living; given us the most exalted views of the conduct of life, and held aloft the highest ideals—it has brought to famished souls the bread of life and sparkling water from the fountains of immortality—bound up the broken heart of grief—restored the lost ones who have disappeared in the shadowsbroughts the courts of heaven to earth, the religion of joy, and transformed the sepulchre to a glorious archway leading to eternal existence.

A. H. NICHOLAS.

Forecasts of the Future.

Charles V. Barton, employed in the Government Printing Office, a "Dream Prophet," is reported in the Washington

"On April 7 I dreamed that President Roosevelt would be defeated in the next election and that a Democrat from New York state would be elected. This dream came to me under the same cir cumstances as others, and I know in my own mind that the next President will be a Democrat-I can even name the man.'

In proof of fulfillment of Mr. Barton's former dreams, he narrates some of them, one of which was a forewarning of the great disaster at Galveston. But now I turn to an earlier prophecy,

not by a dreamer, but by an astrologer of Washington, D. C., who publishes a magazine entitled "Occult Truths." In the November number of 1900, the editor and publisher, Charles W. Smiley,

"McKinley will die in the midst of his second term and Roosevelt will finish out the term. Four years hence Roosevelt will be elected President to succeed himself. During his presidency the United States will become involved in a world-wide war, and will be miraculously victorious over five allied European nations. Roosevelt's name terity as equal to or greater than Washington's or Lin-

The first part of this prophecy was fulfilled within ten months. Mr. Smiley in the same magazine says: have not the slightest doubt that there are data in the heavens, in our births and other dates for determining all important events including the future." But he denounces a considerable number of so-called astrologers in this country, and says he knows of none who can be trusted to give reliable "Their disagreements," he add, "are ludicrous. Some foretold Bryan's election; others, McKinley's." On this subject the curious reader

may find in the Congressional Library a small book, published in 1724, by Sir William Hope, entitled "Vindication of the True Art of Self-Defense." book itself is of no great interest, but on two fly-leaves is written a most as-tounding prophecy, signed "William tounding prophecy, signed "William Hope," and dated 1732. It describes the fate of four great rulers of "Amerika." The Post of November 2, 1900, printed the prophecy, with fulfillment up to that time, and a later exposition of the complete fulfillments will be found in print appended to the book.

And I beg the critical reader to notice the fact that while the manuscript of the prophecy has not faded, the appended tribute signed James Hope, of later unknown date, has so far faded as to be almost illegible, being written

WM. HENRY BURR.

When You Are All Bound Up and are suffering from indigestion, lack of appetite, foul breath, headache, dyspepsia, catarrh of the stomach, kidney and liver complaints you need a tonic laxative, something that will move the bowels quickly, easily and without leaving hurtful effects behind. Never use a purgative or cathartic. They weaken the bowels and system and make the disease worse. Use instead Vernal Saw Palmetto Berry Wine. It tones, builds up, gives new strength and vigor, not alone to the bowels but to the whole being. Only one small dose a day will cure any case, from the lightest to the worst. That means cure, not simply re-lief only. Most obstinate cases yield gently and easily and the cure is permanenet. Vernal Saw Palmetto Berry Wine is not a patent medicine. A list of ingredients is in every package with explanation of their action. Write us for a free sample bottle. Vernal Remedy co., 166 Seneca Building, Buffalo.

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and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price \$2 per volume. For sale at this office. "Discovery of a Lost Trail." By Chas.

B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50. For sale at this office. "Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1.
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It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

Col. R. T. Van Horn, of Kansas City, these are treated, some of them very, Mo., as a most remarkable work. That fully, but all rationally understandable. Col. Van Horn is fully competent to Also phenomena, inspiration and such, judge, we will say that he has been a to many, knotty subjects, are freely and member of congress for four sessions, fully discussed. an editor of a leading daily, and a pro- "The work is not written by the mefound thinker along scientific lines. dlum nor by any one connected with the

sages or dissertations on scientific, philad way for the took.

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"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or person."

"It is but just to the secretary to say

on our book-shelves.

"Rending the Vail" is pronounced by and various kindred questions. All

He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, trol of the medium; William Denton, Thomas Paine and Michael Faraday. Thomas Paine and Michael Faraday.

There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, phil.

"The work is unique to the cook."

ery, and the laws of cosmos or nature—in fact the entire field of human wrote Oahspe automatically by type-thought. The limitation seemed to be only that of the spectators to ask questions.

Wrote under inspiration. Newbrough wrote Oahspe automatically by type-thought. The limitation seemed to be ten and spoken by full-form personalities and is printed as given. One re-

the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture—not only faithfully and efficiently, but with excellent taste. There are no dogmatic parentheses, no interpolations or ipse dixits of the scribe. He simply states that "a form purporting to be" the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant

different here as in their works extant rendering of these extraordinary hapn our book-shelves. penings by the secretary has been a "The Spiritualist press and its con-source of constant admiration. It adds tributors are just now discussing a character to the book and inspires connumber of questions as to the nature of stant confidence in the integrity that spirit, of spirit return; the want of from the first page to the last enhances agreement between those returning as the respect and interest of the reader.' to conditions in their present world; the This remarkable book, "Rending the limitations—that the organism of the Vail," is for sale at the office of The medium imposes upon communication, Progressive Thinker. Price \$1.75.

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strating the claims of Modern spirite earth and their progress after death to ualism as to post mortal survival, are their present condition of freedom from unique and overwhelming.

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GAMILLE FLAMMARION.

sensation in France when first pub-lished and can scarecly fall to arouse ity, hallucinations, psychic action of one the greatest interest in this country. It mind upon another, transmission of the anominant scientist's study of the the greatest interest in this country. It mind upon another, transmission of is an eminent scientist's study of the thought, suggestion, the world of phenomena of the spirit world. In dreams, cerebral physiology, psychic touching upon the various physical dreams, distinct sight in dreams, actual manifestations the author cites many facts, premonitory dreams and divinational processing of the future, etc. 487 pages, cloth chapters of his book are as weirdly fastion. Price \$2.00. For Sale at the Office of The Progressive Thinker.

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The stars shone out in the sky afar, The clouds were like shimmering gates ajar,
And the moon light gleamed, without

shadow or mar, Through the odorous, dew-damp air; And never a night wind sang or sighed On that wonderful night when the little

Like sentinel outposts, patient, tried, The forest about us lay,

And the great hills guarded the other While only the valley fields, smooth and

All bathed in the moonshine's mystical Twixt the woods and the mountains

The day world seemed to have faded

Twas such a beautiful night to die,

So filled with the glory of earth; The moonbeams, ladder-like, pierced the sky, And a night-bird trilled with a passion-

ate cry, To speed the passing, while only I Would have hindered that higher

birth: But my heart wept blood and my torn soul sighed On that desolate night when the little

The moon and the stars were shining

When she floated at last, away, And ah! the pain of a wild regret, As I watching her, knew, with my fier

eves wet. She would start on her journey with all line sympathizers. sail set, Alone at the break of day.

My spirit went with her to realms afar, The night that the little girl crossed the

calm,

I folded her still, small hands;

harm, But even this knowledge brought no way." He drove along with a smile on balm.

For my life passed out, like a fluttering psalm, With her, to the far-off lands; And for her sweet presence all nature

little girl died.

-Ethel Maude Colson.

poration organized here for the purpose she died yesterday, the 20th. She sufof holding a camp-meeting each year, fered untold agonies, and said she and it has purchased a beautiful tract would have been glad if it had burned of land on the shore of Reed's Lake, her up at first, and not caused her to near the city here, and are beautifying it and building and repairing the buildings that were already on it, and all conveniences of an old camp will be after her, and that she was going home found here this year. The grounds with him. She would describe the spirare reached by street cars and a boat ride of five minutes. The boats land ones in the room waiting on her, if they at our dock which has lately been built could see them, and they told her they and the fare on the boat is only five could not, and she would then point in cents additional to the five cents car the direction of the spirits and describe fare, thus making it a very trifling ex-pense to attend the meetings. This boat fare also includes a rice as long but she would protest and say that she

boat fare also includes a rice as long as you wish around the beautiful lake. The program is nearly completed and includes the following names: Willard J. Hull, of Columbus, Ohio; Abbie E. Sheets, of Grand Ledge, Mich.; Anna L. Gillespie, of California; Cora M. Morrill, of Grand Rapids; P. T. Johnson, of Patilla Creak: Marion Corporator of De-Battle Creek; Marian Carpenter, of Desins, and cause them to fiee from the troit; Mrs. Julia Walton, of Jackson; wrath to come.
W. C. Hicks, of Benton Harbor; AmanIs it possible that God was so ignorda Coffman, of Grand Rapids; W. V. Ni-cum, of Dayton, Ohio; F. D. Dunakin, of when he made him? that is, if we take Cecil, Ohio; W. O. Knowles, Emmaliss the orthodox way of putting it. Does Blake and Mrs. Fuller, of Grand Raphe he have to take our children and burn ids; A. W. Brown, of California, and them up—pour oil over them, set them our president, Mr. Herrick. The medi- afire and burn their little bodies to a ums for private and phenomenal work crisp, and then keep them suffering two are among the best and the following long weeks, to break us from our sins, have sent word they will be present:

A. A. Finney, Grand Rapids; Mrs.
Schumm, Grand Rapids; Frank N. Fosgod he must be! If I believed in such a ter; Alice Gehring, of Chicago. Mr. and god I would prefer staying away from Mrs. Klauser, of Indianapolis, and other him, for he would be worse than his saers are expected. No pains will be tanic majesty with his pitchfork, stabspared to entertain and take care of all bing the little babies and carrying them who visit us. Mr. D. A. Herrick, our along on the prongs. president, has been selected as manager and will be present all the time and preside at our meetings, and his many years of experience is enough to insure the success of our meetings. We open July 4 and close August 30.

Information will be cheerfully furnished upon application. Address D. A. Herrick, 296 N. Ionia street, or T. J. HAYNES.

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PASSED TO SPIRIT LIFE.

only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line 1

Passed to spirit life, at Brownsville, Minn., Mrs. Josephine McCann, aged 79 years. A pioneer of Minnesota, universally beloved and respected. A graduate from orthodoxy to Spiritualism, and for the last quarter century a consistent and faithful believer of that philosophy. Services conducted by the writer.
W. J. ERWOOD.

rich and poor, the great and small alike. Funeral services were conducted under the auspices of the Spiritualists of Whatcom county.

Mrs. Mary A. Worledge, passed to spirit life after an unsuccessful surgical operation to remove a tumor from her breast. She was 42 years of age. Her religion in early life was that of the orthodox, and later she said she had to accept the beautiful knowledge of Spiritualism, and her last words to her friends was, "I see my dear mother coming with outstretched arms to take me home." Then with a smile upon her face she passed peacefully away. Mr. Charles Schneider, of Washington, Pa., conducted the services. Mr. Schneider has been in Canton for a couple of weeks doing missionary work for the

Canton, Ohio.

The night that the little girl crossed the bar from Madame Roberts, in which she from Madame Roberts, in which she brought borne for burial. He will be remade the doctor three years turn not to dust, nor dear eyes to ashes, that she would conduct the services. MRS. MARIAN CARPENTER.

> Eli Wilder, aged 79 years and 24 days, passed to the higher life from his home in Waukegan, May 23. Mr. Wilder was a native of Oswego county, N. Y., and later made his home in this state. He was one of the pioneers in Spiritualism, and was familiar with the advanced thought of this period. He was an ardent admirer of the discourses of Mrs. Cora L. V. Richmond, who, by his request and that of his household, officiated at the funeral services at his home, Tuesday, May 26. A large number of relatives and friends were in attendance, including children, grandchildren and great-grandchildren. of Mrs. Richmond's guides was in marked contrast to the usual theological ministrations on such occasions, and will set many people who were present to thinking of the great comfort Spiritualism brings. COR.

passed to spirit life Saturday evening, May 23, from the home of her niece, Mrs. Ditch, 52 Whipple street. Mr. Gardner preceded her nearly two years ago. Both were members for many years of the First Society of Spiritual ists (now the Church of the Soul) and whenever health and presence in the city permitted, they attended that The Englewood Spiritual Union meets church and the Band of Harmony. Latterly, however, ill health had kept them both away. Mrs. Gardner was eminently gifted in spiritual ways, and often gave pleasure and instruction to her immediate friends with her spiritual gifts. Mrs. Cora L. V. Richmond officiated at the funeral services, Tuesday, May 26, which were private, at the home of the niece and her husband. Mrs. and Mr. Ditch, the family and a few friends only being present. The services were in the evening (by Mrs. Gardner's request.) There was singing by a male quartette. There were flowers, the gift of loving friends, and the simple ad-dress and poem. All was touchingly in keeping with the retiring, sensitive nature of Mrs. Gardner. The lovely attributes of the arisen one; the tender care she had received from her loved niece and Mr. Ditch, as well as from her sister and friends, the great triumph of the spirit who enters the other life with knowledge of the great change, all were remembered in the address. It was as if the other life, for the time, had been made palpable to all. ONE WHO WAS THERE.

suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present

The Metropolitan Spiritualist Society holds services every Sunday evening at 8 o'clock in Haymarket Theatre Building, 161 W. Madison street. Lecture, spirit communications, and questions answered. Mrs. Maggie Waite, pastor. Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 8 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all serv-

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

Sunday at John Schott's Lodge Hall, corner Belmont and Racine avenue. Speaker, Hon. R. Gilray, Charles J. Peterson, Prof. Edwards and Mr. G. A. Cowen, test mediums. Services, 8 p. m.
The Spiritualistic Church of the Students of Nature hold services at

Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:80 p. m. Mrs. W. F. Schumacher, pastor. Church of the Spiritual Forces holds

service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

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The Brotherhood of Spiritual Truth Society meets Sunday at 8 p. m. Services conducted by J. K. Hilles and wife and other measums, who will from time to time address the meeting and give tests and spirit messages. Meetings will be held in Temperance Hall, 330 West Sixty-thirdistreet. All are invited to attend and co-operate.

The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this society. Eva LaStewart, secretary, 543 E 55th street, where all communications should be addressed.

The Second Church of the Soul holds services every Sunday at 3 and 8 o'clock in Hygeia Hall, Ogden avenue Lecture spirit com munications, and questions answered

at Hopkins' Hall, 528 W. 63d street. Conference meeting at 2:30. Lecture by Oscar A. Edgerly, of Boston, Mass., followed by messages by Mrs. J. A. Murtha, of Baltimore, Md. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

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Pee Dee, Ky., Oct. 20, 1902.

Stanton, Mich., Jan. 19, 1902. Mrs. Dr. Dobson-Barker-Dear Sister:—I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years.

I still remain your friend, AMANDA R. GREEN.

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gather at home. Resting under the daisies. The
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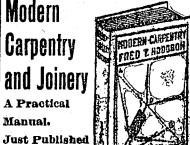
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gives expression to her earnest lament

that so many people "ignore the Bible," and seems to think that "no better chart or map of the road leading to the beautiful land can be found elsewhere," I fear the Madame does not manage to find time to look over and study that particular book as often, and as long as she should, in order to determine its authority as a guide. Madame Roberts recommends the Bible because she has doubtless read some good things in it, such as "thou shalt not defraud thy

neighbor, nor rob him"; thou shalt not steal." etc. Everyone knows there are good things in the book; but still it should be

revised and corrected. This, for instance: "When ye go, ye shall not go empty; but every woman shall borrow of her neighbor, and of her The night that the little girl crossed the that sojourneth in her house, jewels of silver, and jewels of gold, and raiment; and ye shall put them upon your sons and upon your daughters, and ye shall spoil the Egyptians." Again, "I will sell your sons and

daughters into the hands of the children

of Judah, and they shall sell them to

the Sabeans, to a people afar off; for the Lord hath said it." Again, "I will be a lying spirit in the mouth of all his prophets.' If Madame feels perfectly satisfied with this "guide book," I have no desire to discourage her; but I do not wonder that the heathen are not satisfied with the Christian Bible: one educated Oriental said if their bible contained the like of ours, they would either revise it, or else make a bonfire big enough to be seen in distant San Francisco." And

And this man had lots of friends and genu-Not long ago I heard an old country farmer saying it was his impression that Mr. Davis (referring to A. J.) carried more stock in "The Star of the East," than Prof. Faraday did; said he was familiar with the writings of both I kissed her face with its passionless men, etc. As I stared at him, I could not help smiling a little as I replied: "Well, people know, I suppose, that you I knew she was safe from all shadow of are only a superannuated old farmer, whose opinion isn't worth a straw any-

> his face. E. T. DICKINSON.

Limona, Fla. Orthodox Consolation. cried,
On that strange, sad night when the here in the cotton factory, a fine and most beautiful girl, was preparing to retire on Friday night, May 8, She was undressed and stepped to the table to Reed's Lake Camp, Grand Rapids, Mich. blow out the light, and when she blew, the blaze went down in the lamp and it We are nearing a camp session and exploded and enveloped her in the are making all preparation to have a flames, and she was burned so badly belarge gathering. There has been a corfore they could extinguish the fire that

A. A. McCORMICK. Hillsboro, Texas.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents. T. J. HAYNES, "Jim; or the Touch of an Angel Mother." By Carrie E. S. Twing. Touching, full of sweet human sympa-

[Oblivaries to the extent of ten lines

Mrs. Jesse Sutherland, the beloved wife of Dr. J. W. Sutherland, of What-com, Wash., departed this life for rest in the spirit world, May 12, leaving behind an affectionate husband and four loving children to mourn her loss. Mrs. Sutherland was a medium of more than ordinary power and known from was marked with greatest friendship of

Canton Occult Society. FRANK R. SIPLE.

At Battle Creek, Mich., May 16, the funeral of Dr. John Dickson, was held at the home of his daughter. He passed brought home for burial. He will be remembered by the Spiritualists of Michigan, and greatly missed by our camps, where he has for years been a familiar figure. He was a true and ardent Spiritualist. The writer filled a promise Grand Ledge Camp, that when he journeyed on to that land where sweet lips

Mrs. Mary H. Gardner, aged 65 years,

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BY CARRIE E, S. TWING.

Her dedicatory lines are sufficient to show the support of the book as well as the author, it reads, "Because my own children are all under the tender care of the angels, and my heart is hungry for the love of the young. I must book in work in the sufficient of the support of the book as well as the such or it can be supported by the support of the book as well as the such or its can be supported by the support of the book as well as the such or its can be supported by the support of the book as well as the such or its can be supported by the support of the book as well as the such or its can be supported by the support of the book as well as the such or its can be supported by the support of the book as well as the such or its can be supported by the support of the book as well as the such or its can be supported by the support of the book as well as the such or its can be supported by the support of the book as well as the such or its can be supported by the supported by the support of the book as well as the such or its can be supported by the support of the book as well as the such oreduction of the supported by the supported by the supported by th

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SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

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NO. 707,

MORRIS PRATT INSTITUTE.

And the Fund for Homeless Mediums.

[In consequence of the great importance of the reports by Mrs. Stewart and amount per annum; E. Barcus, Columbrs. Longley, to Spiritualists generally, bus, Ohio, \$25; E. D. Frost, Almond Wis \$25: Mrs. Byers. Kansas City. Mo. we reproduce them this week, with spe-\$25. The balance has been made up by Last week the printer in putting the heading in the form, got it badly "mixed," making it senseless. Readjusted, we now present it.—Editor.]

THE MORRIS PRATT INSTITUTE-A FINANCIAL NEEDS-REPORT BY MRS. M. T. LONGLEY WHICH SHOULD TOUCH THE HEART OF EVERY HUMANE SPIRITUALIST.

Spiritualists Are Confronted With the (or at Least, Do Not) Support an Ed-School at Whitewater Has Been Go-Been Demonstrated During the Past Year That Both Can Not Be Sustained - The Progressive Thinker Simply Puts the Issue Fairly Before Spiritualists, and the Next National Convention Must Decide.

voices, the cheeful sound of laughter, the property, and in fact Mr. Hull and hurrying of feet from class-room to cor- myself have said we will never place ridors, will be at an end for the summer, any indebtedness upon it that we can and as the annual meeting of the association convenes June 24, it seems just must now be paid. Will the Spiritualto the public that a review be given of ists pay them? Or shall we be obliged the financial affairs of the past eighteen to place a mortgage upon the building months, the time during which the Association has been organized, and if the should be found to pay within twenty press will kindly allow me space as it four hours after the publication of this has on former occasions, I will submit a Spiritualists, once more will you help plain statement for consideration.

At the time of the organization the close of school, so that we may have the trustees desired two years in which to summer to work for funds, that we may get ready for opening the school, as open next fall without a heavy debt to there were some changes to be made in meet? the building before it could be used for There will be many years before this we could not raise the money, he could so that he can be enabled to teach before he could accomplish his purpose property will be distributed among his

School opened the 29th of September with a class of fifteen, made up of pupils coming from Maine, Vermont, Cor necticut, Massachusetts, New York Pennsylvania, Ohio, Iowa, Texas and California. They have done most excellent work, and most, if not all of them are preparing to return next fall. Besides these, we are in receipt of letters from many others who express their intentions of entering next year. The tuition is fixed at fifty dollars per year; the course to cover two years. past year room and board was furnished for from \$2.75 to \$3 per week, and probably will be the same next year.

The total amount of money received every source up to date, is \$5.364.29: the total expenditure, \$5,345, leaving a balance of \$14.29 with which to meet unpaid bills. The largest contribution came from Mr. Franz, of Massachusetts, and was a check for one thousand dollars. It came like sunsunshine on a cloudy day, and did much to stay up our hands in the struggle for funds. The National Association sent \$300 which also gave us much relief; Alonzo Thompson, of Nebraska, \$250 inclusive of \$30 for life membership in the Association; Andrew C. Dunn, Winnebago, Minn., \$100, which includes life membership for himself and wife; Mrs Sawyer, of LaCrosse, Wis., \$125 and a pledge of \$25 per annum; Moses Hull, \$150 which includes one scholarship and a pledge to keep one scholar in the school every year while he lives; A. H. Bliss, Chicago, \$100, and Jos. Slater, of not shirk the responsibility. They Columbus, Ohio, \$100. The following stand, we are told, in the same relation have each given \$100, in two payments, to the Institute, that the directors do to W. C. Edwards of St. Paul, Minn., and has pledged one hundred more in the same way, as well as one scholarship. F. J. Bristol, Oakfield, Wis., and a pledge of fifty dollars per annum for eight more years; Theo. J. Mayer, Washington, D. C., \$50; C. W. Sanderson, LaCrosse, Wis., \$50; Mrs. Julia Hyde, Ripon, Wis., \$75; Mr. Putnam and wife, Oakfield, Wis., \$70, with pledge of \$35 per annum; Laura G. Fixen, Chicago, \$50, which includes \$30 for life membership; D. R. Davis, Milwaukee, Willis Wis., \$25, and pledge of same amount Willis. yearly; C. A. Dodge, California, \$30; C. A. blithe heart makes a blooming vis-T. Ford, California, \$25; J. K. Moore, age. Scotch proverb.

collections, and sums ranging from one to ten dollars.

There are now unpaid bills to the amout of over eight hundred dollars not including salaries from Dec. 1 to June 1. These are but \$40 per month to each, and certainly should be paid, but the bills must be met. How is it to REPORT ON ITS CONDITION AND be done? Mr. Hull and myselfy have been untiring in our efforts to raise the amount, we have both worked when we were unfit to do so; and have in every possible way tried to make the Spiritualists feel an interest in this school, and take a pride in furnishing a place where their workers can get an Startling Fact, That They Can Not education. The bills for improvments were to have been paid in three payments. The first two, and all running ucational institution Without Leaving expenses have been met, but as the final at the Same Time the Fund Depleted payments became due we could not for Sick and Needy Mediums-it is meet them, we made earnest appeals to Painfully Evident That While the the Spiritualists at large, and to some in private, with little results, as a last ing on Contributions for the Support Boston, by the convention, and the doof Indigent Mediums Have Practically nation of last summer, we wrote the of-Stopped—Spiritualists Are Called ficers of the N. S. A., giving a clear Upon to Decide Which One, if Either, statement of our condition, requesting Shail Have the Preference—It Has them to give us some help in this presest stress; telling them if we could lift the indebtedness before the close of school we felt assured of the success of the Institute. We were more disappointed than could be told to receive word from the Secretary, that the board did not feel they could relieve us in our The first year of school at the Institute is rapidly drawing to a close, in less than three weeks the busy hum of the close the property is valuable; it will bring enough to relieve, and assist us now, but the board have persistently refused to encumber

school purposes, such as heating apparamount will be expended again, as the plumbing, sewer, light, repairing house is now in almost the ough repair of roof, and floors in basement, furniand the regular running expenses will ture, etc. These improvements are ex- be comparatively light. Let us hear pensive, and as every cent would have from you with what amount you can to be collected by soliciting, it was the give to help us; there are few who are judgment of the board that it could not so poor as not to be able to give some be done, and meet the running expenses of the house, especially as it was not to who are crying for an educated minisbe expected that the opening class try, who are able to lift this debt. Will would be large; but good old Father they do it? Do they want education? Pratt, who had given the building, was They will pay for Mr. Hull to cross the persistent in his request that it be continent to deliver three or four lecopened the following fall, saying that "if tures, will they give the same amount and would, and that he would see that class for, perhaps years? We feel he all expenses were met that we could not can stay many years if relieved of some meet-that he wanted to hear the sound of this mental strain; if not, he cerof volces in the building before he left tainly cannot be active for a great the earth." As he was then 81 years of length of time. Mental struggle is age he felt there was no time to spare. worse than physical labor. I trust the There is no doubt but this would have Spiritualists of America will rally to the been done had he lived to carry out his support of this institution, and now, if wish; for he repeatedly said that all he never before in the history of Spiritual had except what he had set aside for ism, let us have a school that is free, his wife, should go to the school, but where our old and young can get the essentials of education, and the philoshe was called home; his body was laid ophy of the religion we think we hold away the 24th of December, and his most sacred.

us now to get out of debt, before the

Address your letters to either Moses Hull or myself.

Fraternally and sincerely, CLARA L. STEWART, Sec'y. Whitewater, Wis.

REPORT FROM THE N. S. A.

To the Editor:—In my former letter giving directions for reaching the Brooklyn (N. Y.) cemetery in which repose the remains of the Fox sisters, the word "Tremont" station should read, 'Terminal" station.

A word to the sympathetic public concerning the N. S. A. Mediums' Relief Fund; it seems to me that in spite of all we have said in regard to this fund that those who desire to see needy mediums cared for, do not realize that every penny sent to us for that fund, is used for relieving the needs of destitute aged or needy sick mediums. Contributions to this fund are amazingly small, only one dollar in April, and that from a soldier in the Philippines, who regularly contributes.

MARY T. LONGLEY, Sec'y. 600 Pennsylvania avenue S. E., Washington, D. C.

In connection with the report by Mrs. Stewart, we desire to say that the trustees of the Morris Pratt Institute are probably personally responsible for the deficit, and can a bank—they are responsible, and. should so consider themselves.

Revery, which is thought in its nebulous state, borders closely upon the land of sleep, by which it is bounded as by a natural frontier.—Hugo.

The rain is playing its soft, pleasant tune fitfully on the skylight, and the shade of fast-flying clouds across my book passes with delicate change.

Important.

Questions Respectfully Submitted to the N. S. A. in Reference to the Morris Pratt Institute, and the Fund for edy Mediums.

In view of the two reports, the first on the part of Spiritualists to start a one by Mrs. Stewart, announcing a Spiritualistic school to be supported Mrs. Longley, stating that conscious sick and needy mediums? to the fund for needy and signediums had almost ceased, is it well for Spiritualists to carriery consider the situation? We the National Association to calmly consider the follow-

Notwithstanding the Morris Pratt In stitute was advertised widely in all the Spiritualist papers, it attracted only a dozen scholars, and some of them are charity students. In order to carry on the school with that number, contributions have been called for continuously and yet there is a large deficit which hangs like an incubus over the institu

tion. We state most emphatically that we have the kindliest feeling towards the officers and teachers of the institu tion, and believe they have done fully as well as a like number of any other educators could do with the same list of studies, hence no personal matter whatever has anything to do with our presenting certain questions for the consideration of the N. S. A.

1. Should not the list of studies be arranged by a large committee of edu-cated Spiritualists, if the Morris Pratt Institute is to be continued?

2. Should Spiritualists be called upon to support a school where many of the branches taught can be studied equally as well, if not far better, in any of the magnificent non-sectarian High Schools, now conducted throughout the country? Such schools have the air of refinement, culture and efficiency, and the teachers have no superiors.

3. Should Spiritualists be asked to pay for teaching Physical Culture, when all that is desired on that subject can be easily learned in its perfection through the various magazines published on that subject?

4. The Bible is no longer a book of authority, it is obsolete; it is contradic-tory; it is obscene—then why should Spiritualists be called upon to contribute to aid pupils in studying Bible Exegesis? Why add another interpretation to the 1,000 already existing, and thus rendering confusion more con-Is it necessary to educate a large

ers and lecturers while the old and elo- some High School? quent veterans in our ranks do not find sufficient remunerative employment? 6. Is it not in exceptionally bad taste answer the same.

SOUND SENSE

Families.

large deficit in connection with the Mor-largely by begging contributions, while ris Pratt Institute, and the second by there is not a single endowed home for

7. Why should Spiritualists be called upon to support a psychia class in the Morris Pratt Institute, when the Home Circle will answerall purposes equally as well, and while psychic taws are exhaustively taught in pamphlets by Hudson Tuttle, W. H. Bach, and Mr. Wallis. of London, Eng. Very little additional can be said on the subject that is of any importance.

8. The National Association should carefully examine the curriculum of the various High Schools throughout the country, where instruction is comparatively free, and without a taint of secarianism, and determine wherein it is deficient or in anyway inferior (if not superior) to that of the Morris Pratt

9. Is it ordinary "horse" sense for a man who can't (or doesn't) support his own family well, to take an additional burden on his hands by adopting another family? If that man doesn't ordinary "horse" sense, what about Spiritualists starting an educational institute when they have been unable to endow a home for sick and worn-out mediums? "Horse" sense is scarce article in both cases.

10. Why should Spiritualists be called upon to support an institute where the students have not previously received an ordinary High School education—schools that abound every-where, and are generally free, are firstclass, are NON-SECTARIAN, and admirably adapted to discipline the mind, enlarge the understanding, and prepare the student for the various duties of life? They are the pride of this country, and the teachers are thoroughly well versed along modera educational lines—up-to-date in every particular. Scholars graduated therein make our lawyers, our physicians, our teachers our great men and women, and if Spiritualists they could soon prepare themselves for work in our ranks by a systematic course of reading and study.

11. Is it the business of Spiritualists to contribute towards aiding pupils to first absolutely knowing that they possess special qualifications for the work misleading and false statements. number of students each year as teach- in view, and that they are graduates of

The above is only submitted to the N. S. A., and its officers are requested to

Penalty Far Too Light. Last Saturday at Bozeman, J. Barr

The facts recently printed in regard to decline in the size of families in this country in a general way at least, have long been familiar to economists and sociologists. In them there is nothing surprising or alarming. They simply illustrate a tendency concerning which there is no doubt that as civilization advances the size of families becomes smaller. It may be in accordance with the law that Spencer dilates upon that with the increase of intelligence and education and the improvement of conditions subsequent thereupon, the childbearing age with women begins later, thus necessitating reduction in the size of families in the aggregate, while giving women greater opportunities for inellectual culture and improvement before marriage and leaving them in a

In all countries, Rome, Greece and in all modern countries, England, Germany and France, this tendency has been going on the same as in this country, with the advance of civilization as shown in the diffusion of knowledge and he spread of thought. The old idea that it is the duty of women to bear the largest possible number of children without regard to quality or ability of the parents to rear them and fit them for the duties of life is exploded among intelligent people. Smaller families with better birthright conditions and with better opportunities for education are more to be commended in these times than the reckless bringing into the world of children, creatures of passion and impulse, with nothing but the conditions of poverty for most of them and the prospect of premature death or

In times of war or with expectations of war the lingo class of statesmen are always anxious for great increase of population. Men are wanted for war fuel. The Napoleonic idea obtains. Roosevelt is infected with this idea, and while much which he says against shirking the responsibilities of mater. nity though commonplace, is true, there and the story of his disgraceful deed is probably as little ground for fear that our nation will suffer through decline in population now as there has been in the

There is no excuse for recklessness in bringing children into the world without ability and provision for rearing it is often by the way of excuse to our-and fitting them for life's duties. That the wealthy or well-to-do sible.—Rochefoucauld. classes should not allow artificial condi- A little wit and a grea dent to need argument. But be sure is to commend well. Palotson,

Harris, on trial for seduction, was found guilty by the jury and his punishment fixed at one year in the penitentiary. Concerning the Decline in the Size of Harris, who is the rector of a Methodist Episcopal church South, was charged with having accomplished the ruin of a Miss Agatha Hardenbrook, one of the members of his flock. The girl's father testified that at his wife's death some time previous the girl had assumed charge of his family until her disgrace had fallen upon her. The girl on the stand told of how Harris had used his position as a minister to influence her to accompany him to various places in the interest of the church. How under the guise of his ministerial garb he had taken liberties with her until at last, under the promise of marriage, he had engaged in relations which caused her ruin. The evidence also showed that this was not the first time he had been charged with such conduct, as a board of ministers of his church had once been called upon to investigate a simicondition for greater personal developlar charge, the inquiry resulting in his ment and social influence in the later exoneration. Viewed in any light the charge was a serious one, but in Harris' case it was most revolting and the leniency of the jury in fixing his punishment at one year is to be wondered at, and it seems inadequate for the punishment of one who betrayed his church, his God, his religion and cast disgrace upon a holy profession. Perhaps a better illustration of the "whited sepulchre" could not be found than in the example of such a wolf in sheep's clothng whose calling enabled him to enter the best homes in the land, where, instead of exerting an influence elevating and refining as he was in duty bound by the tenets of his church and training, his touch was slimy and deadly to inno cence and purity. No betrayal could be more base, no motives more sinister, nor no schemes more, invidious than when under the guise of a spiritual adviser, he entered the home of his vic-tim and with the power of an accompauper or criminal careers for many of plished viliain and man of the gained an ascendancy over Miss Har-denbrook that led to her undoing. For

> world.—Dawson County Review. Joys are our wings, sorrows are our

spurs.—Richter.

A little wit and a great deal of ill-nations of life to impair the natural in ture will furnish a man for satire; but stincts and social obligations is too evi-

We have more power than will; and

that if they do they thereby prove their unworthiness and, whatever their estimate, the survival of the fittest will mean the survival of the best.

B. F. UNDERWOOD,

B. F. UNDERWOOD,

A GOOD SHOWING.

The Clerical Work of the National Spiritualist Association.

To the Editor: -While you have most

generously published letters from time

to time in your valuable paper, concerning the work of the N. S. A., as officially announced from the home office, it may be well at this juncture to make a statement to the public, with your courteous permission, of the present standing-financially and otherwise—of the N. S A., in view of the fact that the board of trustees has recently held a semi-annual meeting at headquarters. I am most happy to state that the National Spiritualists' Association is stronger in finances, and in its place in the public sympathy than ever before; its treasury contains over fifteen thousand dollars: its real estate is free from debt or incumbrance of any kind; its societies express loyalty and satisfaction at its course; a number have gone into our chartered state associations, but instead of weakening the N. S. A., this only strengthens its work.
As has before been stated, this associ-

ation is supporting several aged and needy veteran mediums, and as its Meliums' Relief Fund increases, other peneficiaries will be added to the list. The missionaries have done a good work, and this year have labored extensively in connection with state associations in order to bring the latter more argely to the front and help to show their utility and worth.

Many thousands of spiritual tracts have been freely printed and distributed by the N. S. A. Our printing bill for these tracts this year is over four hundred and fifty-four dollars. In contributions to aid in distributing tracts we have received \$35.54 which includes stamps received for sending tracts to applicants, and our postage expense for mailing tracts alone in the same time has been somewhere near fifty dollars. The amount received for tracts as mentioned, \$35.54, has been credited in our books to tract sales, as we have no tract printing fund. The intelligent eader will see by these figures, that the distribution of tracts is an expense to the N. S. A., since printers must be paid, and it costs much to have extensive dealings with them.

For some unaccountable reason there s talk in some quarters of the country that the N. S. A. is financially weak, that "it is going to pieces"; that it has but very little sympathy in the hearts of the people, and our missionaries would be kept busy if they attempted to refute these statements otherwise than by their works. Should the carping critics look into our office, and undertake to glance over the stacks of let ters here from able and intelligent become teachers and lecturers without minds from all over the country, they

Our Editor-at-Large, Mr. Hudson Tuttle, has done a grand work, as his report shows, and our general superintendent of lyceums, Mr. J. W. Ring, has also done nicely in his field of labor the

lyceum cause The question of frauds among mediums is constantly arising in one section and other, and the duty and responsibility of the N. S. A. towards this subject is discussed pro and con. We think that by this time, it must be fairly established in the observing mind, that the N. S. A. has no sympathy with fraud of any kind, and that it is squarely against the encouragement of anything of the sort. Sensational persons posing as mediums and claiming to be indorsed by any association simply because they hold a certificate showing they have at some time contributed a lollar or more to this or some other association, are not indorsed or counte nanced: these certificates are simply receipts, the N. S. A. gives nothing of the kind any more, as it has no contributing membership. On the other hand the N. S. A. cannot undertake to decide upon the merits or demerits of the mediums that the societies in all direc tions engage for their platforms; each locality and society must decide for it-self, and with good judgment it will not be difficult for each to sift the wheat from the chaff. We have in our ranks hundreds of capable, honest speakers and mediums, that this and other spiritual associations can, and will indorse the truth; but we do not and will not support fraud in any sense when it is made clear to us that fraud is attempted; we must not be charged with know ingly countenancing any deceiver in his or her nefarious practices. The N. S. A., the state associations, and all well established spiritual societies, large or small, have the truth and the good of humanity at heart; our face is towards the light, and we work for the betterment of mankind. In a word then, the N. S. A. is doing a grand work; it is gaining yearly strength, it has come to stay, it denounces fraud and upholds the truth, including honest effort and genuine mediumship.

With loving greetings to all friends, MARY T. LONGLEY, N. S. A. Secretary. Washington, D. C.

A ROUNDEL.

Love never dies, though fond years fade Like roses, petal-wise; Sweet spirit and immortal maid Love never dies.

For thoughts, like daisies, ope their In memory's verdant glade, And dreams grow bright as butterflies.

And when light shines beyond Time's shade, Love as from sleep doth rise;

One bosom death can ne'er invade.

-Westminster Gazette.

Sedition is bred in the lap of luxury, and its chosen emissaries are the beggared spendthrift and the impoverished libertine.—Bancroft.

The most certain sign of being born with great qualities is to be born without envy.-Rochefoucauld.

Can the Morris Pratt Institute and Indigent Workers Be Cared For?

To the Editor: - While I am glad to Morris Pratt Institute and its necessisties, in the Spiritualist papers, I am astonished to see the query raised by yourself, as to whether we can keep the least the same time do

not less than three millions of Spiritualists out of their count. From that time forward, the estimates grew larger and larger until many Spiritualists boasted we give up our only feeble effort-to educate our workers, and die? Shall we refuse to sustain one little school-the only place in the world where young men and women can go and get the Spiritualist platform? or shall we allow our indigent mediums to go to the poor louses, or starve to death?

The Morris Pratt Institute, now after it is furnished and put in order, and all its debt except less than one thousand dollars paid, can be run one year and the remainder of its debt paid on less than thirty-five hundred dollars, and after that on about twenty-five hundred dollars per year; is it possible that over fifteen millions of Spiritualists are halting to ask which we shall do,

What does all this prove? Why it what does an this prove: Why it is the land, communing the respect of proves that we are a set of bragging, all denominations. It is a success, and blowing, blustering braggarts, or that I take some pride in the thought that it is possible that I may have had some pride to the most better that I may have had some pride to the most better the most b stingy people that ever disgraced the part in the work of making it so. It has earth on which we live.

I say this advisedly, for I have the documents; ten thousand Salvation Army people would beat us over four-fold.

Taking all the donations to the Morris Pratt Institute, and all the members, they do not represent three hundred persons. The largest donation except that given by Father Pratt, ever recelved from one individual was one thousand dollars. The largest ever given by an association, or society of any kind was three hundred dollars, given by the N. S. A., about one year since. One other person has, I think, out in in memberships and donations

tion is five dollars for the first year, and one dollar per year after that. At these liberal rates less than one hundred persons have become members. Where are the other fourteen millions, nine hundred and ninety-nine thousand and six hundred Spiritualists? Will one in one thousand of them contribute as much as one dollar per annum to keep the Morris Pratt Institute alive?

If so the school is immortal. With placing over three thousand dollars worth of improvements in our buildings and on our grounds we have spent less than six thousand dollars in a little less than two years. Now, with All down the ages life has sped not an officer nor a teacher receiving And left a path o'erstrewn with dead more than forty dollars per month, the And lifeless forms, and yet how strange Spiritualists at the end of one year's That this is but eternal change. school are inquiring as to whether we shall let the benefactions of Morris Pratt come to naught-whether we shall give up the work of educationthe grandest work ever inaugurated among Spiritualists; why it is enough Our loved ones pass from mortal view to make the body of that grand old man We drop a bitter tear or two

turn over in its grave. We ought to support an institute five Our spirit closely on their trail. times as large as ours in every state in the Union. Now, Spiritualists, I ask, shall "the Kingdom of Heaven" taken from us and given to a nation Nor tarries at the precipice bringing forth the fruits thereof? Un. Upon the edge of Death's abyss. less we educate we are gone. I can cite They leap and plunge with blinded eyes to an hundred cases of "the signs of the linto, across the stream that lies times." I will give only one. Nearly Forever twixt the mystic heath forty years ago I was invited to Rock Of form and soul, of life and death lectures. The Spiritualists obtained a Some rise and speak across and back. hall for me that would seat 600 people; And tell of life's eternal track, the hall was crowded to its utmost ca- Of sweet akin that were and are pacity. This spring I was called back Still moving in progression's car, there; we went up three flights of stairs into a hall which would seat no more than 200 people; and until the very last lecture the hall was not any than half full of people.

Sum moving in prospection with certainty, The soul ablaze with certainty That soon our spirits will be free.

there I went to the Christian Union And speaks with no uncertain tone, Church, established by the Rev. Dr. And says: "Tis true, we live above, Kerr. There was an audience, composed Beyond, about; we live and love. mostly of Spiritualists, not one-fourth "We know we live and can return the "sky parlor" in which I spoke. Some Spiritualists regretted that they

could draw such an audience while we drew so few. I did not; in fact I was glad of it. People went to the Christian Union Church because there was something there for them; they kept of the same form as the natural body. away from the Spiritualist meetings be-

A lady told me that "once upon a ing such odious loads. time," a speaker-a great mogul-one speaking on persecutions, said, "Finaland to very near our own times, here, John Wesley burned Michael Servetus at the stake, because he did not believe dred dollars per month, I will give one hundred dollars per year towards educating the stake of th in infant damnation." What real man worthy people to carry our message to or woman would not flee from such preaching?

educated preacher say, "In the language of the Declaration of Independence, I will say, 'every man has a right to worship God according to the dic tates of his own conscience, under his own vine and fig tree." When I told ing in his heart, it will not benefit me, him of his mistake, he cursed me, and Even by the falling of water drops a vowed he would yet "get even with me for that." I hope he will.

In my early days in Spiritualism, I spiritual body, and the spiritual body is off.—Quarles.

HARRISON D. BARRETT.

He Will Not Be a Candidate for Presid dent of the N. S. A.

To the Editor:-Believing implicitly see Clara L. Stewart's article on the in the principle of co-operation as rep-Institute alive and at the same time do our duty by needy mediums.

Institute alive and at the same time do everything in the our duty by needy mediums.

It is hoped that such inquiries will bring some Spiritualists to their senses. In 1866 the Catholics told the ence. Everyone who is interested in world in their Ecumenical Council, our cause as a whole owes it to himself that there were nine millions of Spirit to render the National Association a ualists in the United States. Judge generous, enthusiastic and continuous Edmonds told them that they had left support. To that end each one should take such steps as will best serve the purpose in view and resolutely en-

deavor to carry his plans into action. larger until many spiritualists boasted of fifteen millions of converts. Now the inquiry is raised, what shall our fifteen millions of Spiritualists do? Shall informing the public that I am, not as a constitute of the public that I am, not as a c I believe my plain duty at this time is candidate for re-election to the presidency of the National Association. I bebelieve the time is ripe for the change in the executive office, and I announce preparation they need to go upon the that the friends of the N. S. A. may be able to select my successor without any misunderstanding in regard to my own position in the premises. I have served the organization for ten years to the best of my ability, and feel the same interest in its success that has ever dom-

nated me. My interest in the N. S. A. has not waned, and my belief in and love for it are stronger than ever. I hold that the National Association is an absolute necessity in our work, and shall take pleasure in rendering it every possible let education and progress go to the let education and progress go to the wall or starve the old workers? in the land, commanding the respect of done a work that should command the gratitude of the Spiritualists of Amer-

ica, from whom it should receive a loyal, united support.

I desire to thank all of my friends in the United States and Canada, who have so loyally and generously aided me, during the ten years I have held the office of president, and assure them that I realize that I should not have been able to accomplish anything of moment without the support they have accorded me. I bespeak for my successor, whoever he may be, the same generous en-thusiastic support they have so kindly.

accorded to me during the past decade, two hundred and eighty dollars; from didate for the eleventh time i also exthat, donations have varied until they tend thanks, but respectfully inform them that it is impossible for me to accept the office again. Let us rally around the N. S. A., stay the hands of its officers, and make it the center of power for our cause, that its importance demands it should be.

Yours for the success of the N. S. A. HARRISON D. BARRETT. Toledo, Ohio, June 1, 1903.

DEATH HAS NO STING.

Death has no pang, no piercing sting; Instead 'tis sweet, a welcome thing. To those whose work is done, a friend, A sweet beginning, not the end.

Souls come upon the scenes of earth

Express and pass again in birth. Tis come and live, and act and grows 'Twill ever be, 'twere ever so. And follow them beyond the vale,

Each generation moves along, be And yields to its succeeding throng;

In the forenoon of the Sunday I was A voice returns, a mother's own,

And teach our own as they should learn, And this sweet message to them bring, There is in Death no terror sting DR. T. WILKINS

Organization and education will cause they were tired of empty plati-either educate such speakers or relieve Spiritualism of the necessity of carry-

In conclusion I will say the Spiritualwhom the spirits had educated, in ists are abundantly able to educate their messengers, and to take care of to come down to our own country, their worn-out servants. Let us do it. the world, and will then be able to give something towards supplying the wants Not long since I heard a spiritually of our worn-out worthies. Reader,

water pot is filled.—Buddha.

Let not mirth be thy profession, lest In my early days in Spiritualism, I thou become a make-sport. He that heard a trance speaker say, "Paul says, hath but gained the title of a jester, let there is a natural body and there is a him assure himself the fool is not far artificial became a superstant of the same and the same and the same assure himself the fool is not far

Zurilda Wellington.

Her Life in Two Worlds. The Lifting of the Vell.

BY MRS. M. PASQUIER CURRAN, MEDIUM, ST. LOUIS, MO.

CHAPTER VI.—Continued. While Mrs. Wise was speaking my mother whispered in my ear: "The day has come when men will see the path they should have walked in and in which they should nave led those whom they taught. I have striven to lead you to the mount of truth, and guard you from the errors that are in your path. God does allow His messengers to come and teach earth's children. It is in the years of infancy that such truths as I am planting should be sown. The re-cording angel is memory. You cannot hide a selfish motive, nor can you lay a wrong act on another: the very breath you exhale partakes of your mentality, and reflects either good or evil. These emanations rise like ethereal clouds; if pure and good, they are taken up and woven into garments of beauty by ministering spirits, who use them to clothe themselves. It is like a bank account, that each one has deposited; it is all here for you when you reach life's immortal shore. But if your thoughts are evil and your deeds dark, they fall evil and your deeds dark, they fall must be taken on faith, and not be alaround the inhabitants, that are in a lowed to disturb our minds; such things spiritual state of darkness, like a heavy

"Bishop," said the rector, "have you set the time of your departure?" 'Yes," said the bishop, "we will leave 'Well." said the rector. "I wish you to

cloud, and only aid them in works of

evil darkness."

quite a number on the 8th of this 'I will do so," said the bishop.

will turn your daughter into better hands than mine for confirmation instruction. I am sure that the good hishon is more capable than I"

My father seemed embarrassed, but said: "I think as you say, that the bishop is just the one to lay a lasting founwhen God took my dear wife and left spiritual truths might shine out in her

Louis at the same time.

Mental clouds began to gather in my felt my mother and Elon with me. "Come here, my child," said the is God.

bishop. At this command from the bishop, my self and me by the bishop.

"My daughter," said the bishop, "in order that you may have an intelligent tacle for the inflow of the divine truths, and truth and deal honestly with all, so you must first have a knowledge of God and of His dealings with His children. Bible, who heard the voice of God's me will be a failure."

With this command Now, God hates sin, and all mankind yet not eat of the tree of knowledge, or on the cross; and we must accept Jesus as our savior, also have faith in Him and love Him with our whole hearts. Can you do this, and sincerely believe in the church's teachings, and accept these teachings as the guide of your life?"

"No, sir," I said, "I cannot." This reply sent a visible shock through all present; my father seemed speechless and dumb. After a few moments of painful silence the bishop said

"Zurilda Wellington, what do you

mean by this answer?" "I have answered you truthfully bishop," I said; "and if you will allow me to speak to from my soul the truths that are there and have been stored there by the messengers of God, I will tell you why I cannot subscribe to the tenets of your church." Before the bishop had time to reply Louis and the rector were clamoring for silence; but Mrs. Wise said: "It is but just that you allow her to

explain herself, and I demand it of you." 'Bishop," said my father, with deep "I will leave this matter in your hands " This decided the question and the

bishop said to me: "We will now hear what you have to

I then said to those who were present: "I believe in but one God, a spiritual essence that permeates all man and matter; whose presence fills all worlds. and who manifests His power through man and nature. That we, His children, can only comprehend Him as we unfold in a knowledge of His works; that His will is recorded in our souls, stamped on the tablets of our inner being; that this divine power cannot hate any of His works, for there is nothing but love in His nature; and that all the work of His hands is good and perfect. I believe in Jesus (Christ, the anointed) as a wise and good man, sent from God to show us how better to live a truer spiritual life on earth; and if we do not live a spiritual life, we darken our spirits, and draw around us a condition of inharmony; that this condition of inharmony will create discord and discontent in us. Also, that Jesus manifested the divine man by His receptivity to the inflow of divine love. Also, that each one must answer to the God within us for his transgerssions of the law of God, that is written within and without us. And, more than all, that no one can bear our sins for us; that faith is not knowledge, and faith cannot unfold God's knowledge to us. Also, that inspiration is coming to us of this day, just as it did to the people of old, but nearer, for those of our own households who are free from earthly things are coming to us daily, as we are receptive to their presence; they are the divine messengers of God's truth, which they bear to us. I believe that God has in all ages permitted those who once were dwellers on the earth to return and aid ported me, I should have failed.

are breathed now through my lips."

ity, delusion, sham, disgrace!

child!

your duty to keep order."

He replied: "This child is too young spoken on to night, neither is she in A rap at the door and Louis entered. sane, or an infidel, for there are prin "Good morning, ladies," he said, with spoken on to-night, neither is she insane, or an infidel, for there are principles involved in her statements that
we ought to look into. The ministry of
angels has always been held as permitted by God, if, indeed, not ordered by
the children of God. Zurilda, I have His direct command; but I do not think come to talk to you on a subject that it is best to enter into a thorough exam-ination of this subject to-night. She here and hereafter, and I want your being a parishioner of the rector's, he close attention to what I have to say.

Then there was a long debate between the bishop and the rector as to he capacity of the mind to comprehend Now, the first question is at the disthe will of God in many things that seemed so mysterious miracles, such as Jesus and the apostles did; as these had been ordered by God, and

we ought not to pry into them.
"Gentlemen," said Mrs. Wise, what authority do you hold the keys to the storehouse of knowledge that God has filled for His children to draw from? The power you claim is derived from the opinions of men, and has no binding administer the rite of confirmation to force to support it. Mind is eternal and must advance. All our faculties ought to be cultivated here on earth; this development is our mission here. "Mr. Wellington," said the rector, "I and the highest expression of wisdom in

"Jesus wrought no miracles that have been assigned to him; all he did was done by natural law, and he prophesied that his disciples should perform greater works than he did, after he had bedation stone in the right place. Bishop, need not try to dress up truth in such met; but your beauty and wealth will atthin fabric, for every thinking mind can tract to me the higher classes of socieme this child to rear, I felt that I must see through it; our reason will rebel ty, and this will give me the power to glorify Him by instilling our divine relagainst this encroachment. Jesus com-rise to a rank in the kingdom that few ligion into her, so that the beauty of our prehended the operations of natural men ever attain to. Obedience to your life; yes, more, that she might be as a to perform what ignorant minds observe and respect. The affections of light to many. Have I set my mark too thought was supernatural. Now, genthe heart are not to be taken into con-

"No, indeed," said the bishop and necessity be limitless; and for you or made, besides you ought to consider it any one to prescribe a boundary, and an honor to be the wife of such a man affix to that boundary certain limits, is as I. Do you not know, too, that I conmind lest I might be called on to answer out of your province. The soul is an enbefore that council as to the faith that I was required to exercise in the relig- can limit its capacity for unfoldment in contract for the influence and position ion of my father's church; but while the knowledge that God has spread out the knowledge that God has spread life from the fountain of life—and that Paul's injunction to woman would be en-

voice of God in our souls?'

CHAPTER VII.

Driven From My Father's Presence and a Prisoner.

Our friends soon retired, and my father said to me: "Zurilda, have you concluded to sign

that agreement as I desired, to prepare yourself for confirmation, and to obey me in all things as a dutiful child should? "Papa," I said, "I cannot sign that

marriage contract or even consent to be the slave of Louis Sutherland; in my soul I abhor such a narrow, selfish nature as his. As for receiving confirmation in the Church of England according to her tenets, it would be a false and deceitful act in me to take such yows on my lips, when in my soul I feel them to be at variance with the truth of God and nature. In all things else, I will try to please and obey you.

"Leave my presence at once," said my father, with anger in his voice. "I will see what a parent's authority will do for you."

the room she said: "Zurilda, what is the trouble with

vou?' "Papa bade me leave him, and he is angry with me. It is that hateful marriage contract, and the rite of confirmation that he wishes me to submit to, and I cannot. Oh, no; never, never!

"Dry your tears, my dear," said Miss agnes, "and think this matter over; Agnes. perhaps your father will not insist on that union with Louis, but it is your duty to be confirmed in the church." A rap at the door and my father en

"Miss Agnes," said he, "you will see that Zurilda does not leave these apart-ments until she is willing to obey me as a child should obey a parent." With this he left the room.

Next morning at breakfast the bishop inuired for Miss Agnes and myself. "She is guarding my prisoner," said

my father.
"May I inquire who that prisoner is?" said the bishop. "Certainly," said my father, "it is Zu ilda.'

Louis bowed to my father and said: I can aid you in this matter, I think, if you will allow me the privilege of doexplain her duty to you, as well as to

"You have my leave," said my father, After my father left us the previous aight my mother came to me and said:
"We are all with you, my child; that is, Reuben, Elon, and myself, and will guide you in all things."

This was a painful ordeal to me, in deed, and if human strength had been the only sustaining power that suptheir friends. And that the affections was made plain to me after I passed to formed on earth (as between parent that world where earth's record is unand child) are not dissolved by death. rolled, and where our very thoughts, as "This statement I know to be true, well as deeds, come up to remind us for I have seen and heard my spirit and to cast shadows or light on our life mother ever since my earliest recollect there. I was up and dressed the next tions—and they are her own words that morning after my father's orders to Miss Agnes to keep me a prisoner, and at As I spoke the last sentence, Louis my drawing lesson when Miss Agnes hissed through his lipe, "Heresy, infidel-called me to her bedside and said:

"My dear child, it has been a long, Before he was through the rector was sad night to me, and I fear your father on his feet, with his hands outstretched, is very angry with you; will you not waying them in an excited manner and consent to do as he wishes?"

calling on the bishop to stop me; that it was "insanity, insanity." When the words of the rector fell on my father's words of the sprang to his feet uttering a manufacture wealth, is highly honored by the sprang to his feet uttering a manufacture words of the sprang to his feet uttering a manufacture words. The sprang to his feet uttering a manufacture words of the rector fell on my father's manufacture words of the rector fell on my father's my dear. The sprang to his feet uttering a manufacture with the slave of Louis Sutherland."

"I do not see it in that light, my dear, ing before God.' Yes, you shall see her again. "And ing before God.' Yes, you shall see her again. "Just How to Wake the S ing before God.' Yes, you shall see her again." By Elizabeth, Towne. To the has wealth, is highly honored by the light of the bishop softly. "Be-

plercing cry: "Oh, God! My child, my best people, also nobly related, and your hild!" beauty and wealth would take a high Mrs. Wise then said: "Bishop, it is position among the best in the king-

He replied: "This child is too young to your breakfast, Miss to utter such sentiments and display so Agnes," I said, "and have no fear that I much knowledge of the subjects she has will leave the room until papa aids me.

will see that these errors are expunged You ought to know that you have no as she grows older and is better able to choice in such a matter as the marriage comprehend biblical authority on such relation, and should yield to church authority on such subjects as you talk lightly of; you must not question her, or doubt any of her established laws.

> posal of your father's will; as to the second, the church commands him to do his duty in this matter of confirmation, so that he is bound to see you are 'confirmed according to its authorized law. Then what right have you to dictate to your father what you will do in such matters? It is a sentimental notion that you must overcome, and the sooner the better for you. "Marriage is an ordinance of God's,

was ordained by Him; also the Apostle Paul sets down the rule to govern the woman. He says that a wife hath not power of her own body, but the husband. Now, as marriage is ordained by God Himself, we must not trespass upon his laws or knowingly violate them, and I will not consent to sever what God hath formed and bound to gether for life and death. You are acting like a child in this matter, and I am urprised at you. I do not pretend that love you, nor do I say that I should come invisible to the world. Now you like you as well as others whom I have laws, and this knowledge enabled him father is a duty that you are bound to tlemen, mind being eternal, it must of sideration when such alliances are

forced, and that my will would be your "There are myriads of streams of life law and duty too. Marriage would not flowing into the soul, that feed and be a failure in such a case. Now confather arose and took my hand, leading nourish it, when it is untrammeled by sider this as authoritative, and resign me to him, and placed a chair for him- theories that men have formulated in your keeping into other and better their ignorance of God and His laws. hands at once. You can see my honesty understanding of our divine religion, as Samuel, or the many prophets of the vou need not fear that marriage with

With this command he gave the door a loud slam, and we could hear his feet are sinners, and have lost favor with touch it lest we die? God gave us the as they descended the stairs in their tri-God; and to restore man to His favor light to guide us, and shall we darken umphant march to relate to my father God sent Jesus Christ to die for sinners that light within, by not listening to the his success. Miss Agnes sat with bowed head, not uttering a word.

Our breakfast was sent up, but Miss Agnes said, "I can not partake of it: I need other food. My soul is sick." This was a trying hour to me, but en me from my mother and Elon. All those days of confinement I was busy with my studies, not allowing my mind to reflect on the sad state of affairs. At the end of ten days my father and the bishop came up to see me. I was engaged on a picture of my mother, one that represented her in both earth and spirit life. The earth likeness was a representation of her bridal day, as she stood at the altar breathing her vows; the other, as a

mother molding and guiding her child n the earth life. When I was at work at this picture a halo of light fell around me, flooding the room with a brightness and beauty that I had never before seen, which seemed to absord my very soul with every stroke of the brush, as it outlined my mother in her redeemed statetransparent and aglow with a radiance that finds no comparison on earth. J was not conscious of the presence of my father and the bishop until they spoke I left the room with a sad heart and sought Miss Agnes. When I entered with joy I looked up and exclaimed, "Oh, papa! see mamma as she is in heaven!" With the same sternness

in his voice he said, as he pointed to the canvas, "Who did that?" "My spirit teacher," I replied, "and mamma has impressed her likeness on my very soul, so that I can outline her. The bishop was looking in adoration with a fixed gaze on the canvas and was speechless. But a fire was burning in his soul, that was cutting like a twoedged sword, and tiny buds of love that had slumbered there, were breaking

through the frozen crust, melted by the warm love that flowed from my mother's burning eves, which had riveted his gaze. At last the bishop exclaimed: "The dead lives; the heart that died throbs with an uotward yearning of

"Does that satisfy you?" said my father, as he looked on the canvas with a frozen smile.

"Wellington," said the bishop, "such a love as that picture represents was shed on you; it was not from the surface, but was deep in her soul, self-centered, and throbs to-day with a yearning for recognition from you. Such love as she bore lives for ever, and asks less than it gives. It is worth having lived I will go to her at once, and a whole life to enjoy this hour! Ah yes, a great soul is centered there and shines through that canvas, distilling a fragrance and dissipating the chilly mist of death. Zurilda, have you ever seen a likeness of your mother—a pic-ture of any kind?"

"No, sir," I said. "By what process, then, has the perfect image of this woman been stamped on that canvas by a mere child's hand?

Who can answer?" While the bishop was speaking, my father stood like a statue of stone, with folded arms, rigid, and with coldness on his face that was painful to me. The bishop said: "The time was when I would have been very grateful to any one who could have portrayed the image of my dear ones on canvas as this

"Come," said my father, "I do not wish to look back into the past," and they left the room. When they were seated in the library my father said: "Is that portrait a facsimile of my dear wife, bishop."

yond the fluctory, above us, and around too, I hope, are our loved ones. Let us be honest with ourselves. Does not the heart love its own, and yearn for those who have gone before; and is faith a solace? Would we not rather have a knowledge of our immortality by intercommunion with those who have passed beyond? he added as he bowed his

head.

My father sat like one in a dream.

"Whose, then shall she be at the resurrection of the dead?" cried the bishop. "I want no angel, only she that was minq. Heaven may keep its angels. To-night, the fountain of my soul is stirred; left have I prayed for resigna-tion, and wrapped faith's mantle around my bruised heart, but consolution came not. I am hopest to-night, Wellington, for death's icy fingers have unsealed and opened afresh the wound in my heart. Faith may bridge the chasm

over; but there are times when a flerce desire comes, and into that deep world I would look. Oft I have meditated on the future, asking myself if man is only an ephemeral blossom of time and where will he be found in the acons that are to come?"

"Our lives are made up of hopes, fears and doubts," said my father; yes, and blunders that burden us, desires crushed, and idols that cling to us at every step, as reminders." "In my dreams," said the bishop, "I

have often risen to mountain heights, bathed in the sunshine of an ethereal light, knelt at the feet of some heavenly personage, and felt that a baptismal benediction had fallen on my soul. Yes, there are times when the soul can see God and feel that He is indeed near; for the world builds great stone walls for the world bullas great stone wans around us, as it were, and we bruise our pinions against them. But we must not lose our faith, for faith is the anchor of the spul, sure and steadfast."

This conversation was interrupted by the restor and Mrs. Wise, who had the rector and Mrs. Wise, who had

come in to see the bishop, for on the coming Sabbath was to be performed the right of confirmation by the bishop, and he and Louis were to leave us the next day. This caused a pang of sorrow to cross my father's face, that all observed, and the rector said to him in a consolatory way, "all will yet be well with you and yours," referring to his his disappointment in not having the bishop confirm me.

Mrs. Wise remarked: "You seem profoundly religious to-night, gentlemen; has God been communing with you?"

"We have been meditating on ques-tions of deep interest," said the bishop. "There are two portraits painted by Zurilda of her mother in the earth and spirit life. The one in earth life I can affirm is a true and perfect likeness of her; the other I cannot answer for, but do hope that it is true also." "May we look at the pictures?" asked

My father rang for the maid and sent for the pictures, When Mrs. Wise saw the pictures, she exclaimed: "Oh, Zwilda Wellington, indeed it is

you, just as I saw you standing at the altar on your bridal day. Heaven be praised for the evidence of things not seen by the mortal eye, but brought to us by the redeemed ones from the world of spirits and made manifest to our senses through the law of the spirit! Yea, God sends sunbeams to light our paths, and symbols to teach us and demonstrate to us the immortality of the soul. Surely this child is the angel of the new covenant of redemption; to redeem us from ignorance. A mother's love is sheltering this household, the redeemed in heaven are coming to dry our tears. See, those great eyes of blue are as full of love as ever, and they are thinking of us. She is standing just at the gate of the morning land, waiting for us; yes I can feel her warm breath on my brow. I tell you, gentlemen, God, never endowed the human heart with love and affections so strong and binding to be severed by death; they are immortal and survive the sting of death. Do not tell me of heaven for a mother, when her child on earth is needing her care and guiding love! No, no, she must be guardian angel, and that is why Mrs. Wellington has come to impress herself on the canvas. Ah, God, the loves, the fears, and the frailties that are born with the flesh! Angels and cherubim may sing a heavenly song, but a mother never while her child lingers below.

"Oh, mother, with strong yearning and passionate pain,

Long I to-night for your presence again. "Ah, yes, around us stands a great multitude that no man can number, and I feel that my dear mother is here; and shall we close our eyes to the truths that lie all around us? They shine for all and will dispel error."

"High words," said the rector, "from a woman who has caught the song of the nineteenth century. No ground for your argument, wife; no, imagery, that

"And what is imagery but the reflection of the real substance made visible on the sensitive plate?" asked Mrs. Wise. "Now, do not blind your reason and crush the truths that God is whispering to your souls-truths, that have come through the long ages, and are rolling on and dissipating the errors that are deadening to the soul; for not one more drop of comfort can be drained from the dead faith of church's musty parchment. No, the gems of truth-that glittered in the past -in the dawning light, when the mornng stars sang redemption's song-are blazing now with freedom unalloyed."

"Wife," said the rector, "where is your holy spirit?" "On that canvas, husband, mirrored there by God's messengers, sent by His divine command, and it is written within and without. Was it only Paul, or John, who saw the heavens opened? Oh, no, there are seers to-day who see the real tangible, beings, clothed in mortality, standing before them. Qrganisms wanish, but the atoms remain to restore again the true knowledge which will promote good deeds, noble acts and kind feelings; this was the true mission of Jasus. He that breathed us forth, may draw us back again. The day has come when soul shall not thrust back soulsithat would come to a knowledge of God's freedom. This is the doc-

trine of the One of Nazareth; His was

the gospelothat gets your church au-

thority at paught sit is the gospel which cannot dies mor will your standard be true, while you rest upon your books alone for authority. Husband, freedom of thoughtais an mestimable privilege, an inalienable right, and belongs to every intelligent being."
Here Louis, wayed his hand to the ector, saying as the arose to his feet, "Unto whom much is given, much will be required. It is evident," said he to the rector, "that you have been very lax in the discharge of your ministerial duties, or Mrs. Wise would not have strayed into strange fields of thought;

yes, into materialism, rank and sour. where putrid weeds abound, smotherng the good seed. These pertinent remarks from so young a divinity student, aroused ector to justify his course by saying that his wife had the true essence of re-ligion in the soul; that her vagaries were harmless and meaningless.

"Just How to Wake the Solar Plex-Valuable

VS. SKEPTICISM

Shall We Live by Faith or by Knowl edge?

How can any Spiritualist brother object to skepticism when his own philosophy is full of it? Many of the most skeptical people

ever saw are Spiritualists.

Brother H. V. Sweringen, in The Progressive Thinker, May 30, says: "Skepticism is not always a mark of intelligence." Swell and the statement of th clcism is not always a mark of intelligence." Surely not, else every skeptic would be an infallible pope. Is Spiritualism always a mark of intelligence? No intelligent Spiritualist claims it is. There are many good thinkers in the ranks of Spiritualism and they have ranks of Spiritualism, and they have been saying, like intelligent skeptics: What is evidence to one mind is not evidence to another. They perceive the distinction between "evidence," "proof" and "testimony." They know that belief, however strong, is not knowledge however weak; that faith is not the

same as knowledge. Accordingly, Spiritualists have shown the orthodox world that the Christian religion, based on the Bible, can never be more than Belief; and, at its best, can never rise higher than Faith, with the accumulated experiences of Christians during centuries.

The Spiritualist goes beyond the

realm of Faith into the vast region of Knowledge to explore, discover, experiment. He cannot content himself with what satisfies his Christian neighbor, who believes that his Jesus lived after his crucifixion, and communicated the interesting fact himself!

The intelligent Spiritualists declare that the race needs present-day demonstrations rather than moss-covered facts, however well attested; living witnesses instead of dead authorities True, a fact a million years old is as

much a fact as the occurrence of to day; but the thinker asks for its verification, old or new. The orthodox argument always has been that Jesus Christ was seen alive after his death, and that fact should suffice for all time! If Brother Sweringen is sound in his

argument, drawn from "meteroric showers," then the Christian is sound Let us live on the testimony of wit nesses! But for some reason Spiritualists, and other skeptics, call for fresh revelations daily. They want a thisyear's-fact; they are not at all satisfied with "the materialization of Moses and Elias and other spirits." They were not acquainted with those gentlemen. and knew still less of the "witnesses." We have been told repeatedly by Spir itualist writers and orators, that, for these reasons, the needs of the human race demanded a "shower" of spirit communications to prove that manking

phrase it, "the great change." The Christian believer could say in the exact language of our brother: "I believed them because I considered them truthful. I believe they saw what they said they did."

exist after death; or, as Spiritualists

But Spiritualists have been saying for half a century, "That is not sufficient. We are not content to merely believe. We want to know." Hence: No man is an intelligent Spir-

itualist who places his reliance on the testimony of anybody. All that testimony can do for him is to make him a believer, not a Spiritualist. When we consider that our parents

and their associates were "mistaken, deluded, hypnotized, or in some way deceived by their own senses" about many things, it is but reasonable that Spiritualists should call for presentday demonstrations. Friend Sweringen says: "I have witnessed a genuine materialization. No manner of logic, argument, or reasoning

can convince me that I did not." I do not question his veracity. may be right about that; he may have witnessed a genuine materialization of spirit. But how am I to know that? What were the circumstances,

or the "conditions?" Robert Dale Owen was as positive that he could not be mistaken about the materializations he "witnessed"but he was, and confessed his mistake. Let us have the truth whatever it is. I expect to be an investigator as long as live, and look upon Spiritualism as worthy of our earnest thought. There are a great many good features in it, whether they come from the skies or spring from the earth.

W. F. JAMIESON. Cincinnati, Ohio.

THE ANGEL OF DEATH.

Of this be sure, earth-fettered one, imprisoned in the clay, pausing on the threshold dim of Death's mysterious way

Do swear to thee joy lies beyond the burden of life's thrall And Death has ever been the gentlest angel of them all. Stately and very fair is he; his eyes are calm and deep.

Far tenderer than the eyes of Love Mild as the eyes of Sleep. These angels three are of one birth and Peace their sister is,

But Death is best beloved of God. A statelier throne is his. The smile of the Eternal One hath lent him holier grace And resteth as a seal upon the glory of

His lips are steeped in tenderness, more sweet than Love's first kiss. His gentle touch upon the heart meaneth the same I wis.

'Tis love, its rapture robbed of pain, its hungry longing stilled. Its vain unrest to happiness and bliss immortal thrilled And by his side smiles blessed Peace with white wings furled above Folding in hers the hand of Death across the palm of Love. solemn joy, a holy hush dawns with

life's parting breath. swear to thee the truth, that this, and this alone is Death NORCISSUS AGAPA. Through Beatrice St. George.

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I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. Francis Casey, St. Louis, Mo.

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ican, and by every one who would be well informed concerning the evilworks and designs of the Romish hierarchy. It is a large volume of 832 pages. Price, \$2.25.

THE LORD'S PRAYER.

It Does Not Belong to the Spiritualists.

This composition belongs to the Christian-not to the Spiritualist. It is not this writer's purpose to belittle or antagonize it; but Spiritualism stands for

truth and truthfulness.

To explain why this almost universally accepted prayer is not the Spiritualists' possession, it is well to state just what Spiritualism is. It is comprehended in what we know as revealed by those who have passed the change we call death. From this testimony we know not a single fact proving the existence of a personal Deity. In popular estimation the worst epithet is that of athelst. Yet this term is a myth, as intelligent persons of all beliefs or of no belief all believe in a first great cause beyond man's comprehension. This be lief is ages old and is the belief of the "godless," so-called, to-day. All of man's investigations—past, present and on the other side of the great divide, have not added one fact to the above statement of a first supreme cause: and when you connect a personality with this, you have something not only unproved but something repellant to the commonest common sense, suggestof an origin with man's primitive condition when little removed from the

The capital stock of the religious world has been God, the Devil, heaven and hell. Spiritualism, or the presentday knowledge of the continuity of life. is either true or false. If it is true, it is clear that all these conceptions are wrong; and that our religious teachers have been and are as innocent of any knowledge of God and the future life as children unborn. So it is well to confront the issue and treat these churchborn conceptions as untruths, which they certainly are. It is the correct position with those who love the truth.

Time-servers, Grundy-lovers, Superstition's devotees and Christian Science imitators do not belong with us. We have a work to do incidental with that of constructing a new present and a new future, in the destruction of the gigantic falsehoods that have made so

much suffering and misery in the world. In the "Lord's Prayer" the term "Our Father" can elsewhere have one of three meanings—Our sire by the ties of consanguinity, the term used for the Catholic's spiritual adviser, and the name for a personal Being outside of and directing the universe; and in this prayer it means the last named. In heaven" is accepted as meaning

a locality which is neither earth nor Spiritualism proves there is no such locality—that heaven only means a condition of happiness as contrasted with one of misery and suffering. "Hallowed by thy name." We see at

once the irrelevancy of this if there be no personal Deity.

"Thy kingdom come, thy will be done on earth as it is done in heaven." To one spiritually free from old-time notions, there is no use for kingdoms, thrones, empires, the will of a ruling personality or locality for his home; for every one is a sovereign in his or her own right, and the most he can claim here is that he is an American cit-

"Give us this day our daily bread." to earn their own living and are repelled at being recipients of any one's charity.

"Forgive us our trespasses as we forgive those who trespass against us"again addressing this deific personality, which is continued in the plea, "Lead us not into temptation," a shameful thing for a father to do, "but deliver us from evil" (this more in keeping with the relation) "for thine is the kingdom, the power and the glory forever and ever, Amen!" Several things here assumed for this adored personality.

A very little reflection shows that the Lord's Prayer is based on the one pos-tulate, the infinite power and intelligence of a personal Being. As Spirit. gated by the psychological society ualism's work is to remove from the which he declared were sufficient proof world the falsity of this conception formed in the primitive undeveloped mind of man, and as has been said put in its place the proven truth, the inadaptedness of this prayer for our use becomes painfully apparent.

Equally irrelevant and for the same reason is the use of the sacred hymn, "Nearer, My God, to Thee." From every point of view, save that of its falsthis is one of the most grandly beautiful songs ever given to the world; and can be made of untold use to the Spiritualist by a change of one word only. All realize that the material or lower nature ever wars with the spiritual or higher. If we can change this invocation to an aspiration for a nobler purer and better life, we have that which fits the needs of every Spiritualist. For Spiritualism must be a combination of spiritism with an exalting spirituality. With an intellectual appreciation of the truth must be combined, an aspiration for the right, an emotional activity toward the better and the good. This is done when the soul assumes its right. ful dominance over the body—the spirit

> Nearer, O soul, to thee; Nearer to thee: E'en though it be a cross That raiseth me, Still all my song shall be Nearer, O soul, to thee. Nearer, O soul, to thee, Nearer to thee.

over the material in all things.

Though like a wanderer The sun gone down, Darkness be over me, My rest a stone Yet in my dreams I'd be Nearer. O soul, to thee, Nearer, O soul, to thee, Nearer to thee.

Then let the way appear Steps unto heaven. All that is given to me In love is given, Angels encourage me, Nearer, O soul, to thee. Nearer, O soul, to thee,

Nearer to thee. And if on joyful wing, Cleaving the sky, Sun, moon and stars forgot, Upward I fly, Still all my song shall be Nearer. O soul, to thee, Nearer, O soul, to thee,

4.4

Nearer to thee. H. W. BOOZER. Grand Rapids, Mich.

That Wonderful Churn.

H. T. Marshall writes us as follows: "I want to add my testimony to the list of those who have used the lightning churn. It does all that they claim for it. You can churn easily in one minute and get a larger percentage of butter than with ordinary churns. I never took the agency for anything before, but so many of my neighbors wanted churns that I ordered 80 and they are all sold." Other farmers can do as wel, as Mr. Marshall. No farmer can afford to be without one of our churns. By using it he can make 25 per cent, more butter than with his old churn. Any intelligent farmer can sell four or five churns every week in his own township Everyone who sees h-s churn will went one lik it. We will mail circulars and full particulars on demand, . Mound City Churn Co., St., Louis.

OGGULT MYSTERIES.

THE LOST WILL.

A Message From the Dead, With a Simple Explanation.

"But, Maizle, this thing is worthless!" I said again, shrinking from the dread horror confronting us in the legal document on my desk. "I drew up a later will, in which your father bequeaths the bulk of his fortune to you, leaving only This was drawn by my father years ago, when you and Charlie and I were children. I tell you, sweetheart, there is another!"

"Where?" she asked despairingly, "Aunty and I have examined every inch of the house, every scrap of writing, since you told us, but we find—nothing.
Worse than the dependence on my poor, weak brother is the thought that heoh, Maurice, if he has done what we fear, how can I bear the shame?"

I drew the girl's troubled face to my shoulder with a wave of self-hatred for my share in the dilemma. I, the conscientious, the methodical, who lived by the clock, had for once been careless in business. "Darling, the fault is mine," I declared, recklessly assuming all blame rather than give her further

cause to grieve over a scapegrace brother. "Let me go over the scene exactly as it happened, and perhaps together we can see a ray of light where my eyes alone are blind. Three weeks ago today I was preparing to leave my office, and had already put a number of papers in my bag"—pointing to the alligator grip my fiancee was familiar with-"you know it is my custom to stop at the safety vaults on my way home and personally lock up in my private vault all valuable documents accumulated

through the day."

"I know," she answered, a shade of annoyance darkening her wood-violet eyes. "It has always seemed strange to me that you do not have a private safe in your office."

"I inherited the custom with the business." I laughed, ignoring her unwonted asperity. "As I was closing my desk your father came in apparently in the best of health and asked me, much to my surprise, to draw up a new will.

"'There is nothing like being pre-pared,' he said, in explanation. 'Since my son has developed a passion for gambling he is not a fit guardian for my gambling he is not a fit guardian for my an optical illusion I lifted the paper leave Maizie practically dependent on her brother's charity. Ah, he promised so well, but now she is my tower of was three weeks dead? I let it fall strength!'

"I immediately drew up a will at his dictation, which, as I told you, named All who desire not to be paupers want | you executrix, and your father signed it in the present of Darby, the artist in the next suite, and the janitor. "Why cannot they testify?" she asked quickly, her sad eyes brightening a

trifle. "Because the fates are cruel to us sweetheart. That very night the jan-itor dropped dead in an apoplectic fit hunted him like a sleuth since this came up," cudgeling the offending will

"After our business was concluded," went on, "your father, Darby and I sat talking on different subjects, which by degrees led up to psychic phenomena. Your father cited several cases investiwhich he declared were sufficient proof with a burst of tears. tion between the material and spiritual sobbed. where thought waves would become telepathic wires carrying messages between finite and infinite minds. The tween finite and infinite minds. discussion was long and heated, and in conclusion he said, turning to me: There are none so blind as those who will not see. You refuse to relief to the conclusion had seen it, sweetheart." will not see. You refuse to voluntarily make or witness any experiments in she silenced scornfully. "My father telepathy to satisfy yourself, but the has removed the will again to punish probabilities are strong that I will go you for doubting," going off into anfirst, my boy. If I do, expect me to com- other hysterical shower.

municate with you in a manner so weird and startling as to forever convince you find words for my regret a step on the I am right.' Then laughing. he and threshold recalled me to the Darby went out together and I never priety of a love scene in a law office. I saw him again. "Although I do not remember placing the new will in my bag, I probably did so the moment it was signed. One so methodical as I would naturally do so. Your father's earnestness was so impressive, and his uncanny stories took such a firm hold on me, I was yet under

their influence when next day a mestestingly back. "Did you witness a will senger informed me your father had which I drew up for Mr. Weir?" I dedied suddenly from heart failure. My first thought after you (pressing her hand) was of my professional duties as "Why, of course," said he. "I've just his lawyer. I immediately went after the will. It was not in the safety box, did not know until yesterday that Mr. neither was it in the bag, nor on my Welr-that anything had happened. I desk, nor in the waste paper basket. standing full as I had left it the day be the matter, old man?" as I staggered fore. No one had been in my office, for when he laid the lost will on the desk. the only person who might have entered, the janitor, was dead. From the disappeared from my strong box three office to the vault the bag was unopened; was never out of my hands. I peared on my desk an hour ago, bearhave the only key to the strong box. ing an inscription from the dead. How, No one but the witnesses knew the will then, does it come in your possession? had been made, and Darby accompanied Are you a professor of legerdemain your father when he left my office. It was not in your father's possession, or it would have been found either upon He loc his person or among his papers. Could anything about your mysteries. All I anyone—who was with him—when—it know is that Mr. Weir picked up the will

Poor, little girl! She went white as put it in his pocket. When he discovthe hyacinths nodding on my desk. "He ered it in the car he wrote across it as was with my brother in the library, you see, because our scientific arguwhere he kept his business papers. To ment was to blame for his abstraction,

the son. He knew of the long-standing of unlocking your door with my key. document that named him his father's Then, fearing you were out for the day, heir. He was the only person benefited I came back intending to carry it to by the disappearance, and dissipation Miss Weir. Not being sure of her adhad dulled his sense of honor. The dress, I am back again, the third time," pain in my flancee's eyes nerved me to smiling.

sneak out the thoughts that had har "And it wasn't in the bag nor the assed me since I discovered the all-im. strong box at all," said Maizle after a portant document missing.

"Maizie, no reed must be rejected as too slender to lean upon now. Perhaps about telepathic communication with your brother and I are both innocent, unseen forces, Maizie?" both truthful. I am not superstitious. you know, but after our last weird ar. happiness of a new thought that I regument your father's will, suddenly, mysteriously missing, brought with it an uncanny thought I have been unable "the will, the tangible will, gives me to shake off with reason. Remember back my brother—stainless."—Euretta the promise made by the conscientious D. Metcalf, in Record-Herald. business man, whose word was equal to a bond, that he would communicate

with me from the spirit world. "Perhaps he has," I continued in a not only analyzed, but contrasted with hushed voice. "Perhaps this is the other Bible passages, showing great inpromised proof." I paused again to congruities. Price 25 cents

weigh my words carefully. "If it is, if the will dispel your grief, my darling, by directing us to or returning the paper that will vindicate your brother of attempted fraud, I will-

She interrupted my declaration of a new faith eagerly. "It is possible, Maurice," she said. "Mind reckons not distance. If we both earnestly pray, our united concentration will put us in communication with my father, my real father, who is not buried under Oak-wood leaves, but living in his next higher sphere, for prayer, you know, is the precipitation of individual will into the mysteries that surround the Godhead."

I gasped with astonishment, for my flancee had never before expressed her concurrence with her father's peculiar beliefs, but so strong was her suggestion that under its reflection I lived the night on a mental altitude till then undreamed, floating as it were on waves of ether high above the material plane. I went down to my office next morning prepared for anything, and of course

found nothing new bearing on the case. My unwonted mental tension broke, as it was sure to, under the day's cares, and left me irritable, disinclined to work. About 11 o'clock I closed my desk and went out, carefully locking the door behind me. When I returned in half an hour, although the door was locked, to my great amezement the top of my desk was rolled back, and a legal document lay like a white oasis on the tidy green baize. I crossed the room with a bound, and stood with my arms behind me, regarding the lost will with bulging eyes. And something else. Written across it in the unmistakable chirography of my flancee's father, I

read: "So much for the phenomena of spiritism! Yours for telepathy. Gilbert

Weir." A message from the dead! The supernatural seemed to have possession of my practical workshop, the air was dense with wraithy, floating shapes. Maurice Brice, you are an imbecile or the victim of some clap-trap hoax!" I declared in a hollow voice, but the ghostly chill refused to leave my spine. "But if it was a joke, who, who could gain entrance and depart again through a locked door? And the door was locked on my return!" "The same hand that filched it from a locked box!" chuckled the dim shapes. "We of the spirit reckon not distance nor locks!"

should die suddenly the old will would and gravely pronounced my own writwas three weeks dead? I let it fall again with a shiver.

"From too much brooding I have be

come imaginative," I reasoned. "I will leave it here, just so, and go out again. If I find it on my return I will believesomething-if it is gone I will know I dreamed it all." And glad to escape the shadowy occupants of my office, I again locked the door, trying the knob to make sure the key was not a trickster.
If I had only relied on my own judg-

and Darby has disappeared. I have ment and kept the strange proceedings hunted him like a sleuth since this to myself! But half an hour later I again inserted my key, pale and tremuagain meeted my key, pare and tremulous, and with Maizie at my heels.
'There!" I triumphed, as the door swung in. "Of course I was dreaming!
There is no will on the desk!" The top was closed as I had left it when I first went out.

Maizle dropped into my pivot chair "It is your cynithat death does not destroy communica. cism, your unbelief, Maurice," she "I know it was there; that you worlds. He confidently asserted that saw it as you told me. There is so science is rapidly reaching a point much beyond our comprehension we

had seen it, sweetheart."
"Unseen forces do not require keys,"

"Maizie," I began, but before I could

Then laughing, he and threshold recalled me to the improsprang up, glowering at a retreating visitor crossing the hall with long strides. "Beg pardon," he called, keeping his

pack religiously turned. "I did not know-sorry.' But not so was Darby, the important nissing witness to the lost will, to efface himself again. I dragged him pro-

hurried back as fast as I could,

I sat down helplessly. "That will masquerading as a portrait painter, Mr.

He looked puzzled. "I don't know from your desk and absent-mindedly follow that finger-post is to travel a yet darker road, Maurice. Charlie was and asked me to hand it to you. You were not in when I came back to my of alone with him some time before he summoned help. Don't, don't, probe from town, I foolishly took the will with "Even I turned sick at the suggestion.
The new will practically disinherited portance of the paper, I took the liberty of unlocking your door with my key.

> long silence—a pregnant silence. "No"-I laughed then-"and what

She looked up, so beautiful in the solved never to mention spiritism scoffingly again. "I don't care," sae said, "the will, the tangible will, gives me

"The Commandments Analyzed." By W. H. Bach. The Commandments are

STRANGE HAPPENINGS.

Some Unrecognized Phases of Telepathy.

Telepathy is the receiving of communications mentally at a distance. Mindreading is the phase of it that receives and interprets the impressions sent out. Thought transference is the sending of thoughts silently by one person to be received by another.

This has been practiced many generations in the far East, and many of the Yogi became so adept in it that they could sit on their door-mats' and communicate with the circle of their fellows in different parts of the realm. After England had subjugated India and an insur rection arose, the English army had much difficulty in locating the insurgents, because they were advised of every move the English army made. This the English called "secret mail."

There have been also some very re-

markable cases in this country. Notable among these is that of Frank and Fred Pratt-twin brothers, of Chicago From very early childhood each could interpret the mind of the other whether present or absent, and such was the loving sympathy between them that neither could be perfectly happy when out of the presence of the other. Three years ago Frank concluded to make a tour around the world, and Fred, at his home in Chicago, held communication with him daily until he reached Manila. There the messages ceased, and Fred frantically sent out appeals to his brother to respond, but no response came until two days afterwards over wire, when it was learned that

Frank was dead. Many are cultivating this phase mind and are making progress in it. Indeed, nothing is impossible to the Angle-Saxon-American mind. What the Orient achieves by slow and tedious processes the American will either discover, invent or contrive. Telepathy must have a rare sub-

stance as a medium for communication. Sir Isaac Newton affirmed that a rare, imponderable ether existed and extended throughout all space. He said it must be there to account for the phenomena of light. Marconi has demonstrated that this ether exists. When two sympathetic instruments are placed one thousand miles apart, one to receive and vibrate in harmonious response to the other, and when the latter receives and records the impressions sent out from the first, it proves conclusively that these delicate vibrations pass through an intervening ether, and that the vibrations of this ether were recorded on the other side. Now, the brain is a delicate instrument, and every thought creates a vibration which is sent out upon the ether waves through space. When two minds are in perfect harmony, enrapport, the vibrations of the one may be received and egistered in another miles away.

But we were to say something about

the unrecognized phases of telepathy. The lower animals communicate silently. How? If it is not done by telepathy how else are their thoughts and feelings expressed? Bees evidently conduct the affairs of their colonies by telepathy. The presence of the queen is sufficient to keep everything running smoothly-to direct every worker to the proper cell; to order a certain number to gather pollen and other to gather noney; and to direct still others to assist those coming in laden with pollen, by taking it from their legs and placing it in the proper cells. Now, all this without a sound. But more wonderful still; the bees when out gathering honey are intent upon their work, taking no thought of the hive or its direction, but when laden with their precious burden, each rises in the air, makes a few circular movements, and then takes a straight line to the hive. It gets into communication with the hive by telepathy. The carrier pigeon is enabled to N. S. A., was present and gave one of carry messages across the continent his splendid addresses, the same way. Young pigs, when Missionaries was present woods, to the barn, and getting lost from the sow, make their way back to their first bed by this means. Dogs, horses, cats will return to their home,

though many miles away, by the aid of this principle One fall I pulled a cocoon from an apple tree in my yard and placed it on top of the wardrobe. Next spring a large and beautifuly butterfly came out. I placed it on the outside of the window Mrs. Nina D. Challen and Mrs. Elizashutter. In the afternoon I went to see about it and found another butterfly with similar stripes, but a little smaller -the male of the same species. Now how did this second butterfly know that its mate was hanging on my shutter, perhaps a mile or two from its resting place? It was needed to fertilize the eggs, was sent for, and came, at the bidding of the female.

Still another phase. In my boyhood I knew a horse that had been blind for a number of years, and his sense of the presence of objects was so acute that you could not make him run against a tree or stumble over a log or go into a sink-hole. If you would lead him to a door through which he had never been before, and there was a log to step over, ne would always step over it, and if the manger was to the right or left, he would go directly to it.

I heard an old man tell this story of a blind fiddler who attended gatherings in this country in early days and entertained the crowds with his "Arkansas Traveler," "Devil's Dream" or other oldtime jig melodies. One day a number of men were riding horseback through the woods along a path, going to a sale. Over this path a limb extended so low that one would be struck and knocked off his horse if he did not duck his head. Knowing the blind fiddler to possess this sense in a large degree, they decided not to tell him the limb was there, that they might see if he would duck his head. When he came to the limb he ducked and went under as all

the others. Now, there is still another phase of elepathy often unrecognized. That is congeniality among friends. The finest things that pass between friends and lovers are not expressed and not even attempted. There are those who can not understand you-to whom you can not make yourself understood-be they are not upon the same sympathetic mental plane with yourself. There are others who understand you without a word of explanation; and in the presence of such you feel an enlargement of yourself as though you were coming out of your shell and letting yourself be seen in your entirety. You feel that you are understood. You know it. Now, this is because one mind or soul is in delicate, sympathetic harmony with the other and vibrates in unison or harmony with it.

What is called personal magnetism is tions emanating from some noble, broad, generous, kindly soul that strike that side of nature in others, and cause them to respond to it. Every mental attitude is really telepathic and communicates itself in a measure to those

by whom you are surrounded. It is very necessary that teachers should understand this. On rainy, dismal afternoons the children often be come tired and restless, their nerves jangling out of tune, and the teacher's condition is the same—but, perhaps, in-

tensified. Now, shall the teacher give yent to her feelings? Shall she let the pupils know how ill-tempered she feels? By no means. Let her assume the at-itude of tranquility, of self-control, mental equipoise and kindness; and they say to the scholars: "I think I know how you feel this dismal day. sympathize with you. I shall not scold you for being just a little nolsy. Now, we are going to have a rest. Lay aside your books and I will tell you a very interesting story (teachers should have a supply of stories) I read a few days Then let her sit down and in a pleasant manner and voice tell the story. After this let them sing a song and have recess a few minutes. After recess let her hold this attitude, and there will be no more trouble that afternoon. Teachers, when you fall to govern, reflect; look into yourselves and see if you are not assuming the wrong mental attitude towards your pupils. will feel by telepathy what you feel in your inner being.-Vim, New York.

OHIO SPIRITUALISTS.

Proceedings of the State Convention at Toledo.

The annual convention of the Ohio Spiritualists Association convened at Toledo, Ohio, Friday, May 29, 1903, at 10 o'clock a. m. The morning session was devoted to organizing and appointing committee upon credentials to report in afternoon. In the afternoon the report of said committee entitled fifteen societies to be represented by delegates with about 400 votes. Forty-four direct members were entitled to be present and vote at beginning of convention but a goodly number was added to this later

Then President Albert W. Wadsworth, Secretary John C. Hemmeter and Treasurer Mrs. Carrie Firth Curran each read a written report for the past twelve months. Quite a spirited discussion was had over parts of same, but all were approved and filed. Then different societies gave written

and verbal reports of local work, all of which showed decided increase in interest and work really accomplished.
Conneaut was easily the banner socie ty for the past year, while for new ones, Sandusky showed about the best worl

done. The election of officers occurred Sat urday afternoon after all the business was completed. President Wadsworth stated positively before nominations were made that he would not be a candidate for re-election, and the following were duly elected for the ensuing year President, Mrs. Carrie Firth Curran, To ledo: 1st vice-president, S. Mehaffey Conneaut: 2d vice-president, Mrs. Hat tie G. Webster, Columbus; secretary, John C. Hemmeter, Cleveland; treasurer, F. D. Dunakin, Cecil. Trustees Mrs. W. S. Allen, Cincinnati; Mrs. Baird, Elyria; Mrs. Elizabeth Schauss, Toledo; J. F. Grove, Columbus.

It was decided to elect two delegates in open convention to the N. S. A. Convention, one to represent the charter and one to represent the direct members; and Mrs. W. S. Allen and Mrs Carrie Firth Curran were elected. Then the trustees were instructed to let each of the fifteen societies select a member to represent them.

Besides the business sessions there were meetings calculated for the pub-lic Friday evening. Mayor S. W. lic. Friday evening, Mayor S. W. Jones, of Toledo, gave the principal address of welcome to the Spiritualists, followed by short addresses by Mrs. Curran, pastor of the The Progressive Thought Society of Toledo, and Henry Dowd, president of the Independent Society of Toledo.

The response was made by Albert W. Wadsworth in behalf of the state association. Mrs. Hattle G. Webster gave an inspirational poem. President Harrison D. Barrett, of the

moved from their warm bed in the were also present, and Mrs. Sprague Missionaries E. W. Sprague and wife was invited to give some spirit mes-

sages, which she did. Saturday evening, the newly elected president, Mrs. Curran, presided. The main address was by F. D. Dunakin, of Cecil, followed by a short address by E. W. Sprague and messages by Mrs.

Mrs. Nina D. Challen and Mrs. Elizabeth Schauss, both of Toledo, and Albert W. Wadsworth, of Cleveland. service conducted by President Barrett was very impressive and was favorably received by the audience.

Master Jason Hemmeter rendered one of his recitations in a very accept able manner, and Mrs. Baird, of Elyria, gave an inspirational poem. Sunday morning, Mrs. Dr. Wyant, of Toledo, conducted a lyceum meeting

and the children gave fine recitations and drills, showing good work. Sunday afternoon President Barrett conducted "dedication services" for two young children, which was impressive. Mrs. Carrie Firth Curran gave the address in the afternoon, followed by spirmessages by Mrs. Marian Carpenter.

of Detroit. In the evening, and closing meeting, the main address was by President Barrett, and was certainly a masterly effort and well received by all. Mrs. Marian Carpenter again gave

the messages and certainly sustained her reputation as a wonderfully clear and convincing message medium. Mrs. Carpenter is a great favorite with To ledo audiences. Others spoke during the meeting but

this includes practically the programme as carried out. Miss Julia Curran and Mrs. Anderson planned the music, which added greatly

to the success of the meetings.
Good feeling and harmony seemed to prevail and the interest manifested by those present indicated the field in Ohio as being ripe for good work the coming year. ALBERT W. WADSWORTH.

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A simple remedy only is not sufficient.

especially if the relief is brought about

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working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
hierceforward he would paint the
globe with wings,"
The aim of this book is to reveal the
curiously close correspondence between

curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a digher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity. popularity.

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SATURDAY, JUNE 18, 1903.

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books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

TAKE NOTICE.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

ANNOUNCEMENT TO THE PUBLIC. All money in donations or collections Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions,

large or small, are gratefully accepted.

MARY T. LONGLEY,

N. S. A. Secretary. 600 Pennsylvania avenue S. E., Washington. D. C.

According to the Inter Ocean, hard-

Salvation by Hypnotism.

ened sinners who have so far withstood all efforts to convert them to the straight and narrow path of Methodism, soon may find themselves hypnotized into the church. The Methodist minis ters, at their meeting, June 1, discussed hypnotism as an evangelistic agency. to propose a classfor its study. This man says he has already used hypnotism, and there is talk of sending a commit-

ton, proposed to the ministers this spiritual authors in presenting the vastudy of hypnotism, and the Rev. N. B. | rious sides of the philosophy, and can-Norton, pastor of the Maywood church, indorsed his remarks. The Rev. Mr. Norton said he had already hypnotized several persons, and would attend a class if Professor Grimes would organ-

Visions of crowded churches and congregations pouring their wealth into the coffers of the church, under the mysterious influence of the strange power. caused the ministers to wax enthusiastic. They saw escape from the necessity of begging for money. A mere hypnotic suggestion would do the work quite as well. Some, it is said, even went so far as to imagine their congregations hypnotized into considering their sermons interesting and enter-

"The time will come," said Professor Grimes, "when every minister will be a student of hypnotism. There is nothing dishonorable in its use, because it is an agency which has been given us for a good use. Other agencies are often put to wrong use, but we do not therefore wholly discredit them." Hypnotism can be learned," said the

Rev. Mr. Norton, "and I believe there is a connection between hypnotism and Spiritualism. If Professor Grimes will form a class I should like to attend."

Professor Grimes is a phrenologist as well as a hypnotist, and he examined the heads of several of the clergymen. telling them traits and characteristics well enough to gain the applause of his audience. Among those who submitted to this test were the Rev. H. T. Clendenning of the Sacramento church, the Rev. C. R. Robinson of the Adams street church, and the Rev. A. H. Kestler of the Norwood Park church.

Professor Grimes is a venerable Methodist himself, being 97 years old. These zealous Methodists are apparently oblivious to the fact that hypnotism in some degree has ever been the power consciously or unconsciously used by revivalists, to bring "sinners" into the church. As an evangelistic agency hypnotism has been the mainstay and potent force of all revival effort. One great trouble has ever been to keep their subjects hypnotized, for by contact with the world and mental preoccupation with the necessary affairs of life, the influence loses its hold, and backsliders a plenty have to be re-hyp-

notized yearly by a new revival.
Of course Prof. Grimes had to get off his old "gag" about Spiritualism's being "infidelity with a ghost in"it"-one

of his pet phrases.
"Ghost." Yes, if you like the name; there is not only "a ghost," but there are ghosts innumerable in Spiritualism, and like Banquo's ghost, they will not down at the behest of Prof. Grimes and

the whole array of clerical opposers.

The Rev. Mr. Norton believes "there is a connection between hypnotism and Spiritualism." We should say that one of the strongest evidences he might adduce in support of his view, consists in the fact of the inroads Spiritualism is making into the domains of the orthodox churches—hypnotizing orthodox believers into a conviction of the truth of

Salvation by hypnotism—conversion by hypnotism is not new in practice, even though new in theory. The great revivalists have been strong hypnotists -though they may not have been aware of the fact, and have attributed the results of their hypnotic power to the power of God working direct upon human hearts.

'Gleanings from the Rostrum." By A. B. French. Cloth, \$1. For sale at

Education All Right—Plain Words for the Consideration of the N. G. A.

The Progressive Thinker favors education, and believes that Spiritualism would be aided very much by the educational advancement of its mediums and speakers, especially the latter. But while there are public schools that are free so far as a tuition is concerned, and colleges all over the country where si.00 any kind of an education can be had. can fit himself or herself for the rostrum, and if they choose the spiritual rostrum, there are books that treat upon the principles of Spiritualism from every CONCEIVABLE STAND-POINT that will give them the broadest possible insight into this philosophy and

teach them at their homes. It is not right to withhold an education from those who want it, but with the best facilities for all that are necessary and within easy reach of all, we see no need of the Spiritualistic public being drained of all the available funds for the support of a USELESS INSTI-TUTION when necessary institutions go down for want of support, and there is no longer any reason for smothering down the truth and sacrificing the funds that are so much needed in other directions for the sake of mere personal am-

There are grand and nonle old workers still in the field who are working for almost nothing, and have been formany, many years, and they are educated and adapted to the work upon the rostrum, most of them SELF-EDUCATED, at least from the public schools up to their present degree of learning, and some there are who have been educated wholly by their spirit guides, who are among the very best of our speakers.

But, it is not every sensitive who can get into vibration with the higher intelligences of spirit life; in fact they never can unless they are the chosen ones of those spirit bands, and therefore those desiring to go upon the rostrum should possess the NATURAL PRO-PENSITY for independent thinking and reasoning, with a general tendency for oratory, and then they can gain what they need by close study in any school, and with spiritual literature before

Spiritualism is being loaded down with too many unnecessary HEAVY WEIGHTS, and Spiritualists are burdened to almost the utmost limit at this time with trying to support a National Association, state associations and local societies, and the necessary speakers and mediums, without having FORCED UPON THEM anything else, and it is time to understand this.

There are Moses Hull's many works on Biblical Spiritualism; the various works of Dr. Peebles, Hudson Tuttle, A. J. Davis, Buchanan, Sargent, E. V. Wilson, etc., and innumerable others, besides the TEN PREMIUM BOOKS ofand one of their number went so far as I fered with this paper and the volumes and volumes offered by the other spiritual papers, all good educators and can be had for a small amount of money. tee to his church to investigate results. Thousands upon thousands of dollars Professor J. Stanley Grimes of Evans- are spent every year by the combined not the general public EAT AND DRINK at this great fountain for a while yet without being called upon for more to support institutions that they

> do not need. Spiritualists are estimated in numbers up into the millions, but that estimate is only meant for the world to and advocates, those in complete harmony with Spiritualism as a distinctive sect, organization or cult, far below one to the support of the most needed institutions or phases of its working facililight of truth over the land-the lectur ers, the genuine mediums and the press -we find them very inactive, if they ex-

> The combined circulation of the Spiritualistic papers and magazines will not exceed thirty thousand, and at the common estimate of one subscriber to every ten readers (a very high estimate), that would reach but three hundred thousand, and double that number for those who believe and do not read, making six hundred thousand; then add the two together and we only have nine hundred thousand. Then, too, we have no Rockefellers, Carnegies, Morgans, etc., in our ranks, and but few men of wealth at all, and those we have are not anxious to put their dollars into institutions established in the name of Spiritualism because somebody informs them it is needed. When it comes to dollars and cents the practical side must be considered in our cause.

Christian Civilization.

An apt commentary on the Christian religion as exemplified by Christian nations is afforded by a Paris dispatch which discloses the fact that certain modern coast defenses are dangerous to shipping in time of peace as well as in time of war. It is stated that during a recent violent storm lightning caused the explosion of three submarine torpe does at the west entrance to the harbor of Cherbourg. The Hamburg-American liner Fuerst Bismarck had just entered the harbor and if the explosion had occurred a few minutes sooner it might

have caused a great disaster Why are torpedoes planted at the en Is it to protect trance to harbors. cities against heathen peoples, or savages? Is it to protect against Buddhists, or Confucians?

Oh, no; it is to guard and defend against attack by other Christian na-

What a spectacle does Christian civilization present, when each Christian nation maintains vast armies at a burdensome expense, besides warships, and forts, so that it may not be at the mercy of other civilized Christian nations. It is a dark and damning picture, and

viewed from a purely humanitarian standpoint. Christianity as exemplified by the Christian nations of the world stands forth as a gloomy terror, rather than a religion of peace and good will

'The Light of Egypt." Volumes, 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philoso-Price \$2 per volume. For sale at

Schools, or Homes? Not by way of criticism in the spirit

of fault-finding would The Progressive Thinker discuss the problem presented by the Morris Pratt Institute and the matter of mediums' homes. It is a time for most calm and serious thought, and a careful judicial weighing all considerations bearing upon a subject of deep and grave importance to Spiritualists. We are confronted at the first step of our inquiry with the stubborn fact that we must take Spiritualists as a whole just as they are—and not as they might be or as they ought to be.

The Progressive Thinker would be heartily glad if Spiritualists would demonstrate by concrete work their willingness and their determination and ability to establish and maintain a school where those desiring might gain helpful Spiritualistic education, such as ordinary schools of learning do not afford-and also establish and maintain greatly needed humanitarian homes for worn-out workers in the cause of Spiritualism.

There is a field for educative effort of a distinctly Spiritualistic character for the benefit of persons who may propose to enter the field of public Spiritual work.

The study of the ordinary branches of learning can be profitably pursued in the common schools and high schools. There is no real need to establish a Spiritualist school to teach English grammar, rhetoric, logic, etc., for these lines of study can be pursued in the schools established and maintained by the public in the villages and cities of our land.

What special need there may be for a Spiritualist school seems to be wholly for education along the lines of Spiritualism. How great or necessary may be this especial education is a matter for discussion and difference of opinion. The earnest, thinking inquirer for knowledge relating to Spiritualism in its various distinctive points, phases, its nature and elements, can study with educative profit the books written and published pertaining to Spiritualism, also the periodical literature which can be so cheaply obtained. And yet, with all that may be ac-

quired by the reading of the works of Spiritualist authors, there may remain a supplementary work, useful and helpful, to be done under the supervision of competent Spiritualist instructors-as an aid in efficient public work. Whether it would not be advisable, in view of the apparent apatny of Spiritualists, that such supplementary work be conducted during a few months of each year, only, thus accomplishing the desired object at a minimum of expense-is a matter for thought.

As the matter stands, it seems to us that of the two things, however desirable both may be from certain standpoints, the founding and maintenance of homes for needy workers is of more pressing importance than a school; hence, if both cannot be had, the humanitarian home for the relief of our workers should receive the active support of Spiritualists.

Awaking into New Life.

The newspapers relate the circumstance that a woman who had lain in a trance or sleep for twenty years has just awakened. It is a curious case and involving mysterious phases of the laws pertaining to the human personality, especially when of such long duration. How strange the world must seem, and how strange one's self must seem, to one awaking to the realities of life, the number of active, fearless believers | after so long a period of what may be considered unconscious existence. Even though conscious in some degree, there is not normal contact with the world. million, and when it comes to rallying | nor the experiences resulting from life in a normal condition.

It seems as a Rip Van Winkle in actties, its facilities for spreading the ual experience awakening from his long sleep, to look out upon a changed world from what he knew when he lay down to take his rest.

And yet, who knows what experiences the spirit may have gone through during its forced condition of apparent

While the busy, bustling world, rife with activity, and occurrences of tremendous import, has been surging forward and making history from day to day-perhaps that sleeping personality has been living in a world of experiences, of its own, all aside from the life and affairs of earthly materiality. While apparently dead to the things of earth and sense, it has not been dead. for then the physical frame would not have been preserved alive. The spirit has maintained its vital connection with the body.

Many curious recitals have been made of experiences while in trance condition. Some of these have been plainly wholly subjective, though to the percipient they seemed objective. They have partaken of the individuals' peculiar religious notions as taught and held by their church. Thus the Catholic devotee's visions will be of a Catholic nature, the Protestant's will conform to Protestant views, and we might say the African Hottentot's trance visions will accord with Hottentot notions. Hence it is evident that such experiences are not to be relied upon as veritable mat-

ters of fact. The case of this sleeping woman may be used as a symbol text to point a moral, as for instance, how many are asleep to the things of spiritual truth, for twenty, forty, fifty years-all their

How many, under the hypnotizing influence of the church, have their eyes persistently closed to the perception and knowledge of the grand truths of

When such persons awake from their orthodox trance condition, and receive a knowledge of Spiritualism, it is like awaking from darkness into a new world—a world of sweetness and beauty, life and light.

ZURILDA WELLINGTON.

Or Life in Two Worlds. The above is the title of a message from the spirit side of life through the mediumship of Mrs. M. Pasquier Curran, of St. Louis, Mo. Emanating, as it does, from the spirit side of life, it will prove especially interesting. Everybody should read it.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at

LAUNGHED, BUT

A Lecturette by Hudson Tuttle.

A pecliar incident occurred at West Farmington, Onio, last week. The com-mencement exercises of the high school and a funeral were held in the church the same afternoon, the funeral at 1 o'clock and the graduating exercises at 2:30. The class had decorated the church for the event previous to the arrival of the funeral party, so the exercises could commence immediately after the services. The class motto was not covered up... Upon the arrival of the casket it was placed directly under the motto, "Launched, But Whither Bound?" The effect was startling .-Exchange.

Commencement day had come, and he class decorated the church for the occasion. A funeral service was to be ield earlier, and the class motto inadvertently was not covered. It effect on the assembly may be imagined when hey looked up and saw the casket had placed directly under "Launched, but Whither Bound?" Could anything have been more appropriate or suggestive?

Launched into the Great Beyond! Unlike the ship which slides down the ways into the sea, the spirit passes beyond the shadows and is seen no more. Good ship, we know wherefore you were built, and to what distant port you will sail. There are charts and compass to guide, and you will return with freighted riches of Indian seas.

But when death severs the last hold of the spirit on physical things, and it nasses into the infinite expanse, we have been taught it cannot return; that not a whisper has come or can come to us from the Land of Silence.

We stand in the gray shadows overhanging the grave. Darkness broods over the illimitable reach of waves, laving the shores beneath our feet, and break on other shores no mortal knows Launched, the spirit, and the shard the body, remains as the broken way by which it passed beyond mortal recogn

We question in tears, if the physical senses are in evidence, that the light of life's lamp has gone out forever; that we might as well hope to hear again the song of a dead bird, as existence of intelligence after the body returns to elemental form. Was then all its high purposes, its noble aims, its unselfish devotion, its love, its wisdom, reaching out to the comprehension of all things the resultants of changes in the reac tions of atoms we call life? Aye, says the materialist, and to have faith is the

weakness of a childish mind. This cannot be true. There can be no mistake in nature as this! There must be a spirit, which has carried the personality of this life away with it from the wasted body. Has it passed to the regions of Tartarus to wander sad and shadowy to the time of doom? Has it gone to some remote paradise, where in new found joys it forgets all that was dear to it on earth? Will it wait there for the final trump to return into the resurrected body it has left? To heav en, or the flaming halls of hell, to re ceive reward or punishment?

Whither bound, oh spirit? The sage, the seer, the visionist, the philosopher have speculated and reasoned and they

have not told us. The way is dark, the night has no morning; we fancy, we hope, we have no evidence.

Thus saith the mind, shrouded grief, and influenced by material science, but there comes an intelligence out of the concealing mists and lifts the curtain.

Whither bound? for the ocean of infinite existence! The harbors where purple promontories run down to the waves, are in the spirit world. It is as natural a process and as necessary for the spirit to depart, as for the ship to be launched. In both the purposes of construction are f

It has not departed to some remote heaven, paradise or pit of torment. It is able to return, and speak to us of love that scorns death, and blooms in freshness beyond the grave.

Spiritualism demonstrates the conti nuity of existence and the return of the departed to tell us something of the world to which they have gone.

Launched into the spirit world! Grandest thought of human destiny possible for the mind to conceive! There to evolve a realization of being beyond any ideal held by fancy here. There the dark places will be made light; the aspirations realized; the broken strands of endeavors reunited; the character rounded and completed.

There will be unions of family circles and of friends, and the gray embers of anticipations will glow with the flames of that new existence? HUDSON TUTTLE

A VISION.

As I sat alone by my window, One night when the sun was low, heard the patter of raindrops Around me above and below. My thoughts were not of the present, They took me far back in the past, To such happiness and pleasures That were too bright to last.

And I thought of friends departed. That had gone—alas, with the years; My heart was heavy with sadness And my eyes were dimmed with tears To think of the dear companions That had loved me in days gone by, That I so long on earth must wander-

And my heart then heaved a sigh. When suddenly around me There was thrown a halo of light. And myriads of forms and faces Stood around me from left to right. could see their smiling faces, On my brow I felt their breath,

And crossed the river of death. They told of the many pleasures In that land across the sea, And those gates all bright and golden That would open wide for me When my work on earth is finished,

And I pass from this bleak shore,

Of those who had left this earth life

There to meet the dear departed Who have anchored there before. They sing as they glide from my vision, "Just a little while longer to wait, Then we'll come and guide you safely To your home beyond the gate."

So in patience I'll wait a little, I will not drop a tear or a sigh, For soon I will be with the angels, In the land of the Sweet By and By. LILLIAN

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1. "Handy Electrical Dictionary." practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25 cents. "Meatless Dishes." Very useful. Price 10 cents.

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BIBLE READING IN SCHOOLS AGAINST CONSTITUTION AND LAW

Important Opinion Rendered by the Attorney-General of the State of Galifornia.

OF THE NATION OR CALIFORNIA-THE CATHOLICS A SECT-DENOMINATIONAL CONTROVERSIES-MENT, IS SECTARIAN AND UNAUTHORIZED.

As a result of protests by Freethinkers of California against the reading of the Bible in the public schools of that state, Superintendent of Public Instruction Thomas J. Kirk, on March 3, 1903, applied to State Attorney-General Webb for an opinion on the legality of such reading. Superintendent Kirk wrote:

"I respectfully request, at your earliest convenience, your opinion whether or not the reading or the use of the Bible as a text book in the public schools of the state is in violation of the provisions of section 1672 of the Political Code."

Under date of March 20, Attorney-General Webb replied in the affirmative in the opinion given below.

GENERAL WEBB'S OPINION.

At the outset I am constrained to take cognizance of the fact that there are a great many versions of the Bible in use in the world. Honest differences prevail as to what books should be included within the meaning of the words "Holy Bible." Witness the Jew, who regards the Old Testament as alone inspired; the Catholic, who adds the Apocrypha; and the Protestant, who repudiates the Apocrypha. There is the King James version of the Bible which the Protestants accept; the Douay version, which the Catholics accept as, alone, correct and complete; besides the sacred books of other religions, which may be called "Bibles," as "bible," in its literal sense, means "the book."

It is impossible to find any version of the Bible which does not represent and promulgate the teachings of some religious sect or society, or the opinions of some founder of a religion. There is no such book in existence as a Universal Bible,

which would appeal to all people, in all climes, at all times. You will, therefore, understand that with the truth or efficacy of any of these versions of the Bible, this opinion does not deal. In endeavoring to determine the law on the subject, I have no concern with the truth or error of the doctrines of any sect. I am to be guided solely by the Constitution and laws of this state now in force. I am not called upon to decide what religious doctrines, if any, ought to be taught, or where, by whom, or to whom it would be best they should be taught. These are questions which belong to the people and to other departments of the government. I have no doubt that the Bible to which you refer in your

request for an opinion is the King James version, which is in very common use in this country. My opinion will be confined to a discussion of the question as to whether the reading or the use of this version of the Bible in the public schools as a text-book would contravene the Constitution and Political Code of the state.

Article I, Section 4, of the Constitution of 1879, provides as follows: "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall be forever guaranteed in this state...."

Article IX, Section 8, provides as follows: "No public money shall ever be appropriated for the support of any sectarian or denominational school, or any school not under the exclusive control of the officers of the public schools; nor shall any sectarian or denominational doctrine be taught, or The Supreme Court ordered the writ to issue. Their opinion, instruction thereon be permitted, directly or indirectly, in in part, is as follows: any of the common schools of this state."

bove provision of the Constitution, and reads as follows: | denominational doctrine be taught therein. Any school district, town or city, the officers of which knowingly allow any schools to be taught in violation of these provisions, forfeits all right to any state or county apportionment of school moneys; and upon satisfactory evidence of such violation, the superintendent of public instruction and school superintendent must withold both state and county apportionments."

It is well settled that neither Christianity nor any other system of religion is part of the laws of this state or of the United States.

Cooley says in his Constitutional Limitations, Chapter XIII, 472: "Christianity is not a part of the law of the land in any sense which entitles the courts to take notice of and base their judgments upon it, except so far as they can find that its precepts and principles have been incorporated in

and made a component part of the positive law of the state.' Also, at page 469, he says: "Those things which are not lawful under any of the American constitutions, may be stated thus: 1. Any law respecting an establishment of religion. The legislatures have not been left at liberty to_effect a union of church and state, or to establish preferences by law in favor of any one religious persuasion or mode of worship. There is not complete religious liberty where any one sect is favored by the state and given an advantage by law over other sects. Whatever establishes a distinction against one class or sect is to the extent to which the distinction operates unfavorably, a persecution, and if based on religious grounds, a religious persecution. It is not mere toleration which is established in our system, but religious equality. 2. Compulsory support, by taxation or otherwise, of religious instruction. Not only is no one denomination to be favored at the expense of the rest, but all support of religious instruction must be entirely voluntary. It is not within the sphere of government to coerce it." Andrews vs. Bible Society, 4 Sandf. 156, 182; Bloom vs. Richards, 2 Ohio St.

Our constitutional theory regards all religions, as such, as equally entitled to precection and equally unentitled to preference. Where there is no ground or necessity upon which a principle can rest but a religious one, then the Constitution steps in and says that it shall not be enforced by authority of law. Ex parte Newman, 9 Cal. 513; Ex parte Andrews, 18 Cal. 684; State ex rel, Nevada Orphan Asylum vs. Halleck, 16 Nev. 373.

Ex parte Newman was overruled by later decisions, but not in the fundamental principles laid down as regards religlous doctrines.

We may also refer to Article II of the Treaty with Tripoli, concluded November 4, 1796 (8 U.S. Stat. at Large, 155); is quite another thing. The only fair and impartial method, "As the government of the United States is not in any sense | where serious objection is made, is to let each sect give its founded on the Christian religion," etc.

It is, therefore, clear that the Christian religion, as such, has no preference under the law of the state over any other religion among other subjects of instruction, for there are religion, though its precepts may have largely molded the many others which can more conveniently, satisfactorily, common law upon which our laws are based. . The doctrines of many ancient religions entered into the formation of the and disciplinary institutions stand on an entirely different laws under which we live, and the Christian religion con- footing. There the state takes the place of the parent, and tains what is best and truest of them all. I quote from the Supreme Court of Ohio in the case of Board of Education of what religious instructions shall be given." Cincinnati vs. Minor, 23 Ohio St. 247.

"The only foundation-rather, the only excuse-for the proposition that Christianity is part of the law of this country is the fact that it is a Christian country and that its constitutions and laws are made by a

WHAT CONSTITUTES THE "HOLY BIBLE" NOT YET Christian people. And is not the very fact that those laws DETERMINED—THE KING JAMES VERSION A SECTA. do not attempt to enforce Christianity, or to place it upon RIAN WORK-CHRISTIANITY NO PART OF THE LAW exceptional or vantage ground, itself a strong evidence that they are the laws of a Christian people, and that their religion is the best and purest of religions? It is strong evidence that their religion is indeed a religion 'without partiality,' MERE READING OF THE BIBLE, WITHOUT COM- and therefore a religion 'without hypocrisy.' True Christianity asks no aid from the sword of civil authority."

This leaves us free to take up the question as to whether the use of King James' version of the Bible as a text-book in the public schools would be sectarian instruction within the meaning of the above provision of the Constitution and Codes.

We may approach the solution of the question in two ways: First, if this version of the Bible represents and is the organ of any religious sect or society, then its teachings may be called sectarian. Second, if it contains within its pages the doctrines of a number of sects, then its teachings may be called sectarian.

In the first place, the Christian religion is divided into two great branches, the Protestant and the Catholic. The members of either body consider themselves entitled to be called Christians, but they each present the claims of a different version of the Bible which they believe to be inspired. The King James version, with the Apocrypha excluded, is the Bible of the Protestant religion. In contradistinction to the Catholic version, which includes the Apocrypha, the King James version would necessarily be sectarian in its doc-

A number of courts have defined the meaning of the word 'sect." The Supreme Court of Nevada has held that the Catholics were a "sect," as distinguished from Protestants. The fact that they controlled St. Mary's school, which is a part or branch of the Nevada Orphan Asylum, and introduced heir religious exercises there, made the Nevada Orphan Asylum a sectarian institution. I quote from the opinion of the court in the case, State of Nevada vs. Halleck, supra:

"From the preceding facts, it seems to us that but one conclusion can be arrived at, which is, that the Nevada Orphan Asylum is a sectarian institution. Webster defines 'sectarian' as follows: 'Pertaining to a sect or sects; peculiar to a sect; bigotedly attached to the tenets and interests of a denomination.' He also defines the word as one of a party in eligion which has separated itself from the established church, or which holds tenets different from those of the prevailing denomination in a kingdom or state,' and it was argued by petitioner's counsel that the word was used in this sense in the Constitution. We do not think so. It was used in the popular sense. A religious sect is a body or number of persons united in tenets, but constituting a distinct organization or party, by holding sentiments or doctrines different from those of other sects or people. In the sense intended in the Constitution, every sect of that character is sectarian, and all members thereof are sectarians. The framers of the Constitution undoubtedly considered the Roman Catholic a sectarian church. (Const. Debates, 568 et seq.) The people understood it in the same sense when they ratified it."

The case of State vs. District Board of School District No. 8, 76 Wis. 177, was a case decided under a provision of the Constitution relating to "sectarian instruction" similar to ours. In that case certain taxpayers prayed for a writ of mandate from the circuit court, compelling the school board to cause the teachers to discontinue the practice of reading daily to the pupils during school hours certain portions of King James' version of the Bible, selected by the teachers.

Section 1672, Political Code, was passed to effectuate the of the question whether the adoption of the Protestant, or "This opinion will be confined quite closely to a discussion King James, version of the Bible, or any version thereof, in "No publication of a sectarian, partisan, or denominational the public schools in the city of Edgerton, as a text-book and character must be used or distributed in any school, or be the reading of selections therefrom in those schools at the made a part of any school library; nor must any sectarian or times and in the manner stated in the answer, is sectarian instruction, within the meaning of that term as used in Section 3, Article X, of the Constitution, which ordains that not sectarian instruction shall be allowed in the district schools

> "It should here be said that the term 'religious sect' is understood as applying to people believing in the same religious doctrines, who are more or less closely associated or organized to advance such doctrines and increase the number of believers therein. The doctrines of one of these sects which are not common to all the others are sectarian; and the term 'sectarian' is, we think, used in that sense in the Constitution.....

> "That the reading from the Bible, in the schools, 'although unaccompanied by any comment on the part of the teacher, is instruction,' seems to us too clear for argument. Some of the most valuable instruction a person can receive may be derived from reading, alone, without any extrinsic aid by way of comment or exposition. The question, therefore, seems to narrow down to this: Is the reading of the Bible in the schools-not merely selected passages therefrom, but the whole of it-sectarian instruction of the pupils? In view of the fact already mentioned, that the Bible contains numerous doctrinal passages, upon some of which the peculiar creed of almost every religious sect is based, and that such passages may reasonably be understood to inculcate the doctrines predicated upon them, an affirmative answer to the question seems unavoidable. Any pupil of ordinary intelligence who listens to the reading of the doctrinal portions of the Bible will be more or less instructed thereby in the doctrines of the divinity of Jesus Christ, the eternal punishment of the wicked, the authority of the priesthood, the binding force and efficacy of the sacraments, and many other conflicting sectarian doctrines."

> In the case of Board of Education of the City of Cincinnati vs. John D. Minor, supra, certain taxpayers sought to prevent the school board from carrying out the resolution abolishing the opening exercises of the public schools, which included reading the Bible. The court discussed the question at great length, and held that the Christian religion was not the only religion under a clause of the Constitution requiring religious instruction in the schools; that to permit the Christian Bible to be used was to prefer the Christians to any other sect. The Court then proceeds:

"Counsel say that to withdraw all religious instruction from the schools would be to put them under the control of 'Infidel sects.' This is by no means so. To teach the doctrines of Infidelity, and thereby teach that Christianity is false, is one thing; and to give no instructions on the subject own instructions, elsewhere than in the state schools, where of necessity all are to meet; and to put disputed doctrines of and safely be taught elsewhere. Our charitable, punitive, may well act the part of a parent or guardian in directing

These are the leading cases on the subject, and the consensus of opinion seems to be that Protestantism, as distinguished from other branches of Christianity, is a sect, and

(Continued on seventh page.)

Fouruezings in the Spirit'Mealms.

In my last articles published in The Progressive Thinker | this life, caring for nothing better than whisky and all the while on these journeys, and recognized the ones I have seen | the name of the Father, the Son and the Holy Ghost," and as I did not mention the darkest places to which I was taken, evil things which go to make a drunkard's life." not caring to dwell on these dark scenes more than was nec- I was glad to hear my guide say, "Come, child, we will go but as this is personal, I only mention it, as I have been around me began to chant, "Glory, glory," and accomin spreading these truths. I only wish I had the power to glad to go. The next place I was taken to, another sight met me and I was told to give out these truths, I feel in duty ble that I have been welcomed into this angel band! Am I the bright gleam from the angel world, to arrest them in their dark deeds, and show them as it has been so beauti- Spirit Land," flashed across my mind. My guide seemed to fully shown me, the true condition of the next life, after live catch my thoughts, for turning to me he said, "My child, ing as we should here. And if these articles will be the while you have read this we wanted thee to see it with thine means of turning one soul to the light, I know there will be own eyes, so that the lesson would be all the stronger." rejoicing in the angel world, and I will feel that my efforts | have not been in vain

As my teacher showed me the brightest first, so I will tell you of my Spirit Home Number Two, for in my last article I told you of one of my homes, which was in colors, one room ings, men and women, from the worst slums of earth. the furnishings were all in pink, another white, another blue, and the last room I was taken into being yellow. So after preparing myself for another journey and sending out a kind?" prayer for strength, I soon heard the well known voice of one who has accompanied me on a part of my trips, say, "Come, child, we will go to another place to-day," so we floated out and up.

We were not so high on the first part of our journey as we had been before, so that as we floated along I could see the beautiful scenery better than on some of the other trips. We crossed a large body of water, and after leaving it the view was beautiful.

My guide, taking my hand, said, "We will ascend now"; so we slowly went higher and after traveling some distance he said, "Child, in my father's house are many mansions, and in thy progression thee will need another home other than the one thou hast seen," and as he finished saying this, we came in sight of the most beautiful home that mortal eyes could imagine. It stood on a high slope of ground, facing the west, and looked as I have always pictured some of the grand old mansions do; it was immense and pure white, surrounded by a low fence of festoons of white flowers. The grounds were laid out beautifully, a white fountain stood on one side of the white marble walk, the water shooting high in the air, the grass was green, with here and there a pot of Easter lilies; as my other home had, so did this one, a wide curved porch, with broad steps leading up into the house. I was standing spellbound looking at these beautiful things, when my guide broke into my pleasant thoughts by saying, "Come, child, thee will want to see the inside of this beauti-

The surroundings were so interesting and beautiful that it had not occurred to me to go inside. As he said this we walked up the steps, opened the door and went inside, when there was presented to my view the grandest, most delightful scene of all, filling me with happiness and delight. Everything in this home was pure white, the floor was covered and understand these lessons, as they take me to them each a human being, by hearing her heartrending cries of "Oh! my with a white velvet carpet so soft that when we stepped day. upon it we sank into it.

pect to live in a home like this? There must be some mis. had vanished as had all the rest.

"No, child, this will be thy home, thee is building it now with thy good thoughts and deeds. Go on, oh, child, sending see it now, for these lessons are written in letters of fire on out thy beautiful thoughts to heaven, and do all the good thee can and this is thy reward."

As my guide finished speaking I cast my eyes around the room, and as I did so they fell on a wide open piano, pure white; in the centre of the room stood a center-table, and on top of it a pot of Easter lilies. Over a wide mantle I was gazing on such a dark picture as I did yesterday. amazed to see a life-size picture of myself, framed in white, my hands clasped, my head drooped as if in prayer, dressed in white. I came out of my reverie and turning to my guide, we started and walked to the opposite side of the room where a wide white marble stairway led to the rooms above: at one side of this stairway on one of the posts was a statue up, when the vision had faded, my guide gone, and a sadness bunch of purple grapes, handed them to me and said, "Child stole over me, when I thought I had lost it all.

I soon afterward visited this home again, and the view from an upper window overlooking the grounds and to a lake close by, was indeed beautiful.

May 4th of this year I again visited it. I found myself standing on the opposite side of this home from where I saw | fruit. it before, this being on the east side, while on my other visit I only saw it from the west.

saw it to-day. It is white marble and looked like a palace. Its hand a white banner. "Peace to all who enter here" As I stood looking up at it I thought, Oh, what a grand were the words which caught my eyes, written in letters of country ahead of us. I looked and another scene was spread home! Can it be possible that I will ever live in a home like gold. My guide opening the door, we entered a beautifully out ahead of and below us, but very different from the one this? And the grounds, too, are beautiful, the walks being furnished room. I was surprised when I learned later that we had just left, for instead of the orchard I saw a narrow white marble bordered with flowers, with trees scattered this was a spirit school, and if the parents of earth could only winding stream, the sloping banks covered with green grass here and there over the lawn. I speak of this home, for the know and see as I have, what beautiful surroundings and and tall, stately trees. I could see no underbrush or rubreason that I know if I have a home there so much more beautiful than any earth home I have seen, I am sure that all of earth's children will have the same.

But as all the spheres are not so bright as this one I must give what I saw in the dark ones as well.

morning for fifteen days, and at nine o'clock each morning found me ready, and each time I was told to center my thoughts on the place visited the day before, and as I did so I would start from this place. So this morning we started from the beautiful home we visited yesterday, my guide say. at the surroundings before leaving, for thee may not see it again until thee returns to stay; although thee may, some

·I did take a look and it was a great temptation to stay, for moment for me to take a last look, he said:

moving pictures. After traveling some distance we seemed ahead and below us, I saw what I thought were Indian wigwams scattered over a lonely desert.

Upon coming closer I saw they were tents set here and they come down and mingle with these older ones." there on the most desolate-looking country I ever saw; they were standing on rocks and sand; the hot sun pouring down ishment to see these little things flying around the dome upon them, and scattered around on the ground were human looking more like butterflies in human shape. While lookbeings. I thought, Oh! if there is a hell this must be one, for ing up at them, I was so overcome, I cried, "Oh, father, what I was never in such a hot place in my life. I thought, why wonderful truths you have shown me. May I never forget don't they go inside the tents? There they would be shell these lessons." tered from the hot sun, but when I went up to one of them, I found out why they did not, for if possible, it was notter in: all leaving the schoolroom for outdoor sports. We followed side than it was on the outside. They seemed to be set up them to the door and when on looking out and beyond a stepped up in front of me, with a gold crown in one hand on to lure the mass of humanity to them, only to turn them beautiful green lawn and through the trees, I saw a lake cov-

to devise some way whereby they could be made more com- full of happiness. fortable, that the voice of my guide startled me by saying "Come." In my intense curiosity I had for the time forgotten him. So I turned around and went to where he stood, knew how happy their little ones are, they could not mourn when to my horror, I saw a man lying at his feet, begging for for them. And I prayed that the time would soon come water. He said: "Oh, only give me a little water. Oh, God! when these truths would be known and understood by all on if there is a God, oh why am I in a hell like this? Oh, help! earth. Oh-" and as he uttered this last sound, he fell back on the

I was greatly excited and turning to my guide, said. "Oh. father! what does this mean?"

"This, my child, is one who has been taught the right way,

essary. I laid them aside for another time, but that they farther," for there was not a drop of water in sight to relieve asked a number of times if I recognized anyone there. were lessons given to me, for a purpose, I well know, and his thirst, nor was there a blade of grass, or a living thing that purpose was to give them out for the benefit of human- in the shape of a tree or vine, nothing but hot rock and sand ity, and thereby aid my teachers from the spirit side of life everywhere, and as I could not relieve his suffering I was

While looking at this the words of the "Wanderer in the

And, oh, horror! lying in the midst of it were human be

"Oh!" I cried, "father, can it be possible that people who

His answer was, "Yes, child, but it is their own fault, for they knew better." Here were lewd women, murderers, drunkards, and every

being who seemed to be in the most horrible agony. I was is laid bare before the eyes of the spirit world. told that he was a murderer. He certainly had committed some horrible crime, for I could hear his agonizing cries for "Child, this is a nunnery." Upon entering the hallway, the days. He kept repeating, "Take them away! Oh, take them away! Why do they come here to haunt me!" and in his horrible agony he was continually writhing in the slime and among the hideous-looking reptiles, and with his awful moaning and words put before my mental vision some of his vic-

tims of innocent women and children. My guide knowing this lesson was well imbedded in my soul, led me to another scene, where in a heap (it looked this my guide said, "Come, child, I want thee to see still further." way to me) lay little tiny babies. "Oh!" I cried, "father, So we turned and went down a narrow stairway—down, innocent beings like these."

earth thrust out before their time, and so saturated with the heard while peering into this cell was enough to make any sins of their unnatural parents, must be cleansed by these one's blood run cold in their veins, and if the pure mothers ministering angels whom you see hovering over them, before they can be released, to take their flight upward."

Raising my eyes upward I cried, "Oh, heavenly father, what a work there is to be done on the earth plane, and, oh, so few to do it. Oh, help me to stand firm as an iron post in face of the earth, for the pleading tones of the frightened my duty as I see it to-day; help me, oh, God, seeing these one for her honor and the angry loud voice of the other, as truths as they have been shown me, to stand up for this truth he flung her to the far side of the cell with "Go, you devil!" and clasp hands with these dear ones, who are trying so hard to enlist my help in spreading this great truth."

And as this prayer left my soul, I found myself again in my body, and was surprised to see formed around me, clasping hands in their delight, a band of angels, rejoicing to know that they had found another who could grasp their meaning the outside with a big padlock. I soon knew this, too, held

I sat there and watched them until their hallelujahs grew God, why am I made to suffer in this way? Oh!——" and "Oh," I cried, "what a beautiful home! How can I ever ex-fainter and fainter, and this beautiful, encouraging vision

> my soul, and may I never be found wanting in my duty as I and the pitiable object of humanity was, too, clothed in my soul and I hope will never grow dim.

> This morning my guide said, "Come, child, I will show thee ing my hand, we floated up and away. We soon saw a beau- good name? Oh!" I cried, "take me away," for I was so tiful landscape which looked more beautiful than ever after evercome and weak it seemed to me I could stand no more,

came to something which astonished me greatly: After set- thy soul, I brought thee here that thee might see for thytling down on the ground, we entered what I found to be a self." spirit orchard. I thought I had seen beautiful orchards on the earth plane, but there was no comparison, for this one coming back I shed tears, and raising my hands toward was more beautiful than I thought could be made. Instead heaven, I cried, "Oh, heavenly father, why are these evils of Christ. The wide steps were covered up the center with a of earth for a treading place it looked like white cement and permitted? Hasten the day when these poor wronged bestrip of white velvet carpet. We had gone about half way seemed to be an endless park. My guide pulled off a large ings may be set free and every nunnery on our fair land dost thou see the beautiful fruit?"

"Oh, yes," I answered, "and what large, luscious fruit, too," and as we walked on I saw such a great variety of pears, realm, to a place thou hast not seen." So taking my hand, peaches, plums, apples, grapes and every kind imaginable. which seems to give me strength, we floated up above the We walked a long way, and the trees were all loaded with spirit orchard and school which we visited the day before,

three steps, and when looking over the door I saw a little an- beautiful place!" Oh, this beautiful home! I can hardly describe it as I | gel, appearing more like an innocent little child, holding in give way to rejoicings and hallelujahs, for the first room was misshaped ones among them. From here we gradually went I had instructions from my teacher from the spirit side of and gold, the carpet being the same color. We left this room life to prepare myself for these journeys. I did so every and entered a long dining-room. This room was also furnished in gold and white. A table running almost the full which I had seen in the orchard.

We left this room and entered what proved to be a large school-room, filled with groups of happy children. It dawned ing, "Come, child, we will leave this place; now take a look upon me now what it was, but for information I said, "Father, what can this be? I see no books."

His answer was, "Child, look around thee."

I did so, and hanging around the walls were mottoes of Truth, Love, Happiness, Progression, and so on, and scateverything looked so bright and beautiful, so after waiting a tered among the children were young women dressed in strange to me, and I wondered what it could mean. white, whom I took to be their teachers. They were a hap-"Come, child, we will go to a lower sphere to-day." So we py lot of little ones, quite noisy, but not like our school-chilstarted and floated over a beautiful stretch of country, like dren on earth, for they were not boisterous. I was so interthe most of it we passed over it looked like a panorama of ested in watching the little ones that I did not look at the room, only as my guide called my attention to it. He said, to turn, and go in an easterly direction, when on looking pointing up to the ceiling, which was quite high and concave, "Child, dost thou see those little beings? They are some of the little ones thee looked at yesterday. As they progress

And as my eyes rested on them they widened with aston-

When I gathered my scattered thoughts the children were away with disappointment, for the heat was almost unbear-ered with tiny boats. Some of the children were running to your struggles through life have been long and trying. At get into them to take a ride, and there seemed to be plenty I was so intensely interested in watching them and trying for all; others were rolling on the grass, but each one was

> After coming back, this pleasant scene kept coming before my vision, and I thought, Oh, if the parents of earth only

On this same day, after visiting the school, my guide said, "Child, there is another place I would show thee at this time." So he took me to a home where I was greatly surprised to see my husband's father, mother, and five of his ing to bid you welcome into their glorious band." brothers and sisters, and returned with a message to him

on earth. They looked younger than when they passed out, he finished saying this the angel band which had gathered

There is one more dark scene that I feel it a duty to give that will last through all time. out, and I wish that there was no such place on earth, for this journey was on the earth plane, but as it was shown to that this is for me, when I am so unworthy? Oh, is it possibound to do it, but I cannot give it as I saw it, for what I saw | worthy? Oh, is it true?" while peering through this cell sent a shudder over me for days when I thought of it.

ahead I saw a large city. As we came nearer the first thing showing you; put it, too, down in your book, and know it is which caught my eye was church spires in different parts of true and will be carried out when you come to us just as it Yes, so it is, but oh, this is horrible, for at our very feet, the city, and the next which flashed before my vision was an was to-day." and all around us were moving reptiles, and slime of the immense gray building, covering acres of ground built on a high slope of ground just outside the city. We floated up to beautiful things, and help me to do my duty." it, my guide saying at the same time, "We will stop here." and as I looked at the building and terraced grounds with through, and the beautiful things I had seen stood out before well-kept flower beds and trees scattered here and there over my wondering eyes in all their grandeur, and the beautiful have inhabited the earth must pass through anything of this the green lawn I thought: Oh, what an ideal place! not influences which had been showered upon me by the angel dreaming of the sorrow and degradation to be found hidden, band still clung to one, and I longed to keep it with me, and I deep down underneath this beautiful structure, and looked thought, Oh, if we could live amid such heavenly influences, at daily, with pride, by hundreds of this fair city, for its how different indeed would be our lives—and I prayed that black secrets are well guarded by the inmates of this seem. this influence might never leave me, and that I might be able crime imaginable represented. My guide stopped beside a ingly happy place, they little dreaming that their wickedness

My guide led the way up some broad stone steps, saying, first person we met was a nun, and I thought, what a sad face. He led me out of this entrance into another long hall to a dining-room, where seated around a table were five or six nuns, but the face of each one had such a sad, careworn look that as I stood looking at them this vibration of sadness struck me with such force I think prepared me a little for what was to come. After looking at them a few moments, what does this mean? and in such an awful place for little down, until it grew quite dark. We stopped in front of a steel cell, padded on the inside, but seeming to open for my "My child, these are the offcasts from the lowest slums of benefit, for I could look right into it, but what I saw and could know of the impure lives some of their daughters were forced to live after entering these blackest of earth's low dives-I say blackest, because they are covered by the cloak of religion—they could not rest while one stood on the sent a shudder all over me and with a feeling of horror ! turned to my guide and asked him to take me away. His only answer was "Come." He led the way and I followed him down until we were in a dark, dismal, damp, mouldy dungeon. We stopped in front of another cell, locked on

her agonizing cries almost froze the blood in my veins. Looking through the grating the only piece of furniture in But oh, what an impression these dear ones have left on sight was an old cot with a ragged comfort thrown over it, fast as I could write them down in manuscript, and I am mouldy rags.

God! take my soul, and free me from this living hell! Oh,

I turned away with a sinking heart, and cried, "Oh, heavenly father, can it be possible that one of God's children is a brighter place than the one we visited yesterday." So, tak- made to suffer in this way? and all for trying to save her and as I turned to my guide he said, "Child, thee has heard After traveling over miles of these pleasing scenes, we of these wrongs, but to impress these lessons still deeper on

> These scenes were so deeply impressed on me that after nrown open to the gaze of the world."

My guide, who is punctual, and always ready to go, said this morning, "Come, child, we will go from here to a higher and after rising up so that I could look down and over it, it We now came to a light gray building, went up two or was indeed a pleasing picture to look at. I said, "What a

"Yes, my child, it is indeed a beautiful place, but dost thou see that beautiful scene also?" pointing to a wide stretch of homes their little ones have after entering the spirit world, bish of any kind as we see on earth, but everything looked their tears would be dried up, and their heartaches would clean and trim, the trees being perfect, with no crooked or indeed beautiful, its whole furnishings were in gold and higher, the atmosphere becoming lighter and clearer. After white, the draperies, easy chairs and couches were all white traveling some time, we came to another city. As far as I could see there were buildings. It seemed to be a vastly populated city.

We settled down in front of a large purple and gold temple. length of the room was loaded with the same luscious fruit The door was an oval archway. My guide said, "Look well, child, before we enter." And when he said this, I saw written in letters of gold over the door, "Angels of Purity."

After surveying the outside to my satisfaction, we entered the door, and as we did so there immediately spread around my body a thin gauzy purple robe. I was surprised at this and looked at my guide to say something, but he did not, so we walked in and soon my ears caught a chant and instrumental music of "Glory, glory, glory!" It seemed very

The interior of the temple was beautiful, being purple and gold blending into each other, making the prettiest color one one could imagine.

The guide led me to the back of the room and up two or three wide steps, when on looking around I saw two purple and gold fonts filled with water, one standing on either side of the rostrum. While I was looking at these I began to grow weak and was drawn back to my body. My guide seeing this, brought me back by saying in sharp tones, "Come back, child, come back."

When I came back I saw that on the back part of the wide rostrum stood a band of angels, each dressed in rich purple and gold. They seemed to harmonize in beauty with everything in the temple. My guide led me up between the two fonts when they replaced my thin robe with one of heavy purple velvet, putting around my waist a girdle of gold with tassels of gold hanging down in front. Then a master which were the words, "Angels of God," saying: "My child, times you have almost felt like giving up in despair, but always that bright star would break through the clouds, and beckon you on, and in your true devotion to God, you would gather up strength to go on up the path, which unknown to you, had been planned. And, oh, my child, I am glad it is so, for by so doing you have at last reached the highest position which is possible to attain and are now ready for the crown, which has been prepared for you."

Placing it on my head, he continued: "May you ever wear it with wisdom when sitting in council with these your coworkers"-pointing at the same time to the band of angels who stood back of him—"who have gathered here this morn-

but would not listen, and in his besotted condition, passed to from them. I will say right here that I was with them twice head with the water, said, "Now. my child; I baptize thee in Then dipping his hand into one of the fonts, sprinkled my

panied with instrumental music, left an impression on me

By Mary E. France,

"Oh!" I cried, "what does this mean? Can it be possible

I found myself back in my body with the tears running down my cheeks, when the voice which is always near, said: We traveled some distance this morning, when looking far "My child, this is true, as are all the others we have been

"Oh!" I cried, "heavenly father, make me worthy of these

I sat there a long time, thinking of what I had just passed thereby to send out a ray of it to others to help brighten

SPIRITS AND THE WALLACE THEORY.

A Message Apropos to the Discussion.

To the Editor: -You know it is somewhat of a hobby with your humble servant, that spirits touch upon all depart ments of human knowledge and often foreshadow discoveries in science. It has been my experience at least.

During my last call at the office of The Progressive Thinker, the recent discussion anent the suggestion of Alfred Russel Wallace was spoken of, and an incident in my experience illustrating that hobby mentioned. Although the impression was that it was once written up for The Progressive Thinker, yet as you thought it would be timely to give it again, it is here presented though more briefly.

And first the medium: He was a journalist in charge of the city department of a daily newspaper. No one outside his small family knew of his mediumship, except the writer and an associate on the newspaper staff. He was an educated gentleman of exceptional high character. His mediumship was discovered while amusing himself with a Ouija board his sisters had procured—and took a peculiar form of manifestation. For example: He would come into the editor's room at night while waiting for the paper to go to press, sit down at a desk or table, take a sheet of white paper used for editorial or other copy, about one-quarter page of The Progressive Thinker in size, write on it the alphabet, the numerals and "yes" and "no" at the upper corners—about an inch space between the letters. He would then take between his thumb and finger an ordinary bone shirt-stud, and slide it more than an average fast penman.

The controlling or writing intelligence was of a very high order, and as the medium often said: "No one who knows me can doubt that some other mind than mine gave that." I have enough to make a book that was written down from this "button" dictation, as he called it, by myself and his other confidant—that by the latter being type-written. We usually sat in a room in the newspaper office where reporters, proof-readers, foremen and callers were coming and going, receiving copy, orders and instruction as to the work of a morning newspaper—the room of the managing editor. And this went on, at intervals, for a year or more without anyone suspecting that the two and sometimes three men were engaged in any other than the routine work of the room. And now to my story:

One of these evenings we were asking questions and noting the answers, when the controls announced that they were interrupted by a strange band or company of spirits, and would have to suspend for a while. And now I copy from my manuscript the report of this remarkable experience, after reading which I leave with you the case, pro and con, of the Wallace theory.

This strange spirit company were represented as coming from a planet outside our system and so remote that they could not describe its direction from our earth planet, though it seemed to be beyond our Southern Star hemisphere. They were traveling through space, visiting worlds, as we would say, to explore and obtain knowledge. They had been so long in spirit life as almost to have lost touch with their native planet. What arrested my attention on one occasion, when I was the scribe, and that also attracted that of the control of the medium, was the statement by these spirits, that their planet home was a world like our earth, and its people human beings, as we are, and that in all their travel or explorations, they had not found organic or human life or beings on any other worlds visited by them. When this point had been reached in the interview, the control of the medium stopped suddenly, for a moment, and then said:

"Query, just here: Is life, as we know it, possible on any world save one of like formation, development and conditions? Or, are not the conditions we know as the earth planet the essential requisites for the evolution of organic life? As a spirit I know nothing different."

I do not produce this, which is a verbatim report, to affirm or deny, or to take any part in the discussion referred to, only to show some people that while our astronomers and philosophers are dogmatizing and our scientists theorizing as to inhabitable or uninhabitable worlds, spirits have their word to say on like topics. I can only say that this was a genuine message from outside the consciousness of the medium or the scribe. True or not, as a fact as to worlds and world life, it was from a spirit source. The reader can make his own comment.

My notes contain other things at another interview with these sojourners, that would no doubt be interesting, at least to the curious, but as they do not touch the subject of the Wallace theory, they are not reproduced here.

THE SAINTS.

Who are the saints we meet as we go? And how may we know them from sinners? What in their walk which differs from those Of the world, eating unblessed dinners? Who wear faces of candor and truth?

And who the smile of vanity hollow? Can we know the walk of uncrowned saints, And that they are the ones to follow? Are the lives of those of gospel clan

So much more pure, and spotless, and bright Than the common herd who heedless go With changing tide, whether wrong or right?

Are all their loud professions of faith Sowing seed that a harvest may grow? Or but trimmings to a cloak they wear. And turn to the passing world for show?

One thing is as sure as sure can be, And of it there's no question nor doubt; All are not saints who are in the church. And all are not rogues who are out.

-S. B. Davis in Truth Sceker.

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generated in the Actina passes through the Eustachian tubes into the niddle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slight-est vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your ease. We give advice free, and positive proof of cures. A valuable book—Professor Wilson's 100 page Dictionary of Disease, Free. Address New York & London Electric Association, Dep. T 929 Walnut Street, Kansas City, Mo.



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.. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, ye that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes hand, however much we might desire to do so. That must account for the Bon-appearance of VOIIR article.

WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

Take due notice, that all items for this page must be accompanied by the full name and address of the write. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Professor Thomson Jav Hudson, author of a number of psychological works, and a lecturer on psychology, died May 26. at his home in Detroit. Mich., from angina pectoris, from which he had suffered for many years. Professor Hudson's best known work is "The Law of Psychic Phenomena." He is survived by two sons, two daughters and a widow.—Chicago Chronicle.

Mr. and Mrs. J. R. Murtha will be located in Toledo, Ohio, during June. During July and August they will fill an engagement at Toronto, Canada, After August they are open for engagements, Address for the near future, 402 Troy street, Toledo, Ohio.

Mrs. Dr. Edwards is now located at Butte, Montana. She is holding meetings there at Odd Fellows' Hall, 58 Broadway. Her address is at No. 75 W. Park, Butte, Montana.

G. E. Heinsohn, a prominent Spiritualist of Louisville, Ky., passed through the city last week on his way home from California.

W. E. Spalsbury writes from Redwood Falls, lowa: "The premium books have been received. I think they are fine. They are all well bound and good print. I feel proud of them.'

The Chicago Record-Herald says: "Perfunctory political prayers with a pull will be done away with in the Illinois legislature if Representative Harry Oldam's ideas are carried out in the Oldam believes it is proper that the deliberations of the legislature should be state at the rate of \$1 a minute as an af- and enjoy these spiritual feasts." front to Christianity. He calls attention to the undignified scramble that is made for the position at the opening of each session and to the fact that its duties are generally intrusted to a political henchman of the speaker, frames his petition to suit the machine. It is recalled that on the morning after the riot and the organization of the rump house at the last session the chantain offered a prayer in which he referred to Speaker Miller as 'one of those brave, strong men who arise from time to time to guard the state from peril. For this encomium upon the tool of the bosses the state paid three dollars, and it paid the same amount every morning, whether the legislature was in session or not. Most sensible and consistent Christian men will agree with Representative Oldam that such prayers are an affront to Christianity. Even though they did not breathe servility to the ma chine, they are as devoid of religious meaning as the mutterings of the Hindoo who turns a printed prayer pasted on a wheel."

Lewis Sharpsteen writes from Marcellus, Mich.: "Farmer Riley has left on a trip including Battle Creek, Marshall Olivet and Detroit, Mich.; thence to To ledo, Kenton and Findlay, Ohio, and then to Chicago, where he will probably arrive about the 16th. Then he goes to Milwaukee and will visit some Iowa points, returning home to rest prior to his opening at the various camps. He intends being at Grand Ledge and Island Lake camps in the Michigan circuit: also the Marshalltown, Iowa, meet. Mr. Riley's health is the best in a long time, and his seances are as strong, if not stronger, than five years ago. The old home will be kept open at Marcellus, and any of the Spiritualists seeking rest and a change will find the latch string out, and themselves welcome."

Correspondent writes from Galveston Texas: "Here in Galveston, the city which has risen from the shadow of destruction and establishing itself with a mighty sea wall which guarantees protection, the cause of Spiritualism is prospering. Each week The Progress ive Lyceum goes forth from the Spiritualist Temple to the various lyceums, with its message of peace and cheer Many individuals have subscribed for this little lesson sheet, and it bids fair to accomplish the cementing of lyceum forces. It has reached its twentyeighth number and has about sour times as many subscribers as when started. Remember the subscription price is seventy-five cents per year. On Friday, May 22, afternoon and night. President H. D. Barrett very acceptably ministered to the society and its friends. His subject was 'Spiritualism a Religion of Go(o)d," and he not only entertained the audience, but was equally as instructive. Mrs. Laura B. Pavne. of San Antonio, took part in the services in a very acceptable manner; his discourses are helpful and her songs inspiring. She sang Longley's .. 'Open Those Pearly Gates of Light' for one se-

lection. An Indian pow-wow and picnic will be given by G. V. Cordingley, under the direction of Chief Red Jacket, at Reissig Grove, near Riverside, Wednesday, June 17, 1903. Tickets 35 cents; children, 15 cents. Take Garfield Park Elevated or India and the state. Can also be reached by July 4. Spiritualists generally are into and physicians say his condition is lake Street Elevated. Lake Street Elevated.

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Daniel W. Hull is engaged to lecture for the Spiritualists of Spokane, Wash. during June and July. While there he would like to make arrangements for evening lectures in neighboring towns. G. H. Brooks has been lecturing at Elgin Ill., and will remain there during June. He will respond to calls to attend funerals. All letters and telegrams should be addressed to him at his home. No. 114 President street, Wheaton, Ill.

the Philadelphia Press: "Dr. St. Clair McKelway has done good service to the calling and profession in which he is a distinguished member by recalling in an address at Boston the fundamental necessity of publicity. Responsible government is impossible without it. Publicity is in all administration the measure of responsibility. Unless the first is permitted the second will not long exist. Government is endurable only when it is public, because it is public it is not punishable. All men know this. It is 'exposure' that kills corrup-Secret corruption is safe corruption. A bank book is justly held a private record, but until Tweed's bank book ceased to be private Tweed did not cease to plunder. Till wrong abandons secrecy journalism will invade privacy. It is not nice work, but it is better than plunder." In conclusion he says: "Exposure of the fakes and charlatans in Spiritualism is absolutely necessary, or the same condition will exist in ranks as prevalent when the Tweed Ring had possession of New York."

Oscar A. Edgerly has open dates in June and July which he will be pleased to fill either with camp associations or other societies. During August Mr. Edgerly will fill engagements at Grand Ledge and Snowflake camps, in Michigan. For September he is engaged with the society of Kalamazoo, Mich., and for October with the society of Battle Creek, Mich. November and De cember still open for engagement. Permanent address 29 Public Square, Lima,

Frank T. Ripley has the Sundays of June open for lectures and tests, and can be engaged on liberal terms. Owing to the terrible floods at Topeka, Kans., he did not fill his engagement there for the state meeting. He can now be addressed at No. 404 E. Fourth street, Newport, Ky.

Dr. Beverly writes: "Lakeside Hall. corner 31st street and Indiana avenue, was filled Sunday evening to listen to a fine lecture by Mrs. Dr. See, of Kalamazoo, Mich. She is the editor of 'Higher Thought,' and is a fine speaker. Dr. Temple of Washington, and Mrs. Fitzgerald were present to give tests. The audience was delighted, and everything points to a grand success for the coming summer. The program for June includes some of the finest talent that can be procured: June 7, Dr. Betiero, envoy of the Magi, psycho-mental adept; June next general assembly. Representative Oldam believes it is proper that the delege of Suggestion; June 21, Walter De-Voe, editor of 'Vitality'; June 28, Prof. opened with prayer, but he regards the McWilliams, teacher of occult science. official prayer that is paid for by the All are invited to bring their friends

Levi Wood writes from Kalamazoo, Mich.: "It is indeed gratifying that a long-fought conflict which has been agitated for fifteen years in the Presbyterian assembly has finally been disposed of as is announced by the Associated Press dispatches. The one most vital amendment to the confession of faith is that those who die in infancy are saved from the tortures of a never-ending What a consolation and relief that must bring to the hearts of millions of mothers.

"Strike your harps, ye white-winged angels.

But your music makes me wild. For my heart is with my treasure, Heaven is lonely without my child. The monstrous blasphemy of creeds

Which represent an angry God See the nightmare visions which have The slumbering consciences of man.

The old, the young, the oppressed and lowly; The selfish, the weak and the holy, Has each in life's drama a part,

While the wants and the woes that o'er came them. With the lives of the righteous who

blame them, Are known to the Infinite Heart. Oh, where is the angel recorder And where is the watchman and war

That have charge of the keeping of souls? Oh, tell us where responsibility be-

And where infant life ends." Joylotta Purdy writes from New York: "I have often thought I would write and tell you about our little meetings (parlor talks, we call them) and spirit messages. I have been in New York City three years, having come here from Detroit, Mich., where I first learned the great truths of Spiritualism. I have been surprised to find so many hungry souls reaching out for light. How I delight in being an instrument that may be attuned to receive and give heavenly nourishment to those who seek for it. Among many who came to me last week for crumbs of comfort from loved ones, was a lady who had more of this world's goods than she needed. She said: 'I have come to the conclusion that life isn't worth living.' Immediately there appeared before me a mist, which soon developed to a white paper; then as I looked intently at it there appeared letters of gold. I asked the lady to turn to my desk and write the words I would give her. She did so. I wish many could see the effect

they had upon her. Her father's name was signed, and also his description given. The lady was a stranger to me.' Mrs. Geo. Hamilton Brooks writes: "On Sunday, May 31, Oscar A. Edgerly of Boston, Mass., and Mrs. J. A. Murtha, of Baltimore, Md., concluded their very successful three months' engagement with the Englewood Spiritual Union. Mr. Edgerly's lectures were eloquent practical and instructive, while Mrs. Murtha's work was, to our thinking, the very ne plus ultra of test mediumship. Our meetings will be continued through the month of June. On Sunday, June 7. Dr. Geo. B. Warne will speak for our Union. The Englewood Spiritual Union Metropolitan Line to 48th street, will hold its annual plenic at Jackson change to LaGrange Electric. Cars Park (near the German Building), on

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind:

W. F. Peck writes: "Mrs. Josle K Folsom has been serving the Church of Spiritual Unity, St. Louis, Mo., for several months past as test medium and with gratifying results. Her phases of mediumship are unique and startling, many striking tests being given and quite a number of converts were made during her ministrations. On the close of her engagement the congregation extended her a unanimous vote of thanks and recommended her to all societies in want of a convincing medium. Mrs. Folsom is to be at Clinton, Iowa, camp

meeting during part of August." Dr. Geo. W. Renner writes from Beaver Falls, Pa.: "As I soon leave this city for Chicago, my future field of work, I thought it advisable to make mention of the progress of our society under the ministration of our able sister, Emma M. Nutt-Moore. She has served us for the past six weeks: also three weeks in March, and at all times she has given us general satisfaction. I A subscriber sends the tollowing from give my farewell light physical seance Sunday evening, June 7, and Sister Moore closes the meetings for the sea son June 14, with a conference and soul-reading meeting. I can heartily endorse Mrs. Moore to any society who needs a good speaker and medium."

The Rev. Dr. James N. Buckley, editor of the Methodist Advocate and a leading member of his denomination in New York, made the startling declaration, in addressing several hundred ministers during a memorial meeting in honor of the late Bishops Randolph Siles Foster and John Fletcher Hearst, formerly chancellor of the American University at Washington, that he fully expected to meet the two eminent di vines in the hereafter and to recognize them. Dr. Buckley was asked during the spirited discussion that followed in the wake of his remarkable statement if he believed he would come face to face with such souls as Dante. Shakspeare and John Wesley? "It is one of the tenets of our creed," he responded, 'that we shall all meet those who have gone before us into the 'undiscovered country,' and I see no reason why I should not hope to meet even such souls as Dante, Shakspeare, Wesley and others in the future life.'

The Chicago Journal says: "No reasonable person can deny the soundness of the Pennsylvania Supreme Court decision against the healing of disease by prayer. No matter what our religious belief may be-whether we believe in the efficacy of prayer or not—it must be apparent that the Pennsylvania court spoke common sense when it declared that faith-healing is injurious to the community, and that an organization should not be permitted which denied the existence of contagious diseases, The opinion of the court says that neither the law nor reason has any ob jection to the offering of prayer for the recovery of the sick. But both the law and common sense require the use of those other means which have been given for the cure of disease. The man who denies the value of medical and surgical science is a fanatic, and the granting of a charter to a body of such fanatics would be dangerous to the public health. The marvels of medicine and surgery have been gradually and steadily developed for many centuries and a cult deserves no recognition that steps in, with a wave of the hand, as it were, and attempts to overthrow the whole system. The Pennsylvania court in its long supplemental opinion, deals with the danger to a community that would result from the inexpert treatment of disease. It seems incredible that there are many people in the world who can, by any twist of religion or reasoning, deny the logic of this opinion. Yet the fact has been demonstrated to itualism and sensualism walking hand L. Stewart, president, Whitewater, Wis. Chicago that such people do exist in large numbers. Religious toleration is speare's famous words. All is oblique, something to be maintained, but when a sect becomes a danger to the public at large, it should be put down by law-or the features of it that endanger health and life should be suppressed. The decision of the Pennsylvania Supreme court is one whose value scarcely can be estimated in establishing the authority of the law over the so-called religious liberties of certain bodies."

Dr. Isaac K. Funk, whose experience with the alleged ghost of Henry Ward Beecher some time ago excited widespread attention, announces his intention of publishing the results of his investigations of Spiritualistic phenomena some time next fall. Dr. Funk has nut himself in communication with the Society for Psychical Research with headquarters in this country at Boston, and the observations and experiments which he is conducting are dictated by members of this organization. The Doctor is reticent as to the data he has collected and the ordeals he has under-"Do you consider there is possibility of trickery on the part of the me-dium in these seances?" he was asked. "In some instances," he replied, "there is absolutely no chance for any deception. In the case, so extensively published in the daily press, where the medium told me of the existence and whereabouts of the 'widow's mite' coin, only known to the late Mr. Beecher and myself, there was certainly no explanation on the ground of previous knowledge on the part of my informant. Do I think that it was the spirit of Beecher that spoke through the medium? Ah there you launch into a sea of speculation that has only begun to be investigated, and that not very far from shore Such a phenomenon is not necessarily due to the agency of a departed spirit. It may be referable solely to some occult power possessed by the medium, But I do not wish to say anything further on the matter till the results of my investigations are published. I have amassed an amount of data that is considered by scientists to be of some value, and I expect to obtain more."-

American, New York. Manayunk, Pa.—Jacob Cugameck aged twelve years, is in a serious condition at St. Timothy's Hospital, resulting from injuries received when he jumped from the second story window of his home in a fit of somnambulism. Cugameck, Sr., is a butcher, and has his store on the first floor of his home. Young Jacob slept with his mother in the second story front room, directly over the store. She was awakened by her son arising. The latter went to the window and raised it to get some air. his mother thought, as the night was very sultry. Suddenly he began to climb out, and before she could reach him he had made the leap. In front of the store is row of heavy iron hooks, used to suspend meat for display. In his fall young Jacob's right leg was caught on one of these hooks and he hung suspended head down for a minute or two. This broke his fall, but before assistance came the hook had torn through the flesh and the boy fell to the ground. Assistance was quickly summoned and the injured lad hurried to St. Timothy's Hospital. Examination showed that his flesh had been horribly

Always give your full name and address when sending in Items and com-munications for publication, otherwise they will find their way to the waste

Mrs. Lilly LeSieur writes: "The annual banquet given by the Church of the Soul and the Band of Harmony, Saturday evening, May 30, was in every way a great success. We were taxed to the utmost to accommodate the crowd. After the feast, we had music and recitations, winding up with a hop for the young folks. This closes the season unnext September."

Mrs. Annie Rix Militz will give course of six lectures at Vrilia Hights, Williams Bay, Wis., the second week in July. Subject, "Immortality in the Flesh." Many earnest souls are seek-Many earnest souls are seeking truth and spiritual unfoldment in this delightful camp.

Mrs. Catherine McFarlin, the lecturer will make her home in the future at Plainview, Minn.

C. H. Mathews writes: "Last Sunday, being in Massillon, Ohio, I attended a Spiritualist meeting addressed by Sister Marguerite St. Omer Briggs, and was highly edified by her lecture before the Church of Spirit Communion." The meeting was held in Burd's Hall, an elegant auditorium, which ought to be well filled." George Adkins writes: "Although I

have never attended a Spiritualist gathering, I am in love with the beautiful philosophy as taught by your interesting contributors. The lectures which you publish from week to week are worth more than the price of the paper. In the lonely life which I live, for I am growing old, and my children are away from me, I find much solace and comfort from the beautiful and uplifting ideas as they come to me from every quarter, week after week, and now I shall look very anxiously for Dr. Peebles' book. I feel that it cannot be anything but good, from such a good and noble source. I love the grand old man, although I have never seen him. What a bright and glorious future must be in store for such as he. I have been reading those beautiful sentiments as represented by Mrs. Wise in her controversy with her husband, in Zurilda Wellington, having been raised under such teachers as her husband in my youth I know what she means." F. H. Morrell writes from Philadel-

phia, P.: "Though you do not often hear from the First Association of Spiritualists of Philadelphia, its banner still floats in the breeze, and the season just closed has been highly successful. We have had for speakers such talent as W. J. Colville, C. Fannie Allyn, Nina Vera Hughes, of Brooklyn, N. Y., Carrie E. S. Twing, whom everybody knows and loves, and Anita Trueman, a phenomenal young speaker, and author of several volumes. We had also on May 25, Mr. and Mrs. Hatfield Pettibone who gave a benefit seance in our Temple for the First Association in connection with the Young People's Sunflower Club. The seance was for materialization of hands and independent writing in the light, and was very successful and satisfactory to the large audience present. There is a demand for such demonstrations. The other associa-tions in Philadelphia have had prosperous seasons, and the second proposes to hold meetings all summer. Thus the work goes on, and I hope much good has been accomplished.

Thos Kizer writes from Decatur, Ill. Some weeks ago a man by name of Maxwell, hailing from Danville, Ill., and claiming to be a medium and clairvoyant, located here for a time, saying he would give advice on love, marriage. business, etc., and he did give advice, which, with other things, was followed by a murder of one of our citizens by another. Both were married men; the one is in jail now awaiting trial for murder on the 8th inst. This man Maxwell suddenly left town. The entire affair called out a scathing rebuke of Spiritthere is nothing level in these natures of ours, but basest villainy.' I sent clipping of the entire article to our Hudson Tuttle, and he made answer in good shape, and it was published in full by the same paper that published the re-buke, and the editor said they were only too glad to have it. Now what I think we of Decatur should and probably will do hereafter when one or more persons come here, advertising themselves as clairvoyant mediums; we will appoint three or four persons to call on them and find out if they are true Spiritua ists, and if not, inform the public through the press or otherwise. Then if any crime results from what give out, it cannot justly be laid on Spiritualists. If all societies would adopt the above or some similar plan it would not be long until men-like Maxwell would have to make their living in some other way."

Mrs. Joseph Engle writes: "I ceived the remarkable premium book and I am well pleased with it."

WHEN LIGHTS ARE LOW.

The rooms are hushed, the lights are I sit and listen to the wind That comes from out the distant hill. It comes and croons in an undertone Of alien regions vast and lone, Of pleasures lost in a land unknown: Then steals away, and all is still. 'Tis good to listen to the wind When rooms are hushed and lights are

low. When those we love have come and gone. 'Tis weary to be left behind:

To miss sweet eyes where late they shone. To look for what we may not find, Long-cherished forms that haunt the

mind. Soft voices that were once too kind, To live and miss them one by one
Is weary work; Whold stay behind
When those we love have come and
gone? s —New York Times.

INDUCE Your Neighbor to Subscribe for The

Progressive Thinker. Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character, Building by Thought Power," "Every Living Creature," and "The Greatest Thing Ever Known:" The matter is of high-toned spiritual character and of helpial purpose. Proce 35 cents each.
"A Plea for the New Woman." By May Collins. An address delivered be-fore the Ohio Liberal Society. For sale

at this office. Price 10 cents. "Death Defeated; or the Psychic Secret of How to Keep Young." By J. M.



LIST OF CAMP-MEETINGS.

Send in Your Dates and Name of Secre-'tary at Once.

Inquiries are already coming to this office in reference to the various camps. Will the officers of each camp please send at once the correct dates, etc., and also the name of the secretary who can be addressed for programmes and full particulars. The notices that do not contain the names of the secretary or president are incomplete.

Island Lake, Mich.

The Island Lake Camp Association desires to announce that the season of 1903 opens July 23, extending through the month of August. Correspondence solicited with a few more good phenomenal mediums. H. R. LaGrange, secretary, 350 Grand River avenue, Detroit,

Lake Brady, Ohio. Lake Brady camp opens July 5 and closes August 30. A. G. Keck, secretary, Akron, Ohio.

Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting opens July 16 and closes August 30. For programs and other information address Flora Hardin, secretary, Anderson, Ind.

Camp-meeting in Oregon.

The Spiritualists of Oregon will hold their annual camp-meeting from July 4 to July 20 on the beautiful and inspiring grounds of the Clackamas County Spiritualist Association. For particulars, address the president, Geo. Lazalle, Oregon City, Oregon.

Mt. Pleasant Park, Clinton, Iowa. The camp session of the M. V. S. A Mt. Pleasant Park, Clinton, Iowa, will open August 2 and close August 30. For programmes address Mollie B. An derson, secretary, Clarksville, Mo.

Verona, Park, Me.

This camp opens August 2 and closes August 30. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Forest Home, Mich. The fourth annual camp-meeting opens at Snowflake, Mich., Aug. 1, and

closes August 23. Write to Mrs. Ruth Eastman, secretary, Mancelona, Mich. Box 69. Ottawa Camp, Kansas.

This camp opens July 30, and closes

August 9. For full particulars address H. W. Henderson, Lawrence, Kansas.

The Waukesha Camp, Wis. This camp opens July 17 and closes August 17. For full particulars address ualism from the Rev. Jones, of the the secretary, Will J. Erwood, No. 1334 Christian Temple, saying in part: 'Spir- Pine street, La Crosse, Wis., or Clara

Ottawa, Kans.

This camp opens July 30 and continues to August 9. For full particulars address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Sec-

retary, Carbondale, Kansas.

Wonewoo, Wis. The Wonewoc camp opens this year on August 13 and continues to the 30th

of that month. Address for particulars, Miss Gertrude Spooner, Secretary, Wonewoc, Wis.

Reed's Lake, Grand Rapids, Mich. The West Michigan Spiritualist Association will hold its meeting this year at Grand Rapids, at its grounds, at Reed's Lake, known as the "Pioneer Assembly Grounds." Meeting opens July 4, and closes August 30. For full particulars address D. A. Herrick, president and manager, 296 N. Ionia street, Grand Rapids, Mich.

Winfield Camp, Kansas, This camp will be held in Island Park, Winfield, Kansas, commencing July 3, and closing July 13. For full particulars write to Mrs. Maud K. Gates, corner Second and Indiana streets, Highland Park, Winfield, Kansas.

Marshalltown, lowa. This camp begins August 23 and ends September 13. For full particulars address E. M. Vail, president, Marshall-

Franklin, Neb. This camp commences July 17, and

continues until August 2. For full particulars address D. L. Haines, secretary, Franklin, Neb. Grand Ledge, Mich.

This camp opens July 26 and closes August 23. For programmes apply to A. McKelvey, Grand Ledge, Mich.

Lake Helen Camp, Florida. The Southern Cassadaga Camp-meeting will convene the first of February, and will close the middle of March. For information and programmes, ad-

dress Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Saugus Center, Mass. The Lynn Spiritualists Association will hold meetings every Sunday, end-

The Onset Camp. Opens July 12 and closes August 30

ing September 28, at Unity Camp, Sau

gus Center, Mass. Mrs. A. A. Averill 42 Smith street, Lynn, Mass.

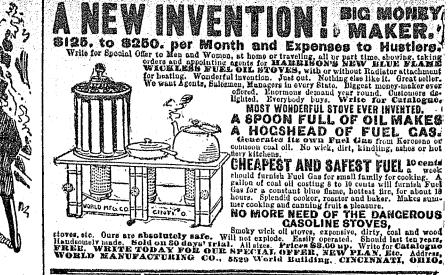
Maple Dell Park, Ohio. The American Spiritual Religious and

Science Union will hold a camp session at Maple Dell, commencing July 25 and closing August 30. Lucy King, corresponding secretary. Address with stamp, Box 45, Mantua, Ohio.

Harmony Grove, Cal.

The seventh annual camp-meeting A collection of words and music for the choir, opens July 26, and closes August 9. We are expecting a very prosperous camp.

A collection of words and music for the choir, congregation and social circle. By S. W. Tucker. Comprises sixty or more gems of song. Price, 16 cents. Peebles, M. D., M. A., Ph. D. Price \$1. are expecting a very prosperous camp.



For particulars address Frank C. Foster, secretary, Escondido, Cal.

Camp-meeting at Etna, Wash.

The Spiritualists of Clarke county, Washington, will hold their second annual camp-meeting in their beautiful grove in Etna, from August 9 to 30. Good speakers and mediums have been engaged. For circulars and information address the secretary, Henry B. Allen, Etna, Clarke county, Washington.

Freeville, N. Y.

The Central New York Spiritualist Association will hold its eighth annual camp-meeting at Freeville, N. Y., Aug. 1 to 16. B. Rhodes, Elmira, N. Y., pres ident; Victoria C. Moore, Dryden, N. Y., secretary.

In Tune with the Infinite By Ralph Waldo Trine.

By Ralph Waldo Trine.

Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would havoit.—From Title-Page.

CONTENTS—I. Prelude; II. The Supreme Fact of thuman Life; IV. Fullness of Life—Bodily Health and Vigor; V. The Secret, Power and Effect of Love; VI. Wisdom and Interior Illumination; VII. The Realization of Ferfect Feace; VIII. Coming into fullness of power; IX. Plenty of All Things—The Law of Prosperity; X. How Men Have Become Prophets, Secs, Sages, and Saviors; XI. The Basic Principle of All Religions—The Universal Religion: XII. Entering Now into the Realization of the Highest Riches. For sale at this office, Price, postpaid, \$1.25.

HARMONIGS OF EVOLUTION. The Philosophy of Individual Life, Based

Upon Natural Science

KELIGION OF THE FUIUKE.

By S. Weil. Cloth, \$1.25; paper, 50 cents. This is a work of great value, written by one of the keenest, most powerful and most truly religious minds of the day. It is particularly a work which should be put into the hands of those who have freed themselves from the dogmas of orthodoxy and from the dogmas of internatistic science, for it will strengthen the conviction of the free mind that mind and senses are not the whole of life.

The chapters reveal a new method in psychic and spiritual research. They show vivid glimpses of a stupendous moral cosmos that will supersede moral confusion, that only verifable tenets can survive, and the childhood period of faith and fancy will be superseded by knowledge and facts.

THE DESCENT OF MAN By Charles Darwin. Cloth, gilt top, 75 cents. On its appearance it aroused at once a storm of mingled wrath, wonder and admiration. In elegance of style, charm of manner and deep knowledge of natural history, it stands almost without a rival among scientific works.

ZELMA THE MYSTIC, or White Magic Versus Black. By Alwin M. Thurber. (ccult philosophy clothed in story form; alms to give a better unges, large and plain. Cloth, \$1.25.

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SPIRITUALISM, PAST, PRESENT AND FUTURE.

From a Lecture by Rev. Axel Lundeberg. If I should come before you to-night to weary you with some commonplace a failure. But still the question is not statements or endless repetitions of things and facts you have heard thought of the company of the comp

sands of times before, you certainly appeal to facts. That is the only way would be entitled to ask me what right to get at the truth anyway. If we want I have to stand on this platform. And to know what Spiritualism is let us yisit consider it worth while to appear what is going on there, and then judge among you this evening. I have come from what we have seen and heard to you because I believe I have a message to you, a message which I think it my duty to deliver to you, and which I hope and pray may find open ears and gation of the above mentioned kind. be received with willing and loving The daily paper advertised that the hearts at least by some of you.

Spen is siet.

indication of lack of modesty on my part, but we must bear in mind that the At the time announced in the "ad" I rewast and wonderfully complicated map paired to the place and took my seat chinery of the universe is not operated with the others in the hall waiting for from below but from above, and that the service to begin. After a while the consequently every one of us is more or collector came and requested me to pay less influenced by the spiritual world, fifteen cents, which I did, and so did every constant and the control of the pay influenced by the spiritual world. whose inhabitants take a great, active erybody else. Then the "minister" and lively interest in our affairs, and often use us as their mediums to make ductory address asked his audience to their intentions known to this world. What I claim for myself, therefore, can ings. The small table was soon loaded with equal right be claimed by every with all kinds of trinkets, such as one of you, if he chooses to open his intellect to the constant influx from the

only on ourselves whether we are willyou might possess for yourself. I therefore am here to give and dis-

up the day before and rested over

"As the light increased," he says, ". ery vestige of the earth, while .I was left floating on this fragment of the Later I attended wreck of a world, on my carved plank it impressive. As the light in the east I had risen in the night, the new terrafirma perchance of my future life. There was not a crevice left through which the trivial places we name Massachusetts, or Vermont, or New York, miles on every side, as far as the eye could reach, an undulating country of clouds, answering in the varied swell of its surface to the terrestrial world it might see in dreams, with all the de-lights of paradise. There were imsmooth-shaven and firm, and shady vales between the vaporous mountains, and far iff the horizon I could see where some luxuriant and misty timber jutted into the prairie and trace the windings of a water course, some unimagined Amazon or Orinoko, by the misty trees on its brink. As there was wanting the symbol, so there was not the substance of impurity, no spot nor me. Let there be no doubt as to what stain. It was a favor for which to be I am saying or what I do not say. I am the substance of impurity, no spot nor forever silent to be shown this vision. a staunch believer in the reality of all The earth beneath had become such a the facts of clairvoyance, psychometry, the clouds had been before. It was not merely veiled to me, but it had passed away like the fantom of a shadow, skias onar, and this new platform was gained. As I had climbed above storm and cloud, so by successive days' journeys I might reach the region of eternal

"'Heaven itself shall slide And roll away, like melting stars that have never done. I do certainly believe 'Along their oily threads.'

"But when its own sun began to rise on this pure world, I found myself a dweller in the dazzling halls of Aurora. into which poets have had but a partial glance over the eastern hills-drifting amid the saffron-colored clouds, and playing with the rosy fingers of the Dawn, in the very path of the Sun's chariot, and sprinkled with its dewy dust, enjoying the benignant smile, and near at hand the far darting glances of the god. The inhabitants of earth behold commonly but the dark and shadowy underside of heaven's pavement; it is only when seen at a favorable an gle in the horizon, morning or evening, that some faint streaks of the lining of the clouds are revealed. But my muse would fail to convey an impression of the gorgeous tapestry by which I was surrounded, such as men see faintly re-

This brilliant word painting of the rise of the sun in the natural world symbolizes in a striking manner the same spectacle in the spiritual world. For there is a correspondence between the two, and what takes place here below is only a reproduction in matter of what was originally conceived in spirit. There is a sunrise in every soul, and when the sun rises in your soul or in mine we see the brilliant scenery of the spiritual world unfolding itself before our spiritual eyes, if they are open and endowed with sight. Some of us see only this material world. Some see only, to use Thoreau's expression, "the underside of heaven's pavement." A in the valley it is often dark and cloudy, top all is vision.

Did you ever stop for a moment and the blessings it can bring us are much consider that there is a dividing line, which separates men and women in two distinct groups as to the stand they take towards the spiritual world? And did you realize that this difference is caused by their different positions either at the foot or at the top of the mountain? And did you stop to consider that it is your free choice either to stop at the foot or to climb to the top? If one has climbed to the top and seen some of the visions there, every one of you can and pught to do the same, and you will see

I said I had a message to deliver to you. This message is a message to everybody, but it is especially a message the name of Spiritualism as a cloak or to Spiritualists. What is Spiritualism? manufacture to hide their real names and objects, which is nothing but fortune-telligible and the spiritualism as a cloak or manufacture.

I for my part would not in such a case a Spiritualistic meeting and find out what Spiritualism is and what it is not. Acting on this principle I have de-

voted some of my spare time to investi-Rev. So-and-So was going to conduct This confession might seem to you an Spiritualistic services and preach at such and such a hall a certain Sunday. place on the table some of their belong-

pick up one of these trinkets after the We all have the same privilege, there other, and holding it in one of his hands is no monopoly on spirituality, nor any "tell the fortunes" of the person it bereserved seats in heaven. If depends longed to. With many hits and misses this procedure went on until there was ceived, we want to give to others. To nothing left on the table. The "minisme it seems selfish to keep what good you might page of the want of the table. The "minisme it seems selfish to keep what good was at an and an area. meeting was at an end, and that those who wanted to stay were invited for a private circle. Together with the matribute freely what I have received for jority of those present, I stayed, was that purpose. Let us all do the same, again called upon to pay fifteen cents as and the more we give the more we were all the others, and witnessed for the second time the same performance. Those of you who have read Henry I must add that this "minister" also had Those of you who have read ready, on his program "answering of questions on paper, slips handed to him by his autivers" might remember the following fragment from his beautiful description lieve in a personal god?" and his antivers in the control of the daybreak as he saw it from a swer: "No, if I did I would shoot him." mountain-top about 8,000 feet above the level of the sea, where he had climbed hall no wiser than before but fully convinced that if this was Spiritualism, certainly it was not religion. It was simply a money-making scheme a discovered around me an ocean of mist, clever way of advertising a fortune-tellwhich reached up by chance exactly to the base of the tower, and shut out eventue base of the tower and the base of the base o

Later I attended several meetings advertised in the daily papers as Spiritualin cloudland; a situation which required istic services and found most of them no aid from the imagination to render conducted in the same way as the one it impressive. As the light in the east just described. This makes it unnecessed adding increased, it revealed to me sary to go into further details. I will more clearly the new world into which only tell you about one more and then be done with this part of my message to you. I also attended a materializing seance. Shall I describe it to you? Do I need to do so? Have not many of you witnessed the same rough play with could be seen, while I still inhaled the clear atmosphere of a July morning—
if it were July there. All around beneath me was spread for a hundred tured out of cloth, rubber, plaster paris tured out of cloth, rubber, plaster paris or papier mache, emanating from a cab-inet, into which they were skillfully and stealthily eluding themselves in, while its surface to the terrestrial world it veiled. It was such a country as we turned away to some other distraction, or while our sight was dimmed by the semi-umbric illumination around us. snowy pastures apparently which made all the objects in the room look like shadows from another world? At the close of the seance I did not know what most to admire, the brazen audacity of the performers or the stupendous credulity of a crowd, who in these man-made spectres recognized deceased relatives or friends and conversed with them. Now, friends, do not misunderstand

Herialization and so on, which constitute the bulk of the foundation on which Spiritualism is constructed, and I know there are many honest, upright and sincere mediums and lecturers. But I can not find words strong enough to denounce the reckless fakirs, who do neys I might reach the region of eternal and hesitate to prey upon the most saday beyond the tapering shadow of the cred emotions of the human heart and fraudulently extort money for powers and I know from my own experience that it is possible to communicate with he so-called dead. I know it is a fact that they can be seen and heard both clairvoyantly and in materialized form. But I want to emphatically state that when such occurrences take place they do so in accordance with certain spiritual and psychological laws, which are constantly and repeatedly broken by the fakir and the usurper, whose only object is to make money, while he does not care a snap for the truth.

The field of Spiritualism has been invaded by innumerable savage hordes of false prophets, quacks and humbuggers, who by their insolent tricks have brought discredit and disrespect on our great and glorious movement, and turned away from our ranks earnest and upright seekers after truth, who have come to us to find food for their souls, and instead of the life-giving flected afar off in the chambers of the bread of life have been given stones and husks to feed on.

It was not so from the beginning, for Spiritualism at its start was free from the degrading spirit of commercialism. which like a poisonous weed at the present threatens to outgrow it and already is covering a great space of the field it once occupied. Spiritualism has been the consolation of thousands of sorrow-filled and despairing hearts, it has wiped the tears from many a mother's eyes, it has righted many wrongs, it has expelled doubt, skepticism and the darkness of ignorance and superstition, it has stayed the hand of the murderer and the suicide, when no human power could interfere, it has infused new hope and new gladness in underside of heaven's payement." A hearts depressed and faded by years of few of us see the ethereal summer land silent sorrow; it has opened the gates above. It depends on where we stand, silent sorrow; it has opened the gates whether in the dales and valleys around of purgatory and preached the gospel the foot of the mountain, or on its lofty top high above the clouds. Down in the valley it is often dark and cloudy. on the top it is always sunshine. Down in the valley there is no vision. On the top all is vision.

On the blessings it has brought to

> greater still Friends, all of you who truly and sinerely realize what Spiritualism means to you and what it ought to mean to all of us, let us join hands to save this grand religion from the decay that is threatening to break in on all sides and which, unless stopped, eventually will kill the greatest movement of the 19th and 20th centuries. Let us save Spiritualism from degeneration and destruction and death. This can be done and it should be done at once. But how? n the first place we must drive out from our ranks the false prophets, the

and rescally ignoramuses who, void of every vestige of honesty and decency, clothed in the raggy, shabby garb of rank ignorance and often imbedility, do not hesitate to stand up and proclaim themselves heralds of truth, psychics, great mediums, and even Christs. Let us not interfere with their business, leave that to them alone, but let us distinctly refuse them to hoist the flag of Spiritualism over their stinking and reeking cesspools of vile and mercenary perversion of the great and glorious in heritance Spiritualism has bequeathed to humanity and especially to its true and honest adepts, who alone are entitled to wear its name.

Friends, so far my message to you has been of a negative or rather criticising nature. I now come to its posttive part. Let us turn our backs on the dark sides and direct our attention to the bright outlook for the future, and to the task that lies before us. We must organize our scattered forces. We must sift out the weed and gather in the corn in our empty barns. The task is a great one and requires devoted and able workers, but it is not too great, it can be accomplished and it should be commenced immediately.

as it appears among us to-day, the question whether Spiritualism is a religion or not. If fortune-telling and fake materializations are a religion, then that phase of Spiritualism we have criticised certainly has a right to claim that sacred name. But if religion means a union with the highest spiritual ideals, then we find very little reason to call all the societies religious, who advertise their fortune-telling seances and offices free of charge in the daily papers underthe assumed and misleading name of re-ligious or divine services. But fortunately Spiritualism has nothing to do with those fake establishments. True Spiritualism is a religion, and it is the religion of the present and of the future, destined to be the universal faith of mankind. As a religion it must have a cult, a ritual, services, churches and ministers. But its services should be conducted so as to educate and uplift the participants. They should not be more or less successful theatrical performances of fortune-telling, psychome-try or sleight of hand tricks. Such things do not constitute a religious service. And furthermore they are and must necessarily be a complete failure. They are nothing but experiments intended to prove the existence of spirits, or that our departed friends still live and can communicate with us. In order to be successful or to prove anything, such experiments must be conducted according to certain psychological laws, which can not be duly observed in a large hall before a heterogeous crowd or a mixed audience, where counteracting influences are liable to thwart exery effort of the inhabitants of the spirit spheres to manifest themselves or make their presence or intentions known. In most cases therefore such performances are nothing but mind-reading or hypnotic influence exerted by the medium or speaker over his audience. If you come to such performances in order to find out if Spiritualism is true you will be sorely disappointed. If you have a critical capacity or some knowledge of psychology you get the impression that Spiritualism is a fraud, and if you are of an uncritical or credulous nature you will have an excellent chance to be deceived and invest your hard-earned money in a delusion. Such experiments therefore should be separated from our public services. They attract a curious and thoughtless crowd, but they repel every earnest seeker after truth and knowledge. Those experiments should relegated to the private circle, of which will speak later, while the services should comprise a sermon or lecture, singing of hymns, invocations and visits to the spiritual helpers, who always will be ready to respond if we approach them in the proper way. The lecture should treat on some spiritual topic and

be both instructive and edifying. And right here I want to emphasize that it is not necessary for the speaker to be a medium. Some of the most successful ones have not been mediumistic ough and exhaustive exposition of his subject, but it need not be a dictation truth as the denizens of other spheres. be true and honest and give what he has to give, not what he imagines himself to possess. He ought to cultivate his spiritual talents however and develop what mediumistic gifts he might have, for almost everyone is endowed with some phase of mediumship. It is not given to everyone to be an inspired speaker. He might be a clairvoyant, or a psychometrist, or possess some other branch of mediumship, as that of a healer or materializer. Let him then develop those gifts and use them to the benefit of his people. He can do so by conducting private circles in his home and assist others theoretically and practically in the study of experimental psy-chology and esoteric and true Spiritualism. In order to successfully do so the Spiritualistic minister must not be an ignoramus, but a man who knows what ne is about, who masters the whole field of modern experimental psychology, oc-cultism, Spiritualism, Theosophy and related sciences. He must know theology, history of religions, philosophy proper, sociology, history, and have a general inkling of the whole field of contemporary science, including astronomy, geology and so on. He must be a well-read man and well educated. But these intellectual accomplishments are not sufficient. He must also be a man capable of a good and unselfish life. He must give himself whole and undivided up to the task that lies before him. He must be entirely free from the degrading spirit of commercialism which has killed so many a hopeful incipient movement. He must be an altruist and a true and faithful follower of the Christ. He must not seek his own glory and aggrandizement, but his principal aim must be to be helpful and devoted to truth as he sees it. He must not spare himself. He must be ready at any time to work and to suffer if need

be. His heart must be filled with love, sympathy, and compassion for the whole creation, and his life must be an effective illustration of his character. If the minister is a man of that kind he will soon gather around him a crowd of earnest truth-seekers, who will come back to his lectures Sunday after Sunday, and gradually form a nucleus around which will grow up a circle of sympathetic friends, who will form a congregation and build a church, in which to worship what is highest to them, and where to look for nourishment of their spiritual being and satisfaction of their loftiest and noblest as

pirations. Friends, I have now land before you in a general sketch the delineation of my message to you, leaving the detailed account of its different branches to another occasion, when I hope to meet you again. I have tried to avoid being unagain. I have tried to avoid being un-necessarily coarse or severe; though I freely admit that in criticising I have not spared the rod. My only excuse is that I did not intend to hurt anyone's and still is waiting for an answer. Is ers, soothsayers, frauds and money-feelings, my sole object being to further the sacred interests of our great and deserving cause. I am at the end of my phy, or what is it? Some say it is a re- us those whose only aim is the aimighty deserving cause. I am at the end of my diglon, others prefer to call it a philos- dollar. Let us weed out the insolent discourse to hight, and I will close our

BIBLE READING: IN SCHOOL

that Christianity, as distinguished from other religious, is a sect. It surely began as a sect, for the followers of Christ were dissenters from the principles of Judaism and were known as a sect all

to themselves. In the light of the Cabove decisions, King James, version of the Bible is sectarian in its tendency. In fact, each version of the Bible extant is sectarian in its tendency. But, assuming that King James' version is the version of no particular sect, it contains within its pages the doctrines of any number of sects or denominations. ...

Upon this phase of the question, the court says in the case of State vs. District Board, supra: "3. The courts will take judicial no-

tice of the contents of the Bible, that the religious world is divided into numerous sects, and of the general doctrines maintained by each sect; for these things pertain to general history, and may fairly be presumed to be subjects of correct the section. jects of common knowledge I. Greenl. Ev. secs. 5, 6, and notes). Thus they Let me return to the question I tried to answer by referring to Spiritualism will take cognizance, without averment, of the facts that there are numerous religious sects called Christians, respectively maintaining different and conflicting doctrines; that some of these believe the doctrine of predestination, while others do not; some the doctrine of eternal punishment of the wicked. while others repudiate it; some the doctrines of the apostolic succession and the authority of the priesthood, while others reject both; some that the holy scriptures are the only sufficient rule of faith and practice, while others believe that the only safe guide to human thought, opinion and action is the illuminating power of the divine spirit upon the humble and devout heart; some in the necessity and efficacy of the sacraments of the church, while others reject them entirely; and some in the literal truth of the scriptures, while others believe them to be allegorical, teaching spiritual truths alone, or chief ly. The courts will also take cognicance of numerous other conflicts loctrine between the sects; also that there are religious sects which reject the doctrine of the divinity of Christ, among which is the Hebrew or Jewish sect, which denies the inspiration and authority of the New Testament."

These denominations of the Christian church carry on a continual controversy among themselves which often reaches o violent lengths. They divide, and are founded, often on the simple meaning of words and expressions in the Bible. appears to me impossible that the Bible should be used as a text-book in iterature, and its language, meaning, and literary value discussed without precipitating a theological dispute and calling forth the prejudices of teachers and pupils.

morning exercise is sectarian instruction within the meaning of the state constitution. For a state, officer or school board to take action establishing King James' version of the Bible as a text-book in the public schools approaches very near to a discrimination in favor of the Protestant religion.

Suppose any school board should be authorized to cause the reading of the Bible as a morning exercise in the schools. Protestant, taxpayers could mandamus the board, to compel the reading of the version of King James, Catholic taxpayers could mandamus the board to compel the reading of the Dougy version, German Lutherans could reading of the Lutheran version; the public schools would be turned into reigious institutes. Otherwise, the school board, when brought to the alternative, would have to discriminate sects and thereby violate Section 4 of

Article I of the Constitution. at all. His lecture should be a thor- accepted, their children read and study to-day and believe the only infallible guide to right conduct. When we force from the spirit world. Our own spirits our citizens to pay for and send their do partake just as much of the divine children to public schools where the Bible of another faith is read to them, sometimes more. The speaker should I believe we come dangerously near intruding upon freedom of conscience.

There are a number of cases in different states, bearing upon the main question, which would seem opposed to the views here set forth, but none of the states in which those decisions were made have in their constitutions a direct prohibition of sectarian instruction in the public schools.

The Constitution and laws of this state appear to have in view the maintenance of exact equality of all sects. creeds, or religions; that all shall have equal rights, equal opportunities, and be subject to equal restraints. And this accords well with that rule of human conduct, which is of higher wisdom and wider application than human laws: commending itself to the administration of the law and to every field of human action, and which is found with almost verbal identity in the sacred books of all religions:

"All things whatsoever you would that men should do to you, do you even so to them, for this is the law and the prophets."

I am, therefore, of the opinion that the reading of King James' version of the Bible, as a religious exercise, or its use as a text book in the public schools. is prohibited by the Constitution and laws of this state. Very respectfully, U.S. WEBB, Attorney-General.

meeting by asking you'to take part with me in one of the features of a Spiritualistic service to which I referred a while ago, a visit to one of our departed saints, Ralph Waldo Emerson, whose enlightened and exalided life was a blessing to humanity, a help to all who came in contact with him, and who is now much more able and ready to as. now much more able and ready to assist us in our spiritual groudh, as he is now so much more dayanged in inde-pendence, character and spirituality. (The speaker now bonducted a devotional memorial service for about half an hour and then closed with the fol-

lowing invocation): ia jors And now may the spirit of God rest upon every one of us and lead us safely to the truth, and to a four and unselfish life, and a true spiritualitie unfolding within us the spiritual gifts, which to every human soul opens the way to the world celestial.

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LYMAN C. HOWE.

livisection in the Balance-Always Cruel-The Curse Cure for Obsession.

I want to call especial attention to the article entitled "Versuchsthiere," on the first page of The Progressive Thinker for May 23—No. 704—by Jas C. Underhill. Readers seldom take in all of a paper, and are apt to select from the suggestion that appeals to them in the heading. By this means they are liable to miss some of the most valuable readings. In glancing at the headlines "Versuchsthiere" is not likely to strike the majority of readers as anything that will be especially interest ing; but if they read the next line-"Cold-Blooded Medical Science Run Mad," they may begin to wake up, and read further, and if they continue to the end the reward will be rich and satisfactory.

Although the facts stated may curdle one's blood to contemplate, they are important to know, since we cannot intelligently estimate the merits of a moot question, without the facts by which to interpret theory. There are many men in high positions as physicians, who stoutly contend for vivisection. These may be as sincere as their opponents, of equal celebrity. But can they be as humane? If, as stated, "Vivisection is cruel wherever it is performed," then it cannot be humane, unless it can be demonstrated that it furnishes science with means to diminish human suffering to an extent that exceeds that caused by vivisection; and the evidence n this article is against any such claim. But even if it be true, the influence of he practice upon the morals of all who participate, its paralyzing effects upon the spirit of kindness, may more than discount all the benefits it can possibly secure to science and the sick. The testimony of Sir Frederick Treves, F. R. C. S., is of highest importance in this connection, and should be

carefully preserved for reference. The Progressive Thinker is a cyclopedia of various information, in which there is much worth preserving every week; and those articles which open the mines of moral wealth and humanitarian facts, experiences, and suggestions, are foremost in permanent value.

I am especially interested and pleased to hear from the famous "Koons se-ances of fifty years ago." I remember the reports of them in the Spiritual Universe, published in Cleveland, Ohio, in 1853-4. I would like to know more about them. Can the incident of the two Frenchmen who visited the rooms, and got communications in their own language, be substantiated by any living witness? There are facts enough of later occurrence; but those are especially significant for their place in the chronological order of spiritual experi-It has been held, as appears above, that the mere reading of the Bible as a to guard against possible deception? In those days the arts of dishonest pretenders were not much in evidence. There was no commercial motive to stimulate the simulation of mediumship. Nevertheless it is important to know, as far as possible, what opportunities there were for deception, if any one were disposed to indulge in it.

In the same number (704) of The Progressive Thinker I find an interesting account of obsession; and the remedy is especially unique. It may shock many readers when they come to the swear cure. But there is philosophy in it. I knew of its application in some cases forty years ago. It is a sort of spontaneous prayer of the dictatorial order. mandamus the board to compel the I have heard prayers from the pulpit that savored strongly of the same spirit.

"Do thou bring them to justice and vindicate thy majesty upon them," is a sort of blending of appeal and command. So is the more direct expresin favor of one or the other of these sion, "God d-n them." The chief difference is in the faculties brought into action. I have heard prayers that were Wise and good men have struggled full of vindicative anger, and partook of the qualities of a profane oath, and so impressed human Whether they moved God in the same way I do not know.

The whole secret of this swear cure, prescribed by A. H. Nicholas, is, in my judgment, that cursing arouses the latent energy of combativeness, and destructiveness, which is a repelling power, and stimulates self assertion. It may not have any important effect upon the obsessing spirit (if there be one) but fortifies the individual against any and every intrusion. When we are thoroughly self-possessed we are immune from all abnormal trespesses.

I suspect that much that passes for obsession, is due to the diseased action of an unbalanced organism. The conflicts within us, when a vigorous individuality is wanting, or when it is temporarily varied by disease or accident, may produce all the symptoms usually interpreted as obsession. In such cases the curse cure may be just as effective as if there were actual obsession by an excarnate spirit. But is cursing necessary? Can we not summon our latent energies, fortify

individuality, and rise superior to all forms of obsession as well—or better—without a curse, or an oath, as with it? I knew a man quite gifted in profanity who justified it on this principle. He said, "It is the God-damn-its that build railroads, tunnel the mountains, transform the jungles into fruitful fields for the support of civilized man." Is it? The God-damn-it may be a mental leverage to substitute expenditure of the higher force under the direction of will, and moral purpose; but is it the best way to meet the demand? Is it not really a waste of energy to expend it in profanity? I suspect it is. An earnest, persistent, determination to keep the superior self always in supreme command, evoking the moral sympahies, trusting the spiritual sovereignty with all the duties of life, and conserv-ing the dynamics of the soul, unsullied by passion and corroding vice, it seems to me is a better remedy for every form of evil, and disease, than any appeals to violent impulse, expressed in profanity.

But there may be cases, and temperaments, that require heroic treatment and I do not presume to judge the mer its of any individual experiences. By experience and reasoning we learn; and one man's experience cannot answer for all. These are only suggestions. The test of truth is in its application.

LYMAN C. HOWE.

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REARING CHILDREN.

A Message Concerning Right Develop-

people of the world a few thoughts, in regard to the great importance of the right development of the children of this and the coming generation. I will first ask, what is the meaning

of the word generation? It is the offspring from companionship which enables a man and woman to be legally united as one.

This is called marriage, which entitles them to become fathers and mothers, that they may have little ones, to bless their homes and that they (the fruit of their union) may care for them when they are old.

Now we are living in a period when advanced truths are being brought to light regarding life, which is so important to the human race.

world which means so much as that of life, and to know how long that life is to be ours.

shall he live again?" world of spirit, who tell us of new

of earth (or should be.) They tell us that we have but one life to live, and that even though we are Clinton, and were conducted by myself; to pass through the change of death, The body was buried in the Springdale death does not sever our life, but we Cemetery. retain the same life as that which we had on earth, though death brings a circle of friends and acquaintances, not

certain extent to ourselves. It is our duty, friends, to gather all the knowledge we can of these advanced teachings from those who have dium of the highest order, and a woman

We should first become familiar with the truths which they gladly give us, and then we should teach our little ones so they, too, may understand them. And by so doing enable them to perhaps make discoveries of new truths in regard to those in the higher life, which may never be able to reach, because we did not have these teachings from our fathers and mothers in regard to spiritual return, but instead of that we were taught that when persons died they went to a place called heaven and there they were to remain until we, too, had died and it was then we should be united to our very own.

But it is no longer taught that heaven has a door which opens but one way, inward, but instead of that, Spiritualism teaches and has proven, that it has a door that opens both ways, that those who would may enter therein, and when they wish to return, they can do so, and mingle with the dear ones of

When the infirmities of age are gathering about us, it is then that we know we must soon let the young fill our places, and is it not of the greatest importance that they should be qualified to relieve us, and if possible improve our social and civil government?

We should not accept these new truths and thoughts, and not give them the benefit of our learning.

Should we deprive them of our knowledge of spiritual things, they can never reach the high standard of man and womanhood which they might with the knowledge of Spiritualism and what it implies; without these facts they will be brought into life, which once given to them, knows no end.

Do not ask of them that which you do not do yourself.

If you want them to walk in the path of uprightness and virtue, walk first in it yourself, for generally the child will follow in the path of its parent.

If you have trod the path of sin, and are the father or mother of a babe, if you have not had any respect for yourself, home or friends, for the love of the little one which has been given you to bless your home and the world, forsake the path of sin, then if that child is permitted to remain on earth longer than you, when it gently lays away your garment of clay it will only have good, noble deeds to remember.

Spiritualism has come to stay, my friends, and to make the world better each and every day, so do not stand in the shade of superstition and ignorance, but come into its bright and glorious rays without further delay.

There is no time like the present. There will never be a to-morrow, for to-morrow is but another to-day.

Spiritualism has come to set our our children better physically, mentally, and spiritually.

So. friends, open the doors of your and prove to you, beyond the question of a doubt, the immortality of the soul. L. M. COBB.

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News From Clinton, Iowa. To the Editor:—It may be of interest to the readers of your paper in this lo-cality, to learn of the death, on the evening of May 23, at Mercy Hospital, in Clinton, Iowa, of Marcia M. Sisco, one of the oldest and best known Spirit-Friends, I wish to give to the thinking ualists and Mediums in this locality. The circumstances of her death were tragic in the extreme. She had left her room to go to a cottage a short disbeing dressed for the street, she passed through the railroad yards, which were close to her home, and being very deaf, did not hear the approach of a rapidly moving passenger train. By some means which are not definitely known, the engine of the approaching train passed her while she was yet at a safe distance; but as if bewildered, by the presence of the train, she started toward it as if to make her escape from danger, but instead of escaping, she was caught by the mail car of the passenger nt to the human race.

In fact there is no question in the wheels, and horribly bruised and man-

There are those who at all times are was conscious, and remained so for saying to one another "If a man die, some time. She was conveyed imme-There are those who are living in the medical skill could do to prolong her life was done, but of no avail, and two truths which are of great interest to us hours after the accident, she passed away. Funeral services were held May

26, at the home of Mrs. Bogardus, in This lady left three sons, and a large

change in our surroundings, and to a only in Clinton, but throughout the Mississippi valley, formed among those who attended the annual camp-meeting left us, for a little while, those who have of spotless character, as well as an auentered into a higher grade of the school of life than the one in which we "Gems of Inspiration," has already been published, and another was just completed a short time before her death. I understand that this last work, which is new, I believe, is "Earth's Day and Night, or Astronomy of the Scriptures," will be published by her family and friends interested in her work.

Clinton has a very successful local soclety, which holds meetings every Sunday evening, conducted, at present, by myself. Our society is growing rapidly, and is doing excellent work. will probably continue our meetings until the opening of camp-meeting, and resume them after the close of the meet-

It will always be a great pleasure to this locality, attend our meetings. We ers. Tests and good music at all serv-stand upon the broad platform of the Brotherhood of man, Fatherhood of the Divine, having for our single guide, Simple Truth in all things; and we will extend the hand of fellowship to every seeker after truth, whether a believer demonstrated immortality as revealed by philosophy and phenomena, or whether a simple student of this great principle.

MARTIN H. M'GRATH.

Maple Dell Camp, Ohio

To the Editor: -Will you please allow of explaining to the many friends and former co-workers at Maple Dell, the present situation, also the future out macher, pastor. look for camp work. At the close of the camp session last year there was property of the association for the purpose of building and making other im-provements as the board of trustees wished to have made from time to time. At the same time the board thought best to call a meeting of all stock-hold-

ers that could be reached by letter or otherwise, to meet at Maple Dell and help formulate the future camp work. Pursuant to notice duly given, a goodly number assembled on November 16 1902. This meeting was called to order by the president, who stated the object of the meeting to be whatever most con cerned the interest of the association. Among other topics that were dis cussed, and motions made and carried. was one to amend the articles of incorporation which was supported unani mously. Ist. Resolved, that the articles of incorporation of the National Spiritual and Religious Camp Association, be, and the same are hereby amended so that the incorporate name hereafter shall be the American Spirit

ual, Religious and Science Union, The above resolution was adopted by the owners of more than three-fifths of the capital stock, and ordered placed in minds free and to dare us to do our own the records of the association and a certificate of the amendments be forwarded to the secretary of state, which was done, and a certified copy returned to hearts, that the quickening power of your departed ones may enter therein suffered ones to you beyond the question birth, we thought best to respect its nabirth, we thought best to respect its nativity, and cherish the name that has tween Monroe and Kimbark avenues.

The best talent available will be segiven freedom of speech, and allowed us the right to worship according to the dictates of our own conscience. "Invisible Helpers." By C. W. Lead- now, with the mortgage nearly paid off, E 55th street, where all communica-

the pure appels ever beckoning us onward and upward.
Our next camp session at Maple Dell begins July 25 and closes August 80. Owing to the changes that have been

made, we are somewhat late in getting out our printed matter, but hope it will soon appear. Good speakers are being engaged for the occasion, and we extend a cordial invitation to every one who has a desire to promote the cause of Spiritualism to come to Maple Dell Park, Mantua, Portage county, Ohio. LUCY KING, Corresponding Secretary.

G. W. Kates and Wife.

We had a very successful month dur ing May, in many ways. We did not hold as many meetings as during some months, but they were fruitful in good results and well attended. We concluded our series of meetings

at Northwood, Iowa, and organized a local society there with our carnes friend, W. A. Willing, as its president Mrs. Willing and family gave us good hospitality there and made our stay so pleasant we disliked to leave. But a glad welcome awaited us at Minneapolis, Minn. Our tried and true

friends, Dr. J. Swanson and family, re ceived us with their old time cordiality We were given an open reception to welcome our return to Minnesota. Many friends from St. Paul and Minne apolis greeted us on this occasion. We held meetings in St. Paul for the Alliance, a splendid society, each Sunday, May 10 and 17. We spent five profitable and pleasant days with the society at Princeton, Minn., where Mrs. C. Tryon has been settled for a year as their reg ular speaker. She has done effective work and the society is in good shape. We were entertained as of yore, by Mr and Mrs. S. M. Byers.

Sunday, May 24, we held two meet ings in Minneapolis, one with the Band of Peace Society and another with the Progressive Society. These are active working societies and have excellent

We next visited Aitkin, Minn., where we had been before. Here Brothers Anderson and Erickson are stalwart supporters of our cause. We have had the use of an Episcopal church here, and they granted its use on this occasion. We had good meetings, concluding with one held Sunday morning, May 31. That afternoon and evening, we held two meetings in Brainard Three meetings in two towns during one Sunday, was a fitting close for an tance away, which she had rented, and into which she was about to move. Not June here by having a good meeting June here by having a good meeting and organized a local society. Brother A. Ansdahl is the active worker here. We are working towards Montana, where we expect active work during June. G. W. KATES AND WIFE, June.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines aly will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line 1

A. Sainsbury passed to spirit life, at nis late residence, Rothbury, Mich., May 31. He was born in Bath, England, July 4, 1831, and came to America with his parents at the age of 14 years. He some time. She was conveyed imme has been a faithful and honest servant diately to Mercy Hospital, and all that of the people of Grant township for over thirty years continuously as clerk. He leaves a loving wife and two children to mourn his loss. Dr. W. O. Knowles of Grand Rapids, very fittingly officiated at the funeral, June 3, 1903. He was a devoted Spiritualist for over

U. G. SAINSBURY.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present

The Metropolitan Spiritualist Society holds services every Sunday evening at o'clock in Haymarket Theatre Building, 161 W. Madison street. Lecture, spirit communications, and questions answered. Mrs. Maggie Waite, pastor. Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and

others. Plenty of good music. The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 n. m. Lectures delivered in English and German by Mrs. Hilbert, assisted us to have any friends, who may be in by Mrs. Schwann and other good speak-

> The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue, Good music and singing. All are in-

> vited to attend. Spiritual Union Church meets every Sunday at John Schott's Lodge Hall, corner Belmont and Racine avenue. Speaker, Hon. R. Gilray; Charles J. Peerson, Prof. Edwards and Mr. G. A. Cowen, test mediums. Services, 8 p. m.

The Spiritualistic Church of the Students of Nature hold services at me space in your paper for the purpose Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schu-

Church of the Spiritual Forces holds service at Thurman Club Room, corner money enough pledged to cancel the of 47th street and Cottage Grove aveimplies; without these facts they will never know the great blessing it is to he brought into life which once given dollars that had been placed upon the m. Lecture at 8 p. m. Conducted by Isa Cleveland.

Third Church of Progressive Truth holds services every Sunday at 3 and 8 p. m. Lecture and tests by the Rev Mrs. Schaeffer, at Van Buren Hall, California avenue and Madison street. Good music and singing. All are invited to attend.

During June the Englewood Spiritual Union meets at Hopkins' Hall, 528 West Sixty-third street. Conference meeting at 3 p. m. sharp. Lecture and mes-

sages at 8 p. m. sharp.
Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music by (Blind) LeRoy Drake. Mrs. May Elmo, medium.

The Brotherhood of Spiritual Truth Society meets Sunday at 8 p. m. Services conducted by J. K. Hilles and wife and other measums, who will from time to time address the meeting and give tests and spirit messages. Meetings tests and spirit messages. Meetings will be held in Temperance Hall, 330 West Sixty-third street. All are invited

to attend and co-operate. The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, becured to give interest at every meeting. To spread the truth is the object of this society. Eva L. Stewart, secretary, 543

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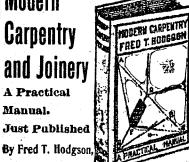
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SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems,—SPIRITUALISM

VOL. 28.

CHICAGO, ILL., JUNE 20, 1903.

NO. 708.

SPIRIT, SPIRITUAL, SPIRITUALISM, SPIRITISM. "CONFUSION WORSE CONFOUNDED."

to find the most violent and unreason-

It is doubtful if any words in our lanfirmed that he is spirit,

With such a wide divergence of meaning, it is not wonderful that confusion in expression should be the result. And when we come to add the suf-

"worse confounded."

The evolution of new ideas renders it necessary to construct new terms or words for their expression. But instead of clarest descriptions and the "new man put on," and the quality of always doing this, new meanings are attached to existing terms, thus paving the way for division and strife. But it lous process, and man can no more should never be overlooked by sensible make himself spiritual than he can people that every epoch in intellectual progress necessitates either the coinage ated anew in Christ Jesus." "By grace of new terms or attaching new mean-

Now, if what is called Modern Spiritualism is a new era in thought evolution, the use of old terms, expressive of man's higher nature, will fail entirely to convey the correct ideas. The word modern is itself an affirmation of of human nature as such, but to a supwe also know that the difference between them is enormous, not to say infinite. The science of modern chemistry has hardly a resemblance to ancient alchemy from which it sprang.

It is conceded that scientifically, philern Spiritualism is unlike what existed ing when applied to our movement, any at the time of its advent. It was conmore than we can atonement, regeneraof force or energy was used, in the pro the science of the world. And, even meaningless in our terminology. And now, many make the same concession. This substantially creates a new science. But the force which raps, tips, writes and moves physical substances is found to be in a heretofore uncomprehended relation to the human mentai as well as physical organization. And this relation is also found to so interpenetrate the religious experiences and manifestations of man, as a religious being, as to change the meaning of all the terminology of the religious Hence, to use the old terms in the old time sense is to utterly pervert the science and philosophy of the new

It is true that the same sun, earth and stars were the material bases of both Ptolemy and Copernicus. But, when you come to the relations and motions of these vast bodies, how absolutely unlike and opposite you find the theories. of some quality of the noun spirit. But, With Copernicus you have the heliocenas I have shown, this is not an inherent tric science instead of the geocentric quality or attribute of spirit as there imagination of Ptolemy. And that sci- are confessedly multitudes of spirits ence made a new universe, and when who are not spiritual. It is a miracu-comprehended a new religion. The dislous addition by supernatural power covery of a new law, or mode of motion in nature makes the universe new: so, in the realm of thought, a new idea makes all things new so far as man is concerned, individually and socially.

I am prepared to ask, what is the new fact, law or idea revealed by the modern spirit movement? There is no pretense that the phenomenal manifestations are in any sense new. They are as old as history, and have been more or less common amongst all peoples, in And as we do not admit any such transall times. Moreover, though human beings have, to some extent, been con- for us to use that term. cerned as actors, yet they have inva-riably been attributed to some suprahuman beings as the primary causers of the same.

I am now prepared to answer the absolutely new in our modern ism is the revelation of the complete naturalness of its phenomena! The supernatural—the miraculous is swept forever out of the vocabulary of correct thinkew fact in human development, transformed into idea in consciousness, makes all things new in science, philosophy and especially in relig-Just as the geocentric astronomy is dead and superseded by that of Copernicus, so the old religions are dead and superseded by the revealed naturalism of the Modern Era. It is just as impossible for a man, who comprehends the science of the simple rap, to be a per thereto is the work of superstitious Jew, Christian, Mahommedan or Morignorance, just the same as suffixing mon as it would be for an educated as ual to spirit. Both are the mistakes of tronomer to endure the geocentric the-ory. All these old religions are found-ed upon assumptive supernaturalism, away childish things." Spiritual, spiritwhich the spirit rappings completely demolish. The difference between the of right belong to the old church as they old and the new is not incidental but are part of their supernaturalism. fundamental. One must destroy the They harmonize with their God, Christ, other. The difference is in the cause Holy Ghost and divine inspiration, but or causating agency. With the old religions, it is gods or devils; while, with With the old religion, God is all; with the new, it is men and women of their spiritism, nature is all. There cannot own free will. And as both have the be two alls or wholes. Nature is unbesame phenomena, "it follows as night ginning, eternal. Where is there any the day" that there are no God-revela- place left for the God, and what is there tions, or God books-no Holy Ghost for him to do anyway?

ticle. The word Spiritualism, so far as God. Hence, spiritism never directs us A can ascertain, was first employed to to God, or to anything outside at or

One of the most difficult things in distinguish the idealistic from the maspeaking or writing is to make our terialistic philosophy. The suffix ism selves understood. And one main readenotes a doctrine or system of princison for this, is the different meanings ples. Hence ist signifies people, and attached to the same words. Taking the ism their creed or principles. But, in meaning of the root term and comparthis word Spiritualism, we have a dual ing it with some of the secondary defi- suffix to the word spirit; first ual and nitions often fails to show any apparent then ism. The suffix ual makes it an resemblance between them. Hence, it is one of the most common occurrences quality possessed by the ists, and natuable controversies carried on by partial that quality? Hosea says "the spiritual tirely different meanings attached thought a severe judgment, yet it may rally pertaining to spirit. Now, what is pe found to be a just one, to affirm that the spiritual class have always labored under a peculiar form of insanity. guage have a wider latitude of meaning than those at the head of this arThere has been a perverted form of ticle. Take the basic word spirit, from the Latin spiro, to breathe, and combard and emotional activity. The pare only three of the many meanings are descriptive of its most terrible given to it. First, we have the priminant festations. And the most omitive meaning breath or wind. Second, nous and menacing cloud in the future's alcohol or the spirit of wine; and third, sky is this same spiritual insanity, the immortal entity or soul of man. which dominates so many millions of To these we might add God, for it is afthe human family. It includes the entire Christian church.

This term spiritual is the invention of the old, supernaturalistic religion, and has a specific meaning. According to that religion, man is not by nature fixes ual, ist and ism to the root word, we may expect the confusion to be becomes spiritual but carnal—unspiritual; and be becomes spiritual only by being regenerated by the Holy Ghost—"born of

are ye saved, through faith and that not of yourselves, it is the gift of God." Spiritual, Spirituality are nowhere dissociated from the supernatural. They belong to it as they originated from it. Now, as this term spiritual has no reference to man as man, is no quality

a radical distinction between it and an posed miraculous change wrought in cient Spiritualism. When we speak of him by a Holy Ghost, how can it be apmodern astronomy, every one knows plied in a movement which is purely that we mean astronomy as defined by natural? Do you say that you don't the discoveries of Copernicus as op- mean what the makers of the word posed to the theories of Ptolemy. And meant? What do you mean? Do you have reference to the mental, moral or emotional department of our nature? My opinion is that you merely parrot an old church term, supposing it has some meaning, but what it is you cannot define. As progressive thinkers, we can osophically and religiously, this mod- not use this word as having any meanceded, at the very outset, that a form tion, salvation and other cant words of duction of its phenomena, unknown to long to the cult of miraculism and are

eading back to former superstitions. The reader will be likely to ask, what of the term Spiritualism? In answer, I will say, that it is not an appropriate one, but it has been so long and so generally in use that change would be difficult. But the suffix ual should be expunged, and we should then have spirtism, which the French have always used. Look at the formation of the word. First, we have the root word, spirit, used as meaning a human entity. Then add ual signifying some real, or supposed quality of the personal spirit. We have converted our noun into an adjective. Instead of a thing, we have some quality or accident of the thing.

By adding another suffix, ism, we convert our adjective into a noun, meaning, not the doctrine or science of spirit, but lous addition by supernatural power. By adding the suffix ism to ual we assume that a doctrine, or system of thought, can be predicated upon a mere quality of a thing, which is an utter absurdity. But, if spiritual denoted, as in

the Christian nomenclature, a process by which the nature of spirit was essentially changed, made a new being, converted from a child of the Devil to a son of God, then the term Spiritualism would be appropriate, but not otherwise. But spiritism covers the whole

ground. It expresses the doctrine, the science, the philosophy of the spirit. In other words, it includes all we know of the attributes, functions, relations and question by saying that the only thing manifestations of the spirit entity, which we call man. This includes the wholeness of humanity. It leaves nothing out that is real, but discards It leaves the superstitions of former ignorance It is science, it is philosophy. We begin by an analysis of facts or phenom ena, and reach principles or causative energies. We then synthesize, com-bine, and find that all the units of being "are but parts of one stupendous whole." We have reached a sublime and find ourselves vitally related to ev ery part and energy of universal being There is but one nature, hence, spirit ism is pure naturalism, and to prefix su-

conversions, and no salvation through Logical reasoning upon any known atoning grace; all of which involve the fact, or working of the cosmos brings us supernatural.

I am now prepared to take up and expound the terms at the head of this arfaintest trace of a creative or working

above nature. But the credalists of the N. S. A. can consistently use the terms Spiritual, Spirituality and Spiritualism, for by their creed they proclaim that they are supernaturalists. In it, they affirm, an Intelligence of which "the phenomena of nature physical and spiritualism. phenomena of nature, physical and spiritual, are the expressions." guage could affirm supernaturalism in a stronger manner than this. All the moions of nature, all the actions of all beings are the expressions, the produc-tions of the new named God. The name is all there is new, for it is the same old character which "made good and created evil" in Old Testament revelations. Genuine spiritists, having outgrown all phases of supernaturalism, cannot unite with the N. S. A. any more honestly than they can with the old religions. The natural and the supernatural cannot be welded together. The attempt so to do, by the N. S. A., is workng and will continue to work in the interest of the church, and against the progress of genuine spiritism. And the use of the terms spiritual and spiritual

ity aids in the same direction.

J. S. LOVELAND.

Summerland, Cal.

A VALUABLE ESSAY.

Nora Batchelor in the Defense of Spirit-

ualism. To the Editor:—In the last number of your valuable paper, No. 704, the essay by Nora Batchelor is the most valuable contribution that ever I have read in any spiritual paper since Charles Partridge published The Spiritual Telegraph away back in the fifties. I began the nvestigation of spiritual manifestations in 1849; Miss Katie Fox was then but thirteen years old. I have seen and proved every phenomena and more referred to in the essay, with one exception. I am pretty sure I antedate every Spiritualist except Dr. A. J. Davis in this or any other country. I made the first speech in defense of our cause in St. Louis, in 1850, and have made hundreds since. I consider the facts concerning the continuance of life superior to every and all other demonstrations or arguments. I have very little patience with anything else. It was facts that led the inhabitants of this planet to investigate the manifestations, and it is facts and only facts that will sustain it. Talk, preaching, writing and beliefs may do some good, but it is the absolute and indisputable facts that have given vigor and strength to our cause. If exertions were made to present to sensible American men and women the proof of spirit return, countless thousands would join our ranks and in time many of our churches would be turned into schools of scientific demonstration of the fact that when we leave these

bodies we just begin to live. With the facts we already have and those that may be produced, we could soon convince the so-called civilized portion of the human race that we do not die. I am aware that we are tending toward this condition. What we need is the materialization of men and women whom we know to have left their bodies, to appear on our rostrums, in our camp-meetings, and on the streets of our cities, towns and villages in the recognizable form and the clothing they wore before they passed out of their bodies. We want those who have left their bodies, to return again in the homes they recently left and show that life is continuous. These things

will come to pass before the next fifty years have passed, if materialization takes place in our houses, as we know it does now, why can't they materialize and appear at our meetings and even on our streets in daylight? Christ did it (so they say) three times after he was crucified, and it is probably true that he did. I have seen more than five hundred materialized forms, many of whom knew as well as I knew anybody.

I never waste any time trying to convince ordinary unintellectual men or women, or church-members to join us When they do join us they hang like barnacles on our great cause. we want is the intellect of the world great, good men and women, and we want to bring them to us, not by talk, but by facts, then they stay; they will be benefited and they will benefit the WILSON MACDONALD.

LINES.

roamed the wood, upon the hill, Where the robin piped his lay, While through the eyes the soul seem'd kissed

By the green hills far away. Fair Spring, her flower-jewels rare Then decked the landscape o'er, But in my soul were scenes more fair, Pictured from some brighter shore.

thought of one true voice of yore, Sweeter than harp-like tone; But realms where spirits weep no more Had claimed her-for their own.

Hope to my soul came with a bound, And my spirit sky grew clear, E'en then I stood on hallowed ground, For my angel friend drew near, W. DUNCAN. Council Bluffs, Iowa.

JUNE.

The morn aglint with rays of red. Throws kisses to the violets' bed; The tangle vines on trellis twine And over my doorway the columbine. The green hills sparkle with twinkling

Where daisy-cups reflect the blue; The brooklets in the vales below,

Wander by banks where mosses grow. The bluebirds wing athwart the sky, In dazzling fleetness delights the eye; A tinkling bell from the pasture lane Floats o'er the fields of ripening grain. Thro' morn's gray aisles the sweeter

scent Together with roses the air is blent, And all the world with joy atune. A welcome gives to jocund June,

BISHOP & DEALS, Summerland, Cal.

SPIRITUAL HOMES

What They Are and Where to Find Them.

Spiritual homes are beautiful homes; though they be unknown to the gaudy decorations of wealth, of the palaces of the milionaires, of the houses of the moderately rich, the spiritual home is the home of love; the home of unselfishness, of kindness, of truth and justice. Even those who live in rude huts may have the sweetest spiritual homes. Palaces are the outcome of great am-

bition for display, made possible by the results of greed, yanlty and selfish extravagance, and can be built by mechanics as places in which to live and entertain friends of the "smart set." They may be, and often are utterly devoid of love in its highest and holiest sense; may be the homes of tyrants and slaves, licentiousness and tippling, cold and cruel, unmated married peo-ple; may be the very cesspools of dark-ness and degradation. They are often the abodes of Christians who rob the poor to give to the Lord. They may be the narrow ways to a life of wretchedness and wee. They may be the sacred sanctuaries of followers of the meek and lowly Jesus, who follows so far behind they lose sight of the real Jesus in spirit, and some of them, no doubt, are real spiritual homes; but the real spiritual home is not built by hands, but by the true union of souls, by peace, har-mony, and a love that knows no faltering, recognizes no obstacles, smoothes over the rough places, subdues the angry passion, and attuned the human nerves to the delicate touch of the beautiful things of natural

tiful things of nature.

The spiritual homes have family circles and sacred rooms; music and high-class literature; joy and sunshine; sublime aspirations and social tranquillity. The spiritual homes are abodes for eturning loved ones and resting-places for tired, loving, earthly ones. Soul resorts for weary human beings. Welcoming retreats for embodied and freed spirits. Private heavens on earth. In the spiritual home will be found

spiritual literature of all descriptions; books, pamphlets and papers; an interest in all things spiritual, whether it be a but or a palace in construction, it must abound in spirituality; it must rest in the lap of peace and harmony and be forever coddled in the arms of

Cold and soulless greed; flattering, fickle vanity; diamonds and high-sounding phrases and paragraphs; paints, powders and cosmetics; blue plood and egotism; titles and accidental popularity; an elegant form and the usual ambition to make it known; re not in the least co uality, though some of these may be possessed and not destroy the higher spiritual natures of the members of the spiritual homes.

Spiritualists may have homes that are as far from spiritual as are the homes of those who know; nothing of Spiritualism. But because this may be true has no effect upon the fact that Spiritualists' homes are institutions where there should abide true spiritual-

ty.

The average human being, especially the male portion of the human race, has let avarice and acquisitiveness run to seed in his make-up. He has been born into the world with a yearning for gold and for all the luxuries of this life and no thought that there is a necessity for peering into the future. He is filled with a longing to rise in wealth and sta-tion here with little thought for the comfort of others, except, perhaps, of those of his own household. Therefore, the very eyes he looks through see naught but the shining gold and the heights, financial or political, of this life. That is the goal.

The fact that we know there are those above us in intellect, and goodness, from whom we expect kindly consideration and boundless compassion for our infirmities and weaknesses, and not their scorn and loathing ought to inspire us to extend to those beneath us precisely the same good feeling that we hope for from those above and beyond

However, we should do right because we know it is right and not because some one has told us it is, or because with the act of right we hold in anticipation some future reward or remuner-

We should be true because we know that to be true is right.

We should be charitable because we know that charity is right, not because

we wish those above us to be charitable We should be kind and forgiving and ready to excuse the errors of others, not because we are imperied and liable to err, and hope to be excused, but be-

cause it is right.

Human greed, its continuous growth upon and within the conting generations, is certainly the farthest from spirituality of any characteristic of man, and that it is growing greater and and that it is growing greater and stronger with each new generation, speaks plainly of the unspiritualizing in-

fluence of the old creeds and dogmas.

Those conditions which make a millionaire of one with less lator than that with which another can obtain a liveli-hood, are not spiritual.

Gambling, forcing all business op-ponents out of business, squeezing from the poor to build high-priced colleges,

etc., are not spiritual.

It is not unspiritual for a man to want to succeed financially, if he strives honestly. It is a duty to himself and family to make ample provision for the future, but a man cannot be selfish, deceptive, oppressive and tyranifical, jealous, envious, licentious, etc., and hope to bribe Nature by giving a few paltry dollars to some good cause, to the extent

of escaping justice. Justice is spiritual, and true spiritualty upholds and sustains every just cause. DR. T. WILKINS.

Preserving the health by too strict a regimen is a wearlsome malady.— Rochefouchuld. Rulers always hate and suspect the Most in succession.—Tacitus,

VIEW AND REVIEW.

Morris Pratt Institute and Other Spiritual Enterprises.

The Progressive Thinker of June 13 s noticeable for its practical presentation of different views upon questions of vital importance to the cause of Spiritualism. Secretary Longley's concise showing of the stable condition of the N. S. A. and the work it is steadily doing ought to be read at least once in every Sunday meeting of Spiritualists between the two oceans, as well as in week-day circles, seances and summer camps. The facts she marshals in column five on the first page are a complete answer to the covert antagonism often betrayed in the question, "What is the N. S. A. doing anyhow? Isn't its sole business merely to advertise and salary its officers?"

An organization is not bankrupt which has over fifteen thousand dollars in its treasury, unencumbered real estate worth as much more and no out standing liabilities of serious amount Its life is not aimless if it is sustaining able missionaries in the field, supporting needy mediums, distributing tracts conducting from its central office voluminous correspondence and upholding an Editor-at-Large and a Superintendent of Lyceums.

Let us talk these conditions privately

and in publicly for the next three months. Many of our people do not read Spiritualist newspapers. Their ignorance of our supreme body is the channel through which selfish schemers arouse their opposition to it. The misunderstanding of some well-meaning people must be met and removed. Mrs. Longley is unable to account for

the frequent report that the N. S. A. is falling to pieces. We of Illinois are not puzzled to do so. A certain class out iere have steadily predicted the death of the N. S. A. from the hour of its birth, in 1893. Their wish is parent of the utterance. They do not like to have events force them into the role of discredited prophets when they had bid to be foremost in the "I told you so" class. Some of them are soured because they are not accepted at their own standard of self-appreciation. Others of them are by nature hostile to every work not originated and managed by themselves, forgetting that President Lincoln worried more over some lost mules than captured Brigadier Generals, because he could replace the latter with less difficulty. Officers can always be found, but true-spirited workers are rarer. In the same camp are the tricksters, always tireless in their veiled appeals to pettiness, who know-ing how much they have been benefited by organization among themselved, seek any united effort not intend ed to feed their own selfishness.

Emphasize at every opportunity the fact that the N. S. A. at its last session took steps to effectively lessen inequalities of representation in its councils. It only remains for the state Associations to complete this feature of our organic reforms by adopting a uniform basis of membership in each of them.

Would there be a serious lack of funds for the support of needy mediums if we could, without hurting the finer sensibilities of our beneficiaries, be given to know their actual number who they are, and their real needs? We too often glance at general appeals and accept them as perfunctory efforts on the part of their official authors. Individualize the needy cases and each one will discover interested helpers. May not both the donations for sup-

port of mediums and the Morris Pratt Institute be lessened by the great struggle of recent years to raise the necessary funds to place the N. S. A. on its present substantial basis? That effort was a long continued and severe strain. The interests named should not be antagonistic to each other. Spiritualists of the United States can sustain both when they will to do it. The work belongs to each one of us as

well as to our rich brethren. Denominational colleges are an imporant factor in present day education, notwithstanding the great universities supported by legislative and individual munificence. The completer the curriculum of the smaller institutions the more wide-spread their influence. broad in scope they gain the patronage of persons with families to educate, and attract young people not of the faith dominating them both of which classes become inoculated in varying degrees with their religious bias, which clings to them for life. A very small percentage of the students enrolled at Methodist, Presbyterian, or other religious colleges enter the ministry of those de-nominations, but many join them as laymen and become a power in spreading their tenets. Every convert becomes a minister to his or her own familiar circle. It would be narrow to measure the Morris Pratt Institute solely by the preachers of Spiritualism it may turn out. The completer its courses of instruction and more competent its faculty, the greater will be its patronage. Narrow it to the development of mediumship for selfish gain and you destroy its great field of legitimate missionary usefulness.

Let us avoid narrowness of thought and niggar liness of donations towards single on of our worthy enterprises. In one of the touch and go greetings of the last Chicago mass-meeting, Bro. E. W. Sprague spoke of the need of a carefully chosen systematic study course for individuals, homes, neighborhood circles and lyceums. waiting for him to find time he can devote to an elaboration of that idea. Why not Chautauqualze Spiritualism? GEO, B. WARNE.

How calmly we may submit ourselve to the hands of Him who bears up the world.-Richter. Theologies are well in their place, but epentance and love must come before

other experiences.—Beecher.

When a man dies they who survive him ask what property he has left be-hind. The angel who bends over the dying man asks what good deeds he has sent before him.—Mahomet.

HEATHENISM.

IT IS MANIFESTED IN THIS, THE TWENTIETH CENTURY.

A Young Girl Imprisoned by the Sisters of the Good Shepherd-The Curse of Catholicism in This Country, We desire to lay before your readers

The Citizen, Boston], some of the deails of the case of another escaped prisoner from the prison factory of the Sisers of the Good Shepherd, in Louisville, dy,, and who is now under our care.
In Jesamine county of this state there

ves a respectable farmer named Silas Aldridge, whose family consists of a vife and eight children, six daughters and two sons. Two of the daughters are married and both sons are of age. this history, about a year and a half ago, other child, thought her father young man's attentions unknown tol

the young man proposed that they run away and get married, and Luella consented. Soon after they started, however, her treacherous companion induced her to drink some whisky from a bottle which he carried, under the pretext that it would be good for a toothache of which she was complaining. Soon after taking it she became drowsy, then stupid; after that she does not remember what occurred until about five o'clock in the evening, when she remembers getting off the train in Lexington and being arrested by a police She was then taken in hand by a Miss

Taylor, a member of the Roman Cathowoman took her to some house where ing Miss Taylor informed her she was to go to Louisville. So putting her on the train, Miss Taylor brought Luella to Louisville and placed her in the Coned girls for your convent. "Mother" at the same time not to let their influence with the courts, to keep the girl's parents know where she was. out of the penitentiary. They gave her the pious name of Bernadette, and she was set to work at identity, word was given out among the has been placed on the police bulletins, other prisoners that she was from Nash- and all of the police in the city have ville. She wrote letters repeatedly to orders for her arrest. her sisters, and the nuns to whom she gave them said they were sent. Ascertaining, however, that they were deceiving her and not sending the letters, she became discouraged and quit trying

to communicate with her people. was good material in her not only for a

ed in the catechism. Father McFarland, of Pewee Valley, a state that my questions were as folsuburb of Louisville, took the case in lows: hand and carried Bernadette to Henry family, with a sister-in-law of the hus never witnessed such a spectacle. band as governess, to be taught her I therefore to infer that my parents catechism. Father McFarland told her never did, but were mistaken, deluded, as he carried her out, that he wanted hypnotized, or in some way deceived by her to learn her catechism and be a their own senses?

with her mother and father. She was my own senses? also described as "distressingly sad." Things went on in this way till the these questions are perfectly legitimate evening of May 9 inst., when about six and can be answered by yes or no witho'clock word was passed around that out giving us a disquisition upon skep-another girl had escaped from the conticism, faith, knowledge, this year's on vent and wanted to be cared for by friends. It soon transpired that Luella Aldridge, actually of Jessamine county, Kentucky, "the sad girl from Nash- fact that skepticism is not always intelhad climbed over the high brick wall of

the convent, all covered with barbed wire—a feat almost incredible. She started on a run from the packing-room in the laundry where she was the prosecution of new discoveries. employed, pursued by three girls. Who is objecting to either of them? Is Reaching a picket fence she sprang not Brother Jamieson erecting a man of over it while her pursuers had to run straw to play with? to a gate. She then reached a corner where a plank fence adjoins the high prick wall. This, by means of a run- Spiritualism alone, that have convinced ning leap, she caught with one hand me of the truth. Some of the most apand then swung herself up till she got parently insignificant and unexpected a hand on the high brick wall recently and unthought of tests—tests along the covered with barbed wire. Just here line of "little things" are fully as satisone of the girls caught her by the dress factory:

H. V. SWERINGEN. and tore off a piece of the skirt, Luella then jumped down on the outside and ran away, inquiring for help as she ran. Some one pointed out to her the

there she took refuge. Mera ordered away. Friends were soon Hudson.

called in, attorneys sent for, and legal steps taken to secure her recovery even f the police should succeed for the time being in carrying her back.

Lucila's father was at once communicated with, and suit was begun in hen behalf for \$10,000 damages. The following is a copy of the letter received from her father:

Logana, Jessamine County, Ky.

May —, 1903,
W. T. Burch—Dear Sir:—I received your kind letter informing me of my daughter's whereabouts. Her mother daughter's whereabouts. Her mother and myself feel most thankful to you for your information. We cannot express our thanks in words.

Luella Aldridge is our daughter's name. She is sixteen years of age. She disappeared from my house last July 21, and until the present time we have not been able to find any trace of her. I had almost given her up as dead, The family is Baptist, and most of them as I have searched everywhere I knew are members of that church. One of thought she might be. If she has the daughters, Luella, the subject of been arrested or imprisoned it has been done without my knowledge or consent, when she was close to fifteen years of and altogether against my will. As I age, began receiving the attentions of was neither notified or consulted in the young man in the neighborhood, matter, I feel that I have been wronged, and I feel that she has been damaged, father. At length he was forbidden the and I hereby give you full right to use louse. Luella, however, like many and my name as her father and guardian in arbi- the proceedings against the convent, trary and continued to receive the and I advise you to make it lively for them. I have a home for her and plenim.

At last, on the 21st day of July, 1902, to advise her in the right direction. Thanking you for your information.

Yours truly, SILAS R. ALDRIDGE. We are not in the Middle Ages, non are we in Russia, yet here a Protestant girl of good parentage, with father and mother anxious to look after and take care of her, is kidnaped, imprisoned at hard labor, and set to learning the Roman catechism under watch and control of a Romish priest!

But what is more still, is the bold de-flance of the law these "good sisters," as some of our candidate judges de-light to call them, and this "holy father" have shown in this case, as in others. The federal court is the only tribunal lie church who seemed to be in some that can imprison a Kentuckian outside kind of authority about Lexington. This the state, but these tools of Rome can give their captives the choice of prisshe was kept till morning. Next morn- ons in other states, doubly in violation of the statutes of Kentucky. going to put her in a convent, and she 1221 of these statutes plainly declares could have her choice of Indianapolis, that any one imprisoning another with-Cincinnati or Louisville; but, as it out due process of law, or kidnaping would be necessary to have a trial be and carrying another outside of the fore going to either of the first-named state, shall be deemed guilty of a fel-places, she thought it would be better ony, and confined at hard labor in the penitentiary for not less than one nor more than twenty years.

Thus these people who put them. vent of the Good Shepherd, saying to selves forward as guardians and trainthe nuns there as she did so, "have re- ers of the young, conservators of public ceived your card stating that you want- morals, stand revealed as themselves one I have brought you"-telling the ganized ecclesiastical boycott and to Since the above was written it has

been learned from good authority that once assorting laundry. To conceal her a full description of Luella Aldridge

WOMAN'S LIBERTY LEAGUE. Mrs. K. C. Richardson, President, Lillie E. Burch, Secretary.

Spiritualism and Skepticism.

Naturally kind and affectionate, she tributed a few comments if not critic I notice Bro. W. F. Jamieson has con-Naturally kind and anectionate, she tributed a few comments it also clams upon my brief article concerning ter Philomene, who worked beside her, became much attached to her. There confining himself to the questions I ask in my treatment of the subject and to Roman Catholic, but for a nun; so it the leading thought thereof, he rushes was decided to send her outside to a at once into a dissertation upon the zealous Romanist family to be instruct subject and importance of skepticism. To refresh the reader's memory I will

county, where he put her in a Romanist ber, 1833, a meteoric shower. I have 1. My parents observed in Novem-

The family she was placed with in rialization. My description of it leaves the country watched her closely, and no room for the most insignificant, techheld before her the alternative of being submissive and learning her catechism, or going back to the convent. She had been led to believe that her father it, or that it is as true as I represent it. would not let her go back home, and There is no place in my description she felt helpless enough to submit to where fraud could be even remotely almost anything; but having been suggested, notwithstanding the fact raised a Baptist, she despised the cate- that it may be said that Robert Dale chism and expressed her dissatisfac. Owen was equally certain that he was tion with her situation. Father Mc not deceived in a case that finally Farland was then advised of the slow proved to be one of deception. Owen's progress in making a "good Catholic" of case does not prove my case one of the her, and so he went out and took her same character. Now, the question is, back to the convent, where she was set since my Christian, Materialistic, skeptical and agnostic friends have neven Often our League had heard of "the witnessed a genuine materialization, pretty young girl from Nashville" who, must we therefore necessarily infer that had been kidnaped by a woman, and I never witnessed one, but was miswho was not allowed to communicate taken, deluded, hypnotized, deceived by,

> Now, I submit in all candor, that ticism, faith, knowledge, this year's or last year's facts, etc.

Who is objecting to skepticism? I certainly am not. I simply state the ville," had made a run for liberty, and ligent, and then ask two questions based upon that general proposition.

Skepticism, incredulity and theory, are all important and necessary ele ments in the establishment of fact, and

In conclusion, I may say that it is not the more pronounced phenomena of Fort Wayne, Ind.

In such a world as ours the idle man is not so much a biped as a bivalve.-Horaco Mann.

house of a fearless Protestant, and The smiles of infants are said to be Police and nuns came pursuing, but the first fruits of human reason, H. N. calling me; "Zuriida, my dear child,

where are you?" It Not able to help myself I sat motionless, gazing at her.

you, but was powerless to ald you."

it has not yet smoked the devil out of

his den. Oh, Lord, cannot the real fire

come from heaven and burn the dross

in man's heart, that he offer not human

sacrifice? I am shuddering in the sun-

light of the mighty truths that are fall-

ing about me, and that they are shut-

ting their eyes and hearts against them.

Material things rule to day as ever. They want fire, as of old from heaven.

What is the church doing but bowing to

Baal? Oh, Lord, send more Ediahs down to build trenches of truth around

the church, and to dig trenches close to

the cold hearts of men and fill them

"She is as Elijah of old to me; oh,

months into years, but I had not recov-

of old, but gradually failed in health.

Mrs. Wise told me that she and the

rector were holding my father back;

that he had promised them that nothing

would be done until my health was re

Ambition's fierce desires ruled his

heart, even if my dying eyes looked

stern face, asking for parental love and

with their pleading love into his cold,

Time holds those years of inhuman

treatment in its womb, and often

throws a vivid light on them, even now

from my uplifted state, I can see the

darkness that my father's ambition

wove about mynearthly life. He was

quiet now, not having Louis to urge his

unholy desires to offer me on the altar

CHAPTER VIII.

Glimpses From Beyond.

terial things were losing their place with me, but the spiritual things were

being substituted. As new pictures

came before my vision, the blue sky,

with its starlit paisles, seemed peopled by the ages of the past; forms which

came in misty splendor before my gaze,

and daily became more visible to my bodily strength gave way to the spirit-

deep secrets of the past revealed them-

ratory of art, I saw that mutual action

governed all her changes, law and order

mortality is stamped on all that is, but

undergoing endless change from lower

At times I could separate the mate-

rial from the spiritual. Like a cloudy

substance there would come before my

vision an atmosphere that seemed

dark and heavy, filled with physical be-

and emitted rays of light that fell on

me, and in these rays of light sentences

of love, hope, joy, peace and many en-

dearing words were spelled out to me

by my mother. Elon and Reuben. Many

object lessons were given me, but the

most beautiful of all were those with

flowers. Flowers that seemed to be

laden with a silver mist, would be so ar-

It must be remembered that I had of

velopment, and was very receptive to

beautiful truth appeared from behind

strong and brave in the knowledge of

life beyond the grave; it was like the

warm rays, lifting me out of darkness

and drawing me into its warm atmos

phere: and I would have rent the veil

my friends, had I possessed the power.

I knew that it was by the law of spirit

ual growth that I had obtained this vic-

tory over the gloom of death, and that

A feeling of unrest and gloom was

now gathering over the household. I could read the thoughts of my friends,

father, yetche was as stern and unre-

lenting as ever. a Mrs. Wise and Albert

came dailysto visit me and hear of the

beautiful lessons I was learning from

As Albert satubefore me one day, a

picture of his inner or soul life was pre-

sented to me. Deep thoughts were

burning in his soul unbreathed; tender

voices of affection mingled with his

early dreams, were entwined around the

power which can never be hushed. He

was soaring anddiclimbing the dizzy

heights in searche of God's limitless

ings spurred hintton, and when his eyes

met mine ithere shone in them a lan-

guage that had never fallen from his

mind with mine in search of a higher

Our affections, aspirations and

thoughts endure through time and eter-

nity. They are not obliterated, but reg-

ister themselves on that indestructible

mirror—the mind; and when we turn

our gaze inward we find them reflected there. These reflections will be our

-but I could see the blending of his

knowledge; purgrand exalted prompt-

the angeles ... a

and purer life.

they must walk through this same ave-

that hid this immortal knowledge from

spelled out to comfort and cheer.

Im-

when he can read her relations.

to higher.

In my weakened state of health, ma

rules," said Mrs. Wise.

never spoke of the past.

should be accomplished.

of Moloch.

full of knowledge of truth and wisdom,

excitement i had undergone.

Zurilda Wellington.

Her Life in Two Worlds. The Lifting of the Vell.

BY MRS. M. PASQUIER CURRAN, MEDIUM, ST. LOUIS, MO.

CHAPTER VII.-Continued. Mr. Howard now came in to see my father on some business, and Mrs. Wise told him that her soul was joyful tonight, and related her joy and surprise

at the pictures.
-"And may I have that pleasure also?" pictures for some time and then said: Do I understand you to say, that Zurilds painted these without a copy?" "Yes," said Mrs. Wise, "she never saw a likeness of her mother."

"Here is one that I did not are before" said the bishop, taking up one that I had just finished; "but I do not recognize the nerson."

This attracted the attention of Mr. Fannie Wells Howard! In the name

there? This brought my father and the rec-

tor to his side. "Do you recognize that lady?" asked the rector, and the bishop at the same "I do, indeed; it is my angel wife,"

said Mr. Howard, with much feeling.
Silence reigned for a few moments while each one eyed the other with a look of doubt, and confusion. That babe that is there is the sister

of Albert," said Mr. Howard, "the twin sister. Tell me how this is, Mr. Wellington, for I am amazed." I cannot tell you anything about it.

All that I know is that my child painted It," said my father.
"It you cannot tell me, may I see Zurilda, that I may learn from her?" said

Mr. Howard. "If you wish," said my father in a stiff and cold manner; "but I do not think that you will be any wiser. Our bishon and the rector are better able to instruct you than a child that is not conversant with the art or science of painting; but you may go to the apartments of Miss Agnes and Zurilda."

Mrs. Wise said: "Mr. Howard, I will

accompany you." It was a Saturday night and Miss Agnes was hearing my music lesson when Mr. Howard and Mrs. Wise came in. Mrs. Wise folded me in her arms, as she ever did when meeting me, and Mr. Howard took both of my hands in his and said: "God bless you, my child, for the joy that you have given me to night. Now tell me why, and how you have painted those pictures."

"I will tell you what I know," I said. "I know very little of the art of painting, but when I sit down to paint there comes a strange-looking gentleman to me, who takes my hand that holds the brush, and moves the brush himself; he also mixes the paints, holding my hand. With this gentleman my mother always comes, and sometimes her guide and many other people that I do not know The last picture I painted was of a lady who came with my mother. She had a baby in her arms, the baby was a young girl about my size, when she first came but when the picture was nearly finished, that girl seemed to have grown small, like a baby sitting on the lady's

'What do these people look like, what do they say to you, and where do they come from?" asked Mr. Howard.

"Who has prohibited you from telling them?" asked Mr. Howard.

"My father," I said. Then turning to my teacher, he said: 'Miss Agnes, what can you tell me

about these paintings of those who are dead—made without a copy?" "Not anything, sir," she answered. 'Do you see Zurilda when she is

painting, and do you see those people? 'I see Zurilda when she is painting, but I do not see those people: though I often see a very bright light envelop her and I hear a sound as of pressed voices: and I know that the canvas is clean and that she has no copy or anything to outline such pic-Mr. Howard sat in silence, but his

frame shook with deep emotion. "Do you recognize the persons that you speak of?" Miss Agnes to Mr. How-

"I do, in deed," he said. "It is the likeness of my wife, who has been dead eighteen years, and that babe is the twin sister of Albert. My wife died when the babes were four months old, leaving me to mourn her loss and struggle with two infants. But death took my dear little Fannie too, at the age of one year. My soul has longed to know something of those gone before, and that picture starts afresh those longings. A thousand times have I looked had publicly breathed your vow. Give in your soul. It is the beacon light on the stormy sea of life."

me your hand that I may place this the stormy sea of life." real and perfect; yet so blind am I as to pledge thereon as a witness to the conthe method by which they are pro-

duced." "Mr. Howard," said Mrs. Wise, "do not close your eyes to the mighty truths that God is bringing to our souls to-day The graves are opened and the dear dead are with us. God hath sent them to demonstrate to us the immortality of soul, and to unveil our eyes. The church may stone us; but our souls de-mand a knowledge of these matters, and for this demand, God hath sent us the not a power exercised by one over the ical eye. These things that are coming to me through Zurilda from God are warming my heart toward Him. Long have I wandered in the land of negation, holding out my hands to God, and climbing mountains of stern reality in sparch of truth. Ah, yes, Mr. Howard, the accumulated wisdom of ages is being poured out in our day, and we may climb to the mountain top of knowledge and bathe in that sea of wisdom. Let us judge rightly, and deal with these things with unclosed eyes, and let the rule of fustice guide our steps day by day; all truth is for us, God has not concealed anything from us. Who can portray with truthfulness the facts that are in nature—even so small a thing as the birth, life and death of a flower? To some persons there is nothing so unin-telligible as truth. We need not slip, or stumble, or live in delusion; but let us plant our feet on new and firmer ground as the still voice of reason is eard speaking to a clearer and broad er understanding. I have had torn from my breast all that was dear to me, have bowed my head to the blows with an aching heart as death claimed my buds of love, and I have tried to say, "Thy will be done, with suppressed agony.

Need we cry for this old faith? It does

vell of mystery from the face of the protect. hereafter."

Mr. Howard sat like one in a dream, on you yet, Mr. Howard?" But he did not answer.

"Let us look for the good and beautilive it; let us not be a Moses on the "Fannie Wells Howard! In the name of God, how did your likeness come into the land. I had thirsted for knowledge through long continued threatenings and had grown dull in regard to are those of the mind. the future, until this angel child awoke "Your desire for por all life, and my branches have with of time will not sweep away.

ered." said Mrs. Wise. Mr. Howard looked at Mrs. Wise with surprise, shook his head and said, "Do the dignity of manhood; look within you mean this, Mrs. Wise?"

the dignity of manhood; look within your soul for God, and the divine law have not spoken a word to-night

that I do not mean," said she.
"Yes, I have been a coward and have smothered my feelings, for at times there has come a sense of distrust in will consume you, and the noble end the church's teachings, but. Mrs. Wise, indeed I have not dared to think aloud,' said he.

"There are many voices in nature that speak more intelligently to my soul, than some of our church's formulas, for I have heard the leaves talking and the waters babbling a melody as they wended their way to the sea; have the day will come, when you will sit listened to the mighty ocean, singing anthems of praise and with this melody of nature within me I entered that deep world of contemplation, where peace came to my soul. Yes, our soul tells the tale."

"I cry for more light and my dim eyes are opening. Although Jesus had never lived and taught, yet there is in our souls the voice of God, that speaks to me by ten thousand lips in nature, and above all and more than all is the divinity within, that is quenchless, and says, "Thou art of God." We need not go and listen to the roar of the mighty ocean, but only look within. 'Do unto others as you would have them do unto you.' This is the perfect standard of right, taught by Confucius and Jesus alike, and I am working from the center that I may manifest the divine within," said

Mrs. Wise. Mr. Howard and Mrs. Wise bade us a said, "What a torrent of eloquent babble loving good-night, with many good wishes and retired.

My father then came up to say to the room together. Miss Agnes that he did not wish to deprive her of her church privileges on carriage, he said to my father, "A little my account, that he wished her to at more parental authority and your ideal tend church as usual the next day.

When I was left to myself my mother and Elon came to me and told me that the hour of trial was at hand. When the Sabbath was over the bishop came up to bid me good-bye. He was very tender and loving to me, so much so

"Zurilda, take that pen and write your name as I bid you," said my

"Papa. I cannot do it." I said. "You must obey me or I will be compelled to force you, by such measures

as will be against my will," he said, very sternly. "You have exempted her from punish-

ment too long," said Louis; "let her pay the penalty of disobedience at once." "You are compelling me to cast you off; to inclose you in a dungeon," said

"You had better make me your lawful heir, and I will relinquish her from the marriage contract," said Louis.

This remark sent a shadow across my father's brow, and he said, "My daughter's hand and dower go together." "Then I must be obedient too, and wait the appointed time," said Louis.

will not be long."
With this last remark, Louis arose and came to me, holding out his hand that awful darkness I seemed to have the inflow of divine things; tears often for mine; in his other hand he held a lived an age. As the long days and rolled down from my eyes, as a new and jeweled ring of great value and beauty, longer nights passed a strange, tranguil beautiful truth appeared from behind saying: "Miss Wellington, this jewel is feeling began to creep over me, and I the cloud of earthly things. I was a bond and pledge between you and I, felt that my mother, Reuben and Elon that we are one. God in his wisdom has ordained it, also that we come under his outer symbol in due time. By this I mean that our marriage ceremony be publicly celebrated when you are of the proper age. You are to wear this You, my child, have heard its voice and heavenward for my angel loves, and ring as a seal to the contract, and it resisted temptation in many forms, and

With this remark, he reached for my

hand, but I withdrew it. saving: "Mr. Sutherland, I am too young, but, child as I am, I know there are deep and lasting principles that underlie the bear up under this oppression, and say, guish was written on the face of my marriage relation, that cannot be lightly set aside or ignored. Marriage for love is a beautiful external symbol of the union of souls, but there must be a blending of the two, which form a unit; centered in my life that power to creother, such as you are trying to exercise over me. which must be carefully regarded in ment on my young life, to see if I had this relation, so that both parties may be equal in mental, spiritual and physical abilities. There is also a foundation laid on which to build, that is safe from the storms of life, that have wrecked so many. In the first place, the undue subordination of woman to man, bodily and mentally, has been the source of ir reparable wrong. A power is claimed and exercised by men, to such a degree, sometimes; that woman becomes their slave; and when a woman becomes a slave to a man, she has no love or re spect for him, for fear casteth out love. You have said that marriage is an ordinance of God. That it is God's law, I know, and that this law has not been understood in its true meaning and application is very lamentable.

"The law of attraction is universal. Affinities meet and blend, there are at into a marriage with the young heir of tributes in the soul that meet and com-bine. Love is the strongest element in bleman's eldest son and heir to his title. bine. Love is the strongest element in our nature, to draw its mate, and will It was my beauty that caused him to manifest its power in the outer symbol fear that some one might rob him of will reveal the thick actions of our lives. of marriage. Now you have only manithat jewel. He cared for nothing but fested opposing influence, and have not the adornment of my person; and if I given me the elightest indication that was weary of this he immured me in you possessed any love in your nature, this dark room until I begged for for Were your soul warm with the divine giveness. His treament of me in many not bridge over death or blend the here fire of love, it would flash up to a flame other things was so cruel, that it caused with the hereafter, nor does it robe the and draw me to you, like the sun draws a madness that besett me of my reason, immertal with the semblance of the the mist from the sea to the skies. True and in this state i passed away from my

mortal. Can we cull from it one drop marriage is a spiritual law, and parties of comfort when pain and sorrow make entering this union will not need a con-our souls weak? In my bitterness I tract signed and sealed to bind them; have wrung from it all the solace that it | nor will a man buy his wife as merchanhad. Let us have no other God before dise, or material substance to be bough us. Let the blanks in our lives be with a price. In true marriage then, filled, not with hopes and fears, but love is an attribute of the soul, an im--"And may I have that pleasure also?" with the thoughts of the divine that are planted rose by God, it is strong and encoming to us; those heart-throbs of our during and will not be transformed into loved ones, clinging to us in their gloring anger, or jealous feeling, to torture and fled state, who are lifting that terrible pain her, whom it should honor and

age relations, he defiles the external unable to utter a word, gazing at Mrs. Symbol, by usurping right and exercising who asked, "Does the light break ing powers that are not his, and this is symbol, by usurping right and exerciswhat you are doing, and doing it in the name, and by the authority of God, This attracted the attention of Mr. Let us look for the good and beauti-Howard, and when his eyes fell on it he ful and take streight and courage to claim yourself to be. Come out on the broad, firm ground, make yours the highest standard of manhood; let the divine within you, guide you in all the relations of life. The keenest tortures

"But when a man traffics in the marri

"Your desire for power has no founin me a new impulse. Long ago I had dation on which you can build a firm ceased to draw life from the source of and enduring structure that the waves

> "Be noble and strong, and rise above the dead embers of the past; climb to written there, erect an altar and worship there before the God of love.
> "In your proud heart there is unrest; the fire of ambition is burning, its flame

man was formed for will be lost to view. "Let Christ the 'Anointed One' live in you, sending out His spirit not in dead works, and creeds, but in the breathings of that love, that he brought to us as a redemption from ignorance and sin; this will bring you into a oneness with God. If you continue as you are, down, broken in spirit, without one

hope to cling to. "Put away your idols; have no God stern face, asking before you but the Eternal; give unto a child's right. those to whom you minister the bread of life, and lead them out of spiritual

"Mr. Sutherland, I am but a child; know nothing about love, and I feel none for you, nor have you ever tried to awaken that emotion within me. On the other hand, your cold, stern nature has chilled my heart and frozen the nat-We need not go and ural affections of a child. I know not what is before me but this I know, I will be true to the divine power that is with in me, and may God keep you from that pride, which goeth before a fall." My father and Louis sat like those

who dream, without uttering a word until I had finished; then Louis sprang to his feet and turning to my father from a babe!" and with a wave of his hand he bade me adieu, and they left

As he and the bishop passed to the of perfection will be accomplished,'

Scarcely had the sound of the carriage wheels died away, when my father came to me, and with a firm grasp of selves to my vision. In nature's labohis hand on my arm, said, "We will see who is master of my castle!"

With this remark he dragged me out | are written on all her operations-and that his eyes filled with tears at part of the main building of the house into a these mental facts stand like sentinels "They look like other people, and say many very good and beautiful things to had sent for Miss Agnes, thinking that here until you have learned to obey me she might have an influence over me. small room that was dark, cheerless' to guard and guide the mind of man With my childish love for, and de-

pendence upon my father for protection, I clung to my father, sobbing and begging him not to close me in that darkness, but he tore me from him and locked the door, and to this day I feel the impress of his iron grip, and it often lings; but soon this darkness became sends a chill through my being. This an ethereal mist, and as the sun's goldscene, with its bitter feelings, I carried | en beams dispels and clears the atmoswith me to the world of souls, and it phere, these beings became radiant

was many years before I could eradi-cate its dark impress from my memory. In that dark room, a cold mist rose about me, great drops gathered on my hair and clothes, and a numbness crept over me, my tears flowed and my frame shook with fear. How long I remained in that condition I know not, but I must have slept, or was in a tranquil state, for there came a radiant flame that ranged as to read like a letter from a lighted up the room. When this light friend, with the most endearing words came my mother and Hlon spoke to me "Yes," said my father, "three years in cheering words. For three days and nights I poured out my burdened heart tained to a high degree of spiritual dein praer to God for deliverance. longer nights passed a strange, tranquil were with me. Reuben said to me, Truth is no shadow that darkness dis golden beams of the morning sun's pel; it is real, it is the light of God in the soul; it is born in all, but ignorance. doubt and fear have clouded it in many. poured out my soul in bitterness as I binds you as firmly now, as though you you must still hold this mighty power

> von fast." In my solitude, I called to mind the imprisonment of the Apostles, and that a light shone in their dark abode, and could read the thoughts of my friends, with a spirit of submission I tried to and for them my soul was heavy. An "Father, forgive him, for he knows not what he is doing." In that dungeon I ate so much to make the object of con tention. In this solitude there was noth-There are essentials ing to occupy my mind, so I sat in judgconcealed anything, and I found that since my father had immuned me in this dungeon, there was springing up a this dungeon, there was springing up a fibres of his being, and sorrows, that poisonous weed that was embittering had filled his lonely childhood, were me against him. While these thoughts written there; and I read an awakened me against him. While these thoughts were revolving in my mind, my mother came to me and said, "Plant no seeds of bitterness in your mind against anyone for you will have to root them out in this life. And remember that time will

Then my mother said, "We will hold

On the third day of imprisonment there came with my mother and Elon a very boautiful woman. She was young and fair, with eyes that beamed with love, as she bent over me and said with quivering lips, "It was in this prison-house of earth that I bore the pangs of jealous husband. In my early youth, was left to a guardian that forced me

enlarge and grow them stronger."

pure deeds we linve done, while others In the change I was passing through there seemed to be a chiseling away, as if some sculptor was howing and polishing my being, to lit me for the home of the soul. My desires were enlarged and quickened; lolif aspirations for new truths flowed to me; and with a new ea-orgy and power I grasped them and ap-

mortal form: Sometime I may tell you more of this. 'Adleu"

At the office of the third day, I felt plied them to say daily needs, remem-bering that Reuben had said that "the foundation laid in this life would be the a strange feeling coming over me. It was not a sleep, but a stupor that be numbed in a stand in this strange condition I heard the wolce of Mrs. Wiss. capability I should possess for a realization of my higher spiritual and mental shilities in the eternal home."

"What shall I take with me." I asked. and "what will survive the change called death?" To this question Elon replied:
"Is not this a grave question for a

Help was called, and I was taken to my own room. Miss Agnes folded me in her arms as of old, and said, "My dear child" how I have sorrowed for you have sorrowed for mere child to sak? Yes, but it is the most important one ever asked by any one. First, death, or change, is the awakening of the spirit. It will show A fire was burning in my brain and you what you are and what you posmy nerves were quivering through the sess. It will illumine all the faculties of your being and quicken your spiritual "Ah," said Mrs. Wise, "the cup of affiction is always full for some; the lambs are slaughtered as of old; burnt sensibilities so you will perceive your real condition; and if the spiritual be in the ascendancy, you shall carry with you wisdom and truth and knowledge to offerings send their incense forth, and comprehend something of eternal life.

"Second, the real, the divine princi-ple, incased in the fiesh. Over this immortal part, death has no power. Your physical body consists of the properties that will be dissolved. These properties belong to material things, and are combined by the power of the spirit for a manifestation of its presence—for without matter, the spirit cannot demonstrate itself in any distinct form. You will be unchanged by the process of death; that is, all that makes you an individual, an entity, a being, will be unchanged. The law of disintegration will separate this combination that constitutes our physical which is composed

and may a knowledge come to this house concerning Thee, that they sacriof all the elements in nature.
"Now the object of your birth in a physical form, is to individualize you as ficed not this child to their ambitious a distinct being. Remember this. By the power of the spirit you are enabled may a double portion of Thy spirit be upon us, and that the still, small voice to resist disintegration and rise above be heard in the hearts where ambition what may seem destruction to an unspiritual mind. Nature will take her Weeks were passing into months, and own by the law of attraction. This compound that constitutes your body ered my usual health from that nervous will be dissolved and known no more in shock; there seemed to be a constant its present form; but, my dear child, conflict within my system, which the you shall rise again in a new form, in best medical attention failed to remove. beauty and power, redeemed from the I rode out with Mrs. Wise and Albert as power of corruption-a glorified be My father came often to see me, but

(To be continued.)

SIGNS OF PROGRESS.

stored, but that it was his firm determi-The N. S. A. Missionaries Feel Encour nation that his plans for me in life aged.

> Many evidences of progress and promises for the future, greet us as we proceed from state to state in the missionary labors of the N. S. A., and the cause of Spiritualism. We have occasionally presented some of the obstacles and discouragements we meet and have. perhaps, unjustly omitted to speak of help and pleasant episodes.

> The events of this year, in our labors have surely made us feel that the Spiritualist public workers are more es teemed than previously. We have been better entertained in comfortable (and sometimes luxurious) homes than ever hefore. We have had better proceeds from meetings than in previous years. Better halls have been provided for meetings—and more edifices owned by our local societies have been erected or purchased in the last two or three years, than during all previous history of Spiritualism. More local churches have opened their doors to us than previously experienced. Church members and ministers have attended our meet ings in numbers, and have told us that what we teach as Spiritualism is in ac cord with their hopes for church and so-

ual conditions that were surrounding me. At times the veil between the real and unreal, was drawn back, and the Many sectarists bid us "God-speed" in the good work we are doing. All this shows that we have much to encourage us for the cause we represent. We find the people are hungry for spiritual truth, and a demonstration of spirit life and communion.

More local societies of Spiritualists exist now than ever before and they seem to be learning how to create prosperity. They are trying to interest and instruct their members more than previously, when they sought to give "tests" to the skeptics and neglected their members. They have learned that a sensational platform work to attract dimes at the door does not build like an intellectual and spiritual effort creates higher ideals and cements fraternity and thus develops unity and progress.

The social efforts of local societies are increasing a membership esprit. Young people's societies, children's lyceums and choirs are means that will soon usher in more rapid growth in

numbers. We need a more systematic condition for propaganda. The need of co-operation increases with the responsibilities of our public work. We must get Spiritualism out of the rut of crude phenomenalism and exalt

it into a system of spiritual ethics and gratifying intellectual and soul-com forting spirit communion. With the growth of higher ideals the Spiritualists will exert more influence

for good. These ideals have been lacking; but now are creating the growth of devotion amongst the Spiritualists; not a devotional ceremonialism, but a devotion to human needs for mental and spiritual growth. The spirit of humanitarianism must actuate the Spiritualists and make their

organization serve the peace and prog-

ress of all people. We must not work

for self alone in order to gain soul growth and enjoy a happy conscience. To have spirit messages and help for ourself alone is the expression of selfishness. To destroy selfish accumula tion of wealth and a selfish religion and salvation is a supreme duty of the Spiritualists. To that end we must have more active propaganda of a spiritual Spiritualism. We must have more speakers and mediums in the field. A great demand exists for circuit work where several towns could easily support an earnest worker to visit them once per month. Local mediums living in cities competing for patronage, could find such lucrative circuits for labor, if they can hold public meetings. And thus every little locality would have

ability to hold together a local society of Spiritualists. Our mediums must learn that their best:interests are centered in a devoted public work, instead of competing with

each other in over-crowded cities. This is the next move to create progress and the N. S. A. will likely encourage it. . A fund for systematic propaganda will soon be needed. We have repeatedly urged that friends, of our cause shall liberally donate to a public fund for a destinctive purpose of this kind-but the responses are feeble. Millions of dollars are annually paid to proselyte ... unto ... superstitious ... beliefs. carry truth unto the people? We find so many who sadly need help to rescue them from ignorance, crime and misery Demonstrated spiritual truth will do it. lem as a demonstrator of the resurrec tion, proof of spirit life and commun-

Some will show the good and ion and a moral and intellectual teach er without creeds or an angry God or a science has dawned. Demonstrated re ligion in logical harmony with philosophy, and scientifically natural, is the need of the present. Spiritualism suppiles all tale and respects gleefully to like Whesler Wilcox when has wrote; "So many Godel so hany greeds!

So many paths that wind and wind-When all the sad world needs Is just the art of being kind?"

Hoping that courage and earnestness will lead all to liberal help to banish the sad world's needs and usher in the era of peace, kindness, knowledge and spiritual comfort, we are, fraternally, GEO. W. KATES AND WIFE.

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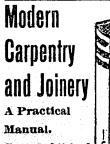
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It is a book of absorbing interest, and should be read by every patriotic American, and by every one who would be well informed concerning the evil works

and designs of the Rouses hierarchy. It is a large volume at 813 pages.



This department is under the man

HUDSON TUTTLE. Eddress him at Be, iln Heights, Ohlo

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as-sertive, which of all things is to be depreented. Correspondents often wear with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay Every one has to wait his time and place, and all are treated with equal

NOTICE.-No attention will be given anonymous letters. Full name and ad dress must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private anewers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSÓN TUTTLE.

Woman's Rights: Q. Is Mrs. Julia Ward Howe yet active in reform work? A. Although firm and strong for one 84 years of age, Mrs. Howe does not take the active part she did in former years. She was a power in the Aboiition movement, and after the war, as ardently engaged in the cause of woman's suffrage. Although she has written three volumes of poetry, and many in prose on reform subjects, she is best known, and her name will be carried to the future by the one immortal poem given her by inspiration. That poem will be quoted as long as the English language endures-"Mine eyes have seen the glory of the coming of the Lord," etc.

C. A. Muse: Q. I find the following item in a Texas paper: "My little boy, aged two years, while passing through the yard noticed a peculiar looking egg in a hen's nest. He took the egg to his mother, and this is what she saw, written on the egg in golden letters: 'Be-hold, the Lord cometh.' 'Judgment is at hand.' 'Prepare to meet thy God.' These letters were not scratched on the shell, but raised and could be easily felt. At least a hundred people will vouch for the truth of this statement.' How is this phenomenon to be accounted for?

A. There yet remains a decreasing minority ignorant and superstitious; a larger number who retain enough superstition to be interested by such stories, and a yet larger number who are amused by such credulity. To cater to the tastes of all these varied classes is the policy of "enterprising" journalism. The publishers or editors do not care if the matter published be true or false If it will bear scare headlines. Down in Texas this egg story is taken

sincerely by the religiously inclined, especially the colored people. The eggs are to be seen, and there is no doubt about that. The "religiously inclined," white and colored, see in the fateful sentences on the eggs the hand of God. They believe a miraculous interposition has come to them, and hasten to prepare for the judgment day.

To one who optimistically flatters himself that mankind progresses, and the age of religious credulity has passed, such childishness is discouraging. He will more clearly see that many a generation must pass before the lagging rear will be enligtened.

That there is anything miraculous or extraordinary about these eggs is not for a moment to be thought of. Similar instances have troubled the Adventists since the days of Miller the notorious prophet. When he was in his glory the Adventist papers announced the end of the world, was written on good, fresh poultry eggs. Men and women when when they "shooed" off the biddy and found eggs with sentences of doom. were driven to insanity! Ignorance and credulity go hand in hand. Whenever and wherever things are observed contrary to the laws of nature, they may be set down as tricks. It is not necessary there be any other evidence of trickery, for the thing itself is all that is desired. It does not require any large amount of skill or cunning to prepare such eggs. The writing is done with oil and the egg dropped into vinegar, after a few hours it is removed, when it will be found that the acid has eaten away the shell, except where the oily ink has prevented.

The newspapers publish this story far and wide, and the rascal who prepared the eggs must be convulsed with When public journals thus prostitute their high offices to pander to the morbid craving for the sensa-tional, they cease to be educators, and become purveyors of garbage and trash.

W. H. Pelkey: Q. In controversy with a skeptic I have been told that several years ago \$10,000 were put up by ten men in an Eastern state, to be given to any Spiritualist making any demonstration of their phenomena that could not be explained by psychology or duplicated by legerdemain, and that this offer is still standing. Is this true?

A. The correspondent may rest assured that he has met an "orthodox lie." As it is difficult to prove a negative, I can only affirm, that although constantly reading the spiritual journals and many leading cosmopolitan newspapers, I have never read such of-Who are these "ten men in an Eastern state"? When did they make this offer, and where?

A smaller sum, we think \$100, was offered years ago, and may be standing action be taken in accordance.

yet, but imposing conditions such as

A short memorial service wa would make manifestations impossible. If "ten men" should offer the photographers of the world \$10,000 to make a photograph that could not be made to appear by sleight-of-hand, and then de Butterfield, Mr. H. L. Hanson, Birch mand as a condition that a dark box or camera should not be used, it would be | Von Kanzler and W. W. Kelsey. no more absurd than the conditions required by those who make these offers, quired by those who make these offers, from Miss M. J. Fitz Maurice, New not expecting they will be accepted, York City; Mrs. Ellen M. Onam, Niagbut for bluff and notoriety. The lie once started, goes from newspaper to and the Ohio State Association of Spirnewspaper, like a rich morsel rolled un- itualists. der the tongue of slander, added to as it travels, and may become a statement of

fact in history! A very orthodox evangelist, to give point to his terrors of infidelity, said that Ingersoll, crossing from England. met a terrible storm, and frightened that Sister Morrell be made an honorout of his senses, went on his knees and begged God's mercy in prayer!

characterized the story as "an orthodox liel" The story, however, is too valuable to be slienced and will be repeated

Dr. E. G.; Q. (1) Is the Christian theology founded on and identical with the solar mythology? (2) Does sun worship explain the ussociation of intoxicating or alcoholic liquor with religion?

A. The solar mythology was intimately connected with the religions of the ancients. Traced to their source the beliefs entertained of the gods and goddesses, were the fancles of the childhood of mankind, and these beliefs modfiled by changing circumstances and the growth of intelligence, were the basis of the ancient religions. There was strangely united with solar worship that of the generative principle in nature, and this phallic worship apparently came into existence cotemporary with the solar.

Christianity as a direct outgrowth of these preceding beliefs, absorbed and continued them under other names. Apollo, the sun-god, became Christ, the son of God; Isis, the Mother of Heaven, became the Virgin Mary; the sacred twelve zodiacal signs represented the twelve apostles; the bisexual cross, emblem of life, became the symbol of immortal life. It had been used thousands of years before the advent of Christ as representing the union of the two generative principles, male and female. was so employed by the Egyptians, and is constantly found on the mummy cases, and is pictured in the hieroglyphs held in the hand of some of the goddesses. Afterwards, as it had done before to all the sun-gods, it gave rise to the myth of a literal cross and crucifixion of the incarnate God thereon.

(2) The people, with whom original nated the great religions of the world, cultivated the grape, and pressed the juice, which in the warm climate soon fermented and owing to the sweetness of the fruit became highly intoxicat-The blood-red liquid suggested to their fancy the blood of animals, and hence the offering of wine was substituted for the blood of sacrificed animals. Then when drank it appeared to have a spirit which took possession and at times played the demon. Christ was fully imbued with this belief, and spoke of wine as representing his blood, and commentators have found evidence to support the dogma that this is not symbolical, but the prayer of the priest or minister transforms it into the real blood. The introduction of wine at the Last Supper is a stock argument of inebriates, and has been a prolific cause of drunkenness.

It had not the same origin as the sunmyths, but formed a part with them.

NEW YORK STATE.

Sixth Annual Convention of the State Association.

The sixth annual convention of the New York State Association of Spiritualists was held in Syracuse, on Friday, Saturday and Sunday, May 29, 30 and 31, 1903, and was a fitting close to a very successful year's work. The entire board of officers and trustees were re-elected and is as follows: Harvey W. Richardson, president, East Aurora, N. .; Mrs. Carrie E. S. Twing, vice-presilent, Westfield, N. Y.; Mrs. Tillie U. Reynolds, second vice-president, Troy, N. Y.; Herbert L. Whitney, secretary, Brooklyn, N. Y.; Mrs. Harriet M. Rathbun, treasurer, Mount Vernon, N. Y.; Mrs. Laura A. Holt, West Potsdam, N. Y.; E. G. Reilly, Syracuse, N. Y.; Miss Marie J. Fitz Maurice, New York City; Mrs. Harriet Duhl, Elmira, N. Y.

An amendment to the by-laws was passed, which is as follows: Resolved, that Article IX of the by-laws be amended by striking out the whole thereof. and substituting therefor the following:

"The president of the New York State Association of Spiritualists shall represent the charter thereof as a delegate to ual convention of the National Spiritualists Association.

"It shall be the duty of each auxiliary society in good standing at the time of the last preceding convention of the N. Y. State Association of Spiritualists to elect at a duly called meeting of such society one delegate to the annual convention of the National Spiritualists Association, to represent the state association; such delegate to be elected and the report thereof be filed with the secretary of this association on or before August 1 of each year.

"In case of failure or neglect of any such auxiliary society to so elect and report such delegate on or before date named; it shall be the duty of the executive committee to appoint delegates for such delinquent societies.

"It shall be the duty of the president of this association to see that all the state is fully represented at the annual conventions of the National Spiritualists Association and to appoint substitutes to fill vacancies should any oc-

The convention adopted the following unanimously, which was offered by the committee on resolutions:

"Resolved that the New York State Association of Spiritualists assembled in convention, tender to Prof. H. D. Barrett and his estimable wife, the loyal, tender sympathy which has filled our hearts ever since the sad news of their great bereavement was sent into numberless homes where they are beloved. May resignation born of hope in reunion bring the consolation which can only come through a knowledge of Spiritual-

"That our prayer has arisen for the bereaved,—that we have wept with the stricken parents in the loss of their beautiful child, the bright, sweet, winsome Xilia; that we will by our loyal support help our brother and sister to

bravely bear this great trial.

"Resolved, that our benediction shall rest upon them and we hope they may soon be able to see the silver lining to the cloud of darkness around and about them."

Secretary Whitney introduced a mo tion that was passed at a meeting in Brooklyn asking the state association to take steps to secure a permanent resting place for the bodies of our martyrs, Katie and Maggie Fox; after some discussion a motion prevailed to the the entire matter to the N. S. A and

A short memorial service was keld at commencement of the afternoon session on Saturday, as a tribute to Decoration Day. Brief addresses were made on Ellis, Mrs. T. U. Reynolds, Mrs. M. C.

The secretary read communications ara Falls; Frank Walker, Hamburg,

Secretary Whitney spoke with great feeling on the sufferings and necessi-ties of our old-time angel messenger, Mary C. Morrell, of New York City, who for the last three years and over has lain on a bed of suffering; and moved ary member of the state association. which motion was adopted unanimous Fortunately Ingersoll was alive and ly. A motion was adopted to take up a collection for Sister Morrell, which

netted \$12.25. A vote of thanks was given Sister M.

and repeated in pulpits, where nothing J. Fitz Maurice and her assistants for is forgotten, and little learned anew. the good work accomplished in connect the good work accomplished in connec ion with the successful four days mass-meeting in Brooklyn last March

While waiting for the nominating committee to report, Mrs. H. Duhl, of Elmira, sang "Only Waiting," and Miss Yjotoria C. Moore, of Dryden, read an humorous selection. The following speakers took part in the evening exercises which were en-

tirely devoted to musical and literary exercises and spirit messages: H. W. Richardson, Mrs. C. E. S. Twing, Mrs. T. U. Reynolds, Mrs. Elizabeth Brewer, Rev. Charles S. Hulbert, Mrs. Little, Mrs. M. E. Clark, Matthew Stephenson Mrs. Nellie Benning, Miss Kate Woodruff, Mrs. Gertrude Mudge, Mrs. M. C. Von Kanzler, David Williams, Herbert L. Whitney,

The music under the direction of Prof. Marsh, of Syracuse, was of exceptional merit.

Miss Victoria C. Moore, of Dryden, N. ., our graceful and talented young elocutionist, read a number of choice and pleasing selections, in a way to win all hearts, even the Syracuse reporters, who were unstinted in their praise of this beautiful and accomplished artist. Our medium, the Rev. Dr. Victor Wyldes, of Toronto, Canada, gave remarkable evidences of spirit power in his communications. Dr. Wyldes bids fair to soon be classed as one of our very best mediums.

Great credit is due the two local societies of Syracuse for their hearty cooperation in making our convention a grand success.

The hall and music were furnished by Brother Reilly and his societies. The total receipts from all sources during the year ending May 29, 1903, are \$1,277.66; total disbursements are \$780. 56.

Six new societies joined the associa tion during the year, and the individual membership has been largely increased. HERBERT L. WHITNEY,

65 Howard Ave., Brooklyn, N. Y.

PRESIDENT'S REPORT. To the New York State Association of

Spiritualists: In accepting the presidency of the

New York State Association of Spiritualists, to which I was chosen at the last annual convention, I did so with much reluctance, knowing that with the multitudinous duties devolving upon me in other directions, which I could neither shake off nor lay aside, I should be handicapped for time to do the things which seemed to me so essential to be done by one in this position. But promised to do the best I could with the limited time at my disposal, and the results are such as they are.

I am glad to be able to say that the year has been one of progress, and that we have grown as an organized body. That we have increased the number of local auxiliary societies, as well as

the individual memberships. That we have no outstanding debts. and sufficient funds in the treasury for immediate current needs. And furthermore, I believe our cause has a little firmer hold upon the minds of the people of the Empire State, and that the prejudices against Spiritualism and Spiritualists are not as pronounced as they were one year ago.

And while this is gratifying, I realize that the progress in each of these directions should have been much greater, and would have been had all Spiritualists in the state given the organized effort that co-operation and liberal support which the importance of the movement should command for it.

I sincerely hope and trust that the incoming board of trustees will receive such liberal support and co-operation as will enable them to increase the scope and efficiency of organized state work.

Mid-Year Board Meeting. At the time of the last convention

provision was made for holding a mider board in the autumn of 1902, but as that time approached a careful canvass through correspondence revealed a general feeling among the trustees that such a meeting was not especially necessary, hence no call was issued.

However, since a sufficient number of the trustees for a quorum of the board were in attendance at the National Spiritualists convention held in Boston, n October, also in Brooklyn, at the time of the Brooklyn mass-meeting last March, we met on each of these occasions and acted on certain matters which are since confirmed at a regularly called board meeting. Another year matters may be very different, but as things were this year, we believe our action, which was in the interest of economy, was the wisest course. I would recommend that this matter of board meetings be left with the officers. who have ample powers under the bylaws, and the state statutes.

Medical Legislation.

In so far as has come to my knowledge, no serious attempt has been made by the legislature of the state of New York, during the last year, to pass laws aimed especially at mediumship, in any of its phases, and we have reason to conclude that the vigorous defense of the rights of Spiritualism and Spiritualists, made by the officers of the state asociation before the law-makers of the state during the session of 1901, was productive of healthy results, the influence of which still continues.

In that battle for religious and medical liberty the power of organization as a weapon of defense was so clearly apparent that it would seem that all Spiritualists over the state would support and become a part of the organized movement, for this reason alone if for no other.

The recent attempt to pass a drastic vaccination law and more firmly en trench the medical monopoly of the state, was an outrage upon every citizen of this commonwealth. While it was not aimed at our especial religion, all Spiritualists over the state were deeply interested in the defeat of the bill, and were quick to sign the peti-tions and protests that poured in upon the senators and assemblymen, urging that they oppose the measure.

The stronger we make our organized Spiritualist movement the more secure will we be in the enjoyment of those God-given rights. Let us remember that "eternal vigilance is the price of liberty," and that if we are to leave to coming generations that degree of medical and religious freedom which we desire for ourselves, we must meet the monopolistic tendencies of the medical societies with a strong organization.

We must not suppose these matters are permanently settled. They are likely to come up at any time, and much more likely to succeed if we fail to maintain a strong, healthy organization

Registration of Spiritualists.

I made something of an attempt to se cure the registry of the avowed Spirit-unlists of the state, but was only partially successful in the attempt; partly owing to the lack of time to follow up the work, and partly for lack of co-operation by many to whom I wrote and requested to assist me. To those who did so nobly respond, you have my sincere thanks.

I hope the incoming officers will take

ame and full address of all pronounced

Such a registry will be useful in many ways in connection with a thorough system of state work, and would be espscially useful should it become necessary to again cross swords in defense of medical liberty. I trust this convention will take some action concerning this natter.

Delegates to National Convention.

At the last annual convention of the National Spiritualists Association, its constitution was amended by adding to Article 6, Section 1, the following: "State associations having exclusive jurisdiction shall be entitled to representation in the N. S. A. Convention, of one delegate for its own charter, and one delegate for each charter granted by its subordinate societies, in good standing at its last convention; proyided that such societies as belong to ooth the state association and to the National Spiritualists Association, shall be entitled to representation on one basis only, that society to elect upon which basis they will send delegates.

This provision for an increase of representation in the N. S. A. conventions by subordinate state associations was essential as a matter of fairness, and your delegates to that convention joined hands with others and worked zealously to secure its enactment.

This increased representation gives us an increased influence in molding the organized movement over the nation. and brings us in closer touch with the other states, and the work they are doing. And if each society be empowered to name its delegates, as I assume provision will be made by this convention, then each individual society will have practically the same advantages of direct representation in both state and National conventions, as they have heretofore had by keeping up their membership in both.

The National Constitution was further amended in Art. 7, Sec. 1, relating to "Means of raising revenue," by adding the following: "By collections at least once each year from all subordinate societies chartered by state associations." "By collecting annual dues of \$2 for each society in good standing when such state associations are chartered by the National Spiritualists Association.'

From this it will be see that each society belonging to this state association will be expected to take one collection annually for the N. S. A., besides assume that provisions will be made at this convention that each society pay its \$2 dues required by the N. S. A. I recommend that our by-laws be amended by providing for the naming of delegates, and the paying of dues to the N. S. A., by each subordinate society, or in such other equitable manner

as may be just to such societies. Mass-meetings.

At the last convention a resolution passed directing the trustees to arrange for holding mass-meetings in several of the cities of the state, and in accord therewith, three such meetings have been held; one at Buffalo, one at Rochester, and one in the city of Brooklyn.

Owing to adverse conditions the Rochester meeting was not as successful as we had hoped. We encountered here the small-pox scare, which was then at its zenith, and which of itself was a wet blanket on our meeting.

But besides this, we were confronted with the worst blizzard of the winter; so severe that the street car service was practically tied up for one whole day, and seriously interfered with during the remainder of the time. results were, small attendance, and a financial deficit. The thanks of the state association, however, are due to the kindly assistance and co-operation of Mrs. Joslyn and Mr. Sissen, in making arrangements and in carrying out much of the detail work relating to

this meeting.
The Buffalo meeting was held under ist Church of Buffalo, and the state association, and was a success both in the attendance and financially, resulting in a neat balance for the credit of the state treasury. Thanks to the First Spiritualist Society and its efficient workers for their loyal co-operation.

The Brooklyn meeting was most successful of all. The attendance was good, and after defraying all expenses, upwards of \$100 was netted for the state treasury, and best of all, charters were issued to two new societies

Brooklyn during that week. We as an association are largely indebted to the local pastors of Brooklyn and New York societies, who very generously contributed their services, and worked faithfully in every way to make the meeting the success which it was.

Our state officers are also entitled to much credit for the sacrifices they have made and the efforts they have put forth in connection with the massmeeting work.

I believe the holding of state association mass-meetings in the larger towns and cities is a legitimate and important feature of state work. They tend to reawaken the interest of the Spiritualists and bring to the attention of would-be investigators our movement and its work. They leave behind an influence which carries a greater respect for our cause, and increased interest in our

Invariably the state officers are met by the representatives of the press, and extended notices of our work reach the general public, and arouses a spirit of inquiry and investigation among many whom we do not reach in any other way.

I would recommend to the incoming board that in future this branch of state work be extended, and more mass-meetings be held.

Mediums' Home.

The New York State Association has nucleus for a mediums' home fund as a legacy from the Spiritual Educational Protective Union of Lily Dale! We appeal to the Spiritualists of this state, urging the raising of funds and establishing a home wherein our i mediums who have devoted their lives as consistent instruments of the angel world in demonstrating continuity of elife and spirit communion; and who are in needy circumstances, can be provided with comfortable homes; and receive suitable care, as they approach the sunset of their earthly pilgrimage

I recommend that this matter taken up by this convention; or by the ncoming board of trustees, and that funds be solicited for this purpose. I hope the well-to-do Spiritualists will remember with favor this worthy feature of state work.

Missionary Work.

This work is in my opinion of vital importance to the successful promotion of our cause, and too much stress cannot be placed upon this branch of organized effort. Our state, missionary, Mrs. Reynolds, has done most excellent work during such part of the year as she has devoted to it, and I have received some very flattering commenda-tions thereof from localities where she has held meetings.

Early in the year the executive com-mittee of the state board decided that

gathering funds from yeak, struggling societies and groups of workers, and while we expected these societies and groups of workers to contribute toward defraying the expenses incident to the meetings being held, we did not deem it wise to be over-exacting in this direction, hoping to leave the society or group of workers stronger financially as well as otherwise for our coming among

them. We believe this has proven the wiser policy, and would recommend its con-

tinuance. We were handicapped in this branch of our work by lack of funds, and I would recommend that a special missionary fund be established so that those who desire to make donations to be used only in this direction, will have the opportunity of doing so. And I hope promote the growth of our movement that liberal donations may then flow and thoroughly establish Spiritualism into the treasury, so that the incoming as a religious movement, we must avail board may not be handicapped in their missionary work for lack of funds.

There are hundreds of small towns and hamlets over the state wherein Spiritualist meetings have been unknown for years, and there are thousands of men and women who know practically nothing of Spiritualism, and other thousands who have only the most perverted conception of what Spiritualism really stands for, and in trustees. stead of only one missionary for only a portion of the year, I wish it might be several of them during the entire year. I have refrained from giving details of this branch of the work, assuming that our missionary will in her report give full information in relation there

Camp-meetings.

One feature of missionary effort is that of camp-meeting work. Last camp season we were assigned a state day at Freeville, at which Mrs. Reynolds and myself represented the state association. We received a cordial from the audiences as well as from the management.

We have several individual members n that part of the state who renewed their memberships, and several new members united under the state banner. As a result of state day, we feel that the organized movement is better understood and appreciated, and financialy there were a few dollars netted to the state treasury.

At Lily Dale we were assigned one session, at which I was asked to preside, and was assisted by Mrs. Twing and Mrs. Reynolds, and we presented the claims of the state association as well as the organized movement generally, to a large and appreciative audience. And we hope in the near future to issue a state charter to this flourishing camp, and to Freeville camp, as we have already done North Collins camp.

The North Collins Camp Association is one of the oldest, if not the very oldest Spiritualist society in this country, and has held meetings for nearly half a century, each June and autumn, under the name, "The Friends of Human Progress." In taking a charter from the state association this veteran society is recognizing in this work those principles of co-operation and organization which are so potent in all other lines of human activity.

We have been assigned for the coming season, state days on the programs at Freeville and Lily Dale (hereafter to be known as the City of Light Assembly), and it becomes the duty of the incoming board to see that the state association is properly represented on those

Ordination.

The subject of ordination is one that should have most careful consideration. The New York State Association has always been conservative in this matter, and has exercised great care in the selection of ministers to go forth under its authority to preach the gospel of Spiritualism.

The rule that applications for ordinaof the First Spiritual- tion lie on the table for one year was adopted as a conservative measure; and while it may best serve the interests of our cause to suspend this rule in certain especial cases, the rule is undoubtedly a wise one, and will, I trust, continue as the general guide of the board of trustees on this all-important sub-

Children's Lyceums.

This is one of the most sadly negected features of our movement. If we wish our Spiritualism to become the eading religious and philosophical cult of the present age, we must look out for the children. Parents should be urged to send them to the lyceums, or better still, go with them in person. The children should be shown that we are in earnest in what we profess, and that Spiritualism and Spiritualists are as much respected as are other religious movements.

We are now being judged by our lives rather than by the complexion of our belief, hence it is for us to place our religion upon that pedestal which shall command the respect of our fellow-citi-

If we believe Spiritualism to be the best religion, then let us prove it to the world by establishing and supporting our Sunday-schools and lyceums. National Association has established a yceum bureau under the management of Brother John W. Ring. Let us get in touch with Brother Ring, and build up

I hope the delegates to this convention may be inspired that they may devise ways and means to awaken our people to this crying need in this direction, and that in this feature of our work, progress may be made.

Other Reforms.

Spiritualists are, as a rule, reformers hence it is not a surprising thing that most of our people believe in equal rights, and can join hands with any and every reform movement that is founded upon justice, and tends to the uplifting of the people. Hence we believe that the committee on resolutions should deal with the question of woman's suffrage and express to the people of this state our sympathy with its workers.

Universal Brotherhood.

As a rule they sympathize with the oppressed whenever and wherever they are found, and with that late veteran temperance worker, Frances E. Willard, we feel that the spirit of extreme commercialism which, like the Juggernaut car, crushes and bruises human hearts, and drives so many of our young women to despair and worse, and so many of our young men to drink and crime, must soon give way and make room for an economic and industrial system founded upon equality of opportunity, and whose chief corner-stone shall be universal brotherhood.

I trust that the committee on resolutions will deal with these subjects in such a way that our position may be known and our influence be felt over the state in favor of these and other important reform movements.

Board of Trustees.

The board of trustees has attended to its duties conscientiously, and the several members have tried to render clent service to the cause, and to the the true spirit in which to carry on mis- state association, and I have no reason sionary work was the spirit of helpful-ness and upbuilding of the cause in the way, and yet with the growth of our this matter up, and try to secure the localities visited, and that stress should movement and the larger interest in

be laid upon this rather than upon the teachings of Spiritualism, I am in clined to think a more active policy for the coming year would be wise.

Organization.

In uniting as an organized body Spiritualists are adopting the methods and using the implements of this day and age.

Modern civilization is teeming with organizations. In every department of life's activities, whether it be industrial, social, political or religious, we see companies, societies, clubs and churches conducting their affairs under thoroughly organized movements.

It is the machinery whereby a large number of persons, in widely scattered localities can effectually express themselves, for the accomplishment of one general purpose. And if we expect to ourselves of the power of organization. I urge upon the delegates of this con-

vention and through them, their constituents and friends at home, that strenuous efforts be made to increase memberships in local societies and individual memberships to the state assoclation, thus rounding out and strengthening the organization and upholding the hands of the incoming board trustees.

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ZURILDA WELLINGTON.

Or Life in Two Worlds.

The above is the title of a message from the spirit side of life through the mediumship of Mrs. M. Pasquier Curran, of St. Louis, Mo. Emanating, as it does, from the spirit side of life, it will prove especially interesting. Everybody should read it.

Brother Barrett Declines.

It hardly seems possible that the National Spiritualists Association was organized ten years ago, but September 27, 28, and 29, 1893 were the eventful days. On the 27th, at the hour of 12.40 p. m., Milan C. Edson, of Washington, D. C., called the convention to order. and as a formal opening, read the original call, and was elected temporary chairman, and on the same day, late in the afternoon, Harrison D. Barrett was elected permanent chairman. That gave the convention some knowledge of his executive ability and understanding of parliamentary usages. In fact, the convention wasn't long in deciding upon Mr. Barrett for president of the National Association.

Those who had hoped to see Mr. Edson chosen for the place were disappointed, of course, but eventually were made to see that Mr. Barrett was the right man, and from that day to this Mr. Barrett has succeeded himself, as though it were a stock company and he owned the bulk of the stock. In reality it was a stock company, with Spiritualism as its capital stock, and all Spiritualists as stockholders, and it certainly goes without saying that Mr. Barrett gave good satisfaction to those who took interest enough in the institution to become members and attend the conventions, and his unanimous choice each time told the tale of his worth and its appreciation in the capacity of pres-

He has been an energetic executive, performing missionary work all over the country, organizing auxiliary socie ties and state associations, and pushing Spiritualism to the front as no one but the recognized head of the National Association and a man of remarkable tact and ability could.

His indomitable will and his sincerity, aye, his love for the cause has made him throw his soul and whole physical force into the work, often to the depletion and almost total collapse of the

But his great sacrifice was telling upon his nerves and when the sudden shock of the death by accident of his precious little Xilia came his system gave way. His wife was an invalid previous to this, and the shock also increased her chance for transition.

With this condition upon them they were ordered by their physician to re-tire from active work entirely, and since then have been in seclusion from the spiritual public.

In his letter of declination, published in this paper last week, we read between the lines that although as much interested as ever in the cause, he has sacrificed quite enough as executive head for a thankless people who gave not enough to the support of the cause they claim to cherish.

Mr. Barrett has been a fearless and honest officer of the N. S. A., and those who knew him most intimately in this capacity knew him but to love him.

We have always had the very warm est personal feeling for the brother, but at the same time have advocated the propriety of changing officers of this institution occasionally, for the good of the overworked officer and the overcredulous public.

Now is a good time for casting about for new timber for an executive head for the N. S. A. Who will it be? Brother Barrett deserves the love and

good will of the Spiritualists of the whole country, and for them as their representative, The Progressive Thinker extends to him their perfect gratitude and wishes for his future good health, prosperity and happiness, and for itself the high esteem this paper has ever held, it here offers without reserve to Brother Barrett.

The Episcopal Show. The Right Rev. Charles C. Grafton.

Bishop of Fond du Lac, has an article in Munsey, which is suggestive as a straw showing the set of the current in the ranks of the Episcopal church. The "Right Rev." is for high mass and all the flummery of the Catholic church. He begins with "God is a Ritualist." How he knows or has become so inti-. \$1.00 mate with God, he fails to inform his Cots readers. But as God is a Ritualist, it follows that the more ritual the better, until religion is all ritual. There is a fine engraving of the "Right Rev." in illustration with his robes and lace-befangled sleeves. His heavy, smoothshaven face above this feminine vesture has an odd and ludicrous appearance. Why it is not red with shame is

a mystery. There is also an illustration of the church dignitaries marching on occasion of the opening of a general convention. A score or more of these "high functionaries," and priests, appear in a 'snap shot," and to see their feminine costumes surmounted with the shaggy heads of middle-aged men, is intensely ludicrous. The funniest pictures are those heads of the English church, Archbishop Temple and Archbishop Maclagan, in all their high toggery, in which they appeared at the coronation of Edward VII. The embroidery on

their robes is stunning. The face of Archbishop Temple reminds of Armour, that of a well-conditioned butcher; that of York, of a weak old man who if he engaged in any honest business would not look further than a popcorn or peanut stand. The Right Rev. Grafton introduces a

fine bit of historical writing in making it appear that Christ sanctions ritual It is true Jesus did not at any time appear in gorgeous gold-embroid ered robes, belaced and befooled, but 'he was only laying the foundations.' He said to his apostles, "I have many things to say unto you, but ye cannot hear them now. How be it when the spirit of truth shall come, he shall lead you into all truth." In other words, Jesus left the regalia part to be worked up by the priests, and even now divine inspiration is active in devising embellishments of this worship of one who wore a fisherman's tunic, and was as

sockless as Jerry Simpson. Perhaps the most amazing sentence to the general reader, is this: "Every part of the ritualistic service, as it is called, is full of meaning-nothing is done for show!" It is the prevailing opinion that the whole theatrical exhibit of the church is for show. Of course every part has a mystic meaning, and is symbolical, but the worshiping crowd have little thought awakened by this symbolism. It is with them the mummery of prescribed forms. The cut of the garments of the priests have meaning; the position taken during the service, every gesture may have significance as symbolizing a truth, but the worshipers who are going through the genuflexions, will not observe whether the priests stand facing the east or the west, toe in, or

toe out, or how many candles are burn-ing before the altar.

The "Right Rev." is right in saying mankind like display. This is true. Men like to join secret societies, and have "Lord High Councillor of Oriental Flunkeydom" attached to their names. and appear on parade in gold-bespangled suits, and ostrich plumes streaming from their fierce headgear. They are amused by the church becoming a theatre. It is amusing to see great strong men in garments like woman's. but without the grace and taste of such clothing. Amusing to see a lot of choir boys dressed like girls, and trying to imitate the emasculate voices of the degraded class who are kept in oriental harems.

Are we to take this flummery, the raising and lowering of the host, candles, the singing boys, the betogged priests, the singing, the intoning, the marching in procession, the mumbling of prayers, as religion? Are these of benefit, in cultivating morality and the spiritual nature?

The advocacy of ritualism, the accentance of the churches, of these dead forms, is a strange step backward. Even the Methodists, who in the beginning would not that the sisters wear a flower on their bonnets, or an ornamental ribbon, are drifting in this direction. The tendency of the leaders of thought has been toward the casting aside of symbolism, forms, ceremonies. and adherence to the plain statement of truth. The Protestant church set out in this direction. There appears, however, to be a reaction all along the line; and a return to the methods the Catholics have adhered to, because experience has taught them that they hold the ignorant and credulous by the mystery with which they envelop their system, The masses want show and not religion, and the priests give them what they

Hot and Cold at the Same Breath.

Edgar Saltus, in the Chicago American, has a brief article on what he facetiously calls "The Spook Congress," held in Brooklyn. Having thrown out this sop to the public, that they may be sure he is not on the "spook" side, and not to be classed with the Spiritualistic crowd, he gives himself away in the following manner:

"Yes, indeed. It is probable that our descendants will look back upon us not as we look back on the monera, but as we do regard the ape. To us the ape is embryonic, rudimentary, absurd. So. no doubt, ages hence shall we appear to future man. By that time spook congresses will not be derided; they will be out of date. For precisely as we have developed certain faculties, so shall humanity to be develop more. Among them clairaudience and clair-voyance, perhaps, for these faculties are as potential within us as sight and hearing were potential in the monera that could neither see nro hear."

This is a specimen of blowing hot and cold at the same time, and denying and affirming so as to leave the reader he wildered in attempting to find what the writer is at! But to thus strongly affirm that man is endowed with the faculty of spirit-seeing and spirit-hearing is a brave step toward a full reception

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self substantially as follows: He wrote his submission to O'Regan's successor, Bishop Smith of Dubuque, promising to obey the authority of the church according to the words and commandments of God, as we find them expressed in the Gospel of Christ." The unsuspecting bishop accepted the submission, saying, "How happy I am to see this submission. How happy the pope and all his bishops in the United States will be to hear it, for we feared that both you and your people would separate from the church by refusing to submit to her authority"

Chiniquy promised to be a more faithful priest than ever and all was peace between him and his church. But by and by a critical Jesuit eye discovered that the submission was not what the church required. Chiniquy was summoned to Dubuque to see the bishop, and the following dialogue ensued:

"Have you the testimonial letter I addressed you?"
"Yes, my lord."

"Please show it to me."

"With pleasure; here it is." The bishop took it and threw it into he stove. Chiniquy tried to save it from the flames but it was too late. He hen said:

"How can you take from me a document which is my property and destroy It without my permission? "I am our superior and have no account to give you."

"Yes, my lord, you are a bishop and I poor priest, but there is a God in eaven who is as much above you as he s above me, and in the presence of God protest against this iniquity." 'Have you come here to lecture me?" "No, my lord, I have come at your

command, but I want to know if it is to insult me, as you have done, that you requested me to come here again?" "I ordered you to come here again be cause you deceived me the last time you came here. You gave me an act of submission that you know very well is not an act of submission. I accepted it then. I reject it to-day."

"How can you say I deceived you? The document was written in good plain English. It is there on your table. f you were deceived, it was by yourself. "What do you mean, Mr. Chiniquy, by the words, 'We submit ourselves to

your authority according to the word of God as we find it in the gospel of Christ?" "I mean what you see there, that neither I nor my people will ever submit ourselves to anybody except according to the eternal laws of truth, justice

and holiness, as we find them expressed in the Bible." "Such language is sheer Protestantism. I cannot accept such a conditional submission. Give me one in which you simply say you will submit yourselves to my authority and promise to

do anything I bid you.' "That would not be an act of submission, but of adoration. I do absolutely refuse to give it."

"Then you can no longer be a Roman Catholic priest." "May God Almighty be forever blessed."

Father Chiniquy returned to St. Anne where, on the next Sunday, he narrated the facts to his congregation in a sermon two hours in length, at the conclu sion of which every one of the thousand persons present signified their intention of quitting the church of Rome by rising up. That was in 1858, and expriest Chiniquy claims to have made 35,000 converts from Romanism to Protestantism, chiefly through the reading of the authorized Catholic version of the Bible.

At the assembly lately held by the Presbyterian church, the article on infant depravity and damnation was stricken out. It has been a bone of contention for some years, the younger and more sensitive generation being ashamed of the depravity of their creed! The majority of the old mossbacks have been against any change, but slowly the protestation has grown louder, until at last progress is triumphant.

After the vote, it is reported that a minister said in explanation, that the church had not shifted or changed its foundations; it was the same in belief as it had been since its beginning! It is most advantageous to make one's self believe that defeat is victory, and be able to crow over the success of an adversary!

And now the deed is done, we cannot help thinking what suffering the infamous belief has done in its time. What utter depravity, or perhaps better, blight of superstition the belief indicates! What suffering it has caused! Mothers weeping in grief that could not be soothed, because hopeless over the eternal punishment of children dying without baptism. As though the sprinkling of an unthinking infant by a minister, would send it from hell to heaven!

Nor can we help thinking what the result would be if a majority of these Presbyterian ministers had voted the ther way. Have infants been damned up to the moment of this vote? Are they now saved? Or has the creed been wrong, and infants been going to heaven? The church leaders have contended that the Bible proved this part of their creed. Now they say it does not. If this article has been entirely unsupported, and no one discovered it by the Bible; no one discovered it until they were enlightened by knowledge gained outside the bible, who knows but a little more knowledge will show other articles of the Confession of Faith as un-

supportable and false? The devil has gone to limbo Hell vanished like a night-mare

Heaven become more inhabitable, Cruelty stricken from the creed. Conduct of life made more than be-

Impelled by the inevitable spirit of the age the church is pushed onward! Let us be thankful that the Presbyterian ministers no longer blaspheme the name of God, by claiming to believe he nas paved hell with the skulls of infants not a span long!

THE SECRET.

Softly the little wind goes by, A whisper-nothing more: Some message from the azure sky Brought down to earth's green door. Fragrant and fresh the wonder-word,

But what it means, who knows? Only the butterfly, the bird, The leaf, the grass, and rose. Theirs the divine felicity,— The gift of wisdom rare.-

The melody, the mystery, The secret in the air. -Frank Dempster Sherman.

MORRIS PRATT INSTITUTE.

Its Claims Are Analyzed by Various Minds.

"IMPORTANT OUESTIONS." and college people in contempt. But I can understand Brother Hull's position

Views of the Secretary of the National Spiritualists Association.

The Progressive answer the same. I trust that the N.S. A. president and other officers and state, camp and local, is 150,000, while prominent workers in the N. S. A. will the total number of Spiritualists in the respond with their able pens to these queries, as no doubt many of them will. Quite enough to handsomely lines in any official capacity, and I disthe N. S. A., I prefer to remain silent cates of our cause in its early years. for the present on this subject; but as a long-time medium and active worker in the cause of Spiritualism, and as a workers for the cause of Spiritual member of one of the foremost chartered societies of the National Association, my views individually upon the Brother Francis, may perhaps find a place in the multitude of answers that The Progressive Thinker was the place in the multitude of answers that The Progressive Thinker may be flooded with upon this important subject.— She Expresses Very Definite and Posinamely, of the need and place for a tive Opinions. spiritual college, such as the Morris Pratt Institute. Individually I have not been strongly impressed with the great necessity of establishing the college, hence have not personally contributed towards it. As a member of the N. S. A. board I voted in favor of the association donating the three hundred dollars it gave to the Morris Pratt College for any further contribution to the position, since I must speak to the point

in expressing my views, or not at all. Now, then, Editor Francis pertinently and opportunely asks, if the Spiritualists should be called upon to support a taught can be found far better in our public schools and colleges throughout the country-said schools being nonsectarian, as we know they are. Emphatically, I personally answer No, to portance of Spiritualists sustaining any

such school. Should Spiritualists be asked to pay physical culture daily if we choose, and zines and papers devoted to such culture that will give us all necessary in pattern thereafter.

instruction on the theme.
Should Spiritualists be called upon to think not, especially as our best writers and every time this idea is put forth it

lege do better for Spiritualism than Hudson Tuttle, Moses Hull, Lyman C. Howe, J. Clegg Wright, Geo. A. Fuller, Prof. Lockwood, Mrs. Richmond, Mrs. Selves for public speaking so far as Selves for Prof. Lockwood, Mrs. Richmond, Mrs. Selves for public speaking so far as Russegue, Sarah Byrnes, Juliette Yeaw, Lizzie Harlow—and hundreds of others, heaven-inspired, eloquent, earnest, self-posture, etc., are concerned. All of sacrificing, noble—are doing on the lesse are taught in the schools of our know which attracts me most. Be that lesses in No. platform when they can get the oppor- land, and as regards tunity and anywhere near a proper which according to authority, means,

mediumship, like those of Tuttle. Bach. give to the students, classes in psychic unfoldment and training are no more tecostal days of early Spiritualism and

its noble mediumship. I have only the kindest thought and best wishes for the happiness of every teacher and worker in the Morris Pratt the year, with its dozen pupils shows that the college is needed or even wanted by more than a handful of Spiritual-

I also believe that any sensitive or grammar, rhetoric or deportment can college or other public institutions, by studying, taking observations and trainng self along the proper line for unfoldment, all the while attracting willng and able helpers from both sides of life. As for the would-be public workers who are illiterate and glory in their crude mentality, they will not give time or thought to college work; they are too intent on making the dollar, or in tryng to build up their evanescent fame to

care "whether school keeps or not." Much more might be said on this imheard from and I must not encroach upon their space, nor on the patience of I indebted for many courtesies.

As to maintaining mediums' homes, I ism. With all due deference to Mr. am in favor of doing for the needy mediums all that we possibly can in their Bible, and with equal defender or the Bible, and with equal defender or the time of adversity or encroaching age. whole Hull family as teachers or inthink that any pension that goes into works, and let the student equip him-the home of the aged or disabled sol-dier can be other than well spent, so I of Biblical Spiritualism, let them take needy mediums who have done so much for Spiritualism and for humanity.

editor appear, is a letter from our es- credibly informed that a number of the the college; he has winced beneath the during the year. expressions of many of the crude illitertions from the spirit world. We have on the part of the individual is necesall had to do much wincing in this line sary to success as a public speaker, but also, but it does not alter the fact that the little effort that has been made in those who are the offenders against Spiritualists' training schools in the good English and the rules of rhetoric, past has developed the fact that people

can understand Brother Hull's position and sympathize with him. My reference to his feeling article just here is to mention the extravagnt claims, which he considers of the early Spiritualists that there are or were in the To the Editor and Constituents of past years from eleven to fifteen million he Progressive Thinker—Esteemed Spiritualists in this country. Quoting Co-Workers and Friends:—In The Pro- from the World's Almanac, from a stategressive Thinker of June 13, a series of Barrett after he had carefully considjects appears upon the first page. The ered authentic statistics, I give the fol-officers of the N. S. A. are requested to llowing: "The bona-fide membership of these associations, spiritual societies United States and Canada, is 1,500,000. As for myself, I am not writing these mediums homes and colleges, but very far short of the millions claimed as tinctly state that, as the secretary of Spiritualists by the enthusiastic advo-With malice towards none, Mr. Editor, and with kindly feeling for all co-Truth, I remain, cordially yours,
M. T. LONGLEY.

I read with much interest the reports from Clara Stewart and Mrs. Longley, and also the headlines of the same as published in The Progressive Thinker dated June 6, and it seems to me none need question for one moment which of the two institutions-the Whitewater School or the Mediums' Home-is of the N. S. A. trustees I have not voted below collections and at the risk of heing called a "pleader for ignorance," I boldly say with all due reverence to school. I believe in clearly defining my the memory of its founder, that the Morris Pratt Institute is of minor importance to that of a mediums' home. While I believe in education, unfoldment, culture, and refinement as requischool where many of the branches do not think that a Spiritualistic theosites for our speakers and mediums. I logical school is essential for the attainment thereof, nor is such a school

cause There is no need for Spiritualism to this query, for I do not see the imways of the old and fast decaying religions that have had their day and ought to pass away. One of the promifor teaching physical culture, etc.? nent factors in propagating error, false why should they? We can all practice traching and orthodox possesses had eaching and orthodox nonsense has seen sectarian schools; and the wonder purchase five-cent editions of maga- is that there could be found an intelligent Spiritualist that would desire to

Great stress is laid upon having an Should Spiritualists be called upon to "educated ministry" for our rostrum, and in the study of Bible exegesis? I meaning a theological college training, and speakers on the subject, like my is an insult to the many grand and talvenerable friend, Moses Hull, have ented workers past and present, that, backed by the unseen helpers, have explanation of the Bible and its claims. made Spiritualism the power it now is Is it necessary to educate a large in the world. It may be said that speciass of students as mediums and clai Spiritualist schools are not the all speakers for the platform when we essential to the life and perpetuity of have our veteran workers, cultured, re- Spiritualism. There is nothing taught fined, logical, and eloquent, who are at the Morris Pratt school that cannot vainly seeking remunerative employ- be acquired elsewhere. Our public ment? If the question were not so see school system, while not perfect in all rious it would be absurd! Can any colits workings, is yet the pride of our na-

compensation? Yet most of these are science of preaching—as regards learnself-educated, or have been instructed ing to preach, this branch of study is by their helpers and guides of the utterly useless in Spiritualism. The The other questions I might answer in a similar vein to the foregoing. I stand for the HOME CIRCLE. The stand for the HOME CIRCLE. I be speakers, teachers and mediums, and lieve it has been the foundation of much all these have been and are, without of the very best instruction, blessing such schools as the Morris Pratt Instiand phenomena that Spiritualism has tute; and then if one really has a hangiven to the world, and with it, and the kering to "preach," there are plenty of aids which well-written, cheap instructions where this scitions for holding circles and developing ence (?) is taught, without a constant Emma Hardinge Britten and Wallis, sts at large, and would-be aspirants to drain upon the pockets of the Spiritualour rostrum can study the philosophy, needed now than they were in the pen-through its vast and valuable literature, facts and phenomena of Spiritualism through the seance-room and especially

through the home circle. It is announced from the Whitewater school that a psychic class is one of the features of the institution, and a School, but I do not think the report of psychic teacher employed to unfold piritual gifts in the pupils, but I make bold to assert that there is no place so nicely adapted to the unfolding of mediumship as the home circle—the seclusion and quietude of the home and medium who wishes to improve in a few congenial souls, and let the teachers be the interested helpers from the lo so without the necessity of attending spirit side. If there are dormant natural powers or gifts of mind or spirit. rest assured that honest effort and perseverance in this line will be rewarded with unfoldment.

It is not necessary that one should travel to Whitewater to find a place in which to develop psychic powers. And then again, does one desire

study the Christian Bible, it is the height of absurdity to think one must journey to Whitewater to do so. A strong appeal is made in the Morris Pratt Institute report for funds to keep Moses Hull's Bible Class in existence, for that is his department in the school. our long-suffering editor, to whom I am "exegesis" as taught at Whitewater is not vital to the perpetuity of Spiritual-

As I believe in the National government structors, yet Spiritualism would enecognizing the hardship which the war dure without this school conducted by veterans underwent in defense of the them. Mr. Hull has rendered valuable country and its needs, and as I do not aid to Bible study in his published believe that every dollar we put out for D. M. Bennett's Interrogatories to Jeour aged and needy mediums, to add to hovah; W. H. Bach's Big Bible Stories: their care and comfort is well spent. Thomas Paine's Age of Reason, and the and that it is the crime of Spiritualists old Bible itself, and they can soon masthat they do not more generally reter its contents sufficiently to use it as spond to the call to sustain mediums a weapon in argument pro or con, for homes, or to help pension the worthy the sacred (?) word is all-sided.

The report of Clara Stewart states

that this school started with fifteen In the same issue of The Progressive students. It would be interesting to Thinker in which the questions of the know how many there are now. I am eemed brother, Moses Hull, in behalf original fifteen have left the school, for of the Morris Pratt College. I do not some reason, not deeming it worth wonder he is earnest in this matter. I while to continue the course, while do not doubt his heart and soul are in some, at least one or two, have come in

Now everyone knows that a certain ates who have essayed to give instruct amount of natural endowment or ability are in the main those who hold colleges with not the slightest natural ability.

You Ought to Have Them. To the Editor:—When I ordered the ten pre-

mium books I did not expect to receive as fine a lot as they are-elegantly bound, good paper, and fit to grace any man's library—Andrew Carnegie not excepted. Every man or woman who is interested in spiritual things ought to have them. I would not do without them for a good deal, and only wished I could buy 100 books of this kind on different subjects. You certainly are working on the Divine Plan.

H. L. KELLER. Truly,

speaking, and it seems a waste of the jects it has in view. people's money to support schools with no guarantee that the pupils possess at question but that the Morris Pratt Instileast some requirement necessary to tute was inaugurated with a view to

regarding the above. My appeal is for aid to the Mediums' Relief Fund. If the five thousand and educational purposes, and it was chiefly more dollars donated to the school enterprise could have been placed to the that the institution was not endowed credit of the relief fund, great practical with a fund sufficient to carryit through good would have been the result and no one would have been robbed of education or unfoldment of spiritual gifts. Let it be emphatically reiterated that Spiritualism, grand, helpful, uplifting, ennobling, unfolding, instructing, demonstrating, reforming, redeeming and educating, is with us a mighty power for good all unaided in the past by theological sectarian institutions with their stereotyped processes of educa-

ion, nor does it need them now. The question is, can the Spiritualists afford the expediture necessary to the running of a sectarian school to foster the conventional whims of a half-dozen Spiritualists, and this at the cost of the care of the aged, sick and needy ones in our ranks? Emphatically, no.

CLARA WATSON. Jamestown, N. Y.

THE GREAT QUESTION.

Will J. Erwood Presents His Views to Our Readers.

The question raised by the various writers in recent issues of The Progressive Thinker, as to which instituion, among those commanding our attention at present, it is the duty of Spiritualists to support, has attracted my attention and interest, as I presume it has that of many others. Whatever the effect upon others, it has caused some agitation in the small amount of grey matter that has lodged somewhere between the top of my head and my shoulders, and I feel constrained to say "suthin" if you will allow one of the

"uneducated" to "speak out in meetin'." I said a single question had attracted my attention, but that would not begin as it may, the reports and letters in No. 707 brings us face to face with some "mighty" important matters, and I am glad they have come up, as sooner or later they are bound to come before us. Of course such things naturally bring us in contact with financial matters and reducing the whole thing, it is simply a question as to whether we have the "cash" to enable us to have what we want, or no.

It seem to me to be a self-evident fact that, if Spiritualists want to, they can do as much as any other denomination, or organization, if the term suits better and could successfully finance the Na tional Association, the state associations and our local associations and schools. It would almost seem that many of our Spiritualists are afflicted with paralysis whenever they get a goodly sum of "filthy lucre" in their grasp, and are unable to open their hands to let any of it slip out to help the cause, thereby failing to demonstrate the amount of Spiritualism, or interest in Spiritualism, they have.

It is necessary for us to look at all sides of the question raised, that we judge fairly, for surely until one does so he has no right to judge. There is no doubt that opinions differ in regard to the necessity of a Spiritualist school as many are much opposed to the same. On the other hand many are most em phatically in favor of such an institution. As for the support of indigent mediums, there surely cannot, or should not be any question as to the propriety of that. Not only is it proper, but preeminently our duty to take care of those who have grown weary and wavworn in the strife, while endeavoring to advance the cause of Truth. Therefore, I should say, by all means let them be cared for, and I am glad to see the movement on the part of the N. S. A. to carry on that work. There is nothing which will redound more to our credit than this, unless it be that we place our workers upon the highest possible plane, and I question if that is of greater moment than the care of the ones who have "paved the way" for us, with their sacrifice and labor.

Next in importance to caring for our indigent workers, comes the lyceum movement. This is a step in the right direction, and will be no end of an educator if rightly carried out. Then comes the establishment of schools, if the Spiritualist world demand strictly Spiritualistic institutions.

The lyceum is certainly the foundation stone for a finer spiritual movement, and I am more than pleased to know that an effort is being made to arouse interest in the same. As for the on par with the exponents of all other philosophies? Surely none can deny that there is need of an elevation of the standard of workmanship in the spiritial ranks, yet at the same time I would tress of known and avowed Spiritualnot undertake to say positively that we lists. Address do not need Spiritualist training schools. There is a good deal to be thought of on both sides.

I am inclined to think that the home circle is a mighty power, and in some respect preferable to one formed in any nublic institution, and would want to encourage them as much as possible. The little insight I have in the spiritual

nor any acquired fitness; indeed people ion as to our duty to the various instiunusually deficient, with not the least tutions and organizations, I think I qualification that tends toward success- would be compelled to say: First duty ful rostrum work; those whose pres to National Association; this duty made ence thereon would in every way be remanifest by strict adherence to local sopellant to an audience possessing ordictety, which strengthens the state, nary intelligence—I say past Spiritualist training school effort has established But with the spiritual movement as the fact that such people have been en- with the United States, in matters of couraged by the "faculty" to take the import to the whole nation, our duty course, when it could only have been lies to the Nation or national issues. known to them—the faculty—that a Therefore I would say most emphaticlife-time of training could not endow ally let us not forget our duty to the Nathem with qualifications for public tional Association and the worthy ob-

In my mind, however, there is no public effort. I know whereof I speak serving the cause of Spiritualism. I know it was the dream of "Father Pratt" to see that building utilized for due, I believe, to oversight on his part, the early stages of its career. Unfortunately, however, this does not alter the case, and it places all concerned in

rather a peculiarly trying position.

I like the idea of Dr. Wilkins, that
Spiritualists should study present necessities, and that state and other assoclations should be thoroughly organized and financiered if we would accomplish anything. It were better by far to rise by degrees, no matter how slowly, than rise improperly.

There is much talk about the education of mediums; we all need it sadly enough! Who does not? But at the same time is our education to destroy our mediumship? Shall we laugh at the trance medium because sometimes there is a "slip" in grammar or rhetoric? Shall we ignore the Indian control who comes to us, and in his peculiar way imparts what information he can to those seeking for light upon this important subject? It was one such who came through one now in spirit life, and opened my eyes to this light. Shall I forget that, and refuse to countenance such another manifestation? Something within me revolts against such procedure. Even the it be the insignificant (?) table-tipping and rappings that are used as a means to convey information from those we love who have passed into the other life, shall we turn up our nose, and say we will have none of that? Hardly. A noble little woman who, with her good husband, devotes much of her time to the cause, spending time and money, came to my home, and with tears in her eyes asked me if I would advise her to stop her work because she had so poor an education? I knew her work; her honesty and nobility, and prayed her to go on and do all she might be allowed to do.

Did I do right? equivalent experience, and because we may have outgrown some things, imagine that all others must do likewise.

Let us not be too hasty. In my estimation, the grandest thing about our philosophy is that we are allowed to think freely; to investigate all things; to view all sides of the question; to grasp all the knowledge we can hold; and above all to remain untrammeled by creedalism.

I think perhaps we are too much divided in our work. Would it not be better if all institutions which have to do with the welfare of Spiritualism in general, were more directly connected with the N. S. A., and financiered by that body, through the assistance of the Spiritualists at large? This is simply a query, and may bring a storm of protest. Some who read these words may think I oppose one thing, some another, but we cannot all see out of the same eyes, and must look at things differently.

Look at it as we may, Spiritualists, it has simply come to this: We must rally around the flag of Spiritualism and do what is best for the good of the cause. There need be no controversy or "feelng" in the matter: no personalities indulged in to cause unpleasantness. It is simply a matter of duty to the cause. It is also a matter that cannot be decided in a moment, and who shall decide what shall be done is a problem I confess I am unable to solve unless the matter be turned over to the N. S. A. and its directors and associates.

If it were left to me, I would say needed first, thorough organization in all branches from local society to National, including lyceums. After had that we would be in a position to attend to all other things, but without it we will attend to nothing of quence. Then I would say that all offlcers of our state, National and local associations should be business people who understand business operations better than we who are trying to teach and run the business too. My own experience in an executive position has forced me to this conclusion. Perhaps am wrong, and perhaps all are not as incompetent in executive positions as I.

Yours for the advancement of Spiritualism on all lines that tend to uplift humanity. WILL J. ERWOOD. LaCrosse, Wis.

An Appeal for Help. To the Spiritualists of the United States: - Owing to the great desolation that prevails here, and in answer to many letters of inquiry, allow me to say that on account of the awful flood which swept down upon our city, eight thoueducational movement, who does not sand people are homeless, some of them want to see our speakers and mediums losing all they had. The large majority of our Spiritualists were living in

the flood district. Any donations sent me will be receipted for and used to relieve the dis-

A SCOTT BLEDSOE, President of the Kansas State Spirit ualist Association. 1618 West Sixth street, Topeka, Kana,

"Meatless Dishes." Very useful.

Price 10 cents. "Just How to Wake the Solar Plea us." By Elizabeth Towns. Valuable

philosophy is directly the outcome of for health. Price 25 cents.
a spiritual home circle. "Astral Worship." By J. H. Hill, M. If I were valled upon to give my opin- D. For sale at this office. Price \$1.

Magic, White and Black. 12

A Lecture Delivered in Chicago. by C. W. Leadbeater, London, Eng.

WHITE AND BLACK MAGIC - ELEMENTALS -NATURE | thinker is one of the commonest and yet one of the most effectively, the magicient must possess the most perfect con-) ceremonies connected with almost every religion in the GICIANS-TALISMANS - SELFISHNESS OF BLACK MAGIC-ORIENTAL MAGICIANS-SOME SAFEGUARDS AGAINST EVIL.

of supernatural means to produce preternatural results." In Theosophy we cannot agree with that definition, because we hold that nothing is supernatural, and that however unusual or curious any phenomenon may be, it happens in obedience to the laws of nature. We perfectly recognize that as yet man knows very few of these laws, and that consequently many things may happen that he cannot explain; but, reasoning from analogy as well as from direct observation, we feel quite certain that the laws themselves are immutable, and that whenever anything to us inexplicable is produced, the inexplicability is due to our ignorance of the laws and not to any contravention of them. Our knowledge is as yet so very that respect of our animal kingdom, to others who equal or simply through the tremendous force of his unalterable conlimited in so many ways, that it is not in the least remark. even greatly surpass the highest intellectual power of man. viction that it can be done and shall be done. Such magiable that we should now and then come into contact with This evolution does not appear normally to descend to the clans are very few, but they undoubtedly exist; and if not beoccurrences that we do not understand. We know only one physical plane; its members, at any rate, never take upon nevolently inclined they may be exceedingly formidable. small fraction of our world—just this lowest physical part of themselves dense physical bodies such as ours. The great They do not need a method by which to gain confidence, they It; and even with that our acquaintance is in reality only majority of those with whom we have to deal possess only appear to possess it in their very nature. wery partial and superficial. But the average man is profoundly unconscious of the extent of his ignorance; and so he is shocked and surprised at any manifestation which transcends the boundaries of his infinitesimal experience.

With regard to this question of Magic many people will express exactly the same doubt as they do with regard to Telepathy, Mind-Cure, Mesmerism, Apparitions, and Spiritualism; they will say, "Is there any such thing as magic?" There are always to be found those who deny the possibility of anything which is outside their own experience. We have never seen these things," they say, "and consequently we know that all who have seen them are either fools or knaves. either fraudulent or deluded." It is useless to waste argument upon people whose minds are in so undeveloped a condition as that; it is better to leave them undisturbed to wallow in the self-satisfaction of their own invincible ignorance. They are in the position of the African king who was indignant at the shameless falsehood of the traveler who asserted that in other lands water sometimes became solid. Ice was outside of his experience, and so he denied the possibility of its existence; and just at the same mental level are the people who ignorantly ridicule what they do not understand.

If we wish to try to improve the definition given in the dictionary, we may describe magic as the employment of forces as yet not recognized to produce visible results. In very many cases it is the control of such forces by the human will. Once more there are persons who would deny that any forces can be directly controlled by the will, and once more it is simply a question of how much the person happens to know. The inexperienced but conceited man will deny anything and everything; the wiser man who has studied has learnt to be more cautious and so for idle assertion he substitutes inquiry and investigation. The adoption of this latter attitude with regard to the production of physical results by as yet unrecognized forces will very speedily show that there are many undoubted instances of this, and that they may be connected by very easy gradations with phenomena which are quite common and readily accepted.

WHITE AND BLACK MAGIC.

If we accept some such definition of Magic as that suggested above, there arises the further question, what is meant by the adjectives white and black? In this association they are simply synonymous with good and evil. The are very many purposes for which they may be utilized, and in France, and at Knock in Ireland, undoubtedly show that recognized forces of nature are no more good and evil in so long as the tasks prescribed to them are within their a great many ills, even of purely physical type, will yield be. I also know that there are many others to whom the cerethemselves than are the recognized forces of electricity, steam, or gunpowder. All of these things may be employed for good or ill according to the mental attitude of the man who employs them. Just as gunpowder may be usefully applied to clear away the rocks which obstruct the channel at disposed person to destroy the house of his enemy, so may the unrecognized magical forces be employed by wicked men shielding of his fellows.

Let us see what some of these unrecognized forces are. Last Sunday when I was speaking to you about mesmerism I mentioned the possession by every man of a certain amount of nerve ether and also of a vital fluid which flowed along with this nerve ether. Both of these, you will remember, can be projected under the direction of the human will; so in that way mesmerism itself may claim to be a modified kind of magic, since in it these unseen forces are manipulated by the human will, and visible results are undoubtedly produced thereby. The condition of the subject may be affected to a very considerable extent; not only may all sorts of delusion be produced, but the limbs may be made rigid and insensible to pain and the man may be thrown into a deep trance. So that we may really claim these two forces of vitality and nerve ether as among those which can be employed and have been employed by Magic.

Another great force which is used perhaps more frewill be impossible for me to turn aside from my subject in orher to describe fully what Elemental Essence is, since that would require a whole lecture. I can therefore give but the elightest sketch of it now, and refer my hearers to the Theosophical manuals and text books, for fuller information. You will remember that when speaking to you on Reincarnation and on the various bodies of men, I explained how the ego when descending to a new birth drew round himself matter of the various planes, in order that later on he might build wehicles corresponding to each of these levels. It must be remembered that all this matter-like that which the ego draws to himself for his own use, and the great sea of matter which lies outside—is not dead, but instinct with life. This life is essentially divine, for there is no life which is not dievolution than the life which manifests in humanity or in the animal and vegetable kingdom. We must then recognize that all this matter is charged with a kind of living essence; and the study of occultism enables us to distinguish between very many varieties of this strange living essence and to learn that the different kinds may be employed for different purposes in magic. The finer and more plastic matter of the this essence is to a very great extent at the disposal of any. I tion and Devocation—of command and of entreaty. one who learns how to use it.

ELEMENTALS.

Sometimes we read in Theosophical literature of "Elesoon as that force dies away its body of astral or mental meant by the remark that if faith were only sufficient it atmosphere from which they were drawn. These thought when one examines undoubted and authenticated instances at the back is simply the indomitable will of the operator, forms, however, may be exceedingly capable and forceful of what has been achieved by this marvelous power.

SPIRITS AND ANGELS—EVOCATION—TYPES OF MA. effective of the acts of magic. An exceedingly useful and fidence. This is gained in various ways, according to the world. You may remember that in speaking of Buddhism I by Mrs. Besant will be found in Lucifer for September, 1896. speaking, we may classify the magicians under four heads, the Pirit Ceremony; and you will see many signs of it in the The dictionary definition of the word Magic is, "The use tions which are there given will help the inquirer to a ready tions of these. comprehension of the way in which such forces act.

NATURE SPIRITS AND ANGELS.

We have also to consider another class of entities which tains all grades of intelligences, from entities at the level in tion, as it were, by brute force and does that which he wishes astral bodies, although certainly some types come down to rather shun than court the presence of man, since his ill- be managed with comparative ease at another. This natuship with man.

Naturally they possess powers and methods of their own, to put these powers at the service of the student of occultage man. They can therefore readily be dominated by the cures of physical diseases which have been produced through exercise of mesmeric powers, and can then be employed in just such determined efforts of faith as those to which I have very many ways to carry out the will of the magician. There power they will be faithfully and surely executed. All this will no doubt seem strange to many of you, but any student tained sufficient confidence will find his will so much strength and force into their proceedings; and naturally in of the occult will confirm what I have said here as to the ex- strengthened thereby that he will be able to produce the their case the water is heavily charged with powerful magistence of these beings and the possibility that they can be most unexpected results. It should be remembered that it is netism and a very decided magnetic result is produced. I used in very many ways by one who understands them. I his own will which brings the satisfactory result—not the in- myself have very frequently performed this little ceremony the entrance of the harbor, or maliciously used by the evil- have myself made a considerable study of this subject, tervention of the Greater One whose name he speaks. I as a priest of what was called the Ritualistic Section of the and you must therefore pardon me if I appear to speak posi- know quite well that many most earnest Christians would at- Church of England; and I can certainly testify that in my tively and as a matter of course with regard to many things tribute the healing directly to Christ, in whose name it was own case I believed vividly in the efficacy of the operation, says: These characters which have no doubt therefore that the water which I magnet by carried and I have no doubt therefore that the water which I magnet by carried and I have no doubt therefore that the water which I magnet by carried and I have no doubt therefore that the water which I magnet by carried and I have no doubt therefore that the water which I magnet for selfish purposes, or by the good man for the helping and that for the majority of you would seem questionable or be performed; but deeper study of the subject will show them yond human knowledge. To give a full account of all the that cures precisely similar and quite as astonishing have ized was really effective for the purposes intended. Any many classes of these Nature Spirits would be to write a been performed by equally earnest men in the name of Lord one who is physically sensitive may easily tell upon entering kind of natural history of the astral plane, and in order to Buddha, or in the name of Krishna, or of any other of the describe them all we should need many large volumes. Yet great leaders and teachers of the world. It is the trementhe man who wishes to deal fully and efficiently with what dous faith that gives the power; in what or in whom is the is called practical magic must not only be able to recognize faith matters but little. The greater person whose name is immediately upon sight all these thousands of varieties but must also know which of them can most suitably be em- though if he does know and does in any way interfere we ployed for any special piece of work that he may have in may be sure that it will rather be by the strengthening of the

The forces to which I have referred are those most commonly employed in any question of magic; but in addition to them the occult student has at his command enormous reserves of power of various sorts not yet known to the scientific world. There is an etheric pressure, just as there is an of any inherent virtue which the forms possess, but because atmospheric pressure; but the scientific man will never be of the entire confidence of the magician that when he emable to use this force, or even to demonstrate its existence, until he can invent some substance which shall be impervi- any account of the working of the medieval alchemists, you quently than any other is that of the Elemental Essence. It ous to ether, so that he can construct a chamber or vessel will see that they certainly had very many of such ceremoout of which ether can be pumped, precisely as the air is withdrawn from the reservoir of an air pump. There are themselves incapable of obtaining their results without the methods known to occult science by which this can be done surroundings to which they were accustomed. They wore and so a tremendous etheric pressure can be reined in and utilized. Then there are also mighty electric and magnetic they waved round their heads swords magnetized for certain currents, which can be tapped and brought down to the physical plane by him who understands them; and an enormous amount of energy may be liberated by the mere process of transferring matter from one condition to another. So that along different lines there is much energy available in nature for the man who knows how to use it; and all of it He has been told by his teachers or his scriptures that all that its scent might drive away all evil thoughts or influences is available for and readily controllable by the developed this paraphernalia is effective, and that in using it he will human will. One other point that must not be forgotten is that all around us stand those whom we call the dead-those, wine; but it is nevertheless at a very much earlier stage of that is to say, who have only recently put off their physical bodies and are still hovering close about us in their astral vehicles. They may also be influenced, either mesmerically or by persuasion, just as those still in the flesh could be: and very many cases arise in which we have to take account of their action, and of the extent to which their control of the astral forces can be brought into play.

astral and mental planes is very readily sensitive to the ac parts, according to the methods which it employs; and we tion of the human will; so that the living force contained in may characterize these respectively as methods of Evoca-

Such entities are of course only temporary and are in no built into forms either simple or complex according to the sense of the word evolving beings. That is to say, the es. work that they have to do. By this perfect magnetic control sence of which they are composed has an evolution of its own may be gained over any of the classes of Nature Spirits; by as essence; but the entity temporarily built out of it has no this also the wills of others, whether living or dead, may be evolution as an entity, and no power to reincarnate. It may so dominated that they become practically but tools in the a soul, for the matter and its living essence makes a vehicle, the limits of the power of the human will when properly diwhich is energized by the thought which is thrown out; and rected; it is so much more far-reaching than the ordinary depend entirely upon the strength of the thought force pear to him astounding and supernatural. The study of this matter infused with elemental essence will disintegrate, and could remove mountains and cast them into the sea; and

shile they last; and their employment by the will of the But in order that this mighty engine of the will may work

TYES OF MAGICIANS.

"The second type of man gains the necessary confidence to the etheric part of the physical plane and clothe them to command from his very thorough knowledge of the subselves with its matter, thus bringing themselves nearer to ject with which he is dealing and of the forces which he is the limit of ordinary human sight. There are vast hosts of employing. He may be called the scientific magician, for foreheads or breasts. If interrogated as to the meaning of these beings, and an almost infinite number of types and he has made a close study of astral and mental physics, he this, they will tell us that it is in order to drive away from classes and tribes among them. Broadly speaking, we may knows all about the different types of elemental essence and them evil thoughts or feelings and to purify them for the divide them into two great classes, (A) Nature Spirits or the various classes of Nature Spirits, so that in every case services in which they are about to take part. The ignorant Fairies, and (B) Angels or, as they are called in the East, he is able to use exactly the most appropriate means to ob- and boastful Protestant probably regards this as an instance Devas. This second class begins at a level corresponding tain the result which he desires with the least possible exerto the human but reaches up to heights far beyond any that tion or difficulty. His thorough familiarity with his subject he knows nothing whatever of the subject. Any student of humanity has as yet touched, so that its connection with makes him feel perfectly at home with it and perfectly cal occultism who will take the trouble to read in the Roman magic is naturally of the slightest kind and belongs solely pable of dealing with any possible emergencies which may to one of the classes of which we shall speak presently. The arise. Many such men also make a great study of appropri- fail to be struck with the fact that here is undoubtedly a defi-Nature Spirits have been called by very many different ate times and seasons as well as of appropriate forces; they nite magical ceremony. For the purpose of the consecration names at different periods and in various countries. We know exactly at what moment it will be easiest to produce a read of them as Fairles, Elves, Pixies, Kobolds, Sylphs, certain result, and so they gain what they need with the least clean salt; and he commences operations by a process which Gnomes, Salamanders, Undines, Brownies, or "Good People," possible expenditure. This whole question of times and seaand traditions of their occasional appearances exist in every sons and of periodical influences which wax and wane, is one country under heaven. They have usually been supposed to of extreme interest; but it would take us too far from the be merely the creations of popular superstition, and it is no main line of our subject if we were to plunge into that this doubt true that very much has been said of them which evening; for it would mean the opening up and the review of would not bear scientific investigation. Nevertheless it is the whole question of Astrology. It is sufficient for us for that all evil influences shall be driven out from them and quite true that such an evolution does exist, and that its the moment if we understand that there are times when, and nembers occasionally, though rarely, manifest themselves to conditions under which, certain efforts can much more easily human vision. Normally they have no connection whatever be made, so that what can be done only with extreme diffiwith humanity or its evolution, and the majority of them culty, or perhaps even cannot be done at all, at one time, may regulated emotions, passions, and desires are to them a rally implies the existence of influences, planetary or other driven out by the time the priest had finished his devotions. source of much disturbance and acute discomfort. Never wise, which are acting upon and within our world; and the theless now and then exceptional circumstances have exhaustive knowledge of all this and of their combinations brought some of them into direct contact and even friend- would naturally be necessary for the worker in practical

Another type of magician attains the confidence neces

referred. The authenticated accounts of the cures at Lourdes fore determined faith. Any man who has in this way ob. mony is intensely real—men who do throw very much invoked may not ever be aware of the circumstances; alfaith and will of his follower than by any special effort of his own power. Yet another class consists of those who believe in the efficacy of certain ceremonies, or of certain formulae. For them and in their hands the formulae or the ceremonies undoubtedly are effective; but in most cases it is not because ploys them the result must inevitably ensue. If you read all who enter shall thereby be brought into a proper and denies, and that the majority of them would have considered robes of certain types, they used certain Kabalistic figures, purposes; they burnt certain drugs or sprinkled certain essences. Now it is quite true that some of these things have a certain potency of their own, but in the vast majority of view of the higher occult physics. In the same way the incases all that they do is to give perfect confidence to the performer and so to strengthen his will to the requisite point. might be showered wherever its perfume penetrated, and certainly succeed. The man by himself might possibly waver

through without hesitation. porary creations built up by the action of the human will out vitality and the nerve ether can be directed; by this all the make choice of his materials. If he were dealing with a man on that level by means of definite thought, or through the very well what they were doing. services of the Nature Spirits abiding there. If, on the other hand, he were dealing with a man whose life was intensely emotional, he would find it probably easier to apbe described indeed as consisting for the time of a body and hands of the magicians. Indeed it is scarcely possible to fix proach him and to impress him along that line and consequently he would send thought forms veiled in astral matter object might be charged mesmerically with good or evil inor would employ the services of the lower type of Nature the duration of this thought form as a separate entity will man ever supposes, that the results gained by its means ap. Spirits whose bodies are built of the matter of that plane. garded as a mere superstition, it is nevertheless an undoubt-Again if he were dealing with a man of grossly material ed fact that such influence may be stored in a physical ob, which is its ensouling principle and holds it together. As subject brings one gradually to the realization of what was type, one who had dipped very deeply into the physical ject, and may remain there for a very long period of time. A plane, it might obviously be better to employ the forces and intelligences which clothe themselves most readily in phys. so that this definite rate of vibration will radiate from it prethe essence and matter will simply return to the surrounding oven this oriental description seems scarcely exaggerated | ical matter. But in all these cases alike the motive power through whatever channels he may find it best to work.

weapons he feels so certain of success that he goes straight

We find abundant traces of this magic of command in the

illuminative article on the subject of thought forms written type to which the mind of the magician belongs. Broadly drew your attention to a manifestation of it which appears in I should strongly recommend it to the careful study of all though of course in a detailed account we should have to take accounts given to us of old Egyptian ceremonies. Indeed we who are interested in this matter, as the colored illustration the various subdivisions and modificathave obvious relics of it much nearer to us than that, for you may see them appearing again and again in the ritual of the Christian church. It is well known to all students of practical occultism that of all substances water is one of the most First there is a type of man who possesses such iron deter- easily influenced. It may very readily be induced to absorb mination and such entire confidence in himself and in his influences of this particular type, and will retain this unare very frequently employed in magic; and this time we are power to dominate nature by the mere force of his spirit that impaired for a long period of time. We see a close analogy dealing with real and evolving beings-not merely with tem- he gains his end by the mere determined insistance upon it. to this on the physical plane, for we know that water which porary creations. There is a whole kingdom of vivid life He realizes that his will is the true motive force, and he has stood uncovered in a bedroom during the night is totally which does not belong to our human line of evolution at all, neither knows nor cares through what intermediary agencies unfit for drinking purposes, because it has eagerly absorbed but seems to be running parallel with it, and yet to be utilize this will may work. He is careless and may even be quite into itself all the impurities cast off during the night from ing this same world in which we live. This evolution con- ignorant as to methods; he simply rides down all opposi- the physical bodies of the sleepers. It is found that it may equally readily be charged with magnetism of any type, either for good or evil purposes, as will be seen by the accounts of various mesmeric experiments in almost any of the books devoted to that subject. This fact seems to have been perfectly well known to those who established the ceremonies of the early Christian church. Even at the present day upon entering any Roman Catholic church we find at the door a stoup of holy water as it is called; and it will be observed that the faithful as they enter dip their fingers into this water and make with it the sign of the cross upon their of degrading superstition; but, as usual, that shows only that prayer book the office for the making of holy water cannot of holy water the priest is directed to take clean water and is called the exorcising of the salt and the water. For this purpose he has to recite certain forms which, though by courtesy they are called prayers, are in reality adjurations of the strongest type. He adjures the salt and the water successively in the most determined language, commanding that they shall be left perfectly clean and pure; and as he does this he is directed again and again to lay his hand upon the vessels containing the salt and the water. Evidently the whole ceremony is simply a mesmeric one, and the objectionable influence, if there be any, would be very thoroughly Then having purified his elements—having removed from them anything that might be objectionable—he proceeds to magnetize them vigorously for a particular and definite purpose. Once more he recites the most determined adjuraand in many cases they can be either induced or compelled sary to insure obedience to his commands by means of faith ful words to make over the elements with his hand the sign tion and is directed again and again as he uses these poweror devotion. He has so firm a faith in his leader or deity, of the cross, holding strongly in the mind the will to bless. ism. Although they are not as yet individualized, and in that he is absolutely certain that any command pronounced This of course means that he is saturating both the salt and that respect correspond rather to the animal kingdom than in that name must be instantly obeyed. I am not speaking the water with his own magnetic influence specially charged to humanity, yet their intelligence is in many cases quite merely of results which may be produced upon the mental and directed by his will for this certain purpose—that wherequal to that of man. They seem, however, to have usually and upon the astral planes, but also of quite definite and ever this water shall be sprinkled all evil thought or feeling but little sense of responsibility, and the will is generally visible physical effects. You have only to read ecclesiastical shall be driven away before it. Then with one final effort history to come across many kinds of exceedingly wonderful he casts the salt into the water in the form of a cross, and

the decoction is completed. Now I have no doubt that there are many priests who simply go through all this ceremonial as the merest matter of form, without putting any thought or strength into it. But a Catholic church and just touching the holy water with the hand, whether or not the priest who consecrated it put real

strength and thought into his work. Consecrated water is employed in many other of the church's ceremonies. In baptism, for example, the water is carefully blessed before the ceremony commences; and even in the services of the Church of England you will still find traces of this, for the priest prays that the water shall be sanctified to the mystical washing away of sin, and as he utters these words it is usual for him to make the sign of the cross in the water which is to be employed. It will be remembered also that churches and burial grounds are especially consecrated or set apart for a holy purpose and there also a special effort is made to scatter good influences so that votional frame of mind. Almost every object utilized in the service of the church was originally consecrated in the same manner; the vessels of the altar, the vestments of the priest, the bells, the incense—all had their special services of blessing. In the case of the bells they were permeated with certain rates of vibration and a certain type of magnetism, the idea being that the thoughts and feelings which these suggested should be spread abroad wherever the sound of the bells traveled—a perfectly scientific idea from the point of cense was especially blessed, in order that this blessing from the church in which it is used.

Mesmeric influence is again evident in the ceremony of and feel frightened; but with the proper robes and signs and the ordination of priests; for it will be remembered that not only does the bishop lay his hands upon the head of the candidate, but all the priests who are present also converge A magician of any one of these types has at his disposal their forces upon him and lay their hands upon his head also. the forces of three levels—the mental, the astral, and the Undoubtedly when all present were thoroughly in earnest etheric physical. All of these can be directed by the human this would be no mere outward sign but would pass on from will, and in using any one of them a man will undoubtedly one to the other an exceedingly strong influence of devotion set in motion certain vibrations in the others also. The sci- and loyalty and would help to confirm within the mind of We may usefully divide the subject of Magic into two great entific magician will of course choose among these, and so the newly ordained priest the confidence as to the powers will save himself much exertion. Along the other lines it is which had been given to him. The student of occultism canprobable that the performer hearly always sets in motion not but see that all these are manifestly survivals from a very much more force and flower, and very much more en- time when practical magic was thoroughly understood in the ergy than is at all necessary, for the object in hand; never church. There is hardly a single ceremony among those theless he also attains his results, though it may be at the ex- used either in the Greek, Roman, or the Anglican churches Let us consider the former first. Although it may act penditure of a great deal of superfluous disturbance and un. which has not behind it some true occult significance, though through many different channels, the one great force at the necessary fatigue to himself. Without going into details, it in these days so many people go through them merely as a mentals." Properly speaking the word applies only to tem. back of all magic of this type is the human will. By this the is not difficult to see how the man who understands would matter of form and never even think that there may be of this living essence and the matter in which it inheres. varieties of elemental essence may be guided, selected and of great intellectual development and keen receptivity on the days people were not only less skeptical but also less ignorsomething real and weighty behind them. In these older mental plane, it would obviously be better to approach him ant and those who arranged the ritual of the church knew

TALISMANS.

This leads us to consider the question of talismans, There used to be a universal belief that a jewel or almost any fluences; and though this idea would in modern days be reman can undoubtedly pour his influence into such an object, cisely as light radiates out from the sun. Naturally the influence put into such an object might be either good or evil, helpful or harmful. In very many cases such magnetic ac-

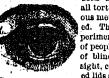
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Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

W. F. Jamieson is engaged to give his lecture "The Good Features of Modern Spiritualism from an Agnostic's Viewpoint," at Lily Dale, N. Y., camp-meeting, Aug. 20. He will also give daily instruction for a week in his new system, Science-English. Mrs. Jamieson will be there as a healer.

Dr. J. H. Randall has removed to 1142 Washington Boulevard, where he can be addressed for engagements in or out of

E. J. Schellhous writes: "It may be interesting to your many readers to know that the seances of the Star Circle for the production of matter for the Magazine are ready to begin. An enterprise of unique character, and carried on after the manner of the production of the books, Rending the Vail, Beyond the Vail, and the third book soon to be published. Mr. Aber's address is 3422 East Tenth street, Kansas City, Mo. All letters addressed to him will receive prompt attention. Other seances for visitors will be held each week."

Prof. LaLonde writes: "The Christian Spiritual Union Church holds its meet ings ever Sunday evening in Ericson's hall, 6155 Wentworth avenue, and has fine audiences, Mrs. L. J. Vaughn is our pastor and test medium. Our platform is free for all good workers. The music is conducted by Prof G. LaLonde. We had with us June 7, Mrs. J. Lindsey, of Grand Rapids, Mich., an old and tried worker in the field of Spiritualism. She will remain with us until June 15. We hope to have her with us again soon. Mrs. L. J. Vaughn is an inspirational speaker and test medium. She is located at 6750 Wentworth avenue."

M. F. Hammond, lately from the East, is now temporarily stopping in Chicago, and has been lecturing for the Progressive Society of Spiritualists on the North Side. Mr. Hammond is well and favorably know in the West, and will answer calls to lecture and attend funerals. He would like engagements at the various camps. He can be addressed at present in care of The Progressive Thinker.

Mrs. Alice Baker writes from Cleveland. Ohio: "The Church of the Soul, 221 Superior street, closed its meetings, May 31 until after the warm weather. after a very successful season's work, with Mrs. Alice Baker as pastor. Mrs. Baker is still confined to home (or near home) work, on account of the long and severe illness of her mother. She. perfectly helpless and very weak and will never be any better in the body. Baker's home address is the De vonshire, Brownell street, Suite 5. She will officiate at funerals, perform marriage ceremonies, or answer calls for lectures and give spirit messages. within short distances of Cleveland."

The Daily Republic of Baraboo, Wis., says: "Mrs. Richmond addressed a good and highly appreciative audience last night on the subject of their own choice. 'What is True Spiritualism, and How Does it Benefit Mankind?' This was selected from a large number proposed, but these also received brief and admirable treatment. Of her whole address it might justly be said that its clear presentation, its logic and literary finish, as well as its high spiritual appeal would have reflected great credit on a devout scholar, who had devoted months to its preparation. She will speak again Wednesday night at the same place. These are rare opportunities.'

Mrs. R. Scott writes from Toronto. Canada: "For the past three months, Mrs. M. C. Rynex, of Michigan, has been holding a successful series of meetings in Occident Hall at Queen and Bathhurst, Toronto. She is a lady of rare dignity and sweetness of manner and has impressed all thoughtful hearers with the sincerity of her character and the genuineness of her tests. She expects to remain until July, when she will go to that Mecca of Spiritualism. Lily Dale, and remain there for the season. Mrs. Rynex has done some wonderful things since she came to Toronto, among other things, and perhaps the most wonderful, being to direct Mrs. Deacon, whose husband is a well-known butcher in the city, to a cachet of treasure. made in England many years ago, on property to which Mrs. Deacon is heir. The amount is still unknown as Mrs. Deacon has not yet returned to Canada, but her letters state that the message coming through the lips of Mrs. Rynex has been verified in every particular. Canada is a good field for Spiritualists, and we hope Mrs. Rynex will visit us again."

Dr. Beverly writes: "At Lakeside Hall the crowds continue to come to hear spiritual truths as expounded by well known speakers, while many are attracted by the wonderful psychic phenomena by the best mediums in the city. Demonstrations are given that should convince the most skeptical. Special music has been secured and some of the finest artists in the city have donated the meetings and who says he was their services to delight the audience. greatly benefited by one of the read-Everybody should devote at least one ings."

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that items for this contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

day in the week to spiritual truth, and no better place can be found to hear and enjoy these precious truths. All are made welcome.'

H. F. Coates writes: "I wish to announce that our meetings will be held as usual through the summer months, at 3 and 8 p. m., at Kenwood Hall, 4308 Cottage Grove avenue. Our attendance is very good and an unusual amount of interest is manifested which leads me to think that our cause is growing. Sunday evening, June 7, we had present Mrs. Anna L. Gillespie, and Mrs. Cutter, who followed Dr. Hewitt's lecture with a few remarks and messages. Miss Williams recited a very beautiful poem. Our aim is to supply the platform with the best talent and feel the public will not be disappointed in visiting our hall.

Mrs. A. A. Averill writes from Lynn. Mass.: "The Lynn (Mass.) Spiritualists Association opened meetings for the summer season at Unity camp, Saugus Center, on Sunday, June 7. Very large audiences were in attendance, taxing the electric cars to their utmost carrying capacity. A very eloquent address was delivered by Elizabeth Harlow. Others participating were Mrs. Ida Pye, Mrs. Dr. Chase, Mrs. Albert Lewis, Mrs. Mrs. Dr. Chase, Mrs. Albert Lewis, Mrs. Maude Litch, Mr. A. T. Hill and Mrs. Melinda Johnson, vocal soloist. Dr. Alex Caird, president of the society, presided in his usual graceful manner. A very enjoyable feature of these meetings is the song service under the direction of Harry C. Chase, pianist, with W. H. Thomas, cornetist. These meetings will be held every Sunday during the summer and are free to the public. Good talent will be present at each meeting. Sunday, June 21, Miss Susie C. Clark will deliver an address, and June 28, Mrs. May S. Pepper will be present. The Ladies Social Union, Mrs. Dr. Caird, president, hold a test seance in the grove every Wednesday afternoon.

The Paw Paw Valley Spiritual Association will hold a meeting at Lake Cora, Sunday, June 28. There will be speaking at 10:30 and 2 p. m., by Dr. P. r. Johnston, of Battle Creek, and others are expected to take part in the meeting. The singing will be under the direction of Minnie Reid Marvin, of Lansing. Everybody invited to come. A 10-cent fee will be charged at the gate. M. L. O'Dell, president; E. C. Towers, vice-president; S. Hunter, secretary. June 9, at the residence of the

bride's parents, 7343 Vincennes Road, Chicago, was celebrated the wedding of Mr. Earl J. Dunn and Miss Georgia M. Walker, in the presence of a large number of relatives and friends, Dr. J. O. M. Hewitt officiating. The ceremony was neat and simple, but beautiful in arrangement and home decorations, and all was such as was befitting a Spiritualistic wedding. Parents, bride and groom, and most of the party present have long been Spiritualists and no effort was spared to make the occasion worthy of our faith. May the young couple be blest and guided by the risen

Mrs. Jennie C. Titus writes from Pittsburg, Pa.: "Mrs. R. W. Barton, of Rochester, N. Y., has just closed a three weeks' engagement with the First Spir-itualist church. While here she made many friends and her tests and lectures

The societies in that country would do well to engage the services of these mediums. They were very convincing. She is serving leave for the eastern camps, July 1." the First Spiritual Church of Williams port for June and July, and can be addressed at 307 Centre street, for engagements for the fall work." Titus Merritt writes from New York:

"The First Association of Spiritualists, also the Spiritual and Ethical Society, closed their meetings for the summer May 31. The former has been very successful under the leadership of the well-known psychometrist and clairvoyant medium, Miss Margaret Gaule, of No. 2 W. 98th street, this city. The latter also eminently successful with Mrs. Helen T. Brigham, the gifted inspirational speaker and poetical improvisator, well known wherever Anglo-Saxon (American rather) predominate. Miss Gaule proposes to continue meeting at the Tuxedo the Sundays of June. The one held on the 7th inst. was well attended, assisted by Mrs. Brigham. The expression of the audience as they made their exit indicated that they liked that method of conducting meetings, that is, a short, concise address. followed by psycho-clairvoyant delineation (usually called tests). I am proud of the many able competent speakers and mediums in our ranks, but what would they amount to without good listeners and workers and the spiritual press to shed the light?"

E. R. Keech writes from Rockford. "The Rockford Religio Philo-Mich .: sophical Society had a very pleasant meeting, May 31, with D. A. Herrick speaker, and Mrs. Belle Fuller, messages, both of Grand Rapids. Mrs. Sheets not being well enough to fill the engagement. There was about \$150 subscribed on the debt of \$400 incurred in remodeling their hall. For this the society feels very grateful." Alice St. Cyr writes from Spring-

leld, Mass.: "In the thriving little city of Springfield, Mass., there is a society known as the First Church of Progressive Spiritualists, that has a large body of earnest and enthusiastic workers. Its hall is located in the most central part of the city, and is known as Foot's Hall. I wish to make special mention of the Ladies' Aid which is a part of this society. Nearly every Wednesday afternoon you will find the ladies at the hall, not only working, preparing the Wednesday evening supper, which is served from 5:30 to 7:30 o'clock, but providing the provisions, laboring harmoniously together. A great deal of credit must be given to our speaker, Mr. never been responsible for the awful Ralph Chester, of Calcutta, India, who wars that have devastated the country. has done so much for Spiritualism here, They have ever stood for peace. To for under his ministrations our society is flourishing. Starting with a few nembers we have made rapid progress. In the way of membership, and the lec-tures are attended by the best people of Springfield, for Mr. Chester's work is above the ordinary. His platform tests are very remarkable. He was lately presented with a handsome gold watch fob set with a diamond. The presenta-tion was made by E. A. Merchant in behalf of a man who has been attending

greatly benefited by one of the read-

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

Dr. J. C. Phillips writes from Mt. Pleasant Park, Iowa: "Will write a word about our beautiful park which never looked nicer than at present. C. W. Stewart, one of our oldest and most radical speakers, with Mr. and Mrs. Folsom, came last week from St. Louis, and are now located on the park. Last page in order to insure insertion must Sunday Brother Stewart at 2:30 in our pavilion,, gave a lecture on 'The Philosophy of Spiritualism,' and I must say I never heard a more philosophical and scientific discourse than the one given. At the conclusion of lecture Mrs. Josie Folsom was blindfolded with a heavy bandage, and taking her seat on the platform, about thirty-five cards with the names of the spirit friends of those present were placed upon the table in front of the medium. She gave the names of twenty-five spirits and many things in connection with the cards, and then told who the card belonged to. I think she is a very fine psychic, and so far as I can learn gave universal satisfaction to all present. In the evening the new-comers attended the Philosoph ical Society's meeting down in the city. J. H. Bailey presided at the afternoon meeting and the writer sang from C. P. Longley's Echoes."

Nellie Bandle writes from Chardon Ohio: "Dr. Nellie C. Mosier, Kent, Ohio whose name is so familiar to unlimited numbers, passed over to the Summer Land, June 3, after undergoing a surgi cal operation for removal of tumor. She rallied for a brief period to recognize loving friends by her side. She had been a sufferer for years, but her energy and heart-work carried her many times beyond her strength. She laid down her life work at Buffalo, April 30. loved by all with whom she came in contact. She leaves a large circle to mourn her loss, a husband and two sons in her immediate family. One dying request was through the columns of the press to contradict the statement that she had received financial assistance from either State or National Associa tion, as had been published by some local paper. Though gone from our midst her good works will follow her, and messages of love, unsurpassed in their accuracy, will never be forgotten."

Mrs. S. Garber writes from Des Moines, Iowa: "The first milestone of our society has been reached. We held our first annual convention and the election of officers, June 7. The following officers were elected: Thomas Mc-Clure, president; S. A. Garber, vicepresident; E. L. Crosby, secretary; Mrs. S. A. Garber, treasurer; H. Malcolm, James Wellchell, Mrs. Lizzie Merrill, trustees. The society is in a very flourishing condition. We have about 70 members, with an average attendance of 40. We have quite a number of investigators among the students of Still College of Osteopaths, together with many visiting strangers. We start on our new year with courage and enthus iasm, feeling that we are backed by a force stronger than anything on the

material side of life." Mrs. S. Parkinson writes from San Francisco, Cal.: "As a reader of your most interesting paper, I feel in justice energetic, capable and instructive me diums we have had in San Francisco for some time. I refer to Dr. L. H. Freedman, the renowned Australian healer. His wife is a talented message medium. Dr. Freedman and his wife have ministered to large audiences for the past three Sundays, in Odd Fellows' Hall, Market street. The Doctor is a practical speaker, and one who greatly nterests investigators. The audiences are charmed with his beautiful voice. Mrs. Freedman is an excellent accompanist. The Doctor informs me that he and his wife contemplate visiting Eng-

Prof. J. Stanley Grimes says: "Dowieism is impudence mixed with hypnotism. Dowie is not even clever among intelligent persons; he is simply a big man among those who are not overbright, who have been hypnotized by him. Christian Science indicates a diseased brain to a greater or less extent. Man must have a religion and he will hunt for something which satisfies his mind. Persons of a certain type have become advocates of Christian Science. The time will come when every minister will be a student of hypnotism. There is nothing dishonorable in its use, because it is an agency which has been given us for good use. Other agencies have been put to wrong pur-

The Syracuse (N. Y.) Journal says: 'The Spiritualists in session in Empire hall say they are greatly encouraged over the work and growth of the order since the last convention, and as Dr. E. F. Butterfield, the local clairvoyant, expressed it to-day, he had hopes of educating every Syracusan as a Spiritualist, but because of advancing age he fears he will be obliged to trust it to some vounger person. 'Syracuse is becoming Spiritualized whether it wants to or not,' said the Doctor in addressing the sixth annual convention of the New York State Association of Spiritualists. 'A Spiritualist is one who has tasted of all the truths of the universe and how delightful it would be if all people could enjoy this. The voice to me is becoming uncertain. I can't talk to him as I did three years ago, but I am glad, however, to know that my time on this earth is short.' 'The Doctor was heartily applauded for his remarks and was referred to as one of the best believers in the faith in the association."

The Reading (Pa.) Eagle says: "Mrs E. J. Demorest addressed a good-sized audience at the Spiritualistic meeting faith in the story, while others are skepin Reifsnyder's hall. Sunday evening. The meeting opened with the singing of 'America.' The topic for discussion was 'The Saviors of Humanity.' These Mrs Demorest characterized as the persons who lived with the best end of the race in view She paid a high tribute to the work of woman along this line. In part she said: It was woman who believed in the Christ. She it was who trusted in Him, who followed Him and who was the last at the cross and the first at the tomb. The women of the world have the women the world is largely indebted for some of the most progressive movements. They have ever been the allies of men in their high endeavors to lift the world to a higher level. In the realm of spirit they have been susceptible to the best impulses and have striven to make the world better. Mrs. Demorest made a strong plea for woman suffrage and gave a number of illustrations in support of her contention. She then referred at some length to the spiritual influences that were at particulars address the manager, Henry work in the world guiding men and wo-man to better things Following the ton.

Always five your full name and address when sending in items and com-munications for publication, otherwise ney will find their way to the waste

lecture, a number of tests were given All books advertised in the columns and recognized." Mrs. Demorest's adof The Progressive Thinker are for sale at this office. Bear this in mind. dress for the month is No. 15 No lb Fourth street, Reading, Pa.

Rays of light emanating from the luman body and visible to the eyes of some of the lower animals form the interesting scientific discovery announced as having been made by Prof. A. W. Goodspeed of the Randall Morgan laboratory of physics of the University of Pennsylvania. Divested of its technical terms, the discovery of Prof. Goodspeed means that the rays of light shed from a living human body may have sufficient intensity, although invisible to the human eye, to produce a picture on plate properly sensitized and in a room pitch dark.

The Chicago Record-Herald says: "Almost everyone at some time invesligates what is known as American Spiritualism. That some people believe they can communicate with their loved ones in the other world is a well-known fact, but the fact of that belief is no ground for the seting aside of a person's wishes in his last will and testament." This comment was made by Surrogate Thomas in admitting to probate the will of Mrs. A. D. Thompson who left the bulk of her estate to Joseph H. Mahan, a protege of her husband. Her relatives contested the will on the ground that she was under the influence of Spiritualists and not of sound mind."

Hugh J. Cannot, superintendent of the Mormon Missions in Germany, his wife, his secretary and his assistant secretary were ordered by the police to leave Prussian territory. Similar or-ders were served by the local authorities on eighty-six other missionaries in Prussia, under the decision of the government, as recently cabled, to expel them all. The Chicago American says: "How

the fascination of love letters may allure two women into marrying the same man and may exercise such a spell upon them that they try to deceive each other under the guise of friendship into believing that it is not true, and even deny the fact to the parents of the husband, was part of the testimony submitted in the case in which Miss Elsie Patterson, 1519 Wilson avenue, has just secured a divorce from Bert Alvin Chambeau, also known as David Strang. This strange facility of the pen won not only Miss Patterson and Miss M. E. Murphy, of Philadelphia, but, it is said, a third woman as well And all of them for a long time kept up the deception, although each of them knew it was being practiced to her own detriment. The letters were part of the evidence. Chambeau, the possessor of this alleged hypnotic power, is a self-styled literary man and actor. Miss Patterson, who has just been given a decree, was formerly a member of the Dearborn Stock Company."

The Chicago Inter-Ocean says: "Joseph Bard for twenty years has lived the life of a hermit in a tiny hut in South Chicago, because he is afraid of evil spirits. Yesterday, when he learned of a threatened change in the street and Bond avenue, where his home is situated, he explained in awestricken whisness the return of the results of the return stricken whispers the nature of this lear. Ever since I have lived here I have longed to be neighborly with the people around me, but the devil has warned me not to. When I permit any one to encroach on my solitude he appears to me in various forms and tortures me as a penalty for my disobedience. Now, then, I am to lose my property, and he has again let me know his displeasure. Last night he appeared to me in the form of a beautiful young girl-one of lis favorite dispuises fore I recognized him in the ghost of Grover Cleveland, and the night before that as William J Bryan. Again and again he warned me that if I permitted anyone to drive me from my home I grounds of the Clackamas County Spirwould suffer eternal punishment. I know he means it, and it is driving me address the president, Geo. Lazalle, Ormad to think of what may happen.' Arrangements have been made by rest dents of South Chicago to humor Bard's strange mania, and secure for him a title to the land on which his dwellingmeasuring only 12 by 5 feet, is situated. Bard is 70 years old. He has wealthy relatives living in Kenwood, but has re fused their invitation to make his home with them." The Times, of Hamilton, Canada,

says: "Chatham, June 1.—A very interesting story comes from Raleigh. It seems that for some time past a young woman, alleging herself to be a clairpossessed of all the occult acvoyant, complishments of second sight, has been operating in this districa. The young woman, who, rumor says, is not unprepossessing in appearance, claims to be able to locate oil, minerals, water and gas. Her mode of operation is to pass into a state of trance, and when in this condition it is said she can speak intelligently in any language. The powers of the clairvoyant were first enlisted by oil speculators, but considerable excitement has been aroused by her latest discovery. While operating in a trance on Thursday, she suddenly broke forth: There are jewels on the bank. I can see them. They were put there by the Indians. We will proceed to the wigwam and search for them.' Chanting weird Indian songs, the young woman led the way to a spot on the farm of Oliver Bailey, where she indicated the treasure was to be hidden. This section was formerly owned by George Jacobs, who kept a store and distillery in the early days before the rebellion. Digging operations were commenced on the spot indicated, and yesterday the diggers came upon three coins of strange inscription, and dated 1617. These coins, are held by the owner, and excavating operations are proceeding. The affair is causing considerable excitement and argument. Some profess tical, and even go so far as to allege that the coins were secreted there by the clairvoyant herself."

E. W. Sprague and wife, missionaries for the N. S. A. have a little time in July that is not yet taken. Address them at their home, 618 Newland avenue, Jamestown N. Y. Mr. and Mrs. S. D. Dye, of Los Angeles, Cal., came to the city last week,

and will remain here for a short time Mrs. Dye is well and facvorably known as a magnetic healer of remarkable powers. Mr. Dye has always been active in the work in California. The Spiritualists of Clarke county, Washington, will hold their second an-

nual camp-meeting at Etna, Clarke county, Washington, from August 9 to 31 inclusive. First-class speakers have been engaged and noted mediums representing nearly all phases of mediumship will be present, among whom is Edward Earle, the wonderful independent slate writer, and test medium. Mrs. Lillian Nagle has been engaged as one of the platform test mediums. For full B. Allen, Etns Clarke county, Washing

Mig. Essle Ashby writes from Los Angeles, Cal. "The board of managers of the camp meeting association is working very hard upon the program for its next camp-meeting. We have had to secure new grounds (an improve ment on the old) which has been somewhat of a drawback. The grounds are located about two and one-half miles further out than Sycamore grove was; are about midway between Los Angeles and Pasadena; on two street car lines of 5-cent fare each. We have engaged a number of speakers, such as Moses and Mattie Hull, John W. Ring, of Texas, Mrs. Maud von Frietag and oth-

ers. We expect to have one of the best camp-meetings yet held in Los Angeles. Last year's camp went behind over \$200, but I am thankful to say the new board this year intends to clear this debt before we open our camp. We are all looking forward to one of the most glorious camps yet."

A news item in the Chicago Examiner tells of a remarkable occurrence: John Ross, a burglar, escaped from the bride well, one evening while the prisoners were washing their hands and faces be fore supper. That night John Straka a guard at the bridewell, dreamed of the hiding place of the escaped prisoner Superintendent Sloan and Assistant Superintendent O'Connell asked him to relate his dream, which he did. The three men then went to the barn and found Ross. Straka has been made the official dreamer of the institution.



LIST OF CAMP-MEETINGS.

Bend in Your Dates and Name of Secretary at Once.

Inquiries are already coming to this office in reference to the various camps. Will the officers of each camp please send at once the correct dates, etc., and also the name of the secretary who can be addressed for programmes and full particulars. The notices that do not contain the names of the secretary or president are incomplete.

Island Lake, Mich.

The Island Lake Camp Association desires to announce that the season of 1903 opens July 23, extending through the month of August. Correspondence solicited with a few more good phenom-enal mediums. H. R. LaGrange, secre-

Lake Brady, Ohio. Lake Brady camp opens July 5 and closes August 30. A. G. Keck, secreary, Akron, Ohio.

Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting opens July 16 and closes August 30. for programs and other information address Flora Hardin, secretary, Anderson, Ind.

Camp-meeting in Oregon. The Spiritualists of Oregon will hold their annual camp-meeting from July 4 itualist Association. For particulars, egon City, Oregon.

Mt. Pleasant Park, Clinton, Iowa. The camp session of the M. V. S. A. Mt. Pleasant Park, Clinton, Iowa, will open August 2 and close August 30. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

Verona, Park, Me. This camp opens August 2 and closes August 30. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Forest Home, Mich. The fourth annual camp-meeting opens at Snowflake, Mich., Aug. 1, and closes August 23. Write to Mrs. Ruth Eastman, secretary, Mancelona, Mich.

Box 69. Ottawa Camp, Kansas. This camp opens July 30, and closes

August 9. For full particulars address H. W. Henderson, Lawrence, Kansas. The Waukesha Camp, Wis.

This camp opens July 17 and closes August 17. For full particulars address the secretary, Will J. Erwood, No. 1334 Pine street, La Crosse, Wis., or Clara L. Stewart, president, Whitewater, Wis.

Ottawa, Kans. This camp opens July 30 and continues to August 9. For full particulars address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kansas.

Wonewoo, Wis. The Wonewoc camp opens this year on August 13 and continues to the 30th of that month. Address for particulars, Miss Gertrude Spooner, Secretary

Wonewoc, Wis.

Grand Rapids, Mich.

town, Iowa.

jary, Franklin, Ned,

Reed's Lake, Grand Rapids, Mich. The West Michigan Spiritualist Association will hold its meeting this year at Grand Rapids, at its grounds, at Reed's Lake, known as the "Pioneer As sembly Grounds." Meeting opens July 4, and closes August 30. For full particulars address D. A. Herrick, presi-

Winfield Camp, Kansas. This camp will be held in Island Park, Winfield, Kansas, commencing July 8, and closing July 13. For full particulars write to Mrs. Maud K. Gates, corner Second and Indiana streets, Highland Park, Winfield, Kansas.

Franklin, Neb.

dent and manager, 296 N. Ionia street,

Marshalltown, lows. This camp begins August 23 and ends lished. Send for it. September 18. For full particulars address E. M. Vail, president, Marshall-

Words and Music. This camp commences July 17, and For the use of meetings, lycoums and home, by 8. W. Tucker. These beautiful sough have stready comforted many broken hearts, and it is hoped that they many he heard in every land. Frico 150; 61.00 per descent. Sec seals at this code. continues until August 2. For full par-ticulars address D. L. Haines, secre-

Grand Ledge, Mich.
This camp opens July 26 and closes
August 23. For programmes apply to
A. McKelvey, Grand Ledge, Mich.

Lake Helen Camp, Florida. / The Southern Cassadaga Camp-meeting will convene the first of February, and will close the middle of March For information and programmes, address Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Saugus Center, Mass. The Lynn Spiritualists Association will hold meetings every Sunday, ending September 28, at Unity Camp, Sau-Center, Mass. Mrs. A. A. Averill, 42 Smith street, Lvnn, Mass.

The Onset Camp. .Opens July 12 and closes August 30.

Maple Dell Park, Ohio.

The American Spiritual Religious and Science Union will hold a camp session Maple Dell, commencing July 25 and closing August 30. Lucy King, corresponding secretary. Address with stamp, Box 45, Mantua, Ohio.

Harmony Grove, Cal.

The seventh annual camp-meeting opens July 26, and closes August 9. We are expecting a very prosperous camp. For particulars address Frank C. Foster, secretary, Escondido, Cal.

Camp-meeting at Etna, Wash. The Spiritualists of Clarke county, Washington, will hold their second an nual camp-meeting in their beautiful grove in Etna, from August 9 to 30. Good speakers and mediums have been engaged. For circulars and information address the secretary, Henry B. Allen, Etna, Clarke county, Washington.

Freeville, N. Y.

The Central New York Spiritualist Association will hold its eighth annual camp-meeting at Freeville, N. Y., Aug. 1 to 16. B. Rhodes, Elmira, N. Y., president; Victoria C. Moore, Dryden, N. Y., secretary.

Lake Pleasant, Mass.

This camp commences August 2 and continues for 30 consecutive days. For information and programs address Albert P. Blinn, 61 Dartmouth street. Bos

Los Angeles, Cal.

The Southern California Spiritualist Camp-meeting Association will hold its camp-meeting in Los Angeles, Cal. from August 16 to September 13. Ad dress all communications to W. F. Vose, No. 1337, East Twenty-third street, sec retary, or Mrs. Essie Ashby, 1306 East Twenty-seventh street, president,

INDUCE

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MAGIG, WHITE AND BLAGK.

(Continued from fifth page.)

tion resembles that of a cordial—that is to say that it is these directions must be very deeply and constantly affected highly stimulant; in other cases it is arranged for the special by it. purpose of calming and soothing the subject so that he may tact with himself. Anything therefore which has been in always a very real and very serious evil side. We shall find It about; but nevertheless and quite apart from man's faith the moment that those regular meals are intermitted trouble in it, it is possible for a talisman to produce an effect even instantly manifests in some way or other. I myself heard of upon those who do not know of its presence. When charged one case in which spontaneous fires broke out in the various by a really powerful mesmerist certain charms will retain huts of the village as soon as they neglected to look after the magnetism for a very long period of time. I have myself their tribal delty in the usual way. In such cases there is seen in the British Museum in London, Gnostic charms which undoubtedly an entity posing as the deity—an entity who enstill radiated quite a powerful and perceptible influence, although they must have been magnetized at least 1700 years ago; and some Egyptian Scarabosi are still effective even such sacrifices are usually of two kinds, either there is a sacthough they are much older than that. Naturally here also rifice of some living creature in which blood is poured out, it is possible to charge an object for evil as well as good; or else food of some kind, and preferably flesh food, is burnt and any one who will take the trouble to read Ennemoser's so that the fumes of it may arise. This distinctly implies History of Magic will find various instances quoted therein. Another side of the subject is that connected with charms or mantrams. These are forms of words by means of which certain occult results are supposed to be achieved. Here also, as in the case of the talisman, definite effects are sometimes undoubtedly produced; and also as with the talisman this result may be produced in either of two ways, or both of them may contribute towards it. In the great majority of burnt sacrifices is only a Nature Spirit of an exceedingly low cases the formula does nothing beyond strengthening the will of the person who uses it, and impressing upon the mind of the subject the result which it is desired to achieve. The confidence of the operator that his formula must produce its effect, and the belief of the subject that such effect will be produced are frequently quite sufficient for the purpose. 1 ought, however, to mention that there is a much rarer type we find that such sacrifices have naturally been discontinued. of mantram in which the sounds themselves produce a defi- It is surely scarcely necessary to insist upon the fact that no nite effect. Naturally each sound sets up a definite vibra developed being of any sort, no angel or deva could for one tion, and an orderly succession of such vibrations following moment have exacted or consented to receive any form of one another according to the predefermined scheme, may be offering which involved death and suffering. No beneficent so arranged as to evoke definite feelings or emotions or delty has ever yet delighted in the foul scent and fumes of thoughts within the man. Many of the Sanskrit mantrams used in India are of this nature. It is obvious that in this case the charm would be untranslatable, that it must be employed in the original language and that it must be correctly. pronounced by one who understands how it was intended to

sary for the success of such a mantram that the person who uses it should understand the meaning of the words, or even that the sounds should make intelligible words at all. Instances in which such succession of sounds do not make in. of the powers whatever he may happen to desire at the motelligible words will be found in some of the Gnostic writings, ment. Much of the witchcraft of primitive tribes is of this he had done this, but he was quite unable to give any satisnever be forgotten that along whatever line the nature, and here also there is no magician works, by whatever means he obtains his confidence, the forces at his command may be employed for evil magician. I have myself seen instances of this, and indeed or for good according to the intention which lies behind I once took the trouble to learn quite an elaborate ritual of them. We have spoken chiefly of the pleasanter side of the this nature, which, if put into practice, would have given me subject, dealing principally with cases in which the will of the services of an entity which undertook to procure whatthe operator was employed in order to help; but we must ever its coadjutor might require. Not only would it furnish not forget that there have been and are cases of evil will and him with boundless wealth, but it would also carry out his it is important for us to understand this, because of the fact wishes with regard to either his friends or his enemies, that such will may often be unconsciously exercised. That, From what I myself saw in connection with other practitionhowever, belongs to the practical application of the subject to ourselves with which I hope to deal next week when up to very high limits; but the conditions required were such speaking upon the Use and Abuse of Psychic Powers.

be sounded. On the other hand it is not in the least neces-

INVOCATION.

Let us turn now to the second type of magic, that which works by invocation—that which does not command but persuades. It will at once be seen that this type of magic has suppliant himself does nothing; he simply begs or bribes is not at his command nor are the various forms of forces there are many very interesting developments of it. such as etheric pressure or the use of the elemental essence. or to have facts or conditions modified by means of some voke from above some help for the soul."

the life of the Brahman. The whole of that life is practically indeed the result showed that his trust in his unseen friend one continuous prayer; for to every one of his acts, even the was fully justified. The man belonged distinctly to the lower, smallest, a special form of petition is assigned. Though very classes and seemed quite uneducated. He were no clothing much more elaborate and detailed, it is somewhat on the whatever excepting a small loin cloth so that it would be utlines of the form which is given for us in certain Catholic terly impossible to suppose that he had somehow concealed convents, where the novice is instructed to pray every time some fruit about his person. We sat upon a flat roof with that he eats that his soul may be nourished with the bread nothing but the sky above us, and yet each fruit as we asked of life; every time that he washes his hands to form the aspi- for it was instantly thrown down among us as though it had ration that his soul also may be kept pure and clean; every fallen from that sky. In this way the whole of our purchase time that he enters a church to pray that his whole life may was duly delivered to us, in the order in which we called for be one long service; every time that he sows a seed, to think it; and that although we were at a distance of some miles of the seed of the word of God which is to be sown in the from the shop in which it had undoubtedly been left. first place in his own heart and which he in turn is then to sow in the hearts of others; and so on. The life of the Brah-

larger scale and is carried into very much greater detail. No one can doubt that he who really and honestly carries out all

We shall observe that although the invocatory magician is overcome his fears or his agitation. Such a talisman may much more limited in his field of action that the one who probe magnetized, for example, with the special object of ceeds to command, he has nevertheless the choice of several strengthening a man to resist a certain temptation—say classes of entities to whom his appeal can be directed. He that towards sensuality; and there is no doubt whatever that may beg help, for example, from Angels, from Nature Spirwhen properly charged it would have a very powerful influ- its, or from the dead. We know how frequently and how ence in the direction intended. Here we have at once the readily our Roman Catholic friends invoke help from the philosophy of relics. Every one of us has his especial rates guardian angels whem they believe to be always about them. of mental and astral vibration, and any object which has That is undoubtedly an effort at invocatory magic, and it may been long in contact with us will be permeated with these in many cases obtain a definite response; although whether rates of vibration, and capable of radiating them in turn, or it does so or not, at any rate a result is produced by the conof communicating them with especial energy to any other fidence of the one who offers the prayer in the efficacy of his person who may wear the object or bring it into close con-supplication. That is the good side of such magic; but it has close contact with some great saint or some especially devel- that showing itself with painful prominence in the Voodoo oped person will bear with it much of his own individual or Obeah ceremonies of the negroes. In these the magicians magnetism, and will naturally tend to reproduce in the man are endeavoring to invoke outside aid in order to work evil or woman who wears it something of the same state of feel- upon the physical plane; and it is unquestionable that they ing which existed in the man from which it came. I have sometimes meet with a considerable amount of success in myself known of many instances in which such a talisman their nefarious efforts. I have myself seen a good deal of was very effective—in which, for example, it was possible by this in South America, and am therefore able personally to its means to calm and soothe persons prostrated by nervous testify that results are produced along this most undesirable disease, so that they were enabled to gain the repose of line of activity. The same thing may occasionally be seen which they stood in such desperate need. We must never in India, more especially among the hill tribes. There it is forget also that in very many cases the faith of the wearer by no means uncommon to find tribal gods worshiped. And in the talisman also comes into play and contributes its the worship very frequently takes the shape of propitiatory quota to the result. If a person is impressively informed by sacrifies, in return for which the tribal delty undoubtedly someone in whom he has perfect confidence that a certain sometimes produce results upon the physical plane, You talisman will undoubtedly produce a certain result, then his will read, for example, of villages in which all goes well so own firm expectation of that result tends very much to bring long as the village god receives his accustomed offerings; but joys the worship paid to him or finds real pleasure and profit in the sacrifices which are offered. It will be noticed that that the tribal delty is a very low grade of entity possessing a vehicle upon the etheric portion of the physical plane—a vehicle through which he can absorb these physical fumes and either draw definite nourishment from them or experience pleasure from partaking of them. It may be taken as an absolutely certain rule that every delty under whatever name he may masquerade, who claims blood sacrifices or type; for it is only to such an entity that such abominations could by any possibility be pleasing.

It will be remembered that in the earlier days of the Jewish religion horrible holocausts of this nature were frequently offered; but as we come down nearer to the present age and the Jewish race has taken its place in civilization, blood; and the higher types of religion have consistently avoided such horrors.

SELFISHNESS OF BLACK MAGIC

The distinguishing characteristic of that evil side of Magic which has usually been called "black" is that its object is entirely selfish. There are many cases in which it is nothing more than this-that is to say in which its object is not to do evil for evil's sake, but simply to obtain for the possessor ers, I know that these offers could certainly be made good that it would have been quite impossible for any right thinking man to go further into the matter. The ritual required was quite easy of accomplishment, but the agreement with the entity would have had to be cemented with human blood in the first instance, and the creature would afterwards have needed regular food involving the sacrifice of lower forms of ples of the black art on a lower scale. All of this may be at its command fewer resources than the other. Here the life. Much more of such magic exists in many parts of the world than is usually suspected. On the other hand without some one else to do something. The thought form therefore such horrors as were involved in the type just mentioned,

It is no uncommon thing to find in the East men who He confines himself to obtaining the services of definite living entitles whether human or nonhuman. Efforts in this human entity, who in consideration of an occasional triffing direction are made much more commonly than we might at provision of food will perform small phenomena of various first sight suppose; for you will observe that whenever a kinds for the person to whom it is especially attached. Usuman tries to produce a result to obtain anything for himself ally there are curious restrictions connected with the compact. Almost invariably the human partner in this bond is agency outside of the physical plane, he is in reality using bound to give to no one the name or description of his unseen invocatory magic, although no such name may have ever coadjutor; and oddly enough in a large number of cases the entered his mind. A very great deal of the ordinary kind of condition is attached that no money, or not more than a fixed prayer for selfish purposes is in reality an example of this. and nominal amount may ever be obtained by the coadjutor's I am of course speaking here only of that lower variety of help or accepted for any exhibition of his peculiar powers. prayer to which alone the name can properly be applied— I remember, for example, a man possessing such a partner that which definitely asks for something. The word prayer who was brought to me while in the East. In this case the is derived from the Sanskrit Prashna, through the Latin entity attached showed his power principally by bringing to Precor and is connected with the German Fragen; so that its his human partner any objects that might be indicated, in original and proper meaning can be only a definite request, precisely the same way that such things are frequently Very often people quite incorrectly apply the name of prayer brought at a Spiritualistic seance. Fortunately, however, to what is in reality meditation or worship—the contempla- one of the stipulations which formed part of their agreement tion of the highest ideal known to the worshiper and the en. was that the unseen partner should never be asked to bring deavor to raise his own mind and heart upwards towards that anything which was not honestly the property of his friend object of worship. But the more ordinary prayer for definite on the physical plane; otherwise a system of wholesale roband frequently for physical gains, is certainly an attempt to bery would have been perfectly easy, and it would have been draw down influences from higher planes to produce visible absolutely impossible to trace or punish the thefts. The results, and so comes clearly within our definition of magic. example of this power which was shown to me was quite con-It will frequently happen when two nations are engaged in clusive. I went with the magician into a fruiterer's shop and a war, that each of them will pray for its own success and bought a selection of fruit of various kinds, and had it laid for the destruction of the opposing armies; and this is ceresside for me until I should send to fetch it. All that was retainly an effort to enlist invisible forces upon its side. For quired was that the magician should see the fruit, so that he tunately, however, this idea of calling in extraneous influmight know exactly what there was. Then driving directly ences may be used in a good as well as evil way, and natu- home with my magician—of course leaving the fruit behind rally we find that many efforts are made in this way to in me in the shop—we asked whether he would be able to produce for us the various items of the purchase in any order Perhaps the most striking instance of this is to be found in that we required. He seemed quite confident of this, and

ORIENTAL MAGICIANS

be done in this direction; land for the production of many of next week, "The Use and Abuse of Psychic Powers." the feats of the occidental conjurer a considerable amount of machinery is required, and often a particular position or arrangement of his andtence. The Oriental juggler has to work under exceedingly different conditions. His performances are usually in the open air, even upon the stone pavement of a courtyard and in the midst of an excited crowd which presses closely upon him on every side. It will readily be seen that under clircumstances such as those many of the resources of his European competitor would not be available. No doubt most men have heard of the celebrated mango trick in which a tree grows, or appears to grow, from a seed before the eyes of the spectators, and even bears fruit which is handed round and tasted. Then again there is the basket trick in which a child is concealed under the basket and then apparently cut to pieces, though when the basket is raised it is found to be empty and the child comes running in quite unharmed from behind the spectators. And we read how in some cases a rope is thrown up into the air and appears to remain miraculously suspended, the conjuror himself, and usually one of his assistants, climbing up the rope and disappearing into space. Now some of these feats are manifestly impossible; and on inquiring more closely into the matter we find that the phenomena described ard produced by means of what is commonly called glamor—a kind of power of wholesale mesmerism without the usual preliminaries of passes, or of trance. That this is the way in which some of these tricks are performed I have myself proved by various experiments; so that we need not consider any of these under our present head of invocatory magicthough it is possible that in some cases this power of glamor is exercised not by the conjuror himself, but by the unseen partner who has at his command the various resources of the astral plane. Many tricks on a much smaller scale than the above however, appear to be performed directly by the astral coadjutor. I recollect, for example, a little experiment of which I was a witness, which I think must have belonged to this category. Once more our magician wore almost nothing in the way of clothing, and therefore could not have concealed about him any apparatus by which his marvels could of no value to him at any time. Not that the father would be performed. I was asked to produce a silver coin and to lay it upon the palm of my hand. I held it towards the magician who breathed upon it but did not touch it, and then motioned me back to my seat some fifteen feet away. I was then instructed to cover this coin with my other hand, and as I did so the juggler began to mutter rapidly some incomprehensible words. Instantly I felt the sense of something exceedingly cold swelling between my hands and forcing them apart. In a momont or two this curious cold mass began to stir between my hands, and I opened them to see what was there. To my horror I found that a huge black scorpion had taken the place of the coin. Instinctively I threw him to the ground, and after erecting his tail angrily he scuttled away. Another man present went through exactly the same performance, except that in his case as he opened his hands a small but very active snake was found neatly coiled up between them. Now this was by no means a performance of the same nature as the production of a living rabbit out of one's hat by the ordinary juggler; for in this case the conjurer was some fifteen feet away, and the coin was obviously a coin and nothing else after we had withdrawn far beyond his reach. The result might have been produced by the same power of glamon to which I have previously referred; but certain circumstances connected with it make that to my mind highly improbable, and I suspect it to be a case of

genuine substitution by some astral entity. Another curious little case of the omployment of this sort of traditional magic by a man quite uneducated and entirely ignorant of the methods by which it worked, came under my notice some years later. It happened that I had received a somewhat severe wound from which the blood was pouring plentifully. A passing coolie hastily snatched a leaf from a shrub at the roadside, pressed it for a moment to the wound and muttered half a dozen words, and the flow of blood instantly and entirely ceased. Naturally I asked the man how factory reply. All he could say was that this charm which he was forbidden to disclose had been handed down in his family for two generations, and his belief was that there was a spirit of some sort summoned by the charm, who produced the required result. I inquired whether the leaf selected had any part in the success of his experiment, but he answered that any leaf, or a fragment of paper or cloth would have done equally as well. He evidently believed that the effect was wholly due to the form of words employed; and it may have been that it was his own confidence in this which enabled his will to produce the physical result.

In none of the cases which I have described was there anything especially evil or selfish about the magic employed; but I fear that there are very many instances in which the work done in such ways is much less innocent.

Many of the witch stories of medieval times and the curious supposed compacts with the devil were probably examparalleled in certain parts of the world at the present day; and the wiseacres who dismiss all accounts of such things as merely superstitious fancy are, as usual, speaking of that which they do not in the least understand. There is, however, no need that any should be nervous with regard to such performances, or should fear that they may be injured in this way by those whose enmity they have incurred. No doubt results are produced, for example, by the Voodoo or Obeah enchantments among the negroes; but it is very rarely indeed that the practitioners are able to affect the incredulous white man. There are cases in which this has been done; but it should be remembered that it can only be done when the evil from without finds something in the victim upon which it can act. The man whose soul is pure and strong cannot be touched by any such machinations. Thus evil thoughts and practices denoted by envy and hatred may work harm among one of two lines. They may either produce fear in the victim and so throw him into a pitiable condition in which disease, and evil of many sorts may very readily descend upon-kim.

48AFEGUARDS.

The man who is perfectly fearless would have a very much greater capability of Pesisong all such things, precisely as the man who has no tear of contagious disease is very much less likely to be affected byit than the man who is always in terror of it. Any clairvogant who watches the conditions produced both in the astral body and in the etheric part of the physical vehicle has nervousness and fear will understand quite well why this appuid pe, and will see that the immunity of the fearless man is quite readily explicable on purely scientific grounds. Another and even more deadly way in which such forces may actuson a person for evil is that they may stir up within him vibrations of the same nature as their own. So if the man has within himself the seeds of envy, jealousy, hatred, sensmallty these feelings may be roused to the point of frenzy and harmay be induced in that way to commit actions on which in his calmer moments he would look with horror. But purity of thought guards a man entirely from such dangers, and it is therefore quite unnecessary that any man should be nervous with regard to the of fects which may be produced upon him by others. A very far more real danger is that we may ourselves unconsciously yield to such undesirable feelings with regard to other people, and so may, without especial intention, be causing evil results for them. That is a much more imminent peril, and one against which we can perfectly guard ourselves only byseeing to it that no thought of malice, or anger, of envy, or of Hence, complete resignation to God's will belongs to prayer, jealousy shall for an instant be allowed to harbor itself with. God is not moved by our prayers.—Uberweg.

For the rest, the man who is pure and true gives no handle good thou mayst for physic. It is wholesome to the body man is precisely that life, except that it is on a very much . Very many of the more inexplicable feats of the Indian his heart. If his life and his thought be in harmony with the ness. Fenn. for any evil influences to selze, no door for its entrance into and good for the mind; it prevents the bitter fruit of idle

jugglers are performed under some such arrangement as Divine Will, then he may be very certain that no black mathis. Of course I am perfectly aware that any clever Euro gician in the world can harm him. Our danger is not in the pean juggler can entirely deceive the eyes of the average least that we shall be injured, but far more that by want of man and can produce results of the most wonderful nature control over ourselves, our own thoughts and desires, we may by methods which are entirely inexplicable to the untrained. sometimes do harm to others. This practical side of this Nevertheless there are cargain definite limits as to what can subject, however, belongs more especially to our topic for

A SERIOUS QUESTION.

How Shall We Abate the Causes of Crime?

After thirty-five years of studying the primary cause of crime in its many forms, hoping to discover the best cure and prevention, we are forced to the conclusion, that there exists but one approximately correct method, which is, to adopt (and put into practice) a system of education for parents, beginning with this generation, teaching them something of the stupendous duty devolving upon them as progenitors of all future generations, as well as an imperative responsibility, that every man and woman assumes, when accepting the far-reaching relationship of a parent.

We hear much concerning the duty of mothers regarding the religious training of their children. We would call attention of every thinking person to the fact, that it is as much the duty of every father, to assume the responsibility of the moral and spiritual education of his children (especially the sons) as it is for the mother to perform her part of the care and teaching in the numerous other departments of child

In early life the writer was a teacher in village schools when the teachers boarded with the scholars, being a close observer of their home training and conduct toward other members of the family. Also noticing the treatment received from the parents. I have often heard fathers say to their boys (after the mother had given them good advice and encouragement), "Oh, never mind what your mother said; she
L.D. Frice, is cent. For sale at this cince. is only a woman. She doesn't know anything about it; I am the one for you to mind." By such teachings one parent can uproot more good in five minutes than another could implant in six months, at the same time imbuing the mind of the child with the thought that mother's advice and judgment is do so with the knowledge, or desire of instilling in the mind of the child that he did not desire it to love and respect its mother, but that it should consider its father was the one worthy of the strict obedience. I have also heard mothers give expression to similar remarks, which I deem quite wrong, hence I repeat, the one great requisite for the benefit of all classes is, that every person before becoming a parent, should be taught to realize the great responsibility that awaits them in assuming such a position.

We can never hope for an improvement in the masses, for war to cease, for crime to abate, for a decrease of prisons of all kinds, with their inmates of every description, until we first learn and practice the wisest and most humane system of dealing with all classes of beings.

We should also educate the future parents (which are now the rising generation), fathers as well as mothers, how best to impart the highest and best possible conditions to their offspring during the embryotic period, if we wish an improvement in future generations of our race. The world will then be populated with law-abiding citizens instead of those always living under the ban of civil or military discipline..

We sometimes hear the subject spoken of as one that is worthy of more attention and freer discussion than it receives, but how very few are willing to lend their presence for an hour to talk, or give a word of encouragement in its behalf, far less do or say anything towards its promulgation. Every avenue is closed and sealed to the few who are will-

ing to give time and ability, and if necessary would cheerfully become martyrs, suffer the ostracism of fashionable soclety, accept the condemnation of the "mock modesty masses who hide themselves beneath the mantle of social purity," these few have the benefit of humanity and the betterment of the masses ot heart, but are the masses ready for the innovation? As long as the Comstock law is unimpeachable the press is afraid to open its doors to a free discussion of this most despised, but none the less most important question of the age, despised most only by those who are the most ignorant of its magnitude. They are subjects of sympathy.

If the press would admit a free and full exchange of thought along these lines, pro and con, there might be something written that would serve as a mental "eye opener," causing the scales of indifference and prejudice to fall therefrom arousing them from their Rip Van Winkle lethargy into activity, which would aid in bringing about in time, a much needed radical change in our social as well as our criminal and postal regulations.

ELIZABETH S. W. BUCHANAN. Lake Helen, Fla.

SIGNS OF AGE.

There are many signs that tell us when we're getting on in years.

Where erst the whisker flourished pink, the gray one now appears. I fellow feels it in his bones, the stiffness and the ache,

The tendency by day to doze, by nights to lie awake. Now he would rather walk than run, would sooner sit than

dance: Athletic sports and lively games no more his joys enhance He hunts the easiest chair, and books whereof the print is bold-

All which are signs, I apprehend, that he is growing old. The girls he meets no longer gaze with fascinated eye,

They guess his age at forty-six and coldly pass him by. He glances timorous, up and down when he would cross the

While e'en the cop shall call him Pop, and urge him to be

He's solved the social problem with a maxim short and sure Were all men self-controlled, like him, all women might be pure.

He holds to thinking higher thoughts and living higher lives, And is a convert to the fad of separate rooms for wives. He holds there is no time in life, no period so blest,

As when the youthful blood has cooled, and passions are a But, oh, devoted mother, wife! your plan is not so bad-

Keep one eye on the children and the other on their dad! There's still another sign to tell that he is ageing some, 'Tis when to celebrate his birth his wife's relations come. They know he's one step farther on toward his grave, and

They want him to remember it, and he would fain forget. -Truth Seeker.

Sorrow is a kind of rust of soul which every new idea contributes in its passage to scour away.—Johnson.

The despotism of custom is on the wane. We are not content to know that things are; we ask whether they ought to be.-J. S. Mill.

Grant me to become beautiful in the inner man, and that whatever outward things I may have may be at peace with those within.—Plato.

The sexes were made for each other, and only in the wise and loving union of the two is the fullness of health and duty and happiness to be expected.-W. Hall. He who prays for anything besides God, prays to an idole

Love, therefore, labor. If thou shouldst not want it for

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THE SUNDAY QUESTION. ilcal review, with replies to



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kesha camp-meeting have been coming to me from readers of your paper. As they are largely along the same line, I would like, with your permission, to answer them through the columns of your called on Sister Logue and was well revaluable journal. Inquiries are about ceived by her, and now we are to have talent, tents, date of camp, notwithstanding the fact that dates are given they are very badly needed, as there are in camp directory, in some of the pas so many frauds in Butte, and I find one

our platform is second to none in the land, and among the many will be found Brother Warne, hunt out the frauds. such workers as Moses and Mattle Hull, I have to thank Brother Warne for Mrs. Catherine McFarlin, Clara L. Stew- not having any at the Iowa State conart, Mrs. S. M. Lowell, Miss Agnes vention held in Ottumwa, for I con-Chaffee, Miss Alfa Bullock. There will sulted him as to the best and the truthbe phenomenal mediums present for ful ones. those who desire to witness some of the phenomenal manifestations. We are negotiating for a couple of the best the different papers (spiritual papers, those who desire to witness some of test and message mediums in the coun- of course).

and at reasonable rates. A restaurant, I was to be in the Rocky Mountains in where first-class meals will be served, January (and so I was) as there was will be conducted on the grounds; in work for me to do out here, and I find way, and a source of pleasure and in are hungry for it. I do not have as

known as to hardly need mention, as I hope that ere a year rolls around we one of the most renowned resorts of the will see this city with a good society, country. There are many points of in and with a state organization also. terest within short distances of the I am very sorry to say that Butte is camp grounds. A feature that is worth cursed with those so-called mediums, consideration, is the erection of a new bridge across the Fox river, directly behave been approached many times low the camp-grounds; this brings the since I have been here for such abomfamous White Rock spring, with its inable work, and I do hope to have beautiful grounds, its pure, sparkling chance to speak in Butte and post those water, as well as the establishment people on those frauds; some of them where this water is bottled up to be are claiming to have N. S. A. papers as where this water is bottled up to be are claiming to have N. S. A. papers as shipped to all quarters of the country, with a few minutes' walk. This institution in itself is worth visiting, to say as also the Banner and I assure you nothing of the spring, etc. This year a great comfort to us in this held here in public at the present. also, the gateway is changed, to bring lonely place. the entrance to the grounds nearly two blocks nearer town, which is an item.

There is and has been a great deal blocks nearer town, which is an item. The facilities for reaching the camp and wish to say that I have come in contact Waukesha are unsurpassable. The with many of them and I find that when programs will be completed in a few our teaching is presented to them as a days, and will be found most complete. religion they are not as hard or bitter Send in your names for programs, and as some other faiths. Give the Roman if you contemplate coming, send in your Catholics to know that when you are at application for tent. We will have them a seance you are in the presence of in all sizes, from 10x12 up. Be assured you will make no mistake in visiting more holy than we, and that we are standing in his new and that we are this camp. WILL J. ERWOOD, Secretary W. S. S. A.

We were much interested in the "Two reports that should receive the careful attention of all Spiritualists." in your excellent Progressive Thinker, of June 6. Some of us have contributed our mite to the Morris Pratt Institute, this way. I will help them get meet and would be glad to see an itemized relings if they are of the right kind; all port of expenditures published in your columns, as we find such publication so satisfactory to contributors in other societies and fields of public work, we consider it desirable and business-like. \$5,364.29 seems a very liberal amount to most of us-with which to have repaired the building and paid teachers for instructing a class of 10 pupils, in branches so largely taught in our public schools. We see no necessity for ig-Since over the shining threshold norance on the part of our young to-day, whether speakers on Spiritualistic or other platform or pulpit! The crowning glory of our nation being its system of free schools, normals and universi-Ah! who was the first to greet you ties, no excuse for illiteracy in any line of work! However, if Father Pratt Was the scene that first met your vision wished to see that "all expenses were met," it certainly was his privilege to do so, and it was surely a sad mistake of those who had the matter in hand not | Were the dimpled hands outreaching, to have seen to it that his purpose was duly recorded "in black and white," fore proceeding contrary to the "judgment of the board." But as this was not done, we fully endorse your opinion that the woard of trustees are personally responsible for the deficit."

We should deplore, extremely, any action on the part of the N. S. A., that would deplete the fund for our needy mediums, our seers and prophets of to-

With an earnest desire for the best Brave soul who across the river, methods of advancing our glorious cause of Spiritualism, we are, Of which here you caught rare glimpses

READERS of The Progressive Thinker. Waukesha, Wis.

in as good condition as now. The air and surroundings in that high latitude will cure most overworked or sick people. There will be a large turn out from

this city. We are pleased to say that the Lake The author shows a wise practicality in Shore has also announced the rate her method of teaching the principle of quoted above, and we think the Nickel ethics. She lliustrates her subject with Plate also. If not announced, it will be. many brief narratives and anecdotes, which render the book more interesting The wide-awake general passenger agent Smith and assistant Luce, are and more easily comprehended. It is never behind. The Lake Shore double Lyceum. In the hands of mothers and track can't be beat for speed, comfort teachers it may be made very useful. tions should be addressed, and safety. It and the Erie are by far Young and old will be benefited by it. Dr. Sholdice holds, serv and sarety, it and the sale at Lily Cloth \$1. For sale at this office.

I miss my old state, but I was told by

standing in his presence, then you have

their most reverent attention, and your

meetings will be good, and all messages

will be uplifting; such has been my ex-

perience. I find the hardest ones to

I will send you a report of the meet-

ings here, and in Butte also. I would like to hear from time to time from

speakers and mediums who are coming

ONE YEAR IN HEAVEN.

Dear friend, for that fairer shore

Your weary footsteps passed;

As the harbor came in view?

Me thinks that among the number

And the face of a little child.

you? What beautiful lessons taught?

Has your eager spirit caught?

Do you long sometimes, I wonder,

For the loved ones who to-day

As when first you went away?

Ere the spirit knew release:

A message bearer from heaven,

Where our best beloved are.

For the stream of time flows onward.

"Right Living." By Susan H. Wixon.

ALICE M. WARREN.

And in windings here and there,

Yet it seemeth not afar,

Of shores divinely fair.

Proctorsville, Vt.

And what has the glad year brought

What knowledge gained from a higher

Suil miss you with thoughts as tender

Has found God's own rest and peace.

We know what must be thy mission-

Till these aching hearts are stilled.

The old earthly dream fulfilled-

The city of love, at last.

Familiar or wholly new?

In the golden sunset mild.

source,

And you entered the heavenly city,

And amid the deep silence we listened

W. J. HICKS.

others may save their postage.

Only a year since you left us,

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touch are the Methodists.

beautiful floral designs were contrib-uted by friends and West Side Spiritualist societies, showing expression of

WM. F. SCHUMACHER.

Passed to spirit life, at Medical Lake, Wash., David Leyson, a most excellent husband and father. He leaves a devoted wife and three sons who recognize the grand fact that he has passed to his spirit home to enjoy life immor tal, hence do not mourn him as one who s lost. Mrs. Leyson will remain at the Leyson House and Sanitarium, where she will continue healing the sick.

THOS. HARRIS.

Passed to spirit life, at her home in Winona, June 6, Mrs. Louis Steinborn. For years she was a firm believer in the philosophy of Spiritualism, and a consistent seeker after truth. Services conducted by the writer. WILL J. ERWOOD.

MYSTERIES OF THE SEANCE, and Tricks and Traps of Bogus Mediums -A Plea for Honest Mediums and Clean Work. By a Life-long Spiritualist. Lunt Bros., Publishers, Boston, Mass. Price, 25 cents.

lated, will have a tendency to drive the fakes from our ranks, and will do much to encourage those who never resort to trickery in their work to advance the cause of Spiritualism. Every genuine medium—and there are hundreds of them—will rejoice to learn that many methods adopted by the fakes are lucidly explained, and that, too, by a Spiritualist. This pamphlet will arouse a healthy condition of the investigating mind, and it will then be prepared to search for the truth and more fully realize it when found. It will be an aid to the honest, painstaking investigator. It will assist the skeptic in seeing wherein the truth lies. It will prevent those who are seeking genuine spirit communion from being deceived and swindled. This pamphlet published by Lunt Brothers, Boston Mass, is for sale at this office. Price 25 cents.

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Pee Dee, Ky., Oct. 20, 1902. Stanton, Mich., Jan. 19, 1902. Mrs. Dr. Dobson-Barker—Dear Sister:—I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave

now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I war sick twenty-five years. I still remain your friend, AMANDA R. GREEN.

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pers, advantages, etc.

The talent that will be presented on that work will be short, I hope, after we

Tents can be secured on the grounds Sister Albright while at Clinton, that short, everything is being done to make she was quite right. There is work this camp-meeting a success in every here and plenty of it, and the people ruction to all who attend.

As for Waukesha, it is so widely would like, but do the best I can, and

The Two Reports.

The Railroads and Lily Dale. Since the change at Lily Dale, R. S. One year in the summer country-Wallace, the live division passenger agent of the Erie railroad has estab-To the beauteous hills immortal, lished the low rate of \$20 from Chicago, \$15.75 from Cincinnati, \$5.75 from Cleveland to Lily Dale and return, good to October. The Erie railway was never It touches the silent border

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven

words constitute one line 1 Emily Butler, of Andover, Ohio, passed to spirit life, June 6, at the age of 92. She was an advanced Spiritualist, and her beautiful life was a comfort and inspiration to all who were fortunate enough to know her. She desired a Spiritualist service and her every wish was compiled with. The services were held at the home of her son, E. D. Butler, and were conducted by the undersigned.

JOHN WALLACE.

Buried with great honor, Mrs. Kun-gunda Hirschman, a noted medium of the Northwest Side, Chicago, Ill. She passed to spirit life, June 5, aged 44 years. Her body lay in state in the public hall where Spiritualists hold their services, Ashland avenue and 13th street. The society of which she was a member, Licht Der Warehelte, No. 1, turned out in a body and several other Spiritualistic societies of the West Side. Many seekers heard the sermon delivered by Mrs. W. F. Schumacher, which left a deep impression on all present. The hall was draped in purple and white floates. Over the casket hung a cluster of our emblem, the sunflowers, and from it Easter lilies, symthat she had risen. Many

sympathy for the bereaved daughter and husband.

The above pamphlet, if widely circu-

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service at Thurman Club Room, corner of 47th street and Cottage Grove ave | the Year 200," etc. A condensed statenue, every Sunday. Conference at 8 p. ment of facts concerning the efforts of m. Lecture at 8 p. m. Conducted by Isa Cleveland.
Third Church of Progressive Truth

sages at 8 p. m. sharp. Chicago Spiritual Alliance Church

Drake. Mrs. May Elmo, medium.

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VOL. 28.

OHICAGO, ILL., JUNE 27. 1903.

NO. 709.

MORRIS PRATT INSTITUTE.

Answers to Questions Propounded by the Editor.

Pratt Institute during the past year, should create such a disturbed condi-tion of affairs, I am also glad that Brother Francis has put into print the and contradictions, and may feel that it many question he has asked; and that many question he has asked; and that other, no doubt, have weighed careothers, no doubt, have weighed care as a mass ready to accept it in that fully during the year; but I am sur-light? I am reminded of the different prised that he should say: "Notwithstanding the Morris Pratt Institute was advertised widely in all Spiritualist pa-of Denver, requesting me to get Mr. pers, it attracted only a dozen scholars Hull to come to that city to deliver pers, it attracted only a dozen scholars and some of them are charity students. In order to carry on the school with that number, contributions have been called for continuously, and yet there

-First, let me say, the number of stuwork and were not enrolled as in steady he is? attendance; and as for the "charity pu- Fifth. It seems to me this is the five dollars for each of these pupils had been deposited towards their scholar.

Sixth. It may be "exceptionally bad been deposited towards their scholar-ship in advance; and if the school had paid such wages as any ordinary servant girl would have demanded, they could easily have paid their own way. As it is, I am willing to leave it to the ums"; but for several years previous to judgment of any impartial mind to answer if they did not pay their way?

running expenses. I have plainly that it was the cause of non-support of stated in all my articles that we were the home, but there has been ample taught our class as "homlletics," as a that our poor mediums and half-paid that our poor mediums and half-paid that our poor mediums and half-paid obliged to put in a heating plant, time for the thorough establishment of part of the "training" and the trade of plumbing, sewer, furniture, and make a home or homes in the country before repairs on floor, and floors in the base- ever the school was thought of, and Looking back at that ecclesiastical ment, and that the money we were so there certainly had been repeated apliciting was for that purpose. At the time my report was written the one tell me why it was not successful amount was over eight hundred dollars. then? It certainly was not the fault of It is now less than five hundred. fourteen hundred and fifty for heating fund for the support of the school, I beplant, two hundred on the plumbing lieve I am correct when I say every colbill, and nearly one hundred in small lege and university has been started accounts, which includes balance on that way. It is not long since the facoal (one serious item last year) and mous Chicago University was asking for painting the roof (about 18). This funds in that same manner. It is less amount, it seems to me, should not be than two years, I believe, since, Beloit considered so large as to become a bug- College (now fifty years old) first beear, or classed as an incubus.

Now, please allow me to give what might go through the list of schools in bear, or classed as an incubus.

appears to me a reasonable answer to this same manner. Have they all disthe eleven questions asked by our good played bad taste?

tute is to be continued?

By all means, yes. But first, let us have the "large committee of educated and other old writers; but, will say the education of others to take enough in- and often where there are, there is interest in the welfare of the school to do something towards making that school are not satisfactory. The psychic room a possibility to have a course of studies takes the place of the chemist's laboraarranged, rather than stand aside and tory, where psychic laws are tested and condemn those who have not only made taught and the best results watched for, the effort to keep the school on earth, These things cannot be taught in books. but have arranged, as well as taught, All up-to-date thinkers recognize this the studies that have constituted the fact. curriculum during the past year.

of the branches taught can be studied of the magnificent non-sectarian High the teachers have no superiors.

ing because of the illiteracy of the cept it was given "without any strings' pupils are past the school age, it is as attitude in that direction. expensive to attend that as any other Ninth. workers have not gone through the Horse sense would not provide homes Grammar schools. could not enter the High School; and if man sense nor human needs will call they were advanced enough to do so, out sympathy enough to put away the they would be obliged to take up studies selfishness of mankind. that, to the average adult, would be of little or no service, as it does not re- tainly the pride of this country, but quire the many branches that come un- where is there a lawyer, a physician, a der the curriculum of High School now- specialist who is "up-to-date" that has adays, and that pupils are obliged to not attended a school for his special study to be able to speak and teach the profession? Even teachers, nowadays English language acceptably. The must pass a special examination and in students who most appreciate the Mor- order to be admitted as teacher in any ris Pratt Institute are of the class who city schools must have the special have not had these privileges, and yet teachers' course in State Normal, or

by having the chance to take such other schools for that purpose. Why studies as are most needed, have made should not Spiritualist speakers as well more progress in the past school year as all others, including orthodox ministhan they could possibly have made in ters, have a special drill and education twice that time in the regular High for their work? All other ministers School; and "refinement and culture" are expected to have, and if not they has marked the lady and gentleman of are soon relegated to the background.

ed in voice and physical culture to any reliable physician in the locality where fitted for until they are tested is a hard he lives and get his opinion whether thing, and I doubt if we will find an av-

To the Editor:—While I regret that taught in books or magazines. I have my report of the work of the Morris grave doubts on that subject. Fourth. Is the Bible an obsolete

We may know of the inconsistencies ones, men of culture and education, who came to me last winter in the city three or four lectures on the Bible. One of them said to me, "I would walk twenty miles to hear Moses Hull talk one hour on the Bible." They will pay is a large deficit which hangs like an his expenses and pay him for his time incubus over the Institute." or four lectures. Would it not be prefdents is incorrect by a count of two regular students and a number who where class pupils, that took special that have made him the teacher that

pils," had we taken those who desired strongest point in favor of the school. to come in that way we might easily We have veteran workers who are have had a class of fifty, as fully that scholars—many of them graduates from number have written they wanted to the High Schools and Universities of come if we had a scholarship fund that our country—yet they have missed the would permit them to enter; but, as it very education needed to go out in the was, three scholars have worked out world as a public speaker and lecturer part of their account. Two young ladies on the Spiritualist rostrum. With few have done the dining-room work, caring exceptions this is true, and while these for and waiting on tables, keeping the mediums are all that could be desired, room in order, looking after the dormi- they have used the old method of attory and linen, keeping bath-room and tacking the Bible and all religious sects, class-rooms in order, assisting with instead of learning them and using froning, and otherwise helping when them as articles of defense. They called upon. The other one, a lady who have been used as articles of offense, left her home to become a student, but and the masses will not support the peron account of scarcity of help, went into sons who adopt that method. Hence, the kitchen and cooked for from fifteen many are without employment, that deto seventeen persons for months, with the assistance of Mrs. Weaver, who is the worthy wife of the superintendent.

It is but that to say that receive the worthy wife of the superintendent. It is but just to say that nearly thirty- bring support to the teachers, let us

taste to start a Spiritualistic school to hands about as high as our chins, the be supported largely by begging contri-butions while there is not a single endowed home for sick and needy medithe starting of the school, it was attempted to found a home for sick and the importance of neatly tying our Second. The "large deficit" that needy mediums. If the school had been started, it might perhaps be justly said peals made for that purpose. Will some is now less than five hundred an enterprise that had not been given BORN. NOT MANUFACTURED IN bere remains yet two hundred of the birth, and as to the begging to create a PRATT INSTITUTES, OR THEOLOG-

Seventh. We might ask in reply to First. Should not the list of studies this question, why should we support be arranged by a large committee of the different periodicals, magazines, Spiritualists, if the Morris Pratt Insti- etc., when there is the old Banner of Light, nearly fifty years old; A. J. Davis' works, Emma Hardinge Britten's who care enough for the truth is, there are few home circles; harmony and discord, and the results

Eighth. I fail to see what benefit it Second. Should Spiritualists be called will be for the National Association to upon to support a school where many examine the curriculum of the High Schools with a view to remedy the equally as well, if not far better, in any evils of the Morris Pratt Institute, since it is not under the management of Schools now conducted throughout the that body any more than under the illi country? Such schools have the air of nois or any other state association. It refinement, culture and efficiency, and was proposed by "Father Pratt" that the N. S. A take the property for the Educated Spiritualists have for years purpose of making a school of it, but deserted the average Spiritualist meet. they thought they could not take it exspeakers, and their cry has been for ed- to it, and Mr Pratt finally deeded it to ucated teachers. If the public schools a board of trustees who are an incorpocould furnish these, why have we not rated body within themselves I have had them? Brother Francis must not always hoped the N. S. A. would yet forget that to enter High School, one mother the first Spiritualist college or must have a fair understanding of the school, but that hope is now leaving me, Primary, Grammar course, and that if since I have been made to feel its real

Common sense - human Many of our mediums and sense is what we should aim for. Consequently, they for the sick; and I sometimes think hu-

Tenth. The public schools are cer-

the class of 1903. The teachers are well Eleventh. I would like to ask Brother known and need no words from pen. Francis if he ever found a man or we-Francis if he ever found a man or wo-Third. I would like in reply to ques- man in the printing business who was tion three, to refer any person interest not thoroughly adapted to the work? To "absolutely know" what people are made, and one of the strongest arguments that have heretofore been made s that some of our best mediums are not graduates from any school—Grammar nor High School. Certainly, with an education, they would be able to give their messages to the world much more

acceptably.

In conclusion, let me say, I-am not an officer of the N. S. A., but since the Institute is not under the management of the N. S. A., I cannot understand why all Spiritualists should not consider, and answer these questions, and as my article provoked the reply from which I have copied, I feel that it is but just I should be heard in answer to these queries, and trust I may be given a hearing in your next issue.

Respectfully,
CLARA L. STEWART.
Whitewater, Wis.

THE ISSUE.

The Eminent Traveler and Author, or the Morris Pratt Institute.

Noting the issue so plainly put before Spiritualists in last week's Progressive Thinker, touching the comparative merits and necessities of the Pratt Institute, and the "sick, needy mediums," and the "infirm, worn-out speakers," ! have no hesitancy in saying, the mediums and the infirm lecturers first-first and always.

I am an ardent believer in education, an all-round education, one that takes in health, instructions in hygiene, calisthenics, good bread-making and scientific method of planting corn, hoeing and digging potatoes. The teachings at the Morris Pratt Institute, included in the curriculum, involve homiletics—the art of preaching. This reminds me of my homiletic drilling before entering the Christian ministry. Once I remember our lesson was the 24th Psalm of David, the last four verses of which, when studying, we were told to stand up and preach to the class before the professors. We were told when saying, "Who is the king of glory," to raise the right hand and look upward. This implied reverence. And when repeating, "Lift up your heads, O ye gates," we were told to lift our palms open, and at the same time look up towards heaven. We were further told how to pose in the pulpit, how to graciously bend forward in the attitude of prayer; and we were impressed with white cravats, because so much more attractive to the ladies in the audience

drilling from my present standpoint, I consider it an injury, rather than bene-

PREACHERS, LIKE POETS, ARE ICAL SEMINARIES.

Predicating greatness upon goodness, mental and moral development, and a high spiritual unfoldment, I pronounce Andrew Jackson Davis and Hudson Tuttle among the greatest, if not the greatest men on earth to-day. They were not educated. I might pronounce almost similar encomiums of greatness upon Colville, Morse, Wallis, Fuller, Edgerly, Ring, Kates, Howe, Sprague, Mrs. Richmond, Mrs. Lillie, Mrs. Hull, Mrs. Hagan-Brown, Mrs. Watson, Mrs. Longley, Mrs. Carpenter, and others who have NEVER BEEN DRILLED IN ANY "HOMILETIC TRAINING SCHOOL." But, afire with energy, self-educated, or educated in scance rooms, and by exalted spiritual intelligences, they have gone forth speaking the truth in living, burning words of eloquence, charming and spiritually uplifting the listening multitude. of these-all of them, in fact-are sen sitives; others are test mediums, dem onstrating a future life and voicing

cheering communications of comfort to tearful eyes and mourning hearts. Considering these facts with the ad ditional fact of our numerous High Schools with their physics, their culture and marked efficiency, and others that might be named, I see little more use for the Morris Pratt Institute, with its meager appurtenances and minus "sets" of apparatus for teaching the physical sciences, chemistry, electricity, biology, etc., THAN I DO FOR THE

FIFTH WHEEL TO A WAGON. Certainly, it is needless to say that cherish only the most fraternal feelings to those engaged in this Morris Pratt enterprise, and accordingly I have said and written kindly words of its teachers and their work, and I say now that those who want homiletic training in this institute—a sort of a family institute, should get it and pay for it. This is their privilege; but my first duty is to sick and suffering mediums, to weary-footed lecturers, to the worthy N. S. A., to the Carlisle Indian School, to the pariahs of India, and to the poor, ignorant, yet beautiful Buddhist children of Ceylon. HUMANITY ONE. MY PARISH IS THE

WORLD! When in Colombo, Ceylon, a few years ago and learning of the strenuous morts of the missionary sectarists to educate Buddhist girls to bring them into orthodox folds, I gladly contributed \$300 to the Museus School near the Cinnamon Gardens, conducted by Mrs. Higgins, a Theosophist, for the education of poor Buddhist girls. A Buddhist monk came once a week, teaching them to walk in the eight-fold oath leading up to Nirvana. These cirls, ranging from seven to fifteen and wenty years of age, were being taught the English language, cooking, cutting garments, sewing, mending, reading, music, and all the better industries of reading, life. But I am wandering.

Concerning this pending "issue," my sympathies are thoroughly on the side of "raising funds for needy mediums," establishing society and lyceum libraries and other practical work. Brothers H. D. Barrett, F. A. Wiggin, A. J. Weaver, and a few other workers are growing body of Spiritualists. all that is desired in that line can be ocation in life where mistakes are not college of university edwared. Brother

TO THE PUBLIC.

A Word From the N. S. A. Secretary, In Re the Morris Pratt College.

As I am receiving letters of inquiry as to how much the N. S. A. is involved in the affairs of the Morris Pratt College, and whether the college is operated under the auspices of the National Association, also if this N. S. A. owns the Whitewater property, a few words of explanation may not be out of place on this subject. First, the N. S. A. does not own the

Whitewater college, nor has the N. S.

A. any jurisdiction over the college, its tutorship, or its affairs. Before the college board was established the offer of the college was made to the N. S. A., with the proviso, that ten thousand dol-lars be raised towards its establishment and equipment—an offer which the N. S. A. trustees declined to accept. Subsequently, the college board was formed and the college started entirely independent of the N. S. A. though the latter, to show its good will to the en-terprise, and its interest in the object of education, gave three hundred dollars towards the opening of the college. At N. S. A. convention in Boston, a charter was granted to the Morris Pratt Institute Association, the purpose of which is "To Promote Education," but it was then distinctly understood, that in no way could this chartering of the Association—which is not the college, but the association of the college-affect the N. S. A. as to the work, methods, expense or other affairs of the school or its property. Therefore the N. S. A. has absolutely no responsibility in the matter of the college other than any or every Spiritualist in the land may have in its affairs—or responsibility which rests on individual interest or orbits. est or opinion alone, with no official duty or obligation.

I make these explanations that the public may be disabused; of the idea, that the N. S. A. in any sense includes the work and affairs of the college in its own distinctive work and responsi-MARY T. LONGLEY,

Washington, D. C.

Some Pointed Words in Reference to the Morris Pratt Institute. One of our leading scholars and

workers, a college graduate, writes as follows: "Your article in The Progressive Thinker on the Morris Pratt Institute, was timely; in fact, I wanted to put a speakers should be taught the art of ceived their inspiration and educational unfoldment fresh from the spirit world. Finney, and others. I am not saying a word against educated speakers, but personally I prefer an inspirational lecture, full of grand thoughts and sublime ideas, influxed from the spiritual world. to a cold, scholastically prepared sermon, such as I have often heard in Unitarian pulpits. They are comparable only to icicles. They bill. They are not enthusing and uplifting. But pardon me, I am not lecturing, but only showing my appreciation of your position in regard to education and the care of poor mediums and worn-out speak-

SPRING ECHOES.

Ye waft, spring breezes, waft to me Sweet echoes of the long ago, and bear upon your fragrant breath Their tender strains, their rhythmic flow.

see again the orchard blooms, I hear a sudden whir of wings, And half-concealed in yonder copse Her plaintive note the blackbird sings.

At even, the distant reedy marsh Is vocal with the hyla's trill. Each sign of the reviving year, Wakes in my heart an answering

The young girl lingering listening Myself, that bygone time was she, Amid the vernal blooms she stood, Receiving Nature's ministry.

Her music, fragrance and her bloom Of life! "Twas love's baptisma hour. Her living fount of strength unsealed

With its supreme uplifting power. And so May breezes waft to me, Commingling with life's minor keys psalm, whose full vibrations swell With love's immortal harmonies. HELEN R. BARNSDALL. Buffalo, N. Y.

Moses Hull is not, and ret he lectures well and long, especially upon Bible texts and themes. It has never been my misfortune, however, to hear from our platforms such terrific mistakes as that "John Wesley borned Servetus for non-belief in infant damnation;" and others mentioned by Brother Hull. and Universally, do I search for roses rather than thorns, for sound apples in heavily laden orchards, rather than imperfecones; and then pure crystal water tastes just as sweet to me when I am thirsty, from an honest farmer's gourd, as from a tinsel-decorated cup of gold. Often do I tire of sermons from the "educated," but never from hearing the beautiful messages that drop like pearls from sensitives lips—lips aftre with divine truths, fresh and inspiring from the angel howes of immerality. the angel homes of immortality. To me the issue is a very plain one, and the oditor of The Progressive Thinker is to be congratulated for making it so clear and prominent, before the great

S. M. POHBLUS, M. D.

PRESIDENT OF THE N. S..A

He Appeals for a High Standard of Admission to the Morris Pratt Institute.

To the Editor:-My attention has been called to your eleven questions published on the first page of your issue of June 13. It has been suggested that I should, as president of the N. S. A., heed your request at the close of your article by responding to your queries there propounded. As president of the N. S. A., I am, under the constitution of the Morris Pratt Institute, a member of its board of trustees, and I feel as if the position in which I am now placed is rather a delicate one, as my words may be misconstrued by some and considered as captious criticism by others. I am interested in both organizations and desirous that both should prosper, hence my statements must be interpreted in spirit as well as in letter by those who shall read these lines. In response to your first question my answer would be yes.

The reply to the second question would be that it would depend upon circumstances. If our present system of cramming, that now obtains in the high schools of the land, by means of which hundreds of brainy boys and girls are driven into early graves, their eye-sight impaired and their reason dethroned, is to be continued, I should most emphatically declare in favor of having the branches as taught in these high schools represented in the Morris Pratt Institute. Furthermore, there should be a spiritual side to all instruction, and in my experience of seven years as a teacher of district and high schools, I am in a position to declare that this spiritual impress is largely wanting. With these conditions radically changed, a negative answer to your question would be the proper one. Your third query is answered by the suggestion that many students are often ignorant of the means by which they can preserve their health, and if physical culture will tend to instruct them in the care of their own physical forms and mental attributes, I should

certainly be in favor of that branch being taught in Spiritualistic schools.

Question four has often been answered in the Spiritualist papers during the past few years. No one denies the contradictions of the Bible, or that some of its pages are obscene. No one denies that aur ancestors made many mistakes in regard to the subject of religion, but as progressive thinkers, we are not obliged to make the mistakes our fathers did, nor are we compelled to deal with contradictions or obscenity that our poor mediums and half-paid in any book unless we so elect. There lecturers should be cared for in their sickness and poverty than that new and by taking possession of them in the right spirit we have the surest weapon preaching. Davis, Tuttle, Mrs. Rich-mond, Colville, Wallis—our ablest speakers to-day, and those in the past were not educated in colleges, but re- the fact that they are Spiritualists and did not know it. I do not know that I am in favor of adding any other special Such was that brilliant man, Selden J. exegesis to the many that now exist, but I am in favor of making use of weapons of warfare held by our opponents when they enter the arena of thought. By so doing we can easily put them to rout, win them to our own standard and lead them to higher and

more spiritual states of mind. In dealing with question five, permit me to say that in view of the fact, that we have less than twenty platform speakers in the ranks of Spiritualism to-day under forty years of age, it is apparent that we must do something to find those who will take the places of the "old and eloquent veterans" when they are past labor. I believe they should be given employment so long as they are able to fill their positions as servants of the angel world, but I do not find that that in any way conflicts with the necessity of selecting young and energetic workers to fill the places of these noble veterans when they have passed the period of active service. With regard to question six, my po sition is this: I believe in pensions for our brother and sister speakers and mediums, no particular home or elecmosynary institution into which they would be placed with the feeling that they were objects of public charity. It is true that I have been an earnest advocate of homes for our needy ones for many years, and have contributed to the best of my ability to such objects, and I shall not relax my efforts to establish at least one such institution for the special purpose under consideration but I frankly confess that I now feel that such a home would be largely in the nature of an experiment, and be lieve that the present work of the N. S. A. in pensioning our needy ones is the best method of all those so far brought to my attention. If the fifteen millions of Spiritualists to whom Moses Hull

pension would be provided thereby and the school at Whitewater could handsomely endowed out of it. The seventh question answers itself. Very few speakers understand the laws governing mediumship. Many of them have never read the pamphlets to which you refer. Some of them when asked to do so, give this answer, "My guides don't want me to read." With such an object lesson as this before us, I claim that it is well that those who are to fill the office of Spiritualistic instructors should be well versed in the laws of psychic phenomena, and in the best methods of developing and unfolding mediumship. Let me say here that the paid professional developer has usually been a fakir of the rankest kind and a serious detriment to our cause. In a psychic school or class, the instructor should be imbued with a love for the

makes such pointed reference in his

article in the same number of your pa-

per to which I am now replying, would

contribute ten cents each, a generous

I am in full sympathy with the point made in question eight, and endorse your view most heartily. In regard to question nine I would

say that when a man cannot or does not care for his own family, he should be taught to do so by the society of which he is a member. For this same reason, Epiritualists should be tau it

that they are not the only ones to whom the truth of life beyond the grave should be given. They are only the custodians of the riches of the heavenly world and are expected to divide with their needy neighbors. Therefore, they should be taught that the sick and the needy ones are worthy objects of their attention, and that the young and rising generations have a divine right to a thorough protection and progressive education. 'This appeals to me as being the "horse sense" view of the

proposition.

I believe question ten is covered by my answer to question two. In reply to question eleven I should college should acquaint themselves thoroughly with regard to the qualifications of all students who offer themselves as candidates for the Spiritualist rostrum. I agree with you that they should absolutely KNOW that these pupils possess the requisite talents for the high office in question, before they call upon the Spiritualists of the country to support an institution in which these candidates are to be educated. For myself, I can see no objection to making the standard of admission to a Spiritualistic school a very high one, even requiring that the pupils should all be high school or academy graduates ere they sought admission therein.

I appreciate the spirit and purpose of your questions, and feel that you are actuated by a sincere desire to quicken the minds of all Spiritualists to the most pressing needs of the hour in our ranks. I have replied as one who is interested in the cause of education and especially interested in the work caring for our indigent, worthy workers. The Morris Pratt Institute is an auxiliary of the N. S. A., the same as the State Association of Illinois, but it has no further claims upon that body than has any other of its auxiliaries. Mr. Pratt did not give his property to the N. S. A., but did deed it to an inde-pendent organization, officered by de-voted Spiritualists, three of whom chanced to be members of the board of trustees of the N. S. A. But that fact does not make the Morris Pratt Institute the creation of the N. S. A., nor dependent upon it in any way. All of the officers of the N. S. A. believe in education, and have personally done what they could for the cause, and caused the N. S. A. to contribute generously to the Morris Pratt Institute, therefore, I know there is only good will between the two bodies, and I do not believe that and it may be wise to let well enough the management of the Morris Pratt Institute feels that the N. S. A. is in duty bound to deprive worthy speakers and mediums of their pensions, to support it, nor to give the major portion of its revenues to pay the debts of the school. The law of supply and demand

governs the affairs of men, and their in-stitutions. This was true of the N. S. A.; there was a demand for it; it came into existence, has been sustained for ten years, and will go on with its work. If there was a demand for the Morris Pratt Institute on the part of mortals and spirits, its fate will be the same as that of the N. S. A. In any event, the school has been established, and it is now fairly before the Spiritualist world to determine if it meets the educational demands of the age.

Yours for the cause. HARRISON D. BARRETT, President N. S. A.

THE N. S. A. PRESIDENCY.

To the Editor: - I venture to suggest that the next president of the N. S. A. should hail from the West, and mos espectfully place the name of Dr. Geo. B. Warne, of Chicago, Ill., in nomina-tion for the post. He has done good work in his own state and will serve our cause with equal ability in the larger field of the N. S. A. The East has had the president for ten years, and now that a change is to be made the West should have its turn. In my judgment, the East should have the we not learn of our superiors? vice-president in case of Dr. Warne's election, and I believe it can present a point of view what could be more abname that would appeal to every delegate on the floor. That name is J. B. Hatch, Jr. He is a "fellow drummer," a Spiritualist of experience, and, if all accounts of his work be true, he is certainly a "hustler" in the best sense of the word. Mr. Warne and Mr. Hatch is my ticket, and I toss up my cap for them without reserve. I appeal to the

Spiritualists of the West, East, North and South to elect them. From a Southern Spiritualist, New Orleans, La. D. LAVINE.

A Spiritualistic Episode. In the Banner of Light, May 12, 1877 Edward John Robbins says: "The promised manifestation of a materialized form walking out in the garden (through the mediumistic powers and presence of Mrs. Davenport Blandy) was accomplished last summer. On one of the brightest moonlight nights of the season (1876), at 10 o'clock, our spirit lady friend 'Alma' walked arm-in-arm with Mr. E. L. Chamberlayne to the end of the lot, a distance of 150 feet from Mrs. Blandy, (the medium), and returned, stood chatting with us, a little company of six, gracefully saluting us, wearing a white silk dress, with long train, and holding up her foot to show is that she had on the shoes she had borrowed of Miss Flavia Colle, she having stated that conditions would not al low her to materialize shoes suitable for the occasion."

I knew Mrs. Blandy very well. She was the daughter of my friend, Mr. Ira Davenport, Sr. He had two boys and a girl, all mediums. Mrs B. gave seances in my parlors, 26 or 27 years ago; and also (strange as it may seem now) in our high school building; a thing impossible now-a-days

I place this truthful episode on record for the benefit of our skeptical of the 20th century.

C. H. MATHEWS. friends—the many doubting Thomases

New Philadelphia, Ohio.

What do we live for if it is not to make life less difficult for each other? -George Eliot. Virtue itself offends when coupled RADICAL VIEWS

In Reference to the Morris Pratt Instk tute.

To the Editor:—As a Spiritualist I resent Moses Hull's criticism of Spirit ualists, which appears in The Progressive Thinker of June 13. I quote a por-

tion of one paragraph: "It is possible that over fifteen milllons of Spiritualists are halting to ask which shall we do, let education and progress go to the wall or starve the old say that the faculty of any Spiritualist Why it proves that we are a set of workers? What does all this prove? bragging, blustering, blowing braggarts, or that we are the most indigent or the most stingy people that ever disgraced the earth on which we live."

Isn't that a nice, clear-cut arraignment of "fifteen millions of Spiritual-

What have we done to merit such reproof, and who gave Moses authority to arraign us?

Is it a fact that education and prog-ress are in danger if the people unload Moses' Spiritual College?

Did we vote, subscribe, promise or encourage the establishment of a sectarian college at Whitewater, Wis.? How many of the great multitude which Mr. Hull hauls over the coals

have in any way endorsed his college efforts at Whitewater? How many years does it take for a preacher, especially a Bible preacher, to learn a common simple lesson?

Mr. Hull must be a forty-year convert and the most of his time he has spent exploiting Spiritualists for the support he could get out of it, and yet he has not learned that Spiritualists of intelligence as a rule do not endorse old church methods, and that quite a large number of his ten or fifteen millions. are not followers unless they have an opportunity to choose their leaders. They cannot be frightened, led or driven, and do not take easy to hypocritical coaxing. The church and priestly methods are ignored, not recognized; the thinkers are unloading, letting go of the old and asserting their inde-pendence and individuality. This is a bitter pill for priestcraft even if it

sails under Spiritual or liberal colors. If a Spiritual College is needed, and the ten or fifteen millions is an honest count, it shows that Spiritualism has got along pretty well without a college,

Exploiting the people is an old curse and deception, and Spiritualists ought to be ashamed of such methods to build up any organization no matter what the object may be. What we most need is more internal

piritual lives and less external show and aping.

The thinkers havn't any more use for sectarian college than for churches ind their rotten deceptive methods. Certainly the college movement is not endorsed.

Fifty years of observation and experience along Spiritual lines, has shown every critical observer ten failures to one success from a material point of view, but not one Spiritual failure; the spirits never fail. All ambitious, inexperienced, notoriety seekers are liable o be disappointed, even if they get to the front.

This world was never more critical and discriminating than to-day, and lever more determined to shake off the old burdens and shams.

One would naturally suppose Mr. Hull would arraign his own mistakes, rather than the thousands of Spiritualists who have had nothing to do, or say, upon the college subject.

I don't know that the unseen spirits have ever called for colleges, and are they not at the head of the class? Do they make such blunders and cry out for help as do ambitious mortals? Can

From a broad and common sense surd than the thought—the conception of a Spiritualist college? Who is qualfied to teach a rational scientific Spiritualism. The wisest has only reached the A, B, Cs, and who knows enough to teach until the alphabet is mastered?

After fifty years of public teaching from our rostrums, where do we stand? The spirit influence that filled our halls with enthusiastic, anxious listeners, is not present; why is this? The question is, (admitting we have the only religion or reform that can stand the test, stand alone) what is our position? Where do we stand upon the mighty questions that are now before the intelligent public? Are we at the front now as fifty years ago? No! we are not; our power and influence has waned. We are not known in medical reform, health reform, society, business or political reform movements; we seem to be in the rear, resting; we are at the rear of the great reform procession, and it will take more than a sectarian Spiritual College to revive us.

Spiritualism as a truth, as the supreme light and glory of this and all world's is moving on with a power and majesty that is to win and uplift.

All expressions of religion that do not rest upon the physical and mental improvement of humanity, here and now, are relegated to the rear without spiritual man should be considered in the order of growth and unfoldment, if permanent recognition is desired DR. M. E. CONGER.

Slander is the revenge of a coward and dissimilation his defense.-John-

son. The innumerable stars shining in order, like a living hymn written in light. -Willis.

Who plays for more than he can lose with pleasure stakes his heart.—Her-

Give up no science entirely, for sci-

ence is but one.—Seneca.

Sow good services: sweet remembrances will grow from them .- Mme. de Stael. Like clocks, one wheel another on

with forbidding manners.—Bishop Mid-must drive, affairs by diligent labor diston.

Zurilda Wellington.

Her Life in Two Worlds. The Lifting of the Vells

BY MRS. M. PASQUIER CURRAN, MEDIUM, ST. LOUIS, MO.

CHAPTER VIII-Continued.

Three years had passed since the day my father shut me in a dungeon. This is your measurement of time, but the Boul has no measurement. There are periods when it bounds forth and cleaves the boundaries of heaven, where the eternal mountains rise in their splendor, and from their summits we can view the promised land. Moments like these often came to me when the world in which I dwelt seemed to be shut out and I lived amidst eternal be-

In this exalted state my mind dwelt on the origin and destiny of the soul. Has the soul a limit? Do limitations govern our aspirations for knowledge, and shall we ever reach that state of perfection in which we can comprehend God? Will our memory of earthly things be obliterated? If Jesus Christ is not the Savior in the sense that the church teaches, how are we to be saved from the curse of Adam? These things revolved in my mind as I drew near the immortal shore, and were answered thus by Reuben:

"The soul has no limit; it is as boundless as God. Our destiny is eter-nal progression. Our desire for knowlthat state when he can comprehend God fully. No, never, although we can ever advance in the knowledge of God, yet eternity will not suffice to fully comprehend this incomprehensible power we call God! Memory will live forever. But from ner tomb 1 nave risen, and this resurrection was a spiritual birth. My mother, with others, rolled the soul will affirm itself? Roll up your dry parchments, steeped in error and allegory; we need no telescope to discover the divine within us—only to turn our eyes inwardly. There [point to the property of the live leaf by leaf the live to mell a stemple of the living God.] hend this incomprehensible power we have the germinating state, and, turn our eyes inwardly. There [point-call God! Memory will live forever, like the rose or the lily, leaf by leaf the ing to me] is a temple of the living God.

visions and to the answers given by God within me. Elon and Reuben to my questions, fre-quently expressing a wish that their taught me to pray to one God—the uni-been benumbed by the coldness that last days might be like mine.

To you, more than to anyone else, do I another; that end must be attained by an infinite rest. While Mrs. Wise was owe the light of true knowledge that is discipline, sorrow, self-denial and sacri- speaking the room in which we were now falling on my path. We have fice. The cup will not pass; it must be seemed to be flooded with a peculiar grown up together amid Nature and drained. Every soul has an atmos light that reflected a marvelous beauty. her revelations of God, and we have phere of its own, and evolves an aura A tranquil feeling crept over me, like been fed from her fountains of knowl- of truth, affection and love to God. edge, which has revealed to us many truths in relation to God. Zurilda, and consider ere you shut your hearts en here seemed to unite, forming a continue to be my companion and against the ministering angels. And group of ethereal beings around me. guide; let your presence cheer me and now, Bishop Sutherland, before my lips give the world a freshness which my are sealed by death's loy fingers, let me sorrow by lifting the curtain between truth, to unrobe yourself of these garyour bright home and this. Oh, help ments of hypocrisy. Beware of the she rocks her babe to rest. me to redeem myself from error, enable leaven of the Pharisees!' These robes me to rise in spirit, and be thou God's are stained with the blood of Him who messenger to my yearning soul; and, was a martyr to truth. You have a the loving silence that rested on me, as oh, may your silent lips bear the deeper warm, noble soul, that would beat in the palpitating veil between the two truths of God on every breath, speaking union with the higher truths that lie worlds was stirred, and gentle, loving loudly from beyond the portal. Remember me as a brother till we meet

sister. Do not let my memory come be where life's morning is dawning in ing faces were looking down on them in sister. Do not let my memory come between you and that happiness which may be in store for you. The world may seem full of trials, but you have been given a power by which you can rise above them. Remember that Reuter a grateful heart for the kind and patient labor of love she has bestowed upon me. By her tender care my information of change was robing me for the world from many contents. ben and Elon will guide you as they fant feet were protected from many of souls." At the sound of these words, have guided me. Death will not separ- thorns; by her cheering words many of my father sprang to my side, folded me ing the mortal with the immortal. You sowed many good seeds that were senses. In this grasp I distinctly felt

Having answered in the affirmative, tears shall reap in joy.' the bishop entered, accompanied by the rector and Mrs. Wise. He seemed surand true to the divine within you; have

useless for you to urge me to submit my-self to be fettered by a system formu-lated by man to bind the mind in error, let this joy die out of your heart when I and darkness. There are inherent powers in the soul, placed there by God, which provide for our moral and spiritual needs. God has spoken to us, and communed with us in all ages, as He is speaking to me to-day, and will ever speaking to me to-day, and will ever speaking as soul-matered. The soul-matered this joy die out of your neart when I am gone, nor mourn in sadness, but instead of tears bring flowers; they are emblems of life. With a firm, unerring faith in God's divine behest, may your troubling heart now be at rest."

Hardly had the last words passed my speak as soul-matered. The same when my father said "Zurilda your life." speak, as soul speaks to soul—not creed lips, when my father said, "Zurilda, you and formula, or by those who delegate must not talk in this way; your weak-unto themselves the power of God to ness is making you delirious." bind or loose, but by the voice of the soul. This voice has been hushed and flights of fancy are evanescent. the light it shed has been extinguished by man's ignorance and a desire to usurp a power that is not his. Jesus communed with God by the same law that permits me to do so—through their permits me to do so—through their permits me to do so—through the permits and who is those arisen from earth; and who is breast, and breath that a mother? Your church does not answer the needs of the soul. It has not a general mot a general mot are specifically and administed that a general mot are specifically and administed that an elected it general mot are specifically and administed that an elected it general mot are specifically and administed that a mother? Your church does not answer the needs of the soul. It has not a general mot are specifically and administed the fitted to guide and instruct that a mother? Your church does not answer the needs of the soul. It has not a general mot are specifically and administed the fitted to guide and instruct that a mother? Your church does not answer the needs of the soul. It has not a general mot are specifically and administed the fitted to guide and instruct that a mother? Your church does not answer the needs of the soul. It has not a general mot are specifically and administer the fitted to guide and instruct that a mother? Your church does not answer the needs of the soul. It has not a general mot are specifically and administer the fitted to guide and instruct that a mother? Your church does not any father. "You can not are specifically and deeds that the passed many years in spirit life.

"Now this is the judgment book that if you have the care or training of chillings. "Talmage an Insulties, inconsistencies and Blasphemies; a Review of Rev. T. Dewitt and Rev Frank does not any time in our lives. The unclosing of this book or record of our buman events will disclose many years in spirit life.

"Now this is the judgment book that it was as a madman passed many years in spirit life.

"Now this is the judgment book that it was as a madman passed many years in spirit life.

"Tal the light it shed has been extinguished Indeed; it seemed as if a fountain of

the requirements necessary for us to hands of God." comprehend more fully His laws. Intercommunion between the two worlds op, gave his head a haughty toss, and has ever been. The Bible is full of evisaid: dence testifying to the return of the departed, and it leaves the doors open between the two worlds that we may com- tolic foundation?" mune with those who are on the other side, and receive tidings of great joy, said: Oh, Bishop, our hearts are human and

'Long for the touch of a vanished hand

"God, who reads the hearts, cares toying with a dead symbol? All truths very little about names—the purity of the motive is what He scans. I am ternal forms are dead, and they that standing upon the broad and eternal cling to them cloud their inner sun. basis of truth and justice, and will not Your apostolic foundation is being let another stand between my soul and swept away, and you must anchor some-God. No, Bishop, the church has buried us in creeds and dogmas; has driven us from our native rights, and driven us from our native rights, and leaves to a dead corpse; but now eteredge is increased as knowledge flows to us, and there is no limit to its acquirement—for it is knowledge that will draw us to God. No one can ever reach But from her tomb I have risen, and the soul. But from her tomb I have risen, and you not know that the existence of God

but as the soul unfolds in spiritual things the darkness and errors through which we struggled will pass away, and which we struggled will pass away, and the soul to realize your ideal of perfection in the struggled will pass away, and the soul to realize your ideal of perfection in the struggled will pass away, and the soul to realize your ideal of perfection in the struggled will pass away, and the soul to realize your ideal of perfection in the struggled will pass away, and the soul to realize your ideal of perfection in the struggled will pass away, and the soul to realize your ideal of perfection in the struggled will pass away, and the soul to realize your ideal of perfection in the struggled will pass away, and the soul to realize your ideal of perfection in the struggled will pass away, and the soul to realize your ideal of perfection in the struggled will pass away, and the soul to realize your ideal of perfection in the struggled will pass away, and the soul to realize your ideal of perfection in the struggled will pass away, and the struggled will pass away, and the struggled will pass away, and the struggled will pass away away and the struggled will pass away and the struggled will be struggl which we struggled will pass away, and be remembered only as helps to lift us exhale a fragrance as they do. Bishop into a growthful spiritual state. The testimony the Jesus, the Christ, bore to fold up the tablets of my soul that have should soon convince you that it is the the inhabitants of earth of the spirit of truth abiding in the soul, is the redeemer and savior of all mankind, dawning morn, as I near the eternal Through the mental and spiritual unsured to the spirit of dawning morn, as I near the eternal Through the mental and spiritual unsured the The soul can not sin or die; nor can it shore? And, will you ask me to wrap foldment of her nature, she has been fall from the perfect state in which God that musty parchment of the church brought to a perfected growth here; breathed it, for it is a ray of God. dwelling in us. Infinite justice and divine love are manifested in all spheres."

Mrs. Wise and Albert listened to the narrations that I would give them of my wisions and to the answers given by God within me.

Luat musty parchment of the church church in the church in a mantle of the dwelling in us. Infinite justice and divinite and the sculptor's chisel to the marble? Did you expect a golden divinity to be hewn out of flesh? If so, all your carving would amount to rothing without the internal five agony.

versal spirit that flows out in love to ev- you and others have thrown around It was in the spring of the year. Na eryone. To let my prayers be good ture was puting on her new robe of deeds, loving thoughts and kind words, freshness and was calling the buds and to obey the commands of Jesus to love you also must climb. Yea, truly, no one blossoms to awake and shake off the God with all my heart, and my neigh-deadness of winter—and with mandate bor as myself. This I have done. They himself. Mr. Wellington, it is her soul of Nature I, too, seemed to be comply- have also taught me that every pure that is looking out through those burning. My strength was declining daily principle that is woven into my life ing eyes, and reflecting heaven's light and a heavy darkness was settling over here will be found over there to gladon us, blending the here with the here my father as he realized that my young den my heart; and that the evil, error, after. Death's finger is cunningly life was fast ebbing away. It was on a beautiful May morning in the year 1849 guilty and which the church teaches that my father and the rector had come will be pardoned through the death of is the physical organism that vanishes; up to see me, and from their faces I christ, will be there too. No, I must be read a sadness in their souls that fold me all hope of my recovery was gone. while the paradoned through the destination of the destination o Miss Agnes had brought fresh flowers purity here, and must answer to the and set them before me. Albert came judge that is within me for every act. who has formed all things will satisfy in with a lily, and, placing it in my The tree of knowledge has yielded its the longing heart." fruits, and I have tasted of it and found earth's atmosphere; bear it as an em- thunder, but only to let the voice within a "happy land, far, far away," but my blem of your young life, struggling us speak. We will not be permitted to soul had expanded and I was gazing on through darkness and error to the heights of glory by the mere vast fields of living light, peace and joy. whiteness and freshness of this flower. exercise of faith, nor on the merits of and was filled with holy emotions and

weak heart will need; calm this deep ask you, in the name of the spirit of around you, if only you would let their light in; by freeing ourself from the iggain."

In reply, I said: "Think of me as a you. I am néaring the border line, on my friends, while thousands of loyleton. Do not let my more and a workings of our minds; and

ate us. No; my spirit will be near to my childish tears were brushed away in his arms and cried: "Oh, God, take comfort and cheer you, for death only and I was enabled to enjoy many of the not my child!" His strong convulsive blends the here with the hereafter, rob- pleasures of life. To you I owe much: pressure was the last of my earthly Adjeu."

"Zurilda," said my father, "I have summoned Bishop Sutherland to see of bitterness I may have caused to dungeon that had been the immediate you; I wish you to see him at once, grow in your path—and if permitted, cause of my ill-health. At that moment

prised to see me so weak and near the heard wisdom's voice, and sought counother shore. After he had looked at me for some time, he said:

"Mr. Wellington," said Mrs. Wise, sel for the messengers of God; and are drawing your life from the source of taken its flight. Calm yourself; your soul hear order to see the source of taken its flight. "My child, God in his wisdom sees life. Your soul has cried in pain for a treasure is in the hands of its Giver; lest to take you from among us. I am knowledge of Immortality—for its evi- you must let her go. You are not laysorry you have rebelled against the audence. Your faith was crushed out; it ing her down in the wilderness, like plate. This is a mental science that is thority of his visible church, and have not entered the fold, as a child of God should, so as to receive her blessings beyond. At times you would cry, 'God lit was a trying hour for the mortal and benefits. Now I have come many is good, is Love.' 'Christ arose incorand benefits. Now I have come many is good, is Love. Christ arose incormiles to comfort and confirm you in her truths, which will give you the assurance of your acceptance by God, if you babe that I kissed and fondly pressed to for the dying and Mrs. Wise and Miss and Mrs. Wise and will only acknowledge her right and my aching heart, praying God that I authority over you as one of her chil-might see again; are they changed, are dren. Will you now give assent to the they glorified? Who can tell?' No anfollowing questions which I shall pro- swer came, no peace, no knowledge as you gazed along the avenues of time. "Bishop Sutherland," I replied, "it is Now you see the heavens are open, and

immortality of life beyond the grave, Have I been dreaming? Oh. no: I feel and therefore it is void. It seeks to that God exists in that child's soul to a close the avenue to this knowledge by high degree, for he has affirmed himdrying up the stream that conveys it self; from what I hear from her lips I feel to us. Men have tampered with the that it would be highly improper in me things of God that are written within to force an outer form or symbol on her and without, or we would have a better when the inner life is aglow with the knowledge of God and ourselves and of divine. I am willing to trust her in the

The rector sent a glance at the bish-"Bishop, are you, too, deluded, or

have your feet slipped from the apos-The bishop not replying, Mrs. Wise

"Husband, inanimate nature would cry out against you if I did not. Do not even the stony structures feel God's breath of growthful love, and plants And the sound of a voice that is still. and foliage bow their grateful heads, while you, a child of immortal love, are nothing without the internal fire aglow.

"Shall we know each other there?" I and hore me outward or onward. the sun's golden beams shooting out "My friends, let me ask you to pause from a cloudy sky. These rays of gold-Gentle breezes fanned my brow and voices in low cadence fell on my ears. lulling me to rest, like the soothing sound of a mother's whispered love as

> There was a calmness that no power could break, or no words can convey;

He is waiting to come in; will you see will cheer your lonely hours while ou I realized that I had passed from my journey here below. "They that sow in form of clay and was resting in my

Agnes were locked in each other's arms in convulsive sobs. My father wept bitterly and finally cried out in his agony:

"Is it for this hour that men live, and only to be crushed out? Oh, for a knowledge of the hereafter! I can endure all else. Bishop and Rector, is there not one drop of comfort that can he given—that the Christian, the true Bible Christian, can draw a positive knowledge from as to the whereabouts of his child? My soul cries out, and no answer comes. I repent that I ever caused her a tear. Oh, God have mercy

on me!" "You shall see her again," said Mrs. Wise. "The soul triumphs over death and returns to earth from heaven's eternal shore." In his bitterness of spirit, my father

will not listen to you!"

The bishop raised his head, dried his eyes and said:

"Ah, God, that is a beautiful dream, but can one dream with his eyes open? Yet there comes a time when we are inhuman treatment of him who vowed called upon to pause and look within for the bidden spring of life."

"We shall bee her again," said Mrs. "Transcendentalism, wife," said the

"Offen messio corruptible bread for my hungry soul," mouned my father. "I would barter my all, for one morsel of true comfort. Oh, the bitterness of this hear! I want no angel around me: only hen that was my pride, my all! Give me her or nothing!'

Hour after hour passed and these dear ones sought comfort and demandeded a knowledge of the future life through their system of faith, rejecting a demonstration of that knowledge that lay before their eyes.

"Mystery of mysteries," cried out the shop. "Oh, death! thou angel of debishop. struction, why comest thou to man?" "No death," said Mrs, Wise. "Universal life—and the dreamers see it every day. Think you that heaven is not

open to you?"
"Then give me that knowledge. I de mand it of you!" said my father. "Mr. Wellington," said Mrs. "Princes like unto men who are clothed in immorfality fill this room; they come with infinite peace to heal your bleeding heart.

My father bent his head, and muttered:
"Who can abide this hour? Into that deep world we are contemplating, I fain would go, but the bars of the real are set close about me."

That beautiful morning with its golden glory had melted slowly into a rich afternoon, so beautiful and grand to me, as I stood on the boundary between the two worlds. No language can express the joy and peace that falls about the new-born soul. My mother, Reuben and Elon were with me. Elon, being more of the earth, would tell me what failed to comprehend in regard to the earth home I had just left. Said he:

"See that, darkness that surrounds our late abode; hear those so-called men of God trying to comfort your father with their hollow mockeryward after death and a human God. Children of accumulated knowledge, see it vanishes in their hour of need!

"How their hearts are torn and their tears fow," said I to Elon. "Let me comfort them; help me to speak to them and dry their tears." Elon said: "Before them lies truth. They must climb, as you and I have done; in the land of negation and self-denial they must abide, and must resist temptation; mountains of stern realities will yet rise before them—their time is not yet. 'Thou shalt have no other gods before me.' The old idols must be

broken; eand the book of judgment opened that they judge themselves from the living truths that are written therein. They have bartered truth and knowledge for creed and formula—that is why anguish rests upon them now."

CHAPTER IX.

Her Spirit Life-The Freedom of the

🥴 🧎 🧷 Soul. It had been but a few hours since my spirit had been reborn, yet the soul was clear and unclouded and looked forth on a scene of markelous tranquillity and beauty that lay around me. This scene of grandeur seemed to increase momentarily as I gained more spiritual strength and buoyancy; it seemed to be a floating substance that enveloped me "Zurlida, let this sweet flower be an it good. We need truth to plant our answer yes, for there is a love that not fully released from my earthly surinsignia by which I may know you when feet upon, and reason to guide our steps binds soul to soul that death cannot you come to me through the clouds of day by day. We do not need Sinai's part. I had been taught that there was draw us and bind us with cords of love. Although I was young in years and my spirit newly born, yet my senses seemed to be quickened to a high degree, so that my spirit bounded forth to read the lessons on the pages of this new creation. I found that I had latent powers in my mind that I had not dreamed of which came forth to greet me as waves of thought robed in majesty. Sensations that I had not before experienced came over me, with an intuitive knowledge of my surroundings that forced a desire in me to read the

great book that lay before me, and to fathom its secrets. While thus absorbed in this wonderful and mysterious state that I had gravitated to, there came to me that beautiful woman who cheered me in my dungeon. Reaching out her hand to me, she said: "My child, I praise God that you are released from the earth. I told you that I would meet you again, and I have come by the command of the impress that our thoughts have on

others; also on material things." Throwing a robe of protection around me, she led me to my old home and into that very dungeon in which my father had immured me. From her person was emitted a light that flooded that dark room, revealing some beautiful scenery on the walls. Pointing to them she said:

"As your earth life cast images of beauty here, as well as images of sorrow and pain, I am bid by Reuben to explain to you the effect of thought on material substances, also its bearing on individuals.

"See here; my dear, on this panel. pain is written, mental pain—and here, physical pain. These are the breathings of your soul on matter, or on material things. The exercise of your mind to its fullest capacity on the needless cruelty and inhuman treatment you received from your father, became phographed; or as if fixed image on this not fully comprehended by the mortal mind. The science of light is not understood! God Is light, and the soul being a ray from the Infinite soul, is life in a degree a creator—and can stamp thought intiponed its surroundings surroundings. Thought, also, is an entity, a being; that is, thought expresses itself through material tilingsiby the law of expres sion. Asiquhave said, our thoughts are entities, and dosexpress themselves on

our surroundings, either for good or ill. Now, see those loving images of beauty, soil begitty, that you have stamped of this panel. You have done this by your receptivity to the true light, that lighteth every one that is born of God. In this expression of the soul, your intentions were good and pure; but you were limited in them by the adverse conditions that surrounded you. All our thoughts, words and deeds record themselves in the mind. This register is read by us and others. and we soon tearn the effect that they have on us as well us on others. Many do not perceive this while in the mor-tal form, and often not until they have

song that the dead are around us! I there and must be atoned for by the "Look at this panel picture; see the mental darkness that is there," said the radiant one. "This was impressed

when my reason was dethroned by the at the altar to love, honor and protect her whom he had chosen for his wife, but who slew me a thousand times with his poisoned poniard; (jealous madness); the crayings of a maddened mind. Now, this will stand against him, perhaps for years.

"This caused me many years of patient labor, without a murmur, and submission to conditions that would eradicate the bitterness I felt for him.

"Let us return," said my guide. But I found that I could not, for the lamentations of grief from my home came over me like a cloud. These expressions of sorrow filled me with a feeling of unrest, and I clung to the home of my childhood, with a strong filial love, so that it was with difficulty that my guide bore me away. Tears fell from my eyes, the first since my release from the mortal form, and my guide said to me: There is another lesson for you to learn. It is this-our earth memories never fade. You must learn to rise above the darkness that some minds have thrown over you. It is for you now to rise in the spirit and aid those of your own household who are in dark-

"You cannot wipe our wrongs or errors out, Nor will they fade, but come unbidden

to your side; Then frame no thought of wrong or deeds of Ill

To hang on memory's wall." We had now reached that beautiful

land where I had met this beautiful lady, and she bade me adieu. Then my mother and Elon said that my friends would lay my mortal form in the earth that day. This remark sent a strange feeling over me, and I expressed a desire to return to my earth home. Folded in my mother's arms and nestling on her breast like an infant, I soon found myself in the atmosphere of my home. Gloom rested on its surroundings; a pall of darkness covered my father and his household. The bishop and rector robed in clerical garments, with many of my father's friends, were in attendance. No mother's heart could bleed with sorrow more than did my foster mother's Miss Agnes—she who had led my infant feet and on whose breast my orphan head had been pillowed. As drew near her my soul's affections yearned to be folded as of old in her arms, and my mother laid me on her breast and blessed her many times for her loving care over me. Did she realize that I was there? No; none of my friends seemed to feel my presence, save Albert and Mrs. Wise. This I could see by coming into their spiritual

They did not see with spirit eye, my outstretched arms so nigh. From Albert's surroundings there was emitted a peculiar atmosphere, that attracted me and held me as firmly as though I were in the embrace of strong arms. Soul to soul seemed to be united. "This is the soul union or adaptability to each other-the law of soul attraction," said Elon.

Five days had passed since my spirit had been released from my mortal form, and the hour of interment had arrived. Bishop Sutherland and Rector stood near the casket, and in a becoming manner related the curse of death and its consequences, according to the

said Elon. "Death did not come from a mythical man; death, or change, was in the world before Adam. This early change has been caused by her father; by the violation of a physical law. Adam, so-called, had no more to do with her death than he had in the projection of her physical body."

ther physical body."
"The Lord giveth and the Lord taketh and Joinery away; blessed be the name of the Lord," said the rector. "She hath gone to return no more; the long ages of eternity will roll on and on, but blessed be God, we shall meet her at the judgment-for the dead shall stand before God."

"She is here, has arisen, is not dead," said Elon; "and if you would take the theological darkness from your minds you could behold her." "We shall see her again," said Mrs. Wise, mentally, "God will not mock us;

we shall not plead in vain. No. no longings of the heart but God will answer. "Angels that do the will of God are of many orders. Michael and Gabriel were sent as messengers by God to perform His work among men; but that was in the past, ere revelation was closed to man," said the rector. "Silence falls over our dear dead now, and we ques tion not; nor do we peer into that darkness that rests beyond; though our hearts bleed, we can have no proof from that realm; we may turn our eyes to the pitiless sky, but it will be only in vain.

"There is nothing so unintelligible as truth to the mind of a bigot, who whittles his God as a boy whittles his toy," said Elon. "Take your human God, Jesus, and read what he said: He believed in a cloud of witnesses who communed with him, and he taught intercommunion at all times. We are all following the example set by Jesus after His crucifixion, by preaching to and teaching spirits in prison, just such as these mitered ones, who are binding the chains of ignorance around those who confide in them. Of one thing I am certain; that Love is immortal and our reflections deathless; that we cling to our dear ones who are left in the mortal form, and by the law of sympathy the freed spirit will linger near the dear ones." said Elon. (To be continued.)

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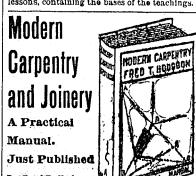
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tenets of the church.

"God's anger rests on children of disobedience; this is an inheritance from Adam;" said the rector. "Sinners, look at this. God's anger will consume the flower of youth. Look at that bud of love, cut from parent stem—bruised and broken."

"Lay that crime where it belongs,"



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THE MAN OF TO-MORROW

A Study in Spirit Return, by Charles Dawbarn.

CHAPTER FIFTH.

While every human being must, when his hour comes, cross the threshold between the two worlds, it is only the unprogressive who linger there. They may still be called intelligences, but they have, of course, no organizations among themselves for acquiring or storing knowledge. They may, and probably do cluster in groups of tike tastes, but institutions of learning with libraries and museums, would be unknown to them, for they would mean progress, and it is the lack of progress that holds them upon the threshold. Every step of progress would carry them further from earth Still it may be said that the knowledge of hieroglyphics, which we are now seeking is an experience of earth life carried with them through the death process, and which therefore they ought to be able to impart to mortals if they choose. But we must here recall certain facts already recorded by science as pertaining to manhood. We none of us know what life in it-

self may be, but its manifestation is always by the movements of certain molecular groups of units, which movements are, so far as we know, the only way in which intelligence can manifest Itself. These movements are called vibrations. Everything we sense in mortal life is a certain vibration, and education consists in interpreting such vibrations. The difference between the savage and the man of learning is that one interprets many more of those vibrations than the other. Certain sounds may mean nothing to my ear. They are vibrations, but I have not learned to interpret them. To your ear they may be thoughts expressed in Sanscrit or Chinese. So your education is beyond mine in those respects. Now we once again recall that the threshold spirit is threshold because be has stopped learning. His bodily vibrations are outside those of the mortal, though inside those of the spirit. His old brain molecular groups of units had vibrated to certain experiences which had constituted his manhood. These experiences included thoughts, words and actions, all of which expressed themselves by vibrations. The repetition of these vibrations always produces the same effect, which effect we call memory. In old age the vibrations become slower, and then we find memory growing feeble and uncertain. At last those vibrations cease altogether, and we then say that body is

We ask the student reader to now recall our illustration of the physical change in molecular groupings when the ice was disappearing, but had not entirely merged into water. The condition is at that point of the change which we have called "slush." These spirits of the threshold are precisely in that condition physically. They have lost their hold on their own physical past. Their forms are no longer suffisolid to be counted as mortal; and their old mentality can but feebly express itself in the vibrations of the threshold. They have lost mortal manhood, and yet have not gained manhood of the spirit. With the lost mortal form has gone all of their old memories, save those which can be repeated as vibrations in their present form. No can belong to their present condition, absent from threshold possibilities. They are very near the old earth life. possibilities of earth life, and thus live impossible of translation to us. in hells of their own creation. But When we reach such spirits l presently become impossible. Therefore intercourse with mortals soon becomes confused and uncertain. It is then we discover a Stainton Moses (M. A. Oxon) struggling for a brief hour to tell something of himself through the now celebrated Mrs. Piper. He can just manage to give proof of his identity. but the memory of his special studies in earth life is lost to him. Once a fine Greek scholar, he cannot now recall even its alphabet, save as he may

earthward through some spirit nearer the mortal level. What is called a "test" is merely a repetition of something known to that spirit when he was a mortal, and it can only be expressed at the threshold level, and with the threshold confusion. It is at best but a flash of inspiration upon some mortal brain, thus recalling some of that spirit's experience in earth

for a moment contact with some earth

brain of similar education. Let us re-

member that if he is now making spir

itual progress it is away from the vibra-

all its memories, that were not spirit-ual, must be left behind. His present

experiences, that are spiritual, cannot

pass the threshold. So the very at-

tempt of such a spirit to become mor-

tal for an hour, is presently found so

distasteful, and at last impossible, that

he usually seeks to send his message

tions of the mortal brain. Therefore

His form is perhaps seen clairvoyantly, but only as it was in earth life. There is not usually even a pretense to show it as it is now, for no mortal could recognize it. We have seen that he has organs in his present body, some new and specially adapted to his spirit form, while any that may be still shadowed are dyspepsia, indigestion, catarrh of the stomach liver complaints hidrey from earth life must dwindle and shrivel because now unnecessary. In other words, he is changing because he is progressing in knowledge and power. But that progress is away from earth life. His new knowledge and experience will, we may be sure, not be recorded on clay tablets in the old hiero-That would not be progress. But that those old earth experiences will be recorded as veritable histories of a nation's past is certain, for progress implies knowledge of the past upon which to build still greater knowledge of the present.

We suppose, therefore—it is only a justifiable supposition—that something in the nature of our colleges, libraries and museums will have been instituted and museums will have been instituted easily supposed the state of the supposed by the supposed the supposed by the supposed the supposed by the suppose by spirits of aspiration for such knowledge. For instance the astronomer of old Nippur who left on the tablet discovered by Professor Hilprecht his true record of the constellation Scorpio, as it appeared in his lifetime, would, whatever his new powers, hold that mortal experience as both interesting "Handy Electrical Dictionary." A and instructive, and a necessary record in a nation's history. He does not taining definitions of every used elec-himself stop at that point, for that trical term or phrase. Price 25 cents. would not be progress. But we may be "Just How to Wake the Solar Plox-sure it is recorded as history for the us." By Elizabeth Towne. Valuable generations of spirits, each passing for health. Price 25 sents.

through and beyond that expression of life in Cosmic matter at that stage of vibration. Thus neither as threshold spirit, nor as a citizen of the sphere next to earth, can he do much more than to possibly prove his identity. The thought embodied in his old hieroglyphics is necessarily as uninstructive as the school essay of one's boyhood compared to his present knowledge. So far as that knowledge and experience is history the physical record belongs to the vibrations of earth life. So far as it is spiritual he cannot now reach the mortal, save very imperfectly, to repeat the lesson. His present records cannot be reduced down to our mortal level, for they are recorded in spiritual vibrations. So we have two distinct and im-

passable obstacles in the way of that man of Nippur that would prevent his playing the interpreter of his ancient hieroglyphics. First, they are to him but fossils of his own prehistoric past. Like the fint knives of the primitive man they may be interesting, but have been long left behind. The man who left that record has traveled further and further away from his own past. The present dweller on that spirit level has, perchance, the record and nothing more. But such as it is, it is expressed to him only in his present thought language, which he cannot impart to mor-tal brain. The very best he can do is to inspire some mortal to an effort beond his normal capacity. And, with his present surroundings and mental pow ers, how he can even do that is beyond mortal comprehension.

There are those who, at each new discovery by our patient scientists, shout "spirit power," and belittle the mortal. But each to his own sphere is Nature's law. The Edison of to-day is on our plane now, and whatever he invents or discovers is at least possible of mortal comprehension. But the moment he leaves his present hieroglyphics behind, and exchanges them for the records of a higher life, he is drifting hour by hour further from the possibility of his becoming our instructor. We can no longer read his records, or interpret the vibrations by which his thought finds its present expression. In our present study of spirit return change his form beyond all possibility of our recognition. With his old organs now unneeded, and his present organs very different from ours, but indispensable in his new life, he is now wearing a form we could not recognize. The writer of the old hieroglyphic has become a changed man. He has grown away from the old physical expression of his own past. The thoughts embodied in those marks he may possibly retain, but the material expression of hem in the old form is no longer possible to him. So as a translator, any spirit on that plane must be largely a failure. He may talk history most learnedly, but proofs of its verity are

necessarily absent from mortal ken. Herein is the key to our mystery. Spirit return, so far as it is actual verified identity, must be largely from the threshold. Therefore its reports will be either (a) confused, (b) woefully unreliable, or (c) compounded of earth experiences gathered from the old conbrations in their present form. No ditions of earth life, so far as known to spiritual ambition to learn or teach mortals of to-day. Just as soon as we seek communion with the progressed for that would imply progress, which is spirit we must ourselves meet him beyond the threshold. It will be no question then of his old hieroglyphics, nor If you are a sensitive you may run of any other of his earth experiences, against them in the street, sense them save as the surroundings he enters in your homes, and make contact with when communicating may restore them them in your seances. The only change to life. It will not afford the dearly possible to such human beings must be loved "tests" of his old form life, for his that which takes them further from form has now changed beyond recogniearth. They can, as some of us know, tion. His present mental powers have bink into a degradation below the very still more advanced, and have become

that is change without progress, and selves crossing the threshold to meet When we reach such spirits, by ourleaves no possibility of their exchanging them, we shall experience genuine thought with mortal sensitives save on spirit return out of which we may gain grossly sensual planes of vibratory most precious truths. But such visit-movement. If their change be in the ether direction, that is away from the old hieroglyphics, any more than they threshold into a state of spiritual will teach us the most improved meth-growth, the vibrations of earth life od of making fint knives, as practiced by primitive man.

Our own grasp of truth new to our comprehension, our recent grand discoveries of natural law, previously unknown to the mortal are still not on the higher spiritual plane. They are not bridges on which mortal and immortal can cross to each other. Our very highest grasp may be kindergarten to the spirit scientist, but with his new form, and its advanced mentality we remain as far apart as ever. We may sense his presence till we glow with ove, but as a teacher he will be unsuccessful, because his pupil is too dull of comprehension.

Our pathway is to the development of our own powers to the utmost, to the very utmost, which powers include both those of the mortal and his larger selfhood. And at each step those powers will carry us nearer and nearer to realization of the grandeur of God manifest in flesh which we call humanity. But it will bring to us no knowledge of the old hieroglyphic, save by our own effort, which means the unselfish life devotion of men like Prof. Hilprecht to the task of translating them into the language of modern life.

San Leandro, Cal.

Never Neglect Constipation. It means too much misery and piling up of disease for all parts of the body. Death often starts with constipation The clogging of the bowels forces poisons through the intestines into blood. All sorts of diseases commence that way. Most common complaints the stomach, liver complaint, kidney trouble, headaches, etc. The must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves naturally and healthfullywithout medicine. One small dose day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their action. It is not simply a temporary relief, it is a permanent cure.

For sale by all leading druggists. "Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of

practical handbook of reference, con-

Guard Well the Gates. "Beyond the gates cometh the awak-" said the seer to the weary trav-

eler at the city's wall. "Yes, yes," said the traveler; "beyond the gates guarded by Saint Peter!" "Nay, nay! Not so!" replied the seer,
"The awakening cometh beyond the
gates guarded by thy own soul. See to
it that thou guardest them well!"

In a certain venerable history we find the quaintly stated fact: "It is not that which goeth into a man's mouth but that which cometh out, that defileth

"How true!" we exclaim, as our memory reverts to some past time in our ives when curses and revilings sank into the tender, receptive mind of childhood, and painted with darkest repulsiveness (for us) that bright soul who allowed them to escape the gates, and fly forth at us.

The road from the Castle Language is studded around on three sides by pali-sades of ivory-white bars, and the final outlet—the portoullis—is guarded by the Soul's good soldier, the Tongue. The soldier never acts contrary to orders from his general, the Soul. Never has he been known to allow a flerce, devouring demon curse or a "cross" word to escape on its mission of destruction into a world of harmony except by order of the Soul.

"Words make neither my bread nor buy my lands." Yes, but how many bright Hopes have Words chased down the Dark Way of Slander and Revilement, and there strangled them in the gloom of Despair, far from the bright, broad highway of Cheerful Encouragement?

No, friend, make not the mistake of supposing that words, mere words, are not important.

Suppose that Horace had uttered a pessimistic thought instead of advising that "in the midst of hopes and cares, of apprehensions and disquietude, regard every day that dawns upon you as if it was to be your last; and superadded hours, to the enjoyment of which you had not looked forward, will prove an acceptable boon," do you think his words would have been treasured in the grateful minds of many even to the

The writer remembers, when looking back over the pathway he has trod, that unkindness-particularly, unkindness of speech-has claimed more criminals than either Vice or Ignorance.

Let us guard well the gates, and allow only words of cheer, help and kindness to go out from our souls into a we have thus become certain that a universe already overburdened by progressive spirit must gradually words of evil. If "a good deed shines like a candle in a naughty world," then let us make kind words illuminate the darkened souls of as many unfortunates

F. M. SNARRENBERGER. Denver, Colo.

Man's Conception of God.

In the Chicago American of May 9 appeared an editorial entitled, in part, "Man's Strange Conception of God," to which I beg leave to take exception. A child's first duty is to know its parents, if possible; and it is equally our duty to try to know our Father, or, at least, to learn all we can of Him in any and every possible way; and since we are unable to come into a tangible, visible knowledge of Him we have no recourse but speculation and imagination; and, as I have said, this is not only our privilege but our duty; it is everybody's duty. And the speculations which bear the strongest evidence of reasonableness must, of necessity, be nearest correct, from the simple fact that all reason is true and all truth is rational; and to the extent that any theory or proposition is irrational, to precisely that extent is it devoid of truth.

Imaginative as we may be, we cannot imagine anything except we have seen God otherwise than as a perfect human being; and I think a rational analysis of the subject will show that this idea is not as absurd as at first thought it may appear; and does not, by any means, assume, or even infer, that man, however near to perfection he may attain, will or can ever become God.

To the extent of self-perpetuation, man is a creator. Not only this, but in numberless objects-artistic, mechanical, etc.—we find abundant evidences of creative power and ability. Again. man is possessed of sundry qualities or attributes, as, for instance, love, wisdom, justice, reason, truth, etc., whereby he is enabled, by their appropriate use, to greatly benefit himself and his Where did he obtain them? Did he originate them? No; they are a part of him, and without them he vould not be man.

Then are we not fully justified in believing that our qualities are of the same nature as God's? Indeed, could they by any possibility be different?

What did Jesus say? "Every tree is known by its fruit. Men do not gather figs from thorns." Then is it not demonstrably true that God must have "human qualities," as you call them? Or is not the fact that these are divine qualities which God gave to man and which man possesses?

Again, were not the qualities of God and man identical in nature, how could we ever have any conception or idea of God's will? And when all is said, when all speculation is exhausted. would be the utility, the desirability or the necessity of there being any difference. other than degree? And does not this fully coincide—as no other theory does-with the statement in Genesis v:1: "In the day that God created man, in the likeness of God made He man"? —A. N. Babcock, in Chicago American

THE MAN WORTH WHILE.

It is easy enough to be pleasant When life flows along with a song, But the man worth while is the man who will smile

When everything goes dead wrong. The jostling crowd in life's pathway Could stories quite bitter relate, Of lives tempest-tossed and loves that

And souls that are scrapping with fate.

The sun's brightest beams in the morn Will see ere the close of the day, A million who must go down in the

And wrong over right have its sway There are moments of joy and of pleas But they come from Utopia's shore,

We wake from the dream to find in its gleam The glamour of pleasure no more. So I sing of the soul's ever longing To rest in Elysium's state. The battle of life is a field-day of strife

And that is why I relate, That it's easy enough to be pleasant, When life flows along like a song, But the man worth while is the man who will smile

When everything goes dead wrong.
ANDY STEVENSON Mansfield, Ohio,

REMARKABLE PREDICTION Concerning the Assassination of the

King and Queen of Bervia. W. T. Stead relates in the Chicago

Examiner, the following oregarding a prediction by a clairvoyant of the recent assassination of Servia's king and queen, three months before the occurrence: On Friday, March 20, I had invited a

number of distinguished guests, including Earl Grey, the Servian minister, and others, to witness some experi ments in psychometry. The clairvoyant was Mrs. Burchell, a simple, unread Yorkshire woman from Halifax, of whose psychometric powers I had heard good reports. My rooms were crowded and whether on that account or for some other reason the experiments resulted in the most abject failure I had ever witnessed.

As a kind of consolation for my disappointed guests I invited a score of them to dinner at the restaurant Gatti and Rodesano, in the Strand. After dinner several of them left and about ten to twelve remained behind. As conditions were better I proposed to give Mrs. Burchell another chance.

Various articles were placed in her hands concerning which she made statements more or less surprising, but not of historic interest.

At last a Servian gentleman present, whose nationality was unknown to the clairvoyant, handed her a sheet of note paper on which was written the autograph of Alexander. Nothing was said as to the person from whom the writing came. No questions were asked and no information was given.

Mrs. Burchell did not open the paper, but held it folded in her hand. had hardly grasped it when she exclaimed:

"This belongs to royalty." Then, becoming very excited, she fell from her seat, and was only saved from striking the floor by her neighbor, who caught her. She exclaimed in great agitation:

"Terrible, Terrible!"

Then she collected herself and said: This is a bloody scene; there is murder being done. I see the inside of a palace. There are a king and a queen, They are together alone. Then men soldiers, burst into the room and attack them. They kill the king. He is dead. And the queen, oh, how she cries for mercy and begs for her life. But I fear fer her. I cannot see whether she es capes or not. The king, he is killed. Oh, it is terrible."

Only the Servian gentleman and myself knew that the sheet of paper bore the King of Servia's signature. As for the clairvoyant, I doubt very much if she knows where Servia is, or that such a monarch as Alexander existed. After the party broke up my Servian guest reported to Mijatovitch, the Servian Minister, what the clairvoyant had

Mijatovitch came down to see me for confirmation. I repeated to him exactly as possible what had taken place. He went home and wrote urgent dispatches to King Alexander, warning him and begging him to be on his guard, not only when he went abroad, but especially against any attack that might be made upon him in the palace. The warning was in vain. The king and queen were assassinated in their

three months before.

Of the absolute truth of this I can youch of my own knowledge. So can all my other guests. The evidence of the Servian Minister is conclusive confirmation as to the prediction and its

palace as the clairvoyant had foreseen

Reason Reigns Supreme.

The bright, sunny-souled child passes from earth life through portals of death unto realms of the angels. Oh! how its presence is missed from an earth home of sadness! Everything connected with this child-life becomes sacred. Playthings, yes the little shoes are laid carefully away as mementoes, sacred noy to memories of that blessed child. Contemplation and sorrow connected with this bereavement, often prove as stepping stones from custom, creeds and superstition of past ages, unto

light, reason and progression for many children (in man's stature) who previously bowed and worshiped error through one of many dogmas. Churches, the sacraments, priests ministers, theories of salvation through substitution, are only the mile-stones of the past; marking human progress in conquering earth's condition fighting

life's battles. Why not look on these as playthings of the past and treat them with consideration, if not with respect? As the mountain top is reached love to look backward and view high

precipices and deep canyons that we have passed in our journey upward, seeking knowledge and truth.

Weary and footsore we may have reached some of those awful chasms, trembling on its brink, thinking of possible destruction; the God principle came tingling through our bodies. Delays were dangerous, this was not a proper place to stop. Sense and power inexpressible impelled us onward to safe, inviting places for rest and contemplation.

Oh! how sad and futile, weakness and doubt would have been at those critical stages of life's journey! Perchance some brother sank with exhaustion, be-side the brink! With infinite pleasure you lifted his load of sin or discouragement with words of good cheer and for titude. What a realization of the God power pulsated your entire soul and body as this encouragement gave the veary traveler strength to turn away from destruction and death. This realization of kindness done to

a fellow-man is proof to the sensitive soul, that the God principle is contained in the human heart, working outward toward all living things, saying, My horse and my dog are my brothers, as well as mankind. Compare this reality with the doctrine of selfish salvation through the blood and death of an innocent, loving soul, that lived (but did not die) the way unto salvation.

Does the man-made doctrine of saving grace through the death of another make you more manly or complete? A thousand times No! The soul will gain no solace throughout eternity so comforting and satisfactory as helping less fortunate children with consideration and kindness to grapple life's problem's, turning evil unto good living and eternal progression.

J. W. CUNNINGHAM.

Los Angeles, Cal.

TO WOMEN WHO DREAD MOTHERHOOD!

Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain-Seat Prec. Cut Paid.—Seat Prec.

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Without spending any time on an answer to this question, I would like to know what it has to do with the truth or falsity of the phenomena of Spiritualism?

"Many of the most skeptical people I ever saw are Spiritualists." Does this observation settle the discussion as to whether or not there are any genuine

Spiritualistic phenomena? "Is Spiritualism always a mark of in. telligence?" Who said it was? Does this question point to the non-existence of genuine phenomena?

"What is evidence to one mind is not evidence to another." Who has contradicted this universally accepted fact? But does this prove that there are no genuine phenomena? "There is a distinction between 'evi-

dence, 'proof,' and 'testimony.' Belief, however strong, is not knowledge however weak; faith is not the same as knowledge." Certainly, any simpleton ought to know that much, but does that prove that there is not "evidence," "proof" and "testimony," (all three) of the truth of Spiritualism? Have not the phenomena of Spiritualism been established by "evidence," "proof" and "testimony?"

Is it necessary (although very much to be desired) that every man, woman and child now living should witness a genuine materialization as an every-day fact in order to prove the truth of materialization? Cannot evidence occasionally, or tes-

timony, take the place of proof? Does the judge of the court instruct his jury to return a verdict in accordance with the evidence seen or heard? Is the jury supposed to know by personal knowledge the grounds upon which the trial is based? Can we dispense absolutely with "testimony" and "evidence" in the investigation of Spiritualism even though we have here and there absolute proof of its truth? Had it not been for Faith, Belief and hope, would the proof of the truth of the phenomena of Spiritualism been established today? That that truth is established, is acknowledged by the enemies of Spiritualism, those who like Hudson, accept the phenomena, but seek to explain them on other grounds than the Spiritualistic. Does the need ever and anon of testimony and evidence in Spiritualism prove that there is no proof in it for its truth? Does the fact that Spiritualists indulge in Faith and Hope when those graces scaffold for the time, their investigations, prove that they have not entered the realm of knowledge of the truth of Spiritualism?

Will not moss-covered facts answer a most glorious purpose in the developing of present-day demonstrations? not moss-covered facts together with the facts which have accumulated since the days of the Fox sisters, support both "living witnesses" and "dead au-

Criticism is all right, and Spiritualists court it as long as it is not "hyper" or "hypo." Brother Jamieson has not come within a mile of the merits of the article which he seeks to criticise, which consists simply of two plain propositions, which merely call for plain answers.

H. V. SWERINGEN.

An Extraordinary Texas Medium. Experience through the mediumship of Anton Luthy, of the Austin Spiritual Association:

We received a bunch of flowers with message that thew were from Abyssinia-such flowers were never seen in this country before. An overcoat was brought into the

room from a distance of several miles where the overcoat was last placed. A violin started playing in the room. Two pieces of copper, Mexican coins, were brought into the room. A bunch of herbs with a message that

they were from Switzerland, recommended for those ailing with sore feet. An umbrella that was stolen from one of the members was brought back. An old hunting horn which was packed in the bottom of a trunk was

brought into the room. A coat spring taken from a coat hanging in the hall, was brought into the room.

A broom-corn stalk about four feet long was laid on the table.

A large tin horn floated into the room and played different tunes. Several bells ringing at one time

above the table. Several small stones were brought on the table at different sittings. The shoes worn by the medium were

taken from his feet, knotted, and laid upon the table. An ointment was brought to one of the members to rub on her afflicted feet, which after several applications

afflicted feet and not being able to wear shoes for twelve years. Some letters were brought from a distance.

A bunch of keys that were lost were restored to the owner. A great many receipts for ailments have proved successful.

The medium was at different times securely tied by ropes to the chair that he was sitting on, in knots around the neck, body and feet, which took about one or two seconds; he had to be cut loose, so firmly was he tied. During these circles the room was thoroughly searched before the members took their places. The door firmly secured while all joined hands, the hands of the medium being held by two members on each side of him. Attests to the above.

H. BREHOF, Prest., J. SJAHALM, Sec'y. For the members of the Austin (Tex.) Spiritual Society.

AS YOU GO THROUGH LIFE.

Don't look for the flaws as you go through life: And even when you find them, is wise and kind to be somewhat blind

And look for the virtues behind

them. For the cloudiest night has a hint of light Somewhere in its shadows hiding; It is better by far to hunt for a star,

Than the spots on the sun abiding. The current of life runs ever away To the bosom of God's great ocean Don't set your force 'gainst the river's

And think to alter its motion. Don't waste a curse on the universe-Remember, it lived before you. Don't butt at the storm with your puny

But bend and let it go o'er you. The world will never adjust itself To suit your whims to the letter. Some things must go wrong your whole life long And the sooner you know it the bet-

It is folly to fight with the Infinite. And go under at last in the wrestle, The wiser man shapes into God's plan As the water shapes into a vessel. -Ella Wheeler Wilcox.

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Not one, but every day, feast, fast, and
working-day,
The spiritual significance burn through
The bleroglyphic of material shows,
Helceforward he would paint the
globe with wings."
The aim of this book is to reveal the
curiously close correspondence between
the developments of modern science and
spiritual laws; to note that new forces.

Leigh:"

spiritual laws; to note that new forces, spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen reaim into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a bugher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity. popularity. OTHER BOOKS BY LILIAN WHIT-

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SATURDAY, JUNE 27, 1903.

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Editor-at-Large for the National Spirit ualist Association,

Mr. Tuttle has been engaged to an swer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights. Ohio.

ANNOUNCEMENT TO THE PUBLIC. All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money this association. Contributions, large or small, are gratefully accepted.

MARY T. LONGLEY,

N. S. A. Secretary. 600 Pennsylvania avenue S. E., Washington, D. C.

A Just Decision by an Honest Judge. The following item from New York, reported for the Associated Press will give good cheer to Spiritualists:

"A will which had been contested by relations on the ground that Mrs. A. D. Thompson, who made it and left the bulk of her estate to Joseph H. Mahan, a protege of her husband, was under the influence of Spiritualists and not of sound mind, has been admitted to probate by Surrogate Thomas. The judge said, in entering the order:

"'Almost every one at some time investigates what is known as American Spiritualism. That some people believe they can have communications with their loved ones in the other world is a well-known fact; but the fact of that belief is no ground for the setting aside of a person's wishes in his last will and testament.'

Whenever Spiritualism is recognized by the courts as no indication of unsound mentality the cause rises one step higher towards its proper place among the institutions of the world and it naturally makes the old workers smile and run back in memory to the day when the world looked at the belief not only as a sure sign of an unbalanced mind, but the production of the phenomena as a crime and the mediums as possessed of devils.

Yes, "the world do move" and the truth will ever fight its way to the front if there is any chance. The present day judge of the probate court in the largest city in our loved America, says, "that belief is no ground for the setting aside of a person's wishes in his last will and testament."

This judge may have religious prejudices, but he certainly set them aside for justice in this instance, and his name should be imbedded in the memory of Spiritualists everywhere as an honest judge.

No Witch Burned in Salem.

It is a fact that no witch was ever burned or put to death by fire in Salem or any other part of Massachusetts. How the impression that Cotton Mather and his associates had perpetrated that horror gained currency is inexplicable, but it has been floating around for generations, and in all probability will "go on forever." Salem was the scene of the trial, conviction and execution by hanging of persons accused of witch-Gallows hill, the eminence on which the hangings occurred, is perhaps the most interesting show place in New England. It may be doubted if more sincere or conscientious men ever lived than Cotton Mather and his brethren. They went to the Bible for their authority, to the Mosaic law, omitting the Christian dispensation. That law told them, "Thou shalt not suffer a witch to live." Firmly believing in witchcraft, Firmly believing in witchcraft, and having no doubt that they had witches to deal with, what were they to do but to kill them? From their point of view they exercised great humanity in employing the gallows rather than the fagot.-Washington Post.

In whatever way Cotton Mather and his associates caused the death of witches, the fact of such killings goes to prove that Mather and his associates were more faithful believers and more conscientious in their devotion to the requirements of "Holy Writ," than modern orthodox religionists are. But what the modern believers lack in close obedience to Bible commands, they gain in humanitarian spirit, and therefore. though plainly disobedient to God's command, the modern believer is, humanely speaking, far better than his old-time progenitors.

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MOST LAMENTABLE.

Run Off the Track—Rev. Moses Hull and the Morris Pratt Institute.

It is an established fact that cars will occasionally run off the track. However carefully guarded; however protected by ingenious mechanical applithat control them, yet they will occasionally run off the track, and disastrous results will follow.

It is impossible to guard them perfectly against accidents—they will occur in spite of all ingenuity.

The human mind, too, occasionally runs off the track, and insanity is the result. Hundreds are in our asylums for the insane, having run off the Track of Common Sense, and become intellectual imbeciles. One, a noted author, a clergyman and a Spiritualist, now in one of our asylums for the insane, ran off the track, and now insists that anyone who touches him will have bad luck or become depraved. Another, a lady, ran off the track, and now imagines she is a distinguished queen. She is harmless and apparently happy. Thus it is that in business, whatever the profession and however gifted the intellect, certain ones are liable to run off the Track of Common Sense, and disastrous results frequently follow. We are led to these remarks by a statement made by Rev. Moses Hull, who has charge of the Morris Pratt Institute at Whitewater, Wis. He says in his

last magazine: "Do the Spiritualists at large realize that the Morris Pratt School is not the school of the teachers, of the students, of the trustees, nor yet of the Spiritualists of Wisconsin? It is the school of the whole world of Spiritualists. Its success is the success of Spiritualism and its failure is the deathblow to Spiritualism everywhere. What a step forward it will be when every Spiritualist gets far enough advanced in Spiritualism to consider it "my school."—when all will take interest enough in it to meet all its bills, and as a result, enjoy all of its emoluments."

Mr. Hull, like many other poor, puny mortals, in that statement, ran off the Track of Truth, and if his brain is not badly shattered thereby, we shall feel hopeful that he may recover in due season. The Morris Pratt Institute, with its 10 students, if it is not sustained, "ITS FAILURE IS THE DEATH BLOW TO SPIRITUALISM EVERYWHERE!" What a catastrophe will follow the demise-if a demise must come—of that Institute!

All the camp-meetings will collapse! Every Spiritualist paper will become weak as sick kittens, and finally perish! All our halls will no longer resound

with eloquence, with tests of spirit presence, with glorious news from the realm of souls!

The National and State Associations vill disappear. Our speakers' voices will be silenced and desolation will reign supreme in

our cause-all brought about in case the Morris Pratt Institute fails, with its half-dozen or so of students. Let every Spiritualist in the land commence wearing crepe on his arm in anticipation of the Day of Doom, for Spiritualists, we fear, will not support the Morris Pratt Institute as at present conducted and with its present list of studies.

To Spiritualists everywhere we say, don't be alarmed; the life of Spiritualism doesn't depend on the success of the Morris Pratt Institute. The same conditions that evolved Spiritualism to its present elevated position still prevail; the same state of affairs that brought forth our present inspired speakers still exist, and you may rest assured that others will arise to fill their places when they shall have passed to the realm of souls. There is no occasion for anyone to be disturbed, or to put crepe on his door in anticipation of the death of Modern Spiritualism. Spirits control in a great measure

Rev. Moses Hull is all right on the Spiritualist rostrum. He fills an important niche there. He is an eloquent. forceful speaker, and is capable of doing a most excellent work. As an author in special lines he is without a peer. In his proper place he is a giant, and exceptionally useful. We always liked the man and do still. As a prophet, however, he is a failure, especially in reference to the death of Spiritualism in case the Morris Pratt Institute, as at present conducted, should not be a success. Its suspension will scarcely cause a ripple on the surface of our cause.

this movement, and not mortals.

The Millionaires Spiritually and Men-

tally. According to the Chicago American, the Freie Presse, of Vienna, Austria, published an article by Caesar Lombroso, titled "The Psychology of the Millionaires," in which he discusses the physical and mental traits of famous millionaires like Astor, Vanderbilt, Morgan, Hill, Whitney, Carnegie and Rocke-

Lombroso says small sature is characteristic of the millionaire. Millionaires' children most are weak physically and spiritually, but the fact is explained by the chronic overwork of the

Their particular intellectual gifts are quick perception, true value of a deal and quick decision in undertaking it, perfect mental equilibrium and thriftiness approximating stinginess; above all, the absence of general culture.

Some millionaires possess genius like Carnegie, Vanderbilt and Gould. Inen it is a kind of military genius; genius for action; never artistic or liter-

Lombroso says as a rule millionaires are uneducated. They lay education aside when embarking in business. Commodore Vanderbilt wrote like an illiterate. Lombroso lays emphasis upon early poverty as a factor in the production of millionaires. Under the head of avidity Lombroso

says "The insatiable thirst for profit born in the beginning of necessity" becomes later a habit. Deep egoism develops and there are no pangs of conscience, recently confessed by Rockefeller when describing the man who probably would succeed him.

"If Astor, Carnegie and Rockefeller say honesty is a necessary quality for success in the achievement of wealth, it must be taken in a relative sense, not as that honesty which would not injure ! - or "hardly ever."

a fellow-man. On the contrary, willionaires profit from the misfortunes and wesknesses of others, often creating them in their own interest. This proves that in all things even evil millionaires do not deviate from the average man."

Lombroso comments on the love of the average millionaire for splendor and pomp simulating the royal. Many possess fantastic genealogies fabricated tected by ingenious mechanical applifor themselves to prove blue, even ances, and however alert the minds princely blood. To this many join princely luxury, some entail their wealth like Vanderbilt and Gould, not allowing their sons and daughters to marry except into princely or wealthy families. Concluding, Lombroso says:

"Having, as a rule. limited education millionaires are scarcely likely to understand how to make their fellow-men happy. It is true some have showered millions upon education, but they're only a few."

Methodist Ministers Joke on Eterna

Punishment. At a recent meeting of the Methodist ministers of Cleveland the subject of eternal punishment was discussed. There is nothing strange in that, but the way the brethren looked at the terrible subject was remarkable. Twentyfive years ago there would have been no difference of opinion. The creed would have been upheld and no individual expression differing therefrom. There was diversity, and some of the ministers inclined to Universalism. One held that repentance is possible only in this mortal life, and those who die in their sins will be everlastingly punished or destroyed. Another had a hope that something would be done for the damned, but he weakly confessed he had not a Bible text to stand on and to preach it would bring the charge of heresy. Another thought the lost souls would not be punished forever, but gain reprieve by shriveling up into nothingness. The decided "hit" of the occasion was made by a pastor who stood for the old-time, eternal damnation, in hell-fire-doctrine, and he spiced his contention with comparison, which was turned into a joke, and set the whole assembly into a "roar of laugh-

That laugh gave the lie to the claim that a single one of those ministers believed the doctrine. It declared every one of them pretenders and hypocrites!

Laugh over the doctrine that untold myriads of sensitive souls are this moment burning in hell, and that there is a being at the head of this creation, who is so monstrous that he is pleased with this infinitely suffering!

What would be said of a man, who when he saw a mangled victim of some disaster, as crushed by a car, or scorched by flame, writhe in agony, should "roar with laughter?"

We would turn in disgust from such a monster. Yet here is an assembly of "spiritual teachers," setting themselves up as examples of holiness, who when the terrible fate of untold millions, more for future time; a fate to which all punishment inflicted by man in comparison is pleasure; a punishment to which the tortures of the inquisition are as nothing, even the fagots' flame for a brief hour, while the doomed myriads are chained over fagots that consume not, nor are consumed, "roar with laughter!"

Do they believe this terrible dogma? Then it is of such consequence, that instead of roaring with laughter, they should go forth and exert themselves to the utmost to lead people away from the overwhelming danger. Oh, they do not believe it! They cannot believe it. If they did, when they think of ninetenths of mankind doomed, that many of their dearest friends n parents or children who "died in sin" are at the present moment writhing in agony, hopeless, helpless forever and forever, would they sit and joke over the horrible affair and roar with laughter?

Anyone fully believing this portion of the creed would become insane at the very thought of it. Many sympathetic souls have been unable to endure the

The shadow of its half-belief has fallen on mankind, distorting the views of God, and making this life a journey of tears.

Vibrations Well Started.

Our "Important Questions" anent the Morris Pratt Institute and mediums' homes has, as we expected, started vibrations of thought throughout the Spiritualist ranks, and our intelligent and carnest thinkers are coming to the front with the free expression of their honest convictions. This is well and as it should be, and

we have no doubt that good will evolve from the exchange of opinions. Let all bear in mind that though individual views may be widely divergent, each writer has the good of our cause at heart, and desires and aims to exercise his or her influence toward securing the best interests and the upbuilding and strengthening of the common cause so dear to us all.

Let these important subjects be con sidered in a calm, judicial spirit, striving to exercise our best judgment, aiming for the general good of the cause the work and the workers, and out of these vibrations of thought will result needful benefactions of spiritual good, and helpfulness toward all necessary forms of Spiritualistic humanitarian ef-

Let the matter be review calmly, dispassionately, broadly, with constant appeal to reason and the facts and circumstances underlying and surrounding the situation, "with malice toward none, with charity toward all."

Preaches While He Sleeps. Nashville, Ind., June 12.-A psychological wonder in the person of Rev. John Cauffman has appeared in Hamblen township, this county. Mr. Hamblen is an Amish preacher and he halls thing about him is that he cannot preach unless he is sound asleep. Mr. Cauffman goes to the church at 4 o'clock in the afternoon and there, upon a cot, he will lie in a sound slumber until 7 o'clock, when he arises and enters the pulpit, the congregation meanwhile having filled the church.

Then he delivers a sermon, expound ing the scripture in well-chosen words, and, to the edification and wonder of his hearers, often continuing his discourse for two and a half and even three hours. He uses both the English and German languages in his preach

There is one notable difference be tween this Amish preacher and preachers generally. He is asleep while he preaches; they are asleep all the time -locked in the arms of an old somnolent theology which prevents them from awaking through the force of living, progressive, present-day thought.
Theirs is a sleep that arows no waking

GEO. F. PERKINS.

Writes of Spiritualism in Sacramento, sCalifornia.

We are sweltering under a hot sun, with thermometer around the hundred mark here in Sacramento.

Spiritualism as a movement, if not dend, is surely sleeping in the shade somewhere. In fact but few care whether there is public demonstration with organization in view. The usual wonderful" and "only" mediums drop in here a few days and pass on.

Plain fortung telling and card-reading eem to be about the thing the people want here. I have lectured all winter inder the most depressing conditions, and all of my receipts for services, in donations and other ways will amount to more than \$18—a showing not very encouraging, to say the least. A fair audience assembled but they do not pay much.

John Slater as "The Psychic Wonder," draws a crowd for about four nights at intervals of uncertain time or dates. Nobódy thinks of talking organiza-

tion to him or he to the audiences. His peculiar methods being distinctly "Slaterism" inasmuch as he has his own way of proceeding—copying or affillating with none. Mr and Mrs. Howe, from San Francis-

co, paid us a flying visit on the anniversary, but even such solid, capable and valuable workers as they are, could not induce the people to become interested in organization. Mrs. Selp and Mrs. McAvoy, from

Oakland, are now here, and they are good, honest and worthy laborers, but with the band concert at the Plaza Sunday evening, they cannot make their expenses at a public meeting. Dr. Ellisficken and wife are also here

from San Francisco, but cannot stay because nothing but extra sensational efforts will draw a satisfactory audi-The old-time Spiritualists are

either "gone to the silent land," lapsed into a "don't care" condition. I am struggling very hard to take care of Mrs. Perkins, who has not dressed herself for more than two years, and obtain expense money at the same time.

But not being able to leave her more than an hour or two, how can even my versatility succeed?

Every dollar coming into my possession in various ways has been as economically expended for her benefit as was possible. I am now in a little cottage at \$11 per month rent, when if I had a few readings by mail, and occasionally a mail call for Vitae-Ore I could get along. I confess to a condi-tion of mental desperation in spite of my great exertions.

Mrs. Minnie Fink from Chicago, formerly of the Beacon Light Spiritual Church, has in company with Mrs. Froelich, paid us a flying visit, much to our glad surprise. She is now at Los Angeles.

Mrs. W. H. Penny, formerly a member of our audiences in Milwaukee, who permanently resides in Sacramento, is now visiting her people in Milwaukee.

Professor Fritz, the astronomer, with whom we became acquainted at our meetings at Washington, D. C., is now enlightening the people here with his gigantic telescope. He is an enthusiastic Spiritualist and is no small writer of philosophical verse. Several of our erstwhile attendants at some of our eastern meetings have surprised us with a call-and reminded us of our meritorious mediumistic work, which gives us satisfaction at least to know that if we did not make money while conducting earnestly and honestly our spiritual meetings in the numerous eastern cities, we have made a respectable reputation which serves us beneficially from time to time.

would be pleased to by mail to any eastern friend that is interested in Spiritualism and ourselves

Mrs. Perkins is very feeble and in a doubtful condition at present. GEO. F. PERKINS. 1120 17th street, Sacramento, Cal.

RAISES A SMILE

Dr. J. M. Buckley and Spiritualism

In order to show that many M. E. preachers are not fully in accord with the Rev. Dr. J. M. Buckley, on the subect of Spiritualism, I make the following quotation from a letter recently re-ceived from one of them. It is not necessary to give his name. It is sufficient to say that he is a Methodist min ister and a member of the North Indiana Conference. Whether he will sooner or later be expelled therefrom on account of his knowledge and belief in Spiritualism, as was the Rev. B. F. Aus in expelled from his conference in Toronto, is a matter for the future to determine. But my reverend friend

"Spiritualism is false or it is true. It s good or it is evil. Dr. Buckley beieves it evil. He publishes his paper in the best interest of humanity. He is able to show, explain its phenomena without assuming the influence of disembodied spirits. He is able to show its claims to be false. If Spiritualism is false, it is one of the most widelyspread and rapidly-growing evils in the world at the present time. Now, if he were true to his life work and it required the entire force of his paper an entire year to expose and destroy this evil, it would by far, be the grandest achievement that could possibly be accomplished by him or even all such pa-

pers combined. "But see his pitiful subterfuge; he does not feel called upon to enter into the discussion of Spiritualism. ing to the sense of duty that I would suppose would be constantly calling at his conscience, I should think he would feel that his first highest and most pressing duty would be to attack and expose Spiritualism and let the world be done with it forever.

"He is dhadly mistaken when he thinks the M. E. church is settled on from Elkhart county. The remarkable | the subject of Spiritualism. I know more than one M. E. preacher who does not agree with Dr. Buckley on Spiritualism but who want to avoid a big rupture with the church. My wife tells me I will keep on until I get into it yet."

Now, it will certainly strike the sensible reader that the foregoing argument is unanswerable. It is the same that I have been using ever since I became interested in Spiritualism. If Spiritualism is, as the church avers, the work of the devil and it be the duty of the church to destroy the works of the devil, how in the name of common and uncommon sense can it ignore the subject? Treating it with "silent con tempt" did answer for a while, but it has long since proven a most dismal failure. The church originally denied that there were any genuine phenomena at all, pronouncing them all humbug and fraud. It finally discovered that this argument would not do, for it was being demonstrated every day that there were really, real phenomena.

subject, although, feeling it slipping rapidly away, it is anxiously hoping that before it entirely disappears even as an untenable argument, some discovery will be made that will explain the genuine phenomena of Spiritualism upon any other theory than that of the return of the spirits of the so-called dead. In the meantime the church will be as quiet as possible on the subject. and when its preachers are invited and challenged to debate it, as was the Rev Dr. Frank Talmage, a few years ago, it will enter a plea (as he did) of being "too busy with other and more important matters."

It makes me smile-I mean the excuses urged by the pulpit for not meeting the advocates of Spiritualism in debate upon it. H. V. SWERINGEN.

MRS. AUGUSTA KOPP.

Some interesting Items From W. F Jamieson.

As a 'remarkable medium, I had heard of this little, black-eyed lady many times, and as she seldom attends public meetings, where Spiritualists do most congregate, "Mohammed" had to go to the mountain—in this case a modest, self-poised little mountain. All absence of effort to produce astounding

effects impressed me at once. I carefully avoided giving any clew as to identity or mission except that I had been dvised by a friend to call and have a sitting. She ushered me into the elegant front parlor of her residence, 1635 Carroll street, reached by North Fairmount electric car. She bade me excuse her for a few minutes. A stand. with small linen cover, a center piece, and a chair on either side, I noticed constituted the elaborate apparatus The medium, on her return to the room. invited me to be seated in one of the chairs, and lay my hands flat on the stand, while she sat in the chair opposite, placing her hands in like manner. Almost instantly that small piece of furniture became apparently instinct with life-and intelligence! A shower of raps. The word "shower" describes

it. Mrs. Kopp informed me that there were many of my spirit friends present. She looked as if she thoroughly believed it. She vouchsafed the information that she is clairvoyant; while I -- "mine eyes are dim, I cannot see" in that unearthly manner; hence I accepted her statement cum grano salis. But how about the "shower"? It never ceased, a continual "patter," regardless of my grounded skenticism.

That well-trained little table then began to jump up and down, several inches, right before my very eyes! I needed no clairvoyant eye to see that, Amazing impudence! I peered under the stand, a swift glance in the direction of the lady's feet. With mediums generally, including Dr. Henry Slade, this wandering of the eyes is prohibited. "Spoils the conditions." But this medium murmured not. It must be borne in mind I am no novice; have had sittings with the best physical mediums in the world, Slade, Mott, Hardy, Foster, Thayer, Blair, Boothby, Keg-win, Hollis, Allen, Cusser, McQueen. Augusta Kopp, the weird psychic of Cincinnati, imposes fewer conditions than any of them.

I remarked to her, "Well, this is good; I notice that you sit well back from the stand." I never saw a piece of furniture move

more independently of human contact. I mean to investigate this phase still Then came mental manifestations

The medium quickly arose, and with closed eyes, offered a pretty prayer. In what seemed the usual trance state, she announced that a spirit by the name of "Jane" was present. I inquired if she could give her sur-

name. This I could not get. Instead, an accurate description of "Jane" was given, and I frankly admitted that it fitted my mother. I am aware that some investigators, even some Spiritualists, make it a rule to not publish names they receive for fear other me diums will make use of them. This is There are ways innumerable puerile. by which the departed can be identified, if a good mode of communication is once established. I would welcome mother, or any other spirit, with both arms. I "try the spirits," if I can in any way be put in communication with them. I do not repel them; will do all

can to help them give a message. It must be admited that, with the best mediums, the difficulties are very great in establishing a line of communication between this world and any other, even Mars, or our nearest neigh bor Luna. I will do my part, every time, in helping to establish such com-

munication. If mother, through Mrs. Kopp, or any other favored mortal, could have an-

swered my queries, and volunteered information concerning family affairs, I would rejoice. But I am told "they do the best they can." Doubtless; whether the "they" refers to spirits or mediums. Look at it as you will, this question

of life after death (or change) is of supreme importance. We are all equally interested in the great problem, or should be. I am glad that the Spirit ualists have the courage to attempt its solution, while thousands of clergymen dare not touch it with the tips of their fingers, although they are paid to shed light on life beyond the grave. There is more light in one hour's se ance with Mrs. Kopp than in a thousand sermons preached by the most scholarly ministers on earth.

W. F. JAMIESON. Cincinnati, Ohio.

APOTHEOSIS. On the 12th of June I met the friends and relatives of the late Mrs. Rachel Ann Curtis, of Moravia, N. Y., to commemorate her emancipation from the prison of pain. The day was dark and dismal, and rain poured; but the spiritual light shone within, and the

gospel of love bore testimony to the

sorrowing. She is a sister of J. R. Francis, editor of The Progressive Thinker, and her well-developed spirit cheerfully anticipated the change, and she requested that no service be had, if no Spiritualist could be secured for the last rites. Such faithfulness is a credit to her memory and a lasting inspiration to the Her only son survives, and was 48 the day of the funeral. Her sister, Mrs. Marshall, faithfully ministered to her needs through all the weary weeks

of suffering which prepared her for the change. She was 77 years of age the 21st of April. A noble representative of her sox and of the principles and virtues of Modern Spiritualism The influence of her life on earth will live in other lives

for many years to come. LYMAN C. HOWE. Fredonia, N. Y.

"Meatless Dishes." Very useful. The church then changed its base of at | D. For sale at this office. Price &t. | of its master.

that were grauine ware from the devil —the work of the devil. This is the position of the church today on the position of the church today on the

And Yet He Boasts of No Religion.

A Man Who Talks With Birds-Charles | Once the Newfoundland found a spare D. Kellogg Can Speak Their Lan- row with a broken wing fluttering on guage-Remarkable Gift of a Naturalist—Birds of the Forest Fly to sire for prey has broken out again and Perch on His Fingers and Tell Their the teaching of years is undone." Secret-Adventures With the Camera

As set forth in the New York Sun, a traveler was cutting his way through siring him to mend the broken wing, the jungle which clothes the peak of ... The bird was in the hospital for Mount Diablo in the West Indian island of Jamaica. Suddenly he halted, with uplifted machete. "Fee-fee, so tender! Fee-fee, so-o-o-

in Birdland.

It was the call of the ground dove,

traveler saw, not a bird, but a man.

and seemed to come from a low bush a few yards to the left. Away in the distance he heard the answering call of the ground dove's mate.

Peering through the bushes, the

He was lying on the grass in a small clearing, warbling the ground dove's call as perfectly as if he were a ground dove himself. The answering call grew nearer and

nearer, and presently the female ground dove flew into the clearing, perched unhesitatingly on the man's hand, and talked to him as if he were This man whom the birds of the for-

est treat as one of themselves is an American named Charles Denison Kellogg. He was born in California, the son of a forty-niner who used to be known as the Grand Old Man of the Mines. From infancy he was a dreamy, unpractical child, with a great love and

tenderness for all living things. boyhood he used to lie down in the woods and listen to the birds instead of going to school or playing with other All his life he has studied the lan-

guages and habits of the dwellers in the wood in preference to those of his fellow-men. "Imagine," said a friend of his, "s human being calling birds to him and

understanding all the little worries and troubles in their seemingly careless lives. Could anything be more won-"He can tell you all about their wooings and their love songs, all about the long-drawn, happy notes of the mother bird who has just hatched her young His face in those moments tells the in-

life with his feathered friends in the forests of the far west and the jungles of the tropics." There is not a bird note which Mr Kellogg cannot imitate perfectly. He does not whistle or sing the notes, as an ordinary man would do, he warbles

teresting story of his lonely, yet happy

them exactly like the birds. "It is not imitation," he tells his friends. "To put it briefly and baldly, Nature has given me a bird throat. "I cannot explain it, nobody can. Many scientists have examined my

trills. They all confess themselves puzzled. "They say there is something peculiar in the formation of my throat which enables me to sing like birds without merely imitating them. I have never met another man who possesses this curious gift."

Mr. Kellogg spends the greater part of the year camping out in the woods alone, or with his wife, another enthusastic bird-lover, and perhaps a sympathetic friend like John Burroughs. He has traveled all over North America, from Alaska to Mexico, making friends with all sorts and conditions of birds, and he has also pitched his tent in Jamaica and other West Indian islands in search of birds which have been exterminated in the United States, such as

he blue heron. He is not fond of taking people with him into the woodland. He treats the birds as a gentleman treats his friends, introducing only desirable acquaintances to them. Men who have accompanied him into the woods speak with amazement of his intimacy with and family life of a pair of wrens. everything that flies.

"The moment we entered the shady precincts of the woodland," said pher had to conceal his camera in a Stephen Chalmers, who accompanied mantle of foliage with only the lens vishim on one of his expeditions in Jamaica, "Kellogg's manner changed. "He had been talking to me about his

adventures in various parts of America, but instantly he forgot my very existbirds. What puzzled me was that the birds seemed to know him. "Somewhere among the trees a woodpecker called. The call was answered,

seemingly by another bird where Kel-

standing. Again the wood-

pecker called, and again it was replied to.
"'Did you hear that?' I asked in amazement.

outstretched hand. "It looked up into his face, opened he uses artificial hayricks and bushes. its little beak and talked volubly to under cover of which he moves slowly

him, while he talked back. They kept up a friendly conversation for several minutes and then the woodpecker flew away. "I don't know what he said to it, but

it seemed to me that he was asking

about the health and prosperity of its brothers of the woodland. "Presently we saw a black and golden banana bird fluttering around a plantain blossom. It suddenly stopped and uttered its sweet call, 'Tom Paine! Tom

Paine!' "Kellogg instantly responded, and the bird looked at him and flew nearer. Then, for quite five minutes, they kept up an animated, melodious conversa graphs of the millions of gannets that tion. At last the gaudy-colored bird nest there. He was lowered down the flew away, and at the same moment the face of a precipitous cliff in a rope naturalist wheeled around and replied chair, with his camera slung around his to the 'Coo-coo-coo of a dove in a neck. cottonwood tree.

When he is asked to explain the reason of this instinctive friendship between himself and the birds, Kellogg

'It is love. Anybody who goes into ists. the woods with the spirit of love in his heart, and without the faintest desire for destruction or for possession, can make friends with the birds, if he is moderately tactful and patient. Birds can read the heart better than men can. They know their friends, and are ready to love them.

"In all my travels I have never carried a gun, and have never found it nec essary to harm birds, beast or man. The man who carries a gun in wild parts is likely to make trouble for himself; the man without firearms is prac their employers was great. They detically certain to find peace and a manded a round thousand dollars each. warm welcome wherever he goes."

Mr. Kellogg owns a big Newfoundland dog, which usually accompanies time given, the wages the ministers had him on his expeditions into the woods. decided just compensation for the work-He has taught it from puppyhood to ers. This gave the clergyme love all living things; as he himself dollars and forty cents each! Price 10 cents.

"Astral Worship." By J. H. Hill, M. the dog's head as they do on the hand er's time is no more valuable than as

the ground and pounced upon it.

But it was not so. The dog lifted the sparrow gently in its mouth and bore it unharmed to its master, evidently de-The bird was in the hospital for some time, and every day the dog visited it to inquire sympathetically how the wing was getting on. When at last the bird flew away its canine friend barked

joyously and rolled on the ground with

delight. More marvelous still, the sparrow returned several times to pay a friendly call on the dog. Now and then Mr. Kellogg emerges from the woods to visit his friends and give a few lectures on birderaft. He is an unpractical man, quite out of tune with the age in which he lives. He cares nothing for money. He would

just as soon lecture for nothing as for His only purpose in lecturing is to teach people to understand and love birds as he does, and in this he is successful. Sportsmen go away from his lectures vowing they will not slaughter another bird, and women make up their minds never to wear another feather in

their hats. A fashionable woman wearing a bird in her bonnet sat in the front row of the audience at one of Mr. Kellogg's lectures. As he talked about the romance and tragedy of bird life, making the loves and sorrows of his feathered friends seem as real to his hearers as their own, people looked at the offensive bonnet with reproachful eyes.

The woman blushed vividly and tried to remove the bird furtively. At last the lights were turned down to enable lantern slides to be shown, and when hey were turned up again the bird had disappeared from the bonnet. 'I never felt so bad in my life," said

the woman afterward. "The people looked at me as if they would have liked to treat me as the bird had been treated. "But that was not the worst of it. 1

felt myself such a monster! I'll not wear another bird or another feather as long as I live." Animals as well as birds love Mr. Kellogg on sight. He visited a house

where a flerce dachshund was kept, The dog always attacked strangers and had bitten several. "Take care!" cried the host, as Kellogg walked into the garden. "The dog's loose."

The dog, hearing a strange footstep, rushed out intent on slaughter. But when it saw the Californian advancing with outstretched hand, it stopped with a puzzled look and wagged its tail doubtfully. Kellogg tapped its head lightly with

ily into its eyes. Immediately it rolled on the ground with delight, licked his throat and listened to my notes and boots and could hardly be induced to leave his side. "Don't pat a dog or stroke its head," said Kellogg, turning to his host. "Tay its head lightly with your fingertips and

the tips of his fingers and looked stead-

it will love you for ever." There is only one animal which does not appeal to the naturalist, and that is the cat. He doesn't like cats, because

they prey upon his beloved birds. When a cat is around he delights in giving the fluttering cry of a bird with a broken wing. Pussy, scenting an easy mark, rushes vainly about the room until she is nearly frantio, but, of course, she cannot find the bird.

the new school of sportsmen who hunt with the camera instead of the gun. He has found photography of great assistance in probing the mysteries of bird life. Some of his snapshots are wonderful. They show a mother bird feeding her

Mr. Kellogg was one of the first of

cuckoo. One series of photographs illustrates the love, courtship, marriage Great patience and care were needed to secure these views. The photogramantle of foliage with only the lens vis-

young, or quarrelling with the intrusive

ible, and wait for days to get a satisfactory snapshot. At Salem, N. J., there is an immense rookery, whither crows flock at certain seasons of the year from hundreds of ence and began calling to his beloved miles around. This was the scene of one of Mr. Kellogg's greatest exploits. For many years it had been the ar dent desire of many ornithologists to

obtain a photograph of this rookery

when the vast flocks of birds were as-

sembled. No one had ever succeeded

in achieving this difficult feat until Mr. Kellogg did it. This was how he managed it: He reconnoitered the ground, and de-"Kellogg did not reply. He was cided that the only way to succeed was staring at the trees. In a little while a to ambush during the day, and trust to tiny woodpecker fluttered on to a tree a flashlight camera to take the photonear to us, and then on to Kellogg's graph at night. In stalking strange outstretched hand.

> toward them. One winter's night, when the crows arrived at their usual meeting place, they observed nothing unusual in an or dinary-looking hayrick which had found its way to the spot. Inside that hay rick was Mr. Kellogg with his powerful flashlight camera. There he lay all flashlight camera. There he lay all night in the snow, with the temperature several degrees below zero, taking photographs, while the deafening cawing of a hundred thousand crows made the

night hideous. Mr. Kellogg was the first man to tackle the celebrated Bird Rock, in the Gulf of St. Lawrence, and take photo-

Swinging dizzily on the rope, with hundreds of gannets shricking around him and beating him with their wings. he took several pictures which have proved to be of great value to natural

Strikers' and Preachers' Pay.

Ministers of the gospel departed from their usual impractical sermonizing, and engaged in arbitrating the recent stockyards strike. It was presumed by the strikers that these ministers adjudicated their grievances for the love of peace and good of their fellow-men. When these devoted ministers brought in their bill for services, the surprise of The strikers were equal to the occasion and gave them 30 cents an hour, for the ers. This gave the clergymen fourteen

ensineer's.

Dr. Peebles' Scintillations:

known to us, breathed these beautiful lines:

"Tis somewhere told in Eastern story, That those who loved once bloomed as flowers On the same stem, amid the glory Of Eden's green and fragrant bowers; And that, though parted oft by fate, Yet when the glow of life is ended. Each soul again shall flud its mate, And in one bloom again be blended."

This "Eastern story" teaching, so adapted to the Oriental mind, of two mated souls blooming in paradisaic spheres as flowers upon one stem, but becoming disunited during jarring incarnations, and then becoming re-united again in a love pure and Platonian, is certainly a beautiful theme for contemplation. If it be but a dream, it is a very enchanting one. Evidently, it was the poet's purpose in the above rhythmic lines to teach the soul's past pre-existence.

Remember at this point that it is only the uneducated, lacking the finer elements of linguistic culture, that use the ovum, at the interrelational moment, or at the quickening, are demanded. Speculations do not count. They are out of India, is on the declining plane. Psychology, as taught by words pre-existence and reincarnation interchangeably. or at the birth, or at the seventh year. These have all been court. They are not synonyms. They are essentially different in designated the times—the diverse seasons for the reincarnaorigin and import.

The pre-existence of the conscious, inmost spirit is considered to be one of the clearest, strongest evidences of the soul's immortality. Few, with any philosophical insight, can be induced to look upon immortality with but one end to it. Few will contend that things particled and compounded, may not by a superior force, be non-compounded and disintegrated; and few still will be hold enough to assert that the interrelational acts of mortal parentage literally magically manufacture immortal souls! It is difficult to believe that there is not something in conscious, regal-souled man that is not the modern make-up of an all-too-often purposeless chance act. These thoughts lead directly to the reasonableness of pre-existence.

EMERSON, THE GREATEST OF AMERICANS.

remembered and honored by all English-speaking nations,

"The Eastern-born Nazarene belonged to the true race of Drawn by its severe harmony, ravished with its beauty, he dation of this karmic-incarnation is retaliation. lived with it and had his being there. Alone in all history, he estimated the greatness of man. One man was true to what is in you and me. He saw that God incarnates himself in man, and evermore goes forth anew to take possession of His world. Yet it is only in a 'jubilee of sublime-emotion' that Jesus can say, 'I am divine. Through me God acts; through me speaks.' Churches are not built upon his principles, but upon his tropes."

These are clear-cut, weighty words, bearing, indirectly at least, upon incarnation and reincarnation.

WHAT IS REINCARNATION, OR RE-EMBODIMENT?

Considering definitions, this is a knotty question. What cult is authorized to define it? Who is empowered to state right retrogression. It would be Ego-rotation from the flesh Its fundamental principles and purposes? Is it the Kalmuckian Lamas of Thibet; or the dreamy speculative Hindus of India? Is there not something weak and servile in drawing the philosophy of life, birth and death from the professor back to the old school-house to rectify some blunchildhood period of the world? Science thinks little of any ders made in the multiplication table. geological tree, and reason dignifiedly refuses to adorn herself in the old moth-eaten parchments of the East—the land of myth and imagination.

ALLAN KARDEC AND REINCARNATION.

Coming down to modern times and inquiring what is reincarnation, the theories of it are as numerous, as different more can I do when freed from this bondage of clayey earththat "spirits have not the choice of the world they are to in- a cog on the revolving wheel of a heartless karmic, fleshly say "black magician." So differ the East and the West. habit...Spirits animate men and women alternately...Many | fate. souls of this earth are reincarnated in Jupiter... There are still-born children who never had any spirit assigned th The spirit is not reincarnated in the new body till birth. The foetus has no soul... The body of an idiot may contain a spirit that animated a man of genius in a preceding incarnation. The idiot in the spirit state comprehends that its yellowing corn seek a return to the husk? Does the winchains of imbecility were explatory... The moral qualities that a man exhibits are those of the pre-existing spirit reincarnated in him... Several spirits sometimes seek at the the chrysalis shell? Does the newly hatched bird making same time to incarnate in a body about to be born." All of music in maple or elm, desire to be reincarnated into the old this, and much more of a similar character, is, as must be admitted, but a series of assertions, devoid of even the show of scientific demonstration.

It may not be amiss to here state that Allan Kardec was not only a clever mesmerist, but a great student of Oriental anything terrestrial to satisfy the onward, upward march of literature. His very being was saturated with the mysteries of the East. One can readily then see the influence that this individuality and imperishable identity. aural-thought must have had upon his mediumistic sensi- REINCARNATION AND THE INEQUALITIES OF LIFE. tiveness. It was my privilege to attend in 1870, some of the seances he had organized in Paris. St. Louis was the alleged spirit-president. It is reported that three hours after Allan Kardec's death, he dictated a message of affection through M. Deslions, one of his writing mediums (see my letter appearing in the Spiritual Universe, Chicago, Feb 17, 1870). It is needless to state that reincarnation, as taught by Kardec, differed in some respects as widely from the Thibetan and Brahmanic theories of reincarnation, as do the latter from the reincarnation promulgated by Theosophists and some American Spiritists. The dogma seems to lack a unitive basis.

HUMAN BEINGS RE-EMBODIED IN ANIMALS.

Many Brahmins, Buddhists and some Hindu Theosophists believe in the reincarnation or transmigration of human beings of the lower class into animals. This will not be denied. Conversing with them in Bombay, Madras, Madura and Tuticorin, and with Buddhists in Colombo and Kandy, Ceylon, they personally assured me with emphasis, that the baser and viler of human beings, would be re-embodied into tigers, and jackals, and even serpents. This was their karma. Here are some of my authorities: In the Colombo "Buddhist," of September 2, 1892, occur these words:

"The impressions of one's former life, or the 'accumulated experiences' are regarded as potent-factors in the determination of one's re-birth. For instance, if a man persistently poral, worldly, and physical environments. But the spiritdesire to eat animal food like a tiger, and longs to have the ual is the real, and the spiritually tolling farmer, or soilappetite and strength of that animal, it is possible that he handed mechanic, may be nobler at heart than the millionmay be born as a tiger; but from that circumstance it aire aristocrat. Grave-dust, and the disillusioned life just should not be inferred that the nature of the tiger on this ac. beyond, demonstrate this. count will be improved."

A Hindu writer in the Lahore "Harbinger" says:

plane downward,-that is, they have reached the limit which is contiguous to the plane of the lower animals. As the in. and moral, there would be no work for great-souled reformfluence of their wicked actions tends to degrade them, they ers. The optimistic thinker tires of this everlasting pessipass on to the sub-human plane, which is occupied by the mistic brawl of the lazy and the go-easy shiftless about the lower animals. They will then appear in animal forms... Our scriptures mention accounts of sages who passes into inequalities show not a scintilla of reason for reincarnation. the bodies of animals for a certain interval of time in expi. Inequalities exist now, and it is to be confidently hoped that CULTURED HINDU AUTHORITY UPON REINCARNA. ation of some sin."

Miss Catherine Christie, an excellent lady and Theosophist of Dunnedin, New Zealand, when lecturing upon reincarnation and karma, said in public and in words unmistakable. that "the lower classes of the old Atlanteans were reincarnated into animals." and some Indian Theosophists affirm that these karmic phenomena are still in process. Think of born again into brutality—the spirit back into a low, fleshly narrow time-sphere can mortal man get experiences, prop-

WHEN, AND WHAT THE METHOD OF REINCARNATION?

To the accomplishment of any rational result, there must be substantial material, purpose and a well-directed energy. forced through generation, from spirit freedom to flesh imprisonment?

The Thibetans, Hindu adepts, medieval occultists, French Spiritists and Theosophists all differ radically among themselves in defining the hypotheses and the methods. As knowledge is said to be "the world's savior," it would be most interesting to know if the descending Ego, that is, the tion planting.

In her "Epitome of Theosophy," the eloquent Mrs. Besant informs us that these "incarnations are not single, but repeated, each individuality becoming re-embodied during numerous existences in successive races,".. and she further assures us that "this slow process is going on through countless incarnations." And all for what? Am I told "to get attached tag imported from the Orient. Of "Isis Unveiled," knowledge"? But is this the only world in which to get knowledge? Is it to "gain more experiences"? But who would not prefer some experiences in climbing the mountains of the moon, sailing on the canals of Mars, or traversing the starry spaces? Am I further told that people are reincarnated to pay off some old karmic debts which they were not conscious of contracting? The scriptural prodigal the same planet, is not a rule in nature; it is an exception, son, symbol of humanity—justly suffering from hunger in a far-off land, voluntarily returned to his father, and what did The cause of it, when it does occur, she says, is, that the de-This poet-prophet whose centennial birthday was recently the father do? Did he send him back, memoryless, after a little devachanic rest at home, for more karmic experiences in eating swine-refused husks? No, the father forgave him; but now-a-day reincarnation knows nothing of the divine prophets; he saw with open eye the mystery of the soul. Fatherhood-nothing of forgiveness. In fact, the basic foun-

REINCARNATION OPPOSED TO EVOLUTION.

The grand theory of evolution is accepted alike by scientist, seer and sage. "Upward," exclaims the inspired poet, "all things tend." Look at the formation of this planetfirst the flinty, igneous strata, then the mineral kingdom, then the vegetable, then the animal, then the human as the crowning earthly glory, then the flesh-disrobed, death-defying spirit, conscious and proudly aspirational. Now then, if the vegetable does not reincarnate into the mineral, nor the animal back into the vegetable, nor the human back into the four-footed animal, why should the spirit reincarnate back into the fleshly chains of mortality? This would be downback into the flesh—the turning back of the individualized conscious spirit to the physical plane of being-a moral degradation! It would be comparable to forcing the university

Conscious of this wondrous life, vibrant throughout this illimitable universe, I look up at the stars and feel that I am chained to matter—and must I ever and ever return to be re-chained? I chafe under the thought. True, I can talk through the air to New York, and direct letters by lightning can be understood, when it is understood as a fact that she consciousness nor the least possible memory of committing. under the sea to Melbourne, but how much more—infinitely and as far apart as the poles. Allan Kardec (whose real liness, permitting me to explore the immensities, weigh the name was Leon H. D. Rivail), one of its first, if not the first mighty planets and exact from them their origins and their advocate of it in the Western world, declared in his writings biographies! Be this my destiny instead of being linked to

NATURE REBELS AT REINCARNATION.

The green apples of summer time do not contradict the ripened ones of autumn; but reincarnation, or re-embodiment, does directly, squarely contradict evolution. Does the nowed wheat strive to reclothe itself in its cast-off chaff? Does the winged butterfly hunt for and struggle to re-enter shell and storm-shattered nest? Do spirits, freed from fleshly aches and pains, desire to re-enter and re-wallow in human ions, cells and viscera? The asking answers the question-aye, more, it postulates the utter insufficiency of the soul, conscious not only of its consciousness, but of its

The "inequalities of life" has become a stereotyped stockin-trade song with reincarnationists. Some have few opportunities. Some are born with little, others with great capacities. Some are born in poverty, others in palaces of the rich. Well-why not? These temporary inequalities, seen from the subjective and the eternal, in connection with the absolute whole, are sublime in their philosophical bearings. There is eternity for the play of progression. Inequalities, diversities and differentiations are among nature's divinest gifts.

.Suppose there were an equality of all forest trees—say weeping willows! Suppose the surface of the earth were one vast plane of equality! What would the sturdy farmer say? Suppose again that earth's millions born to-morrow and all time thereafter, were born at the same hour of the day, under the same constellation, with the same dispositions, with the same capacities and with the same tastesand that a taste for mechanics! This, in its broadest sense would be equality—the much-harped "equality of life." How would you like it? Would not every intelligent person say, "monotony, monotony"? Certainly! And equality is little more than another name for monotony, and monotony to a thinking, stirring reformer, "would be hell!" Inequality, every way considered, has its rich compensation. The chief difference between the prince and the peasant, is tem-

Lincoln was a rail-splitter, Garfield a mule-driver, and General Grant a tanner-boy. Did they grumble about lack "There are some people who have done through the human of opportunity, early poverty, and the "inequalities of life"? If all men were born germinally temperate, well-balanced "inequalities of life." When sounded to their depths, these they will in the next and all future stages of existence. Was it not Pope who wrote:

> "Go teach eternal wisdom how to rule, Then drop into thyself and be a fool."

IS RE-BIRTH THE ONLY METHOD OF PROGRESSION?

this now,a day phenomena of humanity reincarnated—re- the materialistic theory that only in this fieshly body and The feeling, the emotions are very unreliable guides. erly unfold and round out a really regal character. This is incarnations." In the above cases and many similar ones in the Oriental a proofless assertion—an irrational statement, and nothing scriptures metempsychosis, transmigration and reincarna more! The sage returning to nursery life through this red dream imagination, or a morals neurasthenia?"

Is not this retrogression, rather than progress through evo- trained in a kind of childsh kindergarten, somewhat com- the country before." parable to a man equipped in boy's boots! This earth, it | Quite ilkely; this is a common experience of sensitives. should be remembered, is but a floating speck in the oceanic My own case is a telling example. Often in far-off countries realm of the mighty immensities, with other worlds more I see mountains, rivers, temples, shrines, perfectly familiar advanced, possibly, than durs, and spheres more refined, and to me. "Had you not been there before?" Nover in the zones more etheric and vastly better adapted to the educat body. "How do you account for it?" Upon the rational Now then, how is reincarnation accomplished? What the ing, unfolding and spiritually rounding up of character, than principle that accompanying invisible intelligences who had process? Does the Ego, the inmost spirit disrobe itself of this ever-changing fog-land region of floods and cyclones, lived in those lands, telepathically or psychically impressed the "astral," rather the spiritual body, as a preliminary step? competitions, cruelities and shocking barbarities, we tempo the perspective upon my mind—impressed it so clearly,

Self-purposed, does it dart like a ray of light to the waiting rarily now inhabit. Then why return? Why come back to firmly that I seemed to have once lived there bodily. The be encased—re-encoffined in human fiesh? Is it to finish up philosophy of these pre-phenomena has been confirmed to me undone work? This I could better do-infinitely better do, over and over again by the trance utterances of higher intelit seems to me, as a freed spirit, by impressing, entrancing and inspiring sensitives from my higher plane of life, than by returning through uterine existence, a period of placenta | Hindus: imprisonment, with the later accompanying teeth-cutting aches and ills of childhood and temptations of youth up towards manhood. If not a uterine confinement for the Ego, triad (Atma-Buddhi-Manas), enters the spermatazoon, or then how, and when, and why? Demonstrations and reasons

REINCARNATION NO PART OF SPIRITUALISM OR ORIGINAL THEOSOPHY.

It must be admitted by all up-to-date readers and journalualism, nor of modern Theosophy, founded in the residence of a prominent New York Spiritualist. This was an afterwritten after the foundation of this society, Col. Olcott wrote as follows: "H. P. Blavatsky says most positively, 'We will now present a few fragments of this mysterious doctrine of reincarnation—as distinct from transmigration—which we like the teratological phenomenon of a two-headed infant.' sign of nature to produce a perfect human being has been inother attempt. Such exceptional interferences, H. P. B. ex- working so hard to get rid of it?" plains, are the cases of abortions, of infants dying before a certain age, and of congenital and incurable idiocy. If reason has been so far developed as to be come active and discriminative, there is no reincarnation on this earth."

In commenting upon the above words of Madame Blavatsky, Col. Olcott says in his "Theosophist," Vol. III, No. 1:

"I believe that she wrote then (six years after the found ing of the Theosophical Society) as she did later, exactly according to her lights, and that she was just as sincere in denying reincarnation in 1876-78, as she was in affirming it after 1882. Why she and I were permitted to put the misquestion. So let it pass."

Appropos to the above, Alexander Fullerton, New York, secretary of the American Branch of Theosophists, wrote in the July "Theosophist," 1902, as follows:

"H. P. Blavatsky must always remain the insoluble problem for Theosophists. Her marvelous powers and her equally marvelous weaknesses, her inconsistencies, her incompatibilities, the palpable facts which contradict the necessary facts-all make up a compound which can only be partially described or imperfectly grasped, and which cannot in the least be understood." On the contrary, her "inconsistencies," her "marvelous weaknesses," her contradictions in previous incarnations, and of which they have now neither was a spirit medium (not a spiritual medium, but a spirit medium of the physical type, functioning on the earthly plane). by blasting its tenderest affections; for karma, or karmic law We are further informed by Mr. Fullerton (see "Theoso- allied to reincarnation, knows nothing of home, of mercy, of phist," July, 1902, Madras) that Mme. Blavatsky first appeared as a "white magician"—the educated class of Hindus ing sufferer is, "You sinned in a past incarnation. Now take

Mr. Fullerton, writing further in the "Theosophist," of a certain non-reconciliation, says: "Col. Olcott has demonstrated that she knew nothing of reincarnation during her other human body, under another name, in the slough of moryears in America, and that neither of them ever heard of it tality." until they learned it in India, and yet it is the vital doctrine of the Theosophic philosophy, which she must have studied demonstrations, it substitutes Cagliostro occultism, speculawhen in India before, also during her pupilship in Thibet. She was an advanced practical occultist when she first miraculously unreasonable, as they are unphilosophical. landed in the States."

The above statements constitute a trinity of remarkable confessions:

1. Madame Blavatsky wrote both for and against the dogma of reincarnation.

2. Neither Olcott nor Blavatsky ever heard of reincarnation till they learned it in India, that Siva-land of fancy and florid imagination. This being true, reincarnation should be branded, "borrowed from India!"

3. Reincarnation is "the vital doctrine" of the Theosophic philosophy. Be this remembered.

MY PERSONAL REINCARNATIONAL CAREERS.

As gravely as graciously have I been told at different times and in different countries by two or three spiritistic mediums, and several clairvoyant Theosophists, that several a sacerdotal priest officiating in one of the temples of Osiris in ancient Egypt; on my third re-embodiment, I was Habakkuk, the old Hebrew prophet; on a fourth "round" I was Herodotus, the Grecian historian and traveler; on my fifth reincarnation I was Origen, the early Christian father; on my sixth incarnation, I was Peter the Hermit, priest-vestured, cross in one hand, sword in the other, storming through and arousing all Europe in fieriest eloquence to rush in maddened war-legions to the Holy Land and rescue the tomb of Jesus from the unclean hands of unholy "infidels," these brown-skinned Islamic paynims.

All this may be true; but I've not a scintilla of proof of it. Aye, more, I am rigidly skeptical about it. Think of it,after all this prolonged series of incarnations, posing as Aryan adept, Egyptian priest, Hebrew prophet, Grecian historian, early church father, and Peter the Hermit, here I am plain, hard-working Peebles, plodding physician, writer and author! Where now is evolution? Where the progression? Surely, there's been none in my case. Where all those past Oriental experiences of mine? Where those bygone memories? Where the cranial records of those achievements? and what the benefit of all those vanished lessons? This, if I understand anything about it, is a universe of uses.

I have been informed that Socrates was reincarnated in Alfred the Great, David in Jesus, Elijah in John the Baptist, Mary Queen of Scots in the late Countess of Caithness, a Hyksos king in Col. Olcott, Solon, the Athenian legislator. matter. in two different California boys (so claimed by fond mothers), all of which, while exciting and feeding a childish vanity, is to scientists and illustrious thinkers, little more than snobbery-prattle, innocent of reason and void of a particle of descends into the atmosphere of our earth and vestures itself substantial proof. J. 19

TION.

Consciousness, science, reason and a cultured judgment, rather than marvel, mystery, and Brahmanical fables of reincarnating gods, must constitute the umpire concerning reincarnation. Neither the inductive nor the deductive methods of reasoning sustain it. Often have I been told confessedly The prime reason offered for re-embodiment is based upon by its devotees, "We cannot prove it, but we can feel it."

"Are you certain of it? Is it not rather hallucination.

tion may be measurably considered synonyms, that is to say, incarnating gate of conception, would, in fact, be going back. "But I see places, and seemery, and monuments, looking

"But I can remember some occurrences in one of my past

Tangled Links in Life's Chain, A Search for Truth. men gravitating downwards to be reborn in and as animals. wards, crab-like, minus memory, to be re-born and re-perfectly familiar to me; and yet I was never in that part of

Pre-xistence, Wetempsychosis, Transmigration, Rein-

carnation, Resembodiment, Egosrotation, Re-births,

ligences,

Listen for a moment to the testimonies of enlightened

Lankal R. Bhose, a law-pleader and learned Hindu author, thus writes: "Reincarnation, the legitimate child of transmigration (the latter is still the common belief in southern both the British and the French, is rapidly displacing the belief by showing its irrationality and depressing influences upon the superstitions in relation to animal, serpent and insect life."

That eminent Hindu scholar and author, Protab Chunder ists that reincarnation constituted no part of Modern Spirit- Mozoomdar, said in his great Lowell lecture; "Transmigration notoriously existed as an indispensable article of faith among the sects of old Hinduism. In modern times, however, it is called reincarnation, and held by the more superstitious. Educated, free-thinking Hindus reject it as a fading, unreasonable relic of the past."

The Rev. Dr. Savage, of New York, the distinguished Unitarian and Spiritualist, writes: "Reincarnation seems to me have from authority. Reincarnation, i. c., the appearance of a hopeless kind of doctrine any way you take it. It puzzles the same individual, or rather of his astral monad, twice on | me beyond expression; in so much as all the Hindus, all the Buddhists are engaged with all their powers, all their philosophies, all their religions, to get rid of being reincarnated; while here we are picking it up as though it were a new find, and something very delightful Before we take this novelty terfered with, and therefore she (Nature) must make an up, would it not be worth while to find out why they are

> Among the general reasons for rejecting reincarnation by scholars and savants, are the following:

> 1. It is not based upon one sound, solid, demonstrated fact.

2. It denies, or sets at defiance, the great uplifing law of evolution.

3. Its boasted "800,000,000 believers" are made up of Brahmins, Buddhists, Chinese, Thibetans-who, as a whole, are among the most ignorant, imaginative and superstitious people on earth.

4. It degrades the spirit by bringing it rotatingly back statement into 'Isis,' and, especially, why it was made to me into the paralyzing meshes of earthly matter, instead of emby the Mahatma, I cannot explain, unless I was the victim of phasizing its ascension from the human spirit to the spiritglamor in believing I talked with a Master on the evening in ual, the angelic, the celestial, the arsaphic, and onward still from glory to glory.

5. It annihilates, or effectually stupefies memory during long periods of Ego-rotation, which memory constitutes the corner-stone of individuality and self-cognition.

6. It violates every analogy of nature, such as the upward march from mineral to vevegtable, from vegetable to animal, from birth to childhood, to manhood, to spirit untrammeled, and thus onward to celestial realms and spheres beatific and innumerable.

7.' It is unjust and retaliative enough to discipline, or painfully cause suffering to souls in this life, for wrongs done

8. It stifles the "sweet reasonableness" of human nature forgiveness or sympathy. Its heartless voice to the sorrowyour stripes, buffetings and soul-crushing agonies, neither complaining, nor rightfully demanding relief therefrom. Take another repotting into human flosh

9. For mathematical exactness, inductive reasonings and tions and wild hypotheses which are as undemonstrable and

10. It has no fundamental premises, no philosophy based upon discovered and scientific admitted facts; but wobbling about between the speculations of the East and the West, mingling Hindu magic with medieval alchemy, it shadows the mind with the relentless, hopeless eclipse of matter through vast "rounds" of Ego-rotation.

11. This Oriental reincarnation dogma having been the popular belief of India for thousands of years, has sunk the Hindu masses into an almost hopeless condition of soul-paralyzing apathy. To this end Col. Olcott thus wrote: "The best friends of India, her most patriotic sons, have deplored to me the moral darkness and degradation of her people. Native judges....have lowered their white heads in shame when they said that the vice of lying and the crime of perjury prevailed to a fearful extent. And the worst part of it was that the moral sense was so far gone, that people conthousand years ago I was an Aryan adept, summering on fessed their falsehood without a blush, and without an idea Ganges' floral banks; on a second incarnating "round" I was that they were to be pitied." What a comment upon the fruits of reincarnation! And how sad the thought that there are dreamy, imaginative Englishmen and a few of our countrymen trying to cram this theory into the minds of thinking, reasoning, wide-awake Americans!

12. It is opposed to physical science, to mental science, to the spiritual philosophy, to the harmonial philosophy, and to the direct testimonies of those exalted intelligences whose radiance makes brilliant the hierarchies of the heaven of heavens. That certain, earth-bound souls, and unprogressed Hindu spirits teach this deplorable, depressing dogma, is admitted. They will outgrow this delusion in time, for "upward all things tend."

IS THERE A RESIDUUM, OF TRUTH IN REINCARNA-TION?

Most assuredly there is—and so there is in Parseeism, Quakerism, and Mormonism. Joseph Smith was a clairvoyant. He had and exercised spiritual gifts. Yes, there is a germ of fact in reincarnation, because spirit is ever incarnating itself into matter.

1. Enlightened minds well know that the Gibraltar rock of Spiritualism is Spirit-all-pervading and all-energizing Spirit. Substance, invisible in its finer gradations, when chemically manipulated and precipitated, becomes matter, the subject of the sense-perceptions. And spirit interpenetrates, incarnates and perpetually reincarnates itself into

2. A conscious spirit disrobed of gross materiality, dwelling in some spiritual sphere afar of rich-blazoned splendors, re-embodies, or in a sense, reincarnates temporarily when it in such visible atoms, ions, molecules and refined elements in such visible atoms, ions, molecules and refined elements as it can manipulate for materialization, for the accomplishment of some great purpose, something as the university professor may descend from his collegiate chair, and donning the foot-ball suit, teach the necessity of exercise and the graces of muscular motion.

3. The aural emanations extend from persons from one to five and even twenty-five feet. This is especially true of psylone.

chics. They are enveloped in an odyllic cloud. Now then, when a spirit approaches from some higher, brighter sphere into the radius of this human aura, attaching itself thereto and mingling therein, it in a sense, incarnates and reincarnates to impress for some end, unworthy or praiseworthy, depending upon the degree of the spirit's unfoldment.

(Continued on seventh page.)

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OUTSIDE THE CATES and other tales and sketches. By a band of spirit to colligences, chrough the mediumship of Mary Therens Shellamer. An excellent work. Frees, \$1.50. Her mile at this wilco.

.. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is slove responsible for any assertions or statements he may make. The editor silows this freedom of expression, be lieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade-quate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITH PLAINLY.-We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other re-quirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS,-Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

Take due notice, that all items for this page must be accompanied by the full name and address of the write. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Mrs. S. J. Cutter, who resides at No. 549 Warren avenue, will attend the Clinton camp this year. We have known Mrs. Cutter for many years. She is a most estimable lady, and as a medium for various phases, she ranks among the best.

A. L. Drumm, of St. Louis, Mo., has removed to 1223 North Sarah street, that city, where he can be addressed The Vermont State Spiritualist Association held its quarterly convention in the opera house, Hardwick, Vt., on Friday, Saturday and Sunday, June 19, 20

Mrs. Sarah E. Herrick, who resides at 296 N. Ionia street, Grand Rapids, Mich. is now secretary of the campmeeting to be held at Reed's Lake, near that city. Thos J. Haynes for-merly occupied the position. Mrs. Laura Fixen will lecture for the

Englewood Spiritual Union, 528 West Sixty-third street, on Sunday, June 28, at 8 p. m.

G. W. Kates and wife held meetings in Billings, Montana, June 14, 15 and 19. These were the first public lectures on Spiritualism given in Billings. They attracted considerable interest, and large attendance. A local society has been started and a charter from the N. S. A. will be secured. Mr. and Mrs. Kates held pioneer meetings in Red Lodge, June 16 and 17, and attracted much curiosity, securing favorable comment. They are also to speak in Butte and

medium, is engaged at the Chesterfield Park on the beautiful Fox River. The (Ind.) camp-meeting for the whole seaton from July 16 to September 1. He C. & N. W. Ry., at 8 a. m., Saturday, Band of Light of West Superior, Wis., is now ready to engage for the fall and June 27, 1903. Ravenswood station can winter season to lecture and give tests. Address all letters to 404 East Fourth by taking the Clark street limits car to street, Newport, Ky., until July 14; limits; transfer to Clark street elecafter that to Chesterfield (Ind.) camp- tric car; leave car at Wilson avenue; meeting.

Hull, and heard him lecture at Vine-Los Angeles, Cal., will hold a mass

convention, June 26, 27 and 28. It will State Spiritualists' Association, and will have active co-operation of all the Ravenswood Union Sunday-school Spiritualists of the Angel City in mak-Frank N. Foster, the spirit photogra-

pher, has left Chicago for the camp season; he will be at Reed's Lake camp, Grand Rapids, Mich., during July and at the Chesterfield (Ind.) camp until September 2, when he will return to

We have received four letters at this office without signature, from the following places: Boston, Mass.; Toledo, O.; Ellensburg, Wash.; Apollo, Alaska. Dr. J. M. Peebles is still actively at work; has been lecturing at Muskegon and Sturgis, Mich. He has received applications from a dozen camp-meetings to lecture. The Doctor does not, however, like to camp out in the woods.

Thos. J. Haynes writes from Grand Rapids, Mich.: "Will you kindly inform the readers of your valuable paper that on account of personal business I was obliged to resign the office of secretary of the West Michigan Spir-itual Association? My successor is Mrs. Sarah E. Herrick, wife of the president and manager. Her address is 296 N. Ionia street, Grand Rapids, Mich. I write this for the benefit of people corresponding with me in order to save delay in replies to the letters, as mail forwarded to me has to be forwarded to her, and this will facilitate a reply. Prospects are good for a large meeting, the grounds are beautiful and the work of cleaning them up and arranging for the meeting is practically completed and everything points to a good time."

Dr. Beverly writes: "The talent and attractions at Lakeside Hall, corner Thirty-first street and Indiana avenue, continue to draw crowds every Sunday at 3 and 8 p. m. Special music has been secured for the next meeting. I am determined to have the best talent that can be secured. I will have none but honest mediums. Everyone is promised a test. Mr. Peterson will give his wonderful demonstrations of spirit return to each meeting. The child wonder continues to attract people, for the room, and spirit voices are heard all know she is young and innocent, and in loud tone, under the described condiwonder continues to attract people, for unknown to deceitful ways and methods. All summer these meetings will and remained to May 30. She gave a be held and you will never be disappointed if you attend and bring your privilege of remaining in during the se-

Anna Leaser writes from Wheaton, Minn .: "On June 9, Mr. and Mrs. Kates, our worthy missionaries for the N. S. A., closed a week's engagement at this place. Eight times they spoke to appreciative audiences, and many regrets mein with un longer."

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

We are glad to learn that Mr. Barrett

is able to resume his post as editor of the Banner of Light. He says: "With the next issue of the Banner of Light, the editor-in-chief will resume his post of duty, laid aside, because of illness, early last winter. He extends greetings to all of his friends, in all quarters of the globe, whose words of sympathy and good will have done so much to sustain him in his exile from home. pecially are we commissioned to thank the Spiritualists of the world, who, on the 29th of January, 1903, at the suggestion of the secretary of the N. S. A., Mrs. Mary T. Longley, centered their thoughts of healing and good cheer upon him and other members of the family circle who were ill at that time. Their kindly wishes and sympathy were greatly appreciated, and will ever be retained in memory as friendship's sacred offering. To all who have sought to aid the Banner during the editor's absence, particularly Rev. William Brunton, Miss Susie C. Clark, Miss Lilian Whiting, Paul F. DeGournay, W. J. Colville, Mrs. Minnie M. Soule Charles Dawbarn, and all others whe have contributed to these columns, the editor and the management of the Banner return their hearty thanks. After this issue, our editor will speak regularly to readers, and will endeavor to sustain the high standard of excellence wnich has been attained during the past six months.' Frances A. Sheldon, pastor of the Ta-

Spiritualist Church, writes:

coma

"Thinking the readers of The Progressive Thinker would be interested in the doings of the Spiritualists of this state, I thought I would tell them that we again claim Daniel W. Hull. June 4, he passed through this city on his way to Spokane to fill a two months' engagement with that young and flourish ing society. We are more than glad to welcome him back to Washington. While away I lectured three times in Ellensburg. The attendance was good The result of ten days' work was an organization with 28 charter members. The next place was Thorp where a fine audience greeted me. From there to Cle Elum; only an hour's ride. I gave one public lecture; all the space taken not being chairs enough, the men very gallantly gave their seats to the ladies they themselves sitting on the floor and in the windows. The people seemed to be quite anxious, to learn how to form circles. I held one meeting for instruction in that direction. The result was the forming of one with fair prospects for two circles. I left the friends to hasten home to fill the platform of the Tacoma Spiritualist Church of which I am still the pastor. During my absence the church has been served by Mrs. McCall and Mrs. Flora Heckman. Judging from the audience they have done their work well. The interest is on the increase." Mrs. S. J. Ashton writes: "The picnic

of the Sunday-school of the Church of Frank T. Ripley, speaker and test the Soul will be held at Mill Creek be reached from the center of the city walk west to railroad station (time re-Calvin Chamberlain writes: "I have quired, one hour); or by 7:30 train been pleased and benefited by your pa- from Wells and Kinzie streets. Bring per for several years, and in the course of human events we must soon part There is plenty of shelter. The ride is company, as I am now working out my a beautiful one, and is worth much ninety-third year, dating from October more than the price of the ticket. 8, 1810. I have been favored with per- Adults, 50 cents; children, 25 cents. If sonal acquaintance with some of the possible, notify the committee at once leaders in our ranks. I met our Moses of the number of tickets you need, as our Sunday school will benefited by all ickets sold before Friday, June 26. Tickets may also be bought at the train. Another train leaves the Wells and be under the auspices of the California | Kinzie street station at 12:30. Special cars honor picnic tickets. We go with picnic. Send all communications to S. J. Ashton, 2785 N. Hermitage avenue, who will meet you at 8 a. m. train with the tickets you order."

Oscar A. Edgerly writes from 1207 Third avenue, Peoria, Ill.: "On Sunday, June 14, I began a three weeks' engagement with the Progressive Spiritual Society of Peoria, Ill., and I feel that Mr. Sprague did a grand, good work for our cause in organizing this society, for never have I met a more harmonious, energetic and wide-awake people than this same Peorla society. I feel that they are destined to do great honor to the Illinois State Association. The work of my guides seemed to be well received, and I anticipate enthusiastic meetings during my stay."

Lyman C. Howe writes from Fredonia, N. Y .: "I read Prof. Jamieson's comments on Dr. Sweringen's view of skepticism, and saw the same tendericy so common among the class of critics who have nothing to affirm, and are forever beating about the bush for something to talk about without saying anything. I like Jamieson, but he seems to have lost his balance in his search for annihilation. Dr. Sweringen's rejoinder in the last Progressive Thinker impresses me as logical, consistent and forcible. Hyper-skeptical negations are often as absurd and illogical as any religious creed. Does Prof. Jamieson require personal observation of all facts, before he accepts them? Did he ever see a murder committed? Does he think there ever was one? Did he ever look at Venus through Galileo's telescope? Does he believe that Galileo did? or that he ever had a tele scope? Did he ever witness the fall of a meteoric rock? Does he believe there ever was one that visited the earth? Dr. Sweringen's position seems to me well taken and impregnable."

Mrs. E. Roberts, M. D., writes from Connersville, Ind.: "Maggie Vestal, a fine light trumpet medium, holds seances in full daylight, sun shining in tions. She came to my house May 25, ance. Quite a number came and had the finest communications I ever heard. I deem this something fine and worthy of attention. She is residing in Dayton, Ohio, No. 728 Ludlow street."

E. D. Yough, secretary, writes from

When writing for this paper use a pen or typewriter.

TAKE NOTICE. All books advertised in the columns of The Progressive Thinker are for

sale at this office. Bear this in mind.

made this year, at New Era, Clackamas county, for the greatest camp-meeting yet held. The camp opens Saturday July 4, and continues to Monday, July 20, Mae E. R. Hunt, the noted Call fornia inspirational speaker and medium, will be present. Chas. F. Goode, D. M., will appear Sunday, July 5, and Rev. J. H. Lucas will occupy the platform, Sunday July 12. Board at the camp hotel will be \$5 a week; 25 cents for a single meal. Admission (including all lectures and seances) 10 cents a day or 25 cents for the season.'

has so far recovered his health that he Dr. W. O. Knowles has some open dates in July. If any camp would like a trance and message bearer, or for lectures and tests, the terms will be liberal; he also will answer calls for funerals at all times. Citizens' Phone 2549; Bell Phone, Main 1677; can reach him at either phone. Grand Rapids, Mich.

Gertrude Spooner, secretary, writes:
"The management of the Wonewoc camp-meeting would like to call the attention of all who are interested to the fact that our programmes are now out, and all who desire a copy of same can have one by sending their names to the secretary of the Association. Remember our camp opens, August 13 and closes August 31, and that the talent secured is of the highest order and the equal of any in the land. Our grounds are naturally adapted for camp-meeting purposes, and all who attend this meet ing will be sure of a pleasant outing and a profitable time generally. Campgrounds are but two blocks from the lepot, less than that distance from two first-class hotels, which makes it most convenient. The location is most picturesque and attractive, being as it is among some of Wisconsin's most beautiful hills, and overlooking the beautiful Baraboo valley. The daily train service is excellent, as we are situated on the main line of the Chicago and Northwestern Ry. The people of Wonewoo and the management are doing all in their power to prepare for the camp and make it the source of the greatest possible amount of pleasure and comfort for visitors. Therefore, if you want a good outing, a profitable trip, to know something of the better and brighter side of our philosophy and its phenomena, come to the Wonewoo camp, and stay throughout its sessions. Send in your application for tents now, as it will save confusion later on. We will reserve tents, have them set up ready for occupancy, and see that you are made welcome. Write now. Address me at Wonewoc, Wis."

M. A. Dull writes from Van Wert, O.: Mrs. J. M. Bryan and Mrs. Hilbert, of Chicago, have spent a week in Van Wert, working for the cause of Spiritunlism. Mrs. Bryan is a good trance lecturer and Mrs. Hilbert is an exceptionally fine test medium. They have aroused quite an interest here and after Mrs. Bryan's ordination will return to spend two more weeks with our society. Societies in need of help will make no mistake by employing these ladies."

W. A. Wilson writes from Elwood, Ind.: "Harry J. Moore and W. C. Jessup have been conducting meetings here in Elwood for the last ten days, and to say that they aroused an extra interest in the cause of Spiritualism would only be doing them justice. The people of Elwood, skeptics as well as Spiritualists, believe that Mr. Moore is one of the best lecturers in the field, and we also think Mr. Jessup is doing more and lilies which filled two vases. He good and making more converts to was invited to preside by Chief Stand-

writes: "We closed our public meetings June 8, for the warm season. We had a lovely meeting, and it will cheer our drooping spirits until fall when we hope to be able to open meetings again for the winter. The children had a beautiful programme, and we all rejoiced to see the brave young spirits stand up and speak. We feel proud of our young folks, but we feel still prouder of the talk and messages that we received through the mediumship of our noble worker, Mrs. Flora Slender. The tests came very strong and to the point and were all recognized as correct. Mrs. Slender brings joy and comfort to all who are in sorrow, and she loves to give messages to the earnest souls that prise birthday party last Wednesday are searching for light. The Band of evening. John Born and Ida Bell Av-Light Society is small in number, but strong in union? E. R. Kidd writes from Canton, Ohio:

"We believe in praise when praise is due to man, to woman and to our mediums true, therefore, permit me to say a word through The Progressive Thinker in behalf of two true and tried mediums, both of whom have many friends in this and other states and to whom the genuineness of the manifestations that take place in these mediums' seances has repeatedly been proven to many well balanced and skeptical minds. The first of whom I wish to speak is Mrs. M. Kemp, of 527 Scoville avenue, Cleveland, Ohio; the second, Mrs. Hattie Tiffany, of Alliance, Ohio-the former a materializing, the latter a trumpet medium. The fullform materializations of spirit friends to be seen in Mrs. Kemp's seances are indeed convincing and prove conclusively that our so-called dead friends still live and under proper conditions can and do build up a temporary form strongly resembling the one they lived in while on earth. In Mrs. Tiffany's circles they come with familiar greetings, characteristic expressions, loving messages and never fail to give the best of advice and in many ways prove their identity, sincerity, love and constancy. As a result of the writer attending Mrs. Kemp's seances he has met with most satisfactory results through materialization of his spirit friends, most all of whom are blood relations, whose earthly bodies have long since been consigned to the grave, the body of one of them to a watery grave, it having been consigned to the billowy waves of the great Atlantic from a ship upon which he was returning to his native land, yet there are people within our ranks, apparently honest investiga-tors, who claim they have never seen anything in materialization to satisfy ommend Mrs. Kemp to them; upon the of social intercourse with your arisen with Mrs. Tiffany, since I feel well as-

Morse: "From a private letter, we able transcontinental contributor, Mr. people in the audience." J. J. Morse, will arive in San Francisco,

AND ADDRESS WHEN SENDING NO. TICES AND GOMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

loved cause. But his welcome will not be confined to San Francisco alone, nor to California, but it will spring spontaneously from the heart of every Spiritualist in America. The name of J. J. Morse is a household world in the home of every Spiritualist in the world, and no one worker can muster more personal friends than can he. The Banner bids him welcome to America for the fifth time, and extends to him and his family the right hand of fellowship as they land at the "Golden Gate" of the Pacific. Mr. Morse is one of the ablest speakers on our platform, and should be kept busy during the entire year he purposes remaining in America. All applications for his services should be sent to 1429 Market street, San Francisco, Cal., for the present. His daughter Miss Florence Morse, is not only an eloquent and able speaker, but is also a most excellent psychic. Societies would do well to secure her services, as they will be greatly benefited by so doing. Write her at once, and keep her busy while with us." Under the head of "Woman Divine,"

the Philosophical Journal says: "Spiritualism and Its Relation to the Needs of Humanity will be the subject of the lecture to be given at Odd Fellows' Hall. Sunday afternoon, by the Rev. Anna L. Gillespie, of San Francisco, Mrs. Gillespie is pastor of the People's Church of San Francisco, a church which is non-sectarian, its platform being open to all the social questions of the day which affect the religious life. This woman, who was ordained fourteen years ago, is the wife of Mr. Gillespie, who is western auditor of the Westinghouse Company. He is also president of the California State Association, When seen by an Evening Journal reporter yesterday afternoon Mrs. Gillespie expressed her pleasure at being able to make a two weeks' visit with Albany friends which would bring with it a certain amount of relaxation, for said she: 'My interests are so many and my a few days for recuperation come as a boon. While in Albany I will give one Sunday lecture, with possibly two week-day talks on 'Motherhood' and 'Prison Work,' two subjects in which I am deeply interested. Then I will again take up my regular work, going to Pittsburg, Cleveland, Grand Rapids, through Tennessee, and finally home to San Francisco.' Mrs. Gillespie is wellknown for good work among prisoners, especially in her own city. She is well informed on prison discipline in the various states, and is quite an authority on prison reform. Said she 'The parole system, which is being used with such success in Indianapolis, will, I believe solve the question of reformation. The 'cottage' system, which is so well used in connection with youthful delinquents is also a valuable aid. It consists in advancing those committed to reformatories gradually from the barred prison to the various cottages, where the discipline becomes less and less severe. The crying shame relating to imprisonment and the one for which there seems to be no help is that no matter how many of his best years a man may give toward the expiation of

the stigma of his prison life ever kept before him. This is a condition which no prison reform seems to alleviate." L. writes from Detroit, Mich.: "H. G. Collins, of the Cnicago Lodge Brotherhood of Light, paid a surprise visit to the Detroit Lodge, on Sunday evening He bore a large bunch of roses Spiritualism than any medium who has ever visited this place."

Chas. J. Danielson, secretary of the characteristics of the control of the co tional work, and showed how Oahspe could be read and studied to the great-est advantage by all who comprehend the philosophy of Spiritualism. Mr. H. Hard, a devoted student of Oahspe, who came here from Finland a few months ago and joined the Brotherhood, returned to his native land to spread the light there. The colony of this Brotherhood is located at Weboles, Colorado, Valley of Light, and is in a prosperous condition in every way. A number of ladies under the inspiration of Mrs. Rose Ferris, 59 Grand River avenue. have organized a Sunshine Club, for spiritual work. Mrs. Jenkins, of Windsor, spoke for the Earnest Workers last Sunday. Wm. Stacey was given a surery, both mutes, were married on the 17th inst.: recention at 804 Abbott street. The bride is a daughter of Mrs. Avery, the well-known test medium

his crime, the debt is never paid, and

he usually remains a social outcast with

here. Miss Clara Marsh writes from Rochester, Mich.: "We had the pleasure of entertaining James Riley, of Marcellus, Mich., last Sunday. It was a reunion of friends, both mortal and spirit, and enjoyed by one and all. In the evening we had one of his wonderful dark circles, and we felt the touch of spirit hands as our loved ones hovered near us or flitted about, all the time giving us evidence of their continued love and affection. How it stirs the heart to strive for greater light and spiritual unfoldment when we know those we love are ever near us though unseen, to aid us in our efforts to live a good life. Mr. camp grounds there is a hotel and a Riley left here to fill engagements in dance hall, 150 houses, a store, barber Let the good work go on, and may he live many years to advance the cause of truth, and give to seeking souls knowledge of the life that awaits all after the change called death. I was much pleased with the article written by H. W. Boozer, of Grand Rapids, in The Progressive Thinker of June 13. entitled 'The Lord's Prayer,' also his rendering of the hymn, 'Nearer, My God to Thee. 'Nearer, O Soul, to Thee' is so much more beautiful, and more in accord with true spiritual aspiration."

The Brooklyn (N. Y.) Times says: "About fifty people were present at Review Hall, Freeport, L. I., last night to listen to the address of Mrs. Bingham on 'Spiritualism.' Her definition of Spiritualism was 'declaration and demonstration of ontinual existence. stated that the subject has been generally misunderstood. That the creed is not fortune telling, not to tell secrets their minds of the genuineness of that not fortune telling, not to tell secrets particular phase of mediumship. To and also not to act as detectives, but all such who live a reasonable distance | that, it is a subject as old as the history from Cleveland I conscientiously rec. of humanity. That the expression, We have a spirit within us.' is not correct: other hand if you desire an hour or so but that we are spirits, inhabiting while on this earth the mortal body, that dies loved ones, apply for a private sitting and crumbles away, while the spirit soars to heaven, to hold communion sured you will be well paid for the time with kindred spirits. Her address spent in that direction." with kindred spirits. Her address proved very interesting. Following The Banner of Light speaks as fol- her address she gave, as she called it lows of that veteran worker, J. J. momentum inspired poems on light, Morse: "From a private letter, we music and love, the American Navy and learn that our valued co-worker, and harmony, topics furnished by various

The Battle Creek Daily Moon save: Cal., July 7, 1903. He will be warmly "Dr. J. M. Peebles, accompanied by his preciative audiences, and many regrets | Portland, Oregon: "It may be of inter-were expressed that they could not re-set to your numerous readers in Oregon | Welcomed by his many friends in San private secretary. A. H. Green, re-were expressed that they could not re-set to your numerous readers in Oregon | Welcomed by his many friends in San private secretary. A. H. Green, re-late set to your numerous readers in Oregon | Welcomed by his many friends in San private secretary. A. H. Green, re-late set to your numerous readers in Oregon | Welcomed by his many friends in San private secretary. A. H. Green, re-late set to your numerous readers in Oregon | Welcomed by his many friends in San private secretary. A. H. Green, re-late set to your numerous readers in Oregon | Welcomed by his many friends in San private secretary. A. H. Green, re-late set to your numerous readers in Oregon | Welcomed by his many friends in San private secretary. A. H. Green, re-late set to your numerous readers in Oregon | Welcomed by his many friends in San private secretary. A. H. Green, re-est to your numerous readers in Oregon | Welcomed by his many friends in San private secretary. A. H. Green, re-set to your numerous readers in Oregon | Welcomed by his many friends in San private secretary. A. H. Green, re-set to your numerous readers in Oregon | Welcomed by his many friends in San private secretary. A. H. Green, re-set to your numerous readers in Oregon | Welcomed by his many friends in San private secretary. A. H. Green, re-set to your numerous readers in Oregon | Welcomed by his many friends in San private secretary. A. H. Green, re-set to your numerous readers in Oregon | Welcomed by his many friends in San private secretary. A. H. Green, re-set to your numerous readers in Oregon | Welcomed by his many friends in San private secretary. A. H. Green, re-set to your numerous readers in Oregon | Welcomed by his many friends in San private secretary. A. H. Green, re-set to your numerous readers in Oregon | Welcomed

ALWAYS GIVE YOUR FULL NAME | ence, which convenes yearly at the Mohonk Lake House, New York, located to the foothills of the Catskills. This is a palece of a building, having a capacity of nearly a thousand guests, and is a great summer resort for the people of New York and Boston. The locality is ideal. The waters of the lake are as

clear as crystal, and the scenery surpassingly grand and beautiful. The owner of the lake and the adjoining lands is Albert K. Smiley, a Qualter and a whole-souled reformer, long connected with the peace question, the Indian question and other great burning reforms of the age. For eight years past he has invited some of the most distinguished jurists, statesmen, educators, clergymen and reformers to spend three days in his magnificent resort to counsel together upon international arbitration, universal peace and kindred subjects. After thanking their esteemed and honored host, friend Smiley, this conference adopted a platform of which the following was the last paragraph: 'This international conference summons all possible agencies to teach and preach the gospel of justice. Business men and great corporations, teachers in schools, ministers of God, the public press; let our whole country adopt the great motto and seek to live up to it; America loves justice, it appeals to every man and woman to aid in increasing arbitration so as to secure by the invincible power of public opinion, the employment of it in the maximum number of possible cases, in the hope that wars may cease and that peace may prevail."

Mrs. Elvira Patterson writes from Alexandria, Ind.: "The Spiritualists of Alexandria wish to express their appreciation for the good work for the cause of Spiritualism accomplished by Harry J. Moore, of Chicago, and W. C. Jessup. We think there is no better lecturer in the field than Mr. Moore, and certainly no better medium than Mr. Jessup." A. H. Nicholas writes: "Mrs. Scott

Briggs departed from Summerland about June 10, and her present address is 305 Larkin street, San Francisco. She has been with us several months and we can say she is a good speaker, wonderful industrious worker in our cause, and she will be well remembered and her absence felt here. We advise time so entirely filled with work, that all who may have the opportunity to become acquainted with her."

Wm. F. Hunt writes: "We come into the world by a process of natural law without our consent. We go out of the world by natural law without our consent. Now the question is, is not our destiny fixed by natural law? Our acts have no effect on our destiny, only on our condition. The places called heaven and hell are myths, have no existence in fact, and our condition is in accordance with the lives we have led." Titus Merritt writes from Yonkers,

N. Y.: "The Spiritualist society of Yonkers, N. Y., has closed its meetings for the summer. The past season has produced good results. We have had the valuable services of Mrs. Helen T. Brigham and Mrs. Tillie U. Reynolds, inspirational speakers, and Mrs. J Purdy, formerly of Detroit, Mich, also Mr. Samuel Thompson, medium. Mr. Alfred Andrews, president of Y. S. S. is an earnest worker in the cause. Mr. Thompson resides in Kingston, N. Y., and has rendered valuable service in the sanitarium of that place. He has also been favorably known as a reliable medium for materialization for a few years. On the 17th inst., he gave one at the residence of Mr. E. Bragdon, assisted by Miss Carrie Youmans, well known for her successful magnetic treatments. This seance was well attended by Yonkers Spiritualists, and gave ample evidence that Mr. Thompson is improving and bids fair to become a desirable demonstrator of genuine materialization. Three of Yonkers' estimable young ladies present, who hitherto had doubts and had not given much attention to the cause, on this occasion realized it to be an important fact. Through the charming influence of Mrs. Tillie U. Reynolds, our society has joined the New York State Association of Spiritualists. A developing circle was formed some months ago at the residence of Mr Staab of Mt. Vernon, N. Y. Miss Carrie Youmans of our society, is one of the members and she informs me they are getting pleasing results. Mr. Staab and famlly are zealous workers, attended most all of Miss Gaule's Sunday meetings in New York City. Brother Francis may you continue to shed the Radiant Light so beautifully expressed by Mrs. Longley through The Progressive Thinker, with greatly increased circulation.' P. J. Culhane writes from Hamilton. Canada: "June 16 and 17 were red let-

ter days for the Spiritualists of Hamilton. They were given a rare treat by Mrs. W. Ripley, the inspirational speaker psychometrist and test medium of Yorkshire, Eng., now serving a Toronto spiritual society. This esti mable lady is excellent in all the above phases. Lorenzo Worthen, secretary, writes: Lake Sunapee Camp-meeting Associa-

tion is situated at Blodgett's Landing N. H., on the Claremont branch of the Boston and Maine Railroad. This is one of the prettiest lakes there is in all New England, with hills and mountains all around it, and with its pure spring water. The lake is ten miles long and three miles wide. In the widest place there are four steamboats that connect with passenger trains on the Boston & Maine Railroad, at Lake Sunapee station, for all points on the lake. At the Detroit and other points, leaving behind shop and post office. All will be welhim much to cheer us, and furnish food | come to come and investigate the truth for earnest thought for many days, of Spiritualism. Direct all letters to me at Hillsboro Bridge, N. H., July 28; after that at Blodgett's Land-



contain the names of the secretary or president are incomplete.

Lake Brady, Ohlo. Lake Brady camp opens July 5 and closes August 30. A. G. Keck, secretary, Akron, Ohio.

Chesterfield, Ind. Chesterfield (Ind.) camp-meeting

opens July 16 and closes August 30. For programs and other information address Flora Hardin, secretary, Andersou, Ind.

Forest Home, Mich. The fourth annual camp-meeting opens at Snowflake, Mich., Aug. 1, and loses August 23. Write to Mrs. Ruth

Eastman, secretary, Mancelona, Mich.,

Ottawa Camp, Kansas. This camp opens July 30, and closes August 9. For full particulars address H. W. Henderson, Lawrence, Kansas.

The Waukesha Camp, Wis.

This camp opens July 17 and closes August 17. For full particulars address the secretary, Will J. Erwood, No. 1334 Pine street, La Crosse, Wis., or Clara L. Stewart, president, Whitewater, Wis.

Ottawa, Kans.

This camp opens July 80 and continues to August 9. For full particulars address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Sec retary, Carbondale, Kansas.

Wonewoo, Wis.

The Wonewoo camp opens this year on August 18 and continues to the 30th of that month. Address for particulars Miss Gertrude Spooner, Wonewoc, Wis.

Reed's Lake, Grand Rapids, Mich. The West Michigan Spiritualist Asso ciation will hold its meeting this year at Grand Rapids, at its grounds, at Reed's Lake, known as the "Pioneer Assembly Grounds." Meeting opens July 4. and closes August 30. For full par ticulars address D. A. Herrick, president and manager, 296 N. Ionia street, Grand Rapids, Mich.

Winfield Camp, Kansas. This camp will be held in Island Park.

Winfield, Kansas, commencing July 3, and closing July 13. For full particulars write to Mrs. Maud K. Gates, corner Second and Indiana streets, Highland Park, Winfield, Kansas. Marshalltown, lowa.

This camp begins August 23 and ends September 13. For full particulars address E. M. Vail, president, Marshalltown, Iowa.

This camp commences July 17, and continues until August 2. For full particulars address D. L. Haines, secretary, Franklin, Neb.

Franklin, Neb.

Hasiett Park, Mich. This camp commences August 1 and continues to August 30. For programs and full particulars, address the secre-

tary, I. D. Richmond, St. Johns, Mich. Vicksburg, Mich. This camp-meeting is located at Fraser's Grove, one-half mile south of Vicksburg. It commences August 2 and closes August 22. For programs

Vicksburg, Mich. Grand Ledge, Mich. This camp opens July 26 and closes

send to Jeannette Fraser. Manager

August 23. For programmes apply to A. McKelvey, Grand Ledge, Mich. Lake Helen Camp, Florida.

ine Southern Cassadaga Camp-meet ing will convene the first of February, and will close the middle of March For information and programmes, address Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

City of Light Assembly, Lily Dale, N. Y.

The City of Light Assembly, formerly the Cassadaga Lake Free Association, will convene the 8th of July and close the 2d of September. For information and programs, address Mrs. Isabel Bates, corresponding secretary, Lily Dale, N. Y.

Saugus Center, Mass.

The Lynn Spiritualists Association will hold meetings every Sunday, ending September 28, at Unity Camp, Saugus Center, Mass. Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

The Onset Camp. Opens July 12 and closes August 30.

Maple Dell Park, Ohio. The American Spiritual Religious and Science Union will hold a camp session at Maple Dell. commencing July 25 and closing August 30. Lucy King, corresponding secretary. Address stamp, Box 45, Mantua, Ohio.

Harmony Grove, Cal. The seventh annual camp-meeting opens July 26, and closes August 9. We are expecting a very prosperous camp. For particulars address Frank C. Fos ter, secretary, Escondido, Cal.

Camp-meeting at Etna, Wash. The Spiritualists of Clarke county, Washington, will hold their second an nual camp-meeting in their beautiful grove in Etna, from August 9 to 30. Good speakers and mediums have been engaged. For circulars and information address the secretary, Henry B. Allen, Etna, Clarke county, Washington.

Freeville, N. Y.

The Central New York Spiritualist Association will hold its eighth annual camp-meeting at Freeville, N. Y., Aug. 1 to 16. B. Rhodes, Elmira, N. Y., president; Victoria C. Moore, Dryden, N Y., secretary.

Lake Pleasant, Mass. This camp commences August 2 and

continues for 30 consecutive days. For information and programs address Albert P. Blinn, 61 Dartmouth street, Bos Los Angeles, Cal.

The Southern California Spiritualist Camp-meeting Association will hold its camp-meeting in Los Angeles, Cal., from August 16 to September 18. Address all communications to W. F. Vose. No. 1337, East Twenty-third street, secretary, or Mrs. Essie Ashby, 1306 East Twenty-seventh street, president.

Lake Sunapee, N. H. Camp. -It will be held at Blodgett's Landing, N. H., for four weeks, commencing August 2, and closing August 80. The business committee has engaged an excellent list of speakers and mediums.

Camp-meeting in Oregon. The Spiritualists of Oregon will hold their annual camp-meeting from July 4 to July 20 on the beautiful and inspiring grounds of the Clackamas County Spiritualist Association. For particulars, address the president, Geo. Lazalle, Or-

egon City, Oregon. Mt. Pleasant Park, Clinton, lowa. The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, Iowa, will open August 2 and close August 80. For programmes address Mollie B. Au-

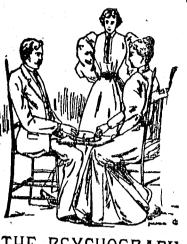
derson, secretary, Clarksville, Mo.

Verona, Park, Me.

This camp opens August 2 and closes August 30. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Island Lake, Mich.

The Island Lake Camp Association lesires to announce that the season of 1903 opens July 23, extending through the month of August. Correspondence solicited with a few more good phenoma enal mediums. H. R. LaGrange, secretary, 350 Grand River avenue, Detroit, Mich.



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of Mediumship

with every instrument. Many who were not aware of their mediumistic gift, have, after a few "istings, been able to receive delightful messages a volume might be alled with commendatory lessers. Many who were not a many the same as a musing try, found that the intelligence controlling it knew more than themselves, and because convorts to Spiritualism.

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LIST OF CAMP-MEETINGS. Send in Your Dates and Name of Secretary at Once.

Inquiries are already coming to this office in reference to the various camps. Will the officers of each camp please send at once the correct dates, etc., and For programmes, address the secretary also the name of the secretary who can Lorenzo Worthen, Hillsboro, Bridge, N



This department is under the man

HUDSON TUTTLE. Madress him at Bealin Heights, Ohio.

NOTE.-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of place, and all are treated with equal

NOTICE.—No attention will be given anonymous letters. Full name and ad- faith set aside. must be given, or the letters will ters of inquiry requesting private answers, and while I freely give what-ever information I am able, the ordi-nary courtesy of correspondents is ex-HUDSON TUTTLE

Dr. J. M. Peebles: Q. In an answer in the Question Department, you say that in the early centuries the existence of Christ was denied. By whom and on what authority is this claim made? I do not ask for the purpose of discussion, but information.

most famous of Oriental sects, and one which for a time dominated and molded the thoughts of the Christian world.

That in the early centuries of the miracles, alike to Esculapius, Buddha. Krishna and Christ. The so-called church fathers, who ought to have made the subject clear, wrote as in the dark. and with all manner of subterfuge, circumiccution, and shallow sophistry. The make no clear and definite affirma-

Reville, (His. Dogma of Deity), says: "Whilst in one part of the Christian world, the chief objects of interest were the human nature of human life of the Christ was an Acon, the redcomer of spirits of men-hence a spirit-and that he had little or no contact with their corporeal nature.

The Gnostics held that the light "put on only the appearance of the human body, that at the crucifixion Jesus only appeared to suffer." They supported this by the story of Jesus passing through the midst of the Jews when they cast him headlong from the brow of the hill, and were going to stone him.—Luke iv; John iii. They used

this authority at a later period. The Christian Bishop Faustus (as quoted by Lardner, vol. iv, p. 20) says: Do you receive the gospel, ask ye Undoubtedly I do. Why, then, you also admit Christ was born? Not so; for it by no means follows that in believing the gospel, that I should therefore believe Christ was born."

King, "Gnostic Christians," says of the Gnostics: "Their chief doctrine had been held for centuries before (Christianity's advent) in many cities of Asia Minor. This (sect) probably came into existence upon establishment of direct intercourse with India under the Seleu-cidae, or Ptolemies." That they were strongly established during the first centuries, and formed the representative force of what afterwards became Christianity, is indicated by the words of Epiphanius, who says there were twenty heresies before Christ.

Ignatius, epistle to the Smyrneans says: "For what does a man profit me, If he shall praise me and blaspheme my Lord; not confessing that he was truly made man?" There were degrees in this belief, for while some denied the existence of Christ in the flesh, out-right, others denied that he had been crucified. Justin Martyr, Apl for Chris-Rel., written A. D. 141, refers to this: "As to the objection to our Jesus' being crucified, I say, suffering was common to all the sons of Jove." This great church light thus confesses that Jesus was one of the sun-gods, a mythic race, and the crucifixion of one, was like that

Ignatius aims at this doctrine of impersonality in his epistle to the Trallians. He says: "But if some who are Atheists, that is to say infidels, pretend, that he (Christ) only seemed to suffer," etc. Yet the crucifixion is contradicted three times in the Acts of the Apostles (v:30; x:39; xiii:29).

Justin, who is said to have died a martyr about 168 A. D., is the first father to mention Jesus as born of a virgin and crucified under Pontius Pilate, and he obtained his information from a lost gospel, "Memoirs of the

Of the writings of the Gnostics, only such fragments remain as the Catholic priests have not destroyed. Had they not been, we should have the key to the mysteries of early Christianity. Only by oversight has anything escaped de struction of their religious hatred, that would enlighten us as to that belief, and influence of this sect.

The first quotation made from any evangelist, is that of Theophilus (A. D. 168-181). He makes it to support the contention that Jesus was ideal, and to ridicule the idea that a God can be born. His Christ is the Logos or Word, and he proves it by this verse from St. John, "In the beginning was the Word, and the Word was God." He does not recognize the advent of Christ as historical.

Athenagoras was an Athenian philosopher, who had become interested in Gnosticism, and acknowledged himself fathers wofully lacked, refinement, ele. W. H. Bach. The Commandments are gance and culture. His works, written not only analyzed, but contrasted with in A. D. 177, have not a mention of other Bible passages, showing great in Christ or his works. He does not make congruities. Price 25 cents

a quotation or mention of the gospels but he personifies the Logos, the Divine

The Ignatian epistles contain many rebukes for those who deny the personality of Christ, showing how widely that doctrine was entertained. Thus in Tartians II, "I have learned that cerain ministers of Satan have wished to listurb you, some of them asserting that Jesus was born only in appearance was crucified in appearance and died in

As that crudite and profound scholar Wm. H. Burr, who has devoted a life-time to the study of autiquity, ob-serves: "What ever date may be assigned to these writings [the Ignatian epistles, genuine and so-called spurious] whether at the beginning of the second century or much later, with additions in the third or fourth—they beray the existence of widespread Gnosicism and a prevailing disbellef in the existence of Jesus as a man in mortal

It is thus clear to the unprejudiced student of history that before Christianity there existed a large and domitheir questions and write letters of in-quiry. The supply of matter is always sis, knowledge. Their religion was a several weeks ahead of the space given, kind of philosophy, and had been deand hence there is unavoidable delay. rived from India. For the first centu-Every one has to wait his time and ries they were the Christians, and not until the incarnation of the Ideal Logos in Jesus, and the growth of the belief in his human relationship, was this old

The Gnostics held the faith they renot be read. If the request be made, ceived from India, that the Avatar or the name will not be published. The reincarnation of God was only an appearance of this department has pearance, and applied to that of Jesus become excessively large, especially let- as well as that of any previous sun god.

The more pleasing view of Christ having a human as well as divine nature; the reality of his birth, ministry and death, formulated by leaders. gained the mastery and after desperate struggle dispossessed the ancient, refined and philosophical system which gave it birth and sustenance.

F. S.: Q. I have lost a good position, trusting to the advice of a spirit guide. He is so untruthful I wish to escape his influence. Is it possible? A. It is not well to follow important the advice of spirits. They do not often mingle in the affairs of earth and hence are not qualified to give advice. Often when personal questions are asked, the only means they have of Christian faith the greatest obscurity existed as to the reality of the Christ mowing is by reading the thoughts of the questioner. Intimate spirit friends they set up to worship, is shown by ap may come to us with instructions which we may heed with profit, but even then communications should be carefully considered, and not made the rule of conduct until substantiated by other evidence. Ninety-nine times in a hundred, the "evil," "lying" spirits, are friends, who failing in their attempt to communicate, destroy the harmony and then they find constantly increas-ing difficulties in their way. They have gained a bad name, and are antagonized by suspicion. This influence can be es-Jesus, in another part the views taken of his person become so idealistic that of his person become so idealistic that to any influence which may be exerted without reality. The various Gnostic but subject to limitations as they were systems generally agree in saying that in earth life, and their advice should be taken in the same way that it would be were they in the flesh

Some persons are capable of giving valuable advice, and if transferred to spirit life they would be equally pable. The majority are incapable,

and are incapable as spirits. It may not be possible to "escape" a controlling influence, that is put it entirely away, but happily this is not necessary. Knowing what this influence is, you converse with it, and then give the communication its true value, as you would if received from an individual in mortal garb. All this trouble comes from the lingering belief that spiritual beings are all wise and infallible, and thus placing them as authoritative leaders, and being blindly led.

What Are Spiritualists Doing?

What are Spiritualists doing as a body to spread abroad a knowledge of the truth they possess, to improve the condition of humanity, to elevate themselves above their present limitations, to justify their claim to the title they have chosen? These are serious questions which we should be prepared to

It is not a mere matter of organizing societies or starting meetings here and there. Nor is it a matter of keeping meetings running after they are com-menced. What are societies doing as an excuse for living? What are they doing to entitle them to support financially and in other ways? The world owes no man a living who is not willing to make his life a benefit to the world The same is true of all associations of men. Spiritualist societies are not exempt from natural law. They must prove themselves worthy to live or they must die.

Sometimes we hear of meetings once held in some locality, being held there no more. We are told they did not pay their own expenses. One would naturally suppose that it was the business of the society to pay the expenses of its meetings. How much of the luxuries and conveniences of this life have the members sacrificed that this might be

Real'y this attempt to make meetings pay for themselves is the chief cause of their accomplishing so little good. They die because they do not deserve to live. There is nothing spiritual about them but the name.

However conservative may be our estimate of the number of Spiritualists in the country, we must admit that the proportion of societies is exceedingly small: Small as it is, we could not supply one-third of these with fairly competent pastors or lecturers. Let us hope that the Whitewater Institute will to some extent remedy this in the not very distant future. It is the work which

above all others calls for our support.

But will societies avail themselves of a trained and educated ministry? or will they still prefer to hold the name of Spiritualism before the public as an object of derision, and before the cultured mind as an object of aversion? To draw a crowd amused by bad English and words without sense, in a vain endeavor to make meetings pay for themselves. or to advertise a local fortune-teller, is unworthy a great cause and a noble name. That last sentence is too weak It is a prostitution of a sacred body, and a sacrilegious profanation of holy E. J. BOWTELL. things.

Olneyville, R. I. "The Commandments Analyzed." By

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DOCTOR PEEBLES' SCINTILLATIONS.

(Continued from fifth page.)

4. Again, an illustrious apirit intelligence, seer or sage, aftre with love and beneficence, looking upon this world of the from a person of ordinary experience and no high enstruggle, competition and crime, may earnestly desire to enlighten and uplift humanity to a higher spiritual plane of Presidus, or even mania, and arresting the attention of scitruth and purity; accordingly in the sacred impregnating. encepart, literature and the mechanic arts-appears to be planting of the pre-existing spirit, he projects a current, a thrill, a thought-ray of light from himself into the sensitive life germ. This magnetic moulding ray purposely willed and so make laws for singular cases logicians drift into by-paths psychically perpetuated by this heavenly benefactor, be he' of confusion—as much so thereby as in logical corollary and musician, mathematician, artist or poet, energizes, and proof they fail to reveal to mankind the origin, destiny and measurably molds the foetus, the infant, the child—the jimportality of the human mind. heaven-impressed child-which is often pronounced "a great" genius." Here is the golden key that unlocking, rationally explains reincarnation without purility, speculation, Oriental fable, or dreamy, Devachanic romance.

It is needless to say that I hold in high esteem my Aryan brothers of the Orient. Many Hindu reincarnationists are liberal, high-minded men. They are deductive reasoners. They are docile, trusting and aspirational, and those that know them best love them the most. One of these gentlemen, English-educated, wrote me recently from Calcutta, averring that "Spiritualism was old in India." My prompt and pertinent reply was that India, since the historic period, has not had nor enjoyed so much as a shadow of genuine, philosophical Spiritualism; but it has had in profusion crude spiritism, necromancy, obsession, occultism, Yogi-juggling and black magic, all of which are as distant from true, ra tional Spiritualism as are the Mohammedan hells from the brilliant heavens of seers and savants. Hindu and French reincarnation, though the pronounced "vital doctrine" of Theosophy, has no necessary relation to Spiritualism. Neither has it any necessary relation to original modern The osophy, as founded in New York.

It is opposed to science as studied and elucidated by all German and great English-speaking scientists.

It is opposed to the only legitimate inference derived from the accumulated facts of psychic phenomena.

It is opposed to that philosophy which is the attainment of truth by way of reason. It is opposed to psychology, which is the analysis and clas sification of the functions and faculties of the mind as re-

duction. It is opposed to that rigid logic, the inferences of which are based upon solid premises and the fixed principles of na-

vealed to observation and induction, and sanctioned by de

It is opposed to those axiomatic principles which show that things existing with the same thing, co-exist with one another; and that whatever is true of a whole class, is true of whatever belongs to and is brought under the class, and the class, the series, the races of human beings, come under the class, the law—the law of evolution, which in its mighty, majestic sweep, lifts all conscious human souls through methods inverse, diverse and often mysterious, upward and onward, through the eternities—one grand purpose, one law. one life, one brotherhood, and one destiny, and that soul-unfoldment, ever aspiring yet never reaching absolute perfection and power.

Finally, Hindu reincarnation (a modified transmigration), being injected into American thought, is only a hypothesis, a baseless dream, a hazy speculation that fades away before the ascending stars of science and philosophy, as do the moistening, quivering dews before June's golden sunshine. Battle Creek, Mich. J. M. PEEBLES.

ABOUT AUTOMATISM.

Genius, Inspiration and Insanity and the Phenomena of Montal Gifts and Endowments Discussed by W. C. Dudley.

proved to know nothing."-Tertullian.

It is a palpable fact [as set forth in the Chicago Record-Herald] that in averaging men's abilities those who have been endowed with extraordinary gifts of mind are more or less susceptible to mental disorder. The inverse also holds that sometimes men and women are accredited with derangement of the cerebral centers who are in strange possession of unusual endowments and powers.

It may be a libel on genius to write or a slander to say that genius is closely allied to insanity, but it is not an untruth to H good wishes were but loaded with the food the hungry aver that many a belated mortal has been called insane whose attributes averaged higher than the ordinary man. The philosophy of the human mind discloses that man in his firmest or most norm; state of mental equilibrium is in possession of an underlying activity besides the present self. He is not only what his acts, words, thoughts and direct performances identify him to be, but he is also an automaton. That is, while he considers himself to be a free agent and in full possession of the field and his own faculties, an inner consciousness, often imperceptible, dim, is knocking at or visiting the brain, like another self.

This undefined faculty is automatism. This other self is the ignis fatuus after which experimental psychists and psychologists are vainly reaching for a solution as to scientific cause. Automatism, the inner consciousness, or the unseen force in mental activity, varies in effect—and mainly seems not to affect the healthy mind; but it is more or less observant in cases of nervous prostration, and in men and women of high nervous strain. When it plays upon the strong and stolid it is with little or no recognition from the individual as to its source or subtle growth.

A DUAL SELF.

It would not be amiss to assume that if another within man-an alter ego-or an unknown faculty produces a word, or act, or speech, or unusual mental impression not within the actual scope or power of self, or self-consciousness, or will of the present mind-then man has a dual self, or alternative guide And in the absence of a scientific law or principle to govern the data, that act of great merit which is pro- tiAnd from the mystery of life you change to that of death. duced or performed, beyond the normal, by the insane or by lone step—a short and simple thing; a moment's pang, no is inspiration. For, any idea or act or speech or artistic production or performance beyond the normal or natural capabilities of man or woman must be classed or must be called Thilk you of those, the loved and lost, of those whose loss inspiration. If the word or act were of great evil in appear ance, it would be called insanity by some; If of great good, Whose kindly hands shall loose your own, whose loving lips and of startling effect it would be called inspiration.

In the case of Charlotte Corday there may have been a div We all must tread the unknown path that others' feet have vergence of opinion, inasmuch as some do not believe in disque go pressed vine vengeance; while at the same time others would claim; And pass from of the unquiet earth into her quiet breast. it to have been a great benefit to public good and welfare why shudder thus and shrink away? Dear feet have passed that Marat was removed, and thereby have grounds to affirm to the as before that she was moved by a mysterious power working within And holy made the path that leads inside the open door. her At the same time, while the devotion to a single ideal The thick green curtain close and cool will calm your weary amounts to monomania in this assassination, no one but the or will the cool will calm your weary spirit of Charlotte Corday and her God can actually prove thes in obtain,

power that gave a frail individual such strength and determined Anglall to wordless costasy life's sometime sad refrain.

A few years ago a cause celebre in the East was given prominent space in the public press in relation to an insane It were as you had passed in life into another room; sufferer who had been under restraint—a man of ordinary ability in rational moments. Cross-examination at trial for restoration of reason adduced the evidence that during the period of non compos mentis the subject had composed and written forty sonners, which attracted widespread attention on account of their literary excellence. Expert doctors testified only that the artistic productions proceeded from graphic automatism. The man was not even a genius. So it appears that commonplace men and women—usually an afflicted one and of no original experience—are sometimes the subject of an invisible intelligence, and by external force can describes and theories of bellet, thus fostering and nourish display an ordistic and startling offset.

M The case of Blind Tow, the negro musician, is a notable Taxadiple of great effects transcending the power of the being Miniself. There is a case in Missouri of a young woman of similar attainments, which came to her suddenly and after Years of nervous suffering. The sudden alteration of one's Idownents-including spontaneously all of the eccentricities capable of solution more in faith, or rather divine belief, than than in the technicalities of modern philosophy. In attempts

REWARDS FEVERED BRAIN.

From a point of view that heaven rewards the poor, the just, the good and the suffering ones, early or late, one would venture a safe opinion (and at the same time quiet the inquisitive scientific mind) who would say that heaven's radiance of pity often falls in obscure ways to a fevered and famished brain.

Byron was a sensitive man, and was lame. Cowper was insane. Swift, Southey and Ben Jonson were said to be deranged. Edgar Allan Poe was a victim of intense excitement, as was the great Mollere. Rousseau, the eminent writer, was subject to attacks of insanity. And in many men of all countries affliction was the fee paid in advance for wonderful gifts and powers, and deterioration was the natunius has illuminated the brow that wore a crown of sorrow. The noble-minded American and poet Whittier has said:

"The supernaturalism of all ages is but the exaggeration and extortion of actual fact. A great truth underlies it. It is nature herself repelling the slanders of the materialist and vindicating her claims to an all-informing and all-directing spirit, and an everlasting protest against the 'fool' who hath said in his heart, 'There is no God.'"

In whatever contemplation genius and insanity are held, the two qualities, being finite, cannot prove their own independence. If there be an affinity between the two, external forces and abnormal effects will enter into the essence of both. Voltaire, on witnessing the performance of one of his great tragedies, exclaimed: "Was it really I who wrote it?" Lamartine, the French historian, said: "It is not I who think, but my ideas which think for me." Goethe, the German poet who "fluttered midway between thought and intuition," observed that "in a creative brain reason has withdrawn her watch at the doors and ideas crowd in pelimell."

'Coleridge received the outline of a great production, like Klopstock and Danneker, from extraneous source dreams. Mozart, speaking of his famous musical compositions, won dered: "Whence they come and how I know not, and I have no control over them." Gluck admitted the same. Haydn believed that a "divine power," through him, had created his greatest work. It is said of Paganini that the instant he took up his instrument a divine spark seemed to touch him. By whatever name this unknown activity or intelligence may be designated, whether by science as automatism, or by the Spiritualists as manifestation, or by musicians, artists, artisans and literateurs as human talent or genius, neverthe He says: He says:

"The principal contributors to the society or circle. All was delivered by personalities distinct from either, writtenders as human talent or genius, neverthed in the desolation of heathen tribes—who but the self-doubt cing and self-seeking skeptic can deny that there is and allowing which compels at least a tacit acknowledgment of the sovergeignty of God, through great and small phenomena. "He marks the sparrow's fall."

W. C. DUDLEY.

He says:

"The principal contributors to the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or trol of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal meshade by the authors, and when approved sages or dissertations on scientific, philosophic, religious, theologic and occult marks the sparrow's fall." W. C. DUDLEY.

THAT POORHOUSE DOOR.

ITS RELATION TO THE HUMAN MIND ELUCIDATED TO i.eq 1 words, ...

And they all seem sweet and soulful as the songs of Nature's birds.

And they fill my heart with pleasure that I never felt before, "Thou canst not call that madness of which thou art But they do not screen my vision from that haunting poorhouse door.

> If good wishes would remove them there would be no binding chains

And the poorhouse would be empty of the guests it now con-

It would be so very useless, for the poor would be no more And no soul would hear the creaking of the swinging poor-

There would be no earthly reason for the curse of human greed.

All the world would have a plenty and the battles would be

And the horrid visions vanish of that open poorhouse door, Man must have some great incentive in the acts of gaining

pelf, Something stronger in the motive than the present good to

self:

Something gleaming in the future, coming out of Nature's store,

And behind the spur him onward thoughts of that old poor house door.

Who may know, ere life is finished, what the future will in-

Man to-day may own a million and to-morrow be quite poor. All man's highest life-ambitions, all the hopes he has in

Fade beyond all recognition, once behind the poorhouse door. DR. T. WILKINS.

THE OPEN DOOR.

An open door you fear to pass? Dear heart, what is it you fear?

You know not on the other side what brightness may lie near One step—the riddle has been read—the secret of our breath 192 more,

And you have solved what lies for all beyond the open door.

will come grow dumb.

all bigin,

Shrink not as cowards shrink and shrick at the impending doom-

Then smile, with level glance uplift, with steady step tread D. O. O.

BEATRICE ST. GEORGE.

The mystery of the world that lies inside the open door.

that must be the good The primitive, uncultured man worshiped external objects in love and in fear, ascribing to them quasi-human powers and feelings. There is the germ of religion.-F. Harrison. Religion counteracts morality and universal philanthropy in so far as it sets men against each other by diversity of ing the worst impoises of human matera—Backets.

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RENDING THE VAIL

and philosopher, remarked: "This book has been written somewhat unconsciously—like a sleep walker." Schiller, A Most Remarkable Book Concerning the Existence of Man, and All Things, and All Being

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by and various kindred questions. All member of congress for four sessions, fully discussed, an editor of a leading daily, and a profound thinker along scientific lines. dium nor by any one connected with the

trations—44 of them portraits. These words a minute were written by actual timing by the watch.

the room at a desk, the form or personality to be sketched at the doorway of that his work has been admirably done cabinet and the finished picture

the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world

"Thomas Paine and Prof. Faraday, are following"—stating whether it was orai or in writing.

"In reading the book, and I have read were devoted-in literary character as it all, this modest, self-retiring, literal

tributors are just now discussing a character to the book and inspires connumber of questions as to the nature of stant confidence in the integrity that spirit, of spirit return; the want of from the first page to the last enhances agreement between those returning as the respect and interest of the reader." to conditions in their present world; the limitations—that the organism of the Vail," is for sale at the office of The medium imposes upon communication, Progressive Thinker. Price \$1.75.

Col. R. T. Van Horn, of Kansas City, these are treated, some of them very, Mo., as a most remarkable work. That fully, but all rationally understandable. Col. Van Horn is fully competent to Also phenomena, inspiration and such judge, we will say that he has been a to many, knotty subjects, are freely and

sages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be to limit the history of spirit communication. Swedenborg, and wrote under inspiration. Newbrough wrote Oahspe automatically by typewriter. "Rending the Vail" was written and spoken by full-form personalities and to published as a spoken by full-form personalities and to provide the same of the s tonght. The limitation seemed to use ten and spoken by full-form personalitions.

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different here as in their works extant rendering of these extraordinary hap-on our book-shelves. rendering of these extraordinary hap-penings by the secretary has been a "The Spiritualist press and its con- source of constant admiration. It add.

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unique and overwhelming.

earth conditions. The narratives are interesting instructive and extensions of the conditions of the conditions of the conditions. Every communication is from a run tensery interesting, instructive and materialized spirit form, in good light, often highly dramatic.

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lished and can scareely fail to arouse ity, hallucinations, psychic action of one the greatest interest in this country. It mind upon another, transmission of is an eminent scientist's study of the thought, suggestion, the world of phenomena of the spirit world. In dreams, cerebral physiology, psychic touching upon the various physical dreams, distinct sight in dreams, actual manifestations the author cites many facts, premonitory dreams and divina-absolutely authenticated instances, and tion of the future, etc. 487 pages, clear

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"FISH" AND "WHALE."

Progressive Field Work at Brainerd, Minnesota.

Mr. and Mrs. G. W. Kates, the efficient and popular missionaries of the National Spiritualists Association, held three successful and well-attended meetings at Brainerd, Minn., which no doubt left a lasting impression on the more advanced and intelligent class at-

Mr. and Mrs. Kates are able and eloquent speakers, capable of presenting the philosophy of Spiritualism and eth ics of life, in such a masterly way that it must appeal to the most sanguine materialist living, as well as creedbound ministers.

The earnest seeker for the good and true cannot help but feel comforted by their high and inspiring teachings, coupled with messages from the spirit side of life, all of which should be an incentive to every human being; yet ministers, egotistical ministers, and their ignorant followers fail to grasp or comprehend this beautiful philosophy with its inspiring hope, as well as proof of a continuity of life beyond the grave, far in advance of our material existence, to which we all will come, and then attain perfect happiness, be we Pagans or Christians.

A minister, egotistical or ignorant, as the case may be, was in the audience at one of these meetings, and then made himself conspicuously known by interrupting the speaker, and taking excep-tion to the fish story of Jonah, as re-lated by Mrs. Kates, while speaking upon the Bible and its many absurd quotations, which science has proved to be incorrect. The minister, with his narrow conception of Bible teaching, said, that it was not a whale, but a big said, with an air of pride and dignity, that he believed every word within the Bible, from lid to lid, to be God's infallible word and revelation to mankind.

This interruption on the part of the preacher caused a slight commotion in the audience, of which the speakers took advantage by quoting other Bible absurdities to the indignant and ardent Bible believer, which he would not or could not conscientiously acknowledge to be true.

By referring to the gospel according to St. Matthew, 12th chapter and 40th verse, the reader will not only see that Mrs. Kates was justified in stating that Jonah was swallowed by a whale, which science has proved to be impossible. but it proves the biblical ignorance of at least one of these so-called reverend gentlemen, who claim to believe every word within the lids of the Bible.

At the close of the meeings a local society was organized and a charter anplied for from the State Spiritualist Association of Minnesota. A. OUSDAHL.

Prof. Carlyle Petersilea.

This gifted, devoted friend of our cause has taken leave of earth, at the early age of fifty-nine years. From the Boston Herald of June 12, we give to our readers an appreciative account of his career and ability as a musician. His literary work, and his connections with Spiritualism are not mentioned. Prof. Petersilea has been a voluminous writer and his works have been deserv edly popular with all Spiritualists who read literature with understanding. His books sell as well to-day as they when first issued from the press, and it is no small mark of merit when the popularity of works of fiction holds good through many decades of years. His "Philip Carlisle," "Oceanides,"
"The Discovered Country," "Mark Chester," and other works will ever be remembered with affectionate interes and gratitude by his Spiritualist

friends. Carlyle Petersilea was a spiritual Spiritualist. A man who caught heaven's harmonies with his spiritual ear, and translated them into the music of earth for the soul unfoldment of his fel lowmen. He lived in the spirit, and to him the world of souls was as much a daily reality and more so, than was physical life. He heard the voices of the angels as they spoke to him ev-ery passing day, and became their faithful amanuensis as he transcribed their inspiring thoughts. He dwelt in the two spheres of existence at one and the same time, and no mortal ever tried harder than he did to have his daily life reflect with truth the religion of his

He has fallen at his post of duty at an early age, the victim of paralysis. He will be missed in the realm of music. where he took rank among the finished artists of the day, and will leave an aching void in Spiritualistic circles where his name has long been a household word. His works will live after him, and his many kindly deeds, are tenderly enshrined as precious memories in the minds of all his friends. The Banner of Light grieves the loss of a devoted friend and generous helper Its editor feels as if a personal bereave ment had fallen upon him and his household. All Spiritualists mourn the departure from their midst of one who has been their inspirer and helper for many years. Let us all greet him in loying sympathy and kindliness of

thought in his new home, and aid him to take up the work he has laid down here. To his faithful wife, left alone in this physical world, let us send our tenderest sympathy, and good will with a prayer to God and the angels, to sustain her in her bitter sorrow. He is not dead, this great and good man, but has only gone home to enjoy the reward of his well-spent life.—Banner of Light.

FREE CHURCH, OF STURGIS

Convention at the First Spiritual Church of the World.

The 46th anniversary of the dedication of the Free Church, on Chicago street, Sturgis, Mich., came off on Saturday and Sunday, June 13 and 14. The speakers were Dr. J. M. Peebles, of Battle Creek, and Mrs. Marian Carpenter, of Detroit, Mich. The two formed quite a contrast. "Variety is the spice of life," viz., Peebles delivers his speech thoughtfully and cautiously; Carpenter speaks under excitement; Peebles suits the educated and cultured class, Carpenter suits the masses; Peebles does not claim that he is "inspired," Carpenter does, and "gives it to 'em red hot." Peebles is a boy of 83, Carpenter is a girl of 25 (?).

Thomas Collar, president of the Harmonial Society, presided, except at the conference meetings at which Thos. Harding was chairman. The choir consisted of Mrs. Homer Lesh, Miss Agnes Cressler and Mrs. M. French. Solos were rendered by Mrs. Myrtle French. To do justice to the speeches of the two regular lecturers would be an impossibility in a comparatively short newspaper report, therefore I shall not attempt it; both speakers were well re-ceived and Mrs. Carpenter at the conclusion of her addresses gave what are called "platform tests," which seemed interesting to the "faithful," and attractive to outsiders. As usual at those annual conventions the house was filled to repletion on the last day, and a fair-sized audience on the first. Many attended from distant states and cities, and this meeting, viewed as a whole, kept up the reputation of the June meeting for instruction and interest which it had acquired through the past 46 years. The following is an imperfect sketch of the proceedings in detail: Saturday afternoon. This being the first meeting of the session the audi-

Peebles and persons in the hall addressed it and opened the "ball." Saturday evening, Mrs. Carpenter lectured on the general subject of Spiritualism, and gave tests at the con-

ence was thin, but Mrs. Carpenter, Dr.

Sunday morning. Conference from o'clock to 1:30. Audience good. Sunday 10:30. Mrs. Carpenter lectured and at the conclusion gave tests from the platform.

Sunday 2 o'clock. The last conference was opened. The chairman, Thos. Harding, invited all present to feel "at home," and express themselves freely. He spoke of God imminent in man, invited Spiritualists not to halt too long on their journey, but to travel on to the Spirit of all spirits where alone abiding peace and heavenly ecstasy were to be found Dr. Peebles followed.

In closing the meeting the chairman said: "Much as we love our spirit friends, I feel it my duty to say at parting (as this is our last conference for this year) that there is One who is entitled to a still higher love. My friends we shall never all meet again, and as I am growing old, 80 years now, this may be my last June conference. Let me exhort you to love God above all, and thus secure that peace which the world can neither give nor take away. The Universalists plead for 'love to God and man, but we may blot out the last two words of the sentence, for if we 'love God,' we shall certainly love our fellowmen. Do not permit yourselves to be persuaded that God does not forgive sin. I know he has blotted out my transgressions. Earth-bound our material bodies may be, but a sense of sins forgiven surmounts our pains and in the love of God our souls arise triumphantly to heaven. The conference meeting is dismissed."

1903 is said to have been as satisfactory

as any of those which preceded it.

How many of us will attend the next

June meeting? How many of us will

have gone higher before that time ar-

rives? What circumstances will inter-

vene to render us more fit for the great

change, let eternal wisdom determine.

As the above report may be repeated

in whole or in part in this or other coun-

tries, it seems proper to explain to the

reader unfamiliar with the subject that

these anniversary meetings have been

kept up every year since the dedication

of the house, without "a missing link"

for 46 years. I further explain that a

large number of Spiritualists do not ap-

prove of what are called "platform tests." Many also believe that a dis-

course carefully prepared is better as a rule for cultivated audiences than ex-

temporaneous or "inspired" addresses.

It is admitted on all hands, however

that some persons are really inspired,

(as for instance Mrs. Richmond, Ly-

man C. Howe and others) by superior.

intelligences. Prayers and benedic-

tions are also objectionable to many

professed Spiritualists, yet on special

preach and pray. The old Greek saying that "The mills of the Gods grind

slow," and that reticent spirits are the

most reliable, ought not to be forgotten.

Thoughtful, conscientious Spiritualists

are careful to admit that mediumship is

not as general as claimed and that a

large majority of those who practice it

as a profession are cheats. Some of

of these remarks may cause opposition.

but to me they seem necessary to meet

Sturgis, Mich. THOS HARDING.

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the objections of strangers.

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occasions some are really controlled to

Alliance Hall, 323 E. 55th street, be-tween Monroe and Kimbark avenues. Dr. Peebles delivered his last lecture The best talent available will be sein the afternoon of Sunday. Mrs. Car-penter gave the final address in the cured to give interest at every meeting. To spread the truth is the object of this society. Eva L. Stewart, secretary, 543 E 55th street, where all communicaevening, followed by tests and on each day while under the control who gave the tests, she sang inspirationally (and tions should be addressed. improvised the verses) Both music and words have been described to me Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue. by President Collar as beautiful. I was The Progressive Society holds services at 183 E. North avenue, corner not present at that time. After the final speech, tests and music, Mrs. Car-Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted penter closed the two-days' meeting, at the request of the president, with a solemn benediction. Thus concluded the

by other good speakers. Tests and good music at all services. 46th June meeting, at which all the addresses and other exercises were paid A Spiritualist Temple has been the most reverent attention by everyopened by Mrs. Schwann, at 523 Belone present. The president and the secretary, Mr. C. Cressler, as well the mont avenue. Services held every Sunday and Thursday evening at 8 committees, did all in their power to clock. Tests and music at every serrender happy all those who attended from a distance, and the convention of vice.

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as modern spirit phenomena. Price, cloth, \$1.25. "Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Catholic church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of

a master mind. Price \$1.50. For sale "The Veil of Isis." as seen at Atlantis; in the Great Temple of Karnac, at Luxor, in Egypt, and in the Jewish Temple at Jerusalem, is Doctor Phelon's latest booklet. Its pages are full of ancient lore, in paper covers. For sale at this office. Sent on receipt of

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Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office. The new soug-book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; \$1.50 per

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communion from being deceived and swindled. This pamphlet published by

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It is important when a meeting is

suspended, that notice be given us, so

that inquirers may not be mislead. We

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held here in public halls at the present

The Metropolitan Spiritualist Society

holds services every Sunday evening at 8 o'clock in Haymarket Theatre Build-

ng, 161 W. Madison street. Lecture,

spirit communications, and questions

answered. Mrs. Maggie Waite, pastor. Church of the Spirit Communion, Kenwood Hall, 4808 Cottage Grove ave-

nue. Conference and messages at 3 p.

8 p. m. Messages by H. F. Coates and

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Wednesday afternoon at 2 o'clock, in

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Sunday at John Schott's Lodge Hall, corner Belmont and Racine avenue.

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Cowen, test mediums. Services, 8 p.m.
The Spiritualistic Church of the Stu-

dents of Nature hold services at

Nathan's Hall, 1565 Milwaukee avenue,

corner Western avenue, Sunday even

ings, 7:30 p. m. Mrs. W. F. Schu-

macher, pastor.
Church of the Spiritual Forces holds

service at Thurman Club Room, corner of 47th street and Cottage Grove ave-

nue, every Sunday. Conference at 8 p.

Lecture at 8 p. m. Conducted by

Lecture and tests by the Rev.

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tigators, as well as Spiritualists can en:

joy a pleasant afternoon or evening,

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ices conducted by J. K. Hilles and wife nd other measums, who will from time

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will be held in Temperance Hall, 830

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TESTIMONIAL:

Bushton, III., June 12, 1003.

F. N. Foster. Chicago.—My Dear Sir:—Received my photo some days ago, I recognized three of the four faces at sight, and they were recognized by the rest of my family. I want a half dozen copies. Yours for truth, H. V. Thgangson, Justice of the Peace.

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MARY JANE PEARCE.

Perris, Riverside Co., Cal., Feb. 21,

Mrs. Dobson-Barker-Kind Friend:-As I tried your treatment four years ago, and it helped me so much, I will write to you again to see if you are still practicing, and if you are I want to send to you for another month's treat-

practicing. May the good angels bless you, is my prayer, Respectfully, MINA M. YANG. Pee Dee, Ky., Oct. 20, 1902.

ment, for I can safely say that you did

more for me than all the doctors on earth, and I hope you are well and still

Stanton, Mich., Jan. 19, 1902. Mrs. Dr. Dobson-Barker—Dear Sister:-I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years.

I still remain your friend, AMANDA R. GREEN.

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"THOSE WHO ARE USING THIS INVENTION ARE ENTHUSIASTIC AND

An inventive genius of Cincinnati has discovered a new scientific oil-gas GENERATOR that is proving a blessing to womenfolks, relieving them of drudgery—makes cooking and housework a delight and at the same time save × to × in cost of fuel.

How often have many of our readers remarked that they would give anything to get rid of the drudgery of using the dirty coal and wood stoves with their asines, dirt and unpleasantness! Also their gasoline stoves which are dangerous and liable to cause explosion or fire at any time.

ment which placed over the burner, makes it a desirable heating stove during the fall and winter, so that the old cook stove may be done with entirely.

While at the factory in Cincinnati the writer was shown hundreds of letters from delighted customers who are using this wonderful oil gas stove, showing that it is not an experiment, but a positive success and giving perfect satisfaction, and as a few extracts may be interesting to our readers, we reproduce them:

L. S. Norris, of Vt., writes: The Harrison Oil-Gas Generators to a stove. They are made of steet throughout. Are sent out complete, ready for use as soon as received, nicely finished with nickel trimmings and as there seems to be desirable heating stove during the fall and winter, so that the old cook stove may be done using as soon as received, nicely finished with nickel trimmings and as there seems to be used to be used to be an analysis of the following the fall and winter, so that the old cook stove may be done the following the fall and winter, so that the old cook stove may be done the fall and winter, so that the old cook stove may be done the following the fall and winter, so that the old cook stove may be done the fall and winter, so that the old cook stove may be done the fall and winter, so that the old cook stove may be done the fall and winter, so that the cold cook stove may be done the fall and the fall and winter, so that the fall an Ing to our reacers, we reproduce them:

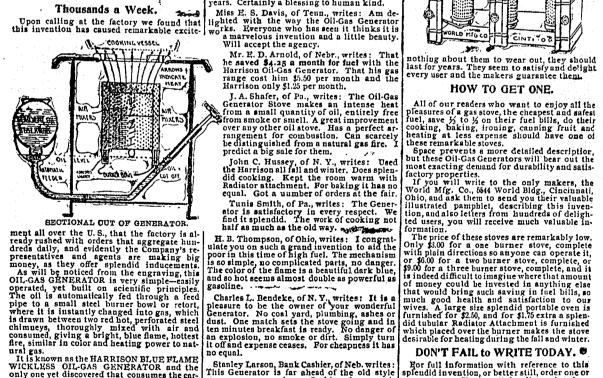
L. S. Norris, of Vt., writes: The Harrison OilGas Generator Stoves are wonderful savers of
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Harrison is the first and only perfect oil-gas
stove I have ever seen. So simple anyone can
safely use it. It is what I have wanted for
years. Certainly a blessing to human kind.

at any time.

Well, that day has arrived and a perfect substitute has been discovered and all can now have gas fuel for cooking and heating and not have their kitchen a hot, fiery furnace in summer and be carrying coal and ashes, rulning their looks and health.

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fire, similar in color and heating power to natural gas.

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ENORMOUS EXPANSIVENESS OF OIL-GAS

when mixed with oxygen (common air) and it is therefore easily estimated that a large spoonful of kerosene OlL, changed into gas and mixed with oxygen would fill a small hogshead. Consequently, it may be seen that 10e to 20c 'a week should furnish oil-gas fuel for cooking for a small family.

Kerosene oil may be purchased in almost every grocery. Is cheap—a gallon of it costing 8c to 10c should furnish hottest, blue stame fire in the burner for about 18 hours. Sc to 10c should furnish hottest, blue flame fire in the burner for about 18 hours. In addition to its cheapness is added the comfort, cleanliness, absence of soot, coal, dirt, ashes, etc.
What pleasure to just turn on the oil, light the

want pleasure to just turn on the oil, light the gas—a hot fire, ready to cook. When through, turn it off. Just think how nice! A little kerosene oil—one match, light—a beautiful, blue gas flame, hottest fire, always ready, quick meals. A gas stove in your home.

It generates the gas only as needed. Is not complicated, but simple, easily operated and another feature is its perfect safety, not like THE GASOLINE STOVE WHICH

And liable to explode or chuse fire at any moment. This Generator is so safe that you could drop a match in the oil think and it would go out. With this oil-gas stove in your home you can do any kind of cooking that a coal or gas range will do. Do it cheaper, quicker and better. It is invaluable for the kitchen, laundry, summer cottage, washing, froning, camping and for those who live in flats. It is the ideal stove for canning fruit. With a portable oven which is placed over the burner, splendid baking can be done.

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Another important feature No the careallys of a small rediator allech-



nothing about them to wear out, they should last for years. They seem to satisfy and delight every user and the makers guarantee them.

Hor full information with reference to this spleudid invention, or better still, order one or more stoves. You won't be disappointed as

the makers guarantee every stove and should it ever be possible that you receive any goods from ssible that you receive any goods from them not right, they assure us that they will make them right, replace with neworrefund your money after even 30 days' use, if not as represented. We know the makers to be perfectly responsible and reliable. Capital \$100,000.00, and will do just as they agree. The stoves are as represented and will be promptly shipped upon receipt of Money Order, Drait, Certified Check or Registered letter. Don't fail to write at once whether you intend to buy or not for you will receive valuable information by so doing.

MONEY MAKING.

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would cost.

L. C. Brown, of Ohio, says: Its the finest stove for cooking meats and baking bread, pies, biscuits, etc., I ever saw.

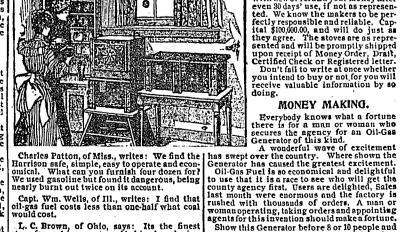
B. F. Forney, of Pa., writes: Your Generator is a big improvement over the old wick stoves.

W. T. Bessonette, of Texas, writes: This Generator is a big improvement over any other oil stove I have ever secu. A splendid article.

Hundreds of other prominent people highly endorse and recommend oil-gas fuel and theretertainly seems to be no doubt that it is a wonderful improvement over any other method for cooking and heating.

This writer personally saw thesa oil-gas stoves in operation, and after investigation can say that this Harrisson Oil-Gas Stove, made by a Cincinnatt firm is the only perfect burner of its hind.

It is made in the sates, the or three states and the control of the contr



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SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 28.

OHIOAGO, ILL., JÜLY 4. 1903.

NO. 710.

MORRIS PRATT INSTITUTE.

Various Thoughts Expressed by Various Minds.

Kindly Views of an Earnest Worker.

To the Editor:-I have not the time to give my views upon all the questions submitted by you regarding the Morris Pratt Institute, except to say that H. D. Barrett's moderate, thoughtful and dispassionate article very nearly meets my ideas upon all the points at issue and affords a striking and commendable contrast to some of the intemperate and waspish communications published in the same number of your paper. Indeed, to my mind the most deplorable and discouraging feature of these discussion is the dogmatic and unkind criticism that so many prominent Spiritualists make of ideas and movements the do not meet their approbation. Discussion is, or should be, freely indulged, but in the spirit of a truth-seeker and not of the dogmatist. Judging from some of the articles

upon this and other subjects that so frequently appear in the Spiritualist papers, there are many in our ranks who are in a chronic state of conten-tionsness, who are looking constantly for some head to hit, it doesn't matter

I love debate and discussion, but when I read the intemperate and unkind things that are too often indulged toward each other by people in our ranks, my heart sinks with apprehension for the success of our cause.

Even if I was not a believer in the ne cessity of education for our teachers and speakers, yet, knowing as I do how hard, how industriously, how unselfishly Moses Hull has labored for years to accomplish this cherished object in the establishment of a Spiritualist training school, the harsh criticisms and discouragements that have been and are being heaped upon him and his school would bring me to his defense. Is it not enough that he and his are bearing the burden of worriment and disap-pointment, but his brothers and sisters in the cause of Spiritualism should add to his burdens and discouragements by

barsh criticism and belittling com-

ments upon his school? It seems to me hearty sympathy with the principle and cause in the state of Wisconsin than it objects that Moses Hull is trying to acfor the establishment of such an institution may be a question. As to the need of such or similar institutions, to my mind, there is no question. But. whether the time is or is not propitious,

the fact is that Morris Pratt gave the property for that purpose and would give it for no other purpose. It was Mr. Pratt's ambition to see such an institution formed, and there was no alternative than either to accept the property then and there for that purpose, or lose it altogether. Mr. Hull and his confreres accepted a big risk, and, under the most favorable circumstances, success could only be attained As it is, that labor and those sacrifices will have to be intensified, but why should we add to them by throwing un necessary obstacles in the way of suc-

cess, by striving to arouse prejudice and antagonism in the minds of others: It is claimed that schools are not needed, for "the spirits will educate their mediums and speakers," and the names of A. J. Davis. Colville. Richmond. Tuttle and others are cited as instances. But such organisms are rare indeed, and if we must depend for our spiritual food upon the few thus enum erated, many of us would have to go hungry even though we worked those inspired teachers over time. But this constant reference to these honored teachers is ant to be misleading. While it is true that they had little systematic training in their youth, yet their recep tivity to education was not confined to the spiritual avenues and they are, without exception, wise in worldly af-

Mr. Davis is a graduate of a medica college. Mr. Colville is abreast with the newest thought and familiar with conversant with the latest and most important works of the modern thinkers Mrs. Richmond is a woman of keen ob servation and broad information. While to Hudson Tuttle, even the erudite Peebles is not ashamed to apply for a knowledge of the facts of history and the information is given accompanied by the authorities, page and vol ume. And this is more or less true of all our brilliant medium teachers. And it is to their credit that they recognize their own individuality and responsibility in seeking for knowledge from

whatever source obtainable The plea is made that the common schools, high schools, schools of oratory, etc., supply all the needs that the Morris Pratt School is intended to furnish. I cannot suppress a smile at this claim when I recall certain cases that have come under my observation. I have in my mind at this moment three of the members of my flock who have recently developed remarkable gifts of inspirational mediumship. One of them, especially, has startled me and others with flashes of wonderful beauty and profundity. Yet, being uneducated her vocalulary is limited by her thirty or more years of toil, to the language of the house-wife. She is utterly inca pable of clothing her new mental children in appropriate language, to our re gret and her own pain and mortification. That is also true, to a certain extent of the others. They are all between thirty and forty years of age, and the mention of the public schools in connection with them is what causes and its chosen emissaries are the beg-

Replizing profoundly the excellent libertine.—Bancroft,

MORRIS PRATT INSTITUTE, and valuable work they might do for the cause, I have devoted some of my exceedingly limited time to teaching them as best I could and found them. exceedingly apt scholars, and it was then that I realized what an invaluable thing a properly conducted training

opposition to the Morris Pratt School is honest and well intentioned, but I cannot but feel that its opponents are, unconsciously, stumbling blocks in the

movement is that it appears just when the demands on the purses of Spiritualists are so varied and Through the singular inability of Spiritualists to unite we are divided up into numerous societies, each with a limited membership. To support these many different organizations is a serious drain upon the resources of individuals and they have nothing to spare for any-

Many of them without excuse or less from the success of older and established camps.

Iowa, there was no other Spiritualist camp-meeting west of New York state. There was a real need for it, but years of hard and self-sacrificing labor were necessary before it became self-sustaining. And now, when it is upon a self-sustaining basis and capable of great good for the cause, other camps must be established within its own legitimate territory, weakening it and lessening its effectiveness without cor-

esponding benefit to them. I have before me as I write the report of the Wisconsin State Association and its camp-meeting at Waukesha, last season, showing a loss of over one thousand dollars. In the face of that report, can any one affirm that any great demand existed for the establishment of said camp? Suppose that thousand dollars had been contributed to the support of the Morris Pratt Instithat some of the comments were little tute instead of being thrown away on an experiment? Would it not have I do not hesitate to say that I am in conduced more to the success of the

> Expansion of the right kind and at the right time is a good thing, but what our people need most to-day is more concentration of purpose, effort and W. F. PECK.

St. Louis, Mo.

To all Ordained Speakers and Mediums:-The N. S. A board of trustees has instructed its secretary to notify, through the Spiritual papers, all or ranks, that the N. S. A. and its officers are not taken as infallible sponsors-by the railroad commissioners-of those who ask for clergy rates in traveling over their lines.

While the commissioners positively -through its president-they, deem unworthy, or not eligible to the clergy rights. The railroad officials, as other denominations. They claim, any medium or speaker, the case is then beyond the jurisdiction of the S. A. and it rests in the hands of the railroad officials to settle as they deem MARY T. LONGLEY,

Notice to State Associations and Their

N. S. A. Secretary.

Auxiliaries. information, but it is deemed best at hereafter each local society that is chartered by, and in good standing with, a state association can have a representative at the N. S. A. annual small sum of two dollars to the N. S. A. prior to convention. Each local society will surely take pride in being represented at convention, and will raise the through its state association. This will relieve the state association of any burden and also provide for a handsome representation at conventions from the state. No person can vote for more than one society at convention. State associations are requested to communicate with their auxiliaries on

> MARY T. LONGLEY. N. S. A. Secretary.

heart.—South. world.—Richter.

shade of fast-flying clouds across my book passes with delicate change.

school would be to them. I do not doubt for a moment that the

way of progress. The misfortune of Brother Hull's

thing else. As an example of this wasteful and extravagnt division of forces note the numerous camp-meetings that are springing up all over the and in response to little or no demand. Yet each one draws and detracts more

When the M. V. S. A. camp was established twenty years ago at Clinton,

Official Notice From the N. S. A.

state that the applicants for clergy rates must be indorsed by the N. S. A. commissioners, reserve the right to pass judgment on the claims of applicants, and to reject any whom they a rule, in most districts are courteous to our people, and make no discrimination between them and the clergy of ever, that mediums or other spiritual workers, who give sittings, in part for a living, or pursue other means of livelihood besides their platform work, are N. S. A. indorses through its president.

The state associations chartered with he N. S. A. have received the following neadquarters for it to appear in the Spiritual papers. Notification—that necessary two dollars, paying same

A man's life is an appendix to his How calmly we may submit ourselves to the hands of Him who bears up the The rain is playing its soft, pleasant tune fitfully on the skylight, and the

gared spendthrift and the impoverished

EDUCATE OR EVACUATE.

What Are You Going to Do About It?

With characteristic sense, The Progressive Thinker has again thrown out a few intellectual bombshells that may cause a scattering of the crowd. I re-fer especially to the June 13th number in which your editorials with other articles upon the Morris Pratt College and the N. S. A. are found. They are spicy questions that ought to interest every one of us who has at heart the cause of Spiritualism.

the benefit of persons who may propose to enter the field of public Spiritual work." Again you remark that "withal that may be acquired by the reading of the works of Spiritualist authors, there may remain a supplementary work, useful and helpful to be done under the supervision of competent Spiritualist in-structors." Right again.

To be sure we must "take Spiritual-ists as they are." And hence there are

several perplexing questions and facts staring us in the face as the result of Spiritualists being "as they are." We have a National Association with

buildings, fixtures and officers, with \$15,000 in the treasury located at Washngton, D. C. The executive expenses are large al-

ready. We are trying in addition to this to persuade ourselves that an extra set of buildings and officials are needed in another portion of the United States for education purposes. We are told that a college must be had to teach our mediums not to pub-

licly declare that "there are no spleen." In short, whatever they do, do it gram matically and with becoming dignity. "We need education"; certainly we do; and we need it bad; and some need something to eat and clothes to wear, and remedies and comforts when they are sick and depleted by their long term of nerve-racking labors.

We need a mediums' home or spot of rest for those worn out in service: who have sacrificed the better part of their lives for the vanishing applause of the public

We need a more aggressive method of advocating Spiritualism as an educative and reformatory movement, as well as religious organization. have over-advertised and boomed the "wonderful and marvelous exploits of phenomenal mediums with questionable methods and damaging results.
We have degenerated to a ten-cent

vaudeville show on the one-hand, and an evaporated theosophical metaphysical nothingism on the other.

We have forgotten the glorious principles taught by Andrew Jackson Davis, Hudson Tuttle and other spirit-

We have been so blindly selfish in our scramble after so many "only mediums," and "fascinating speakers" with "charming personalities," that our children have grown to laugh us to scorn when we mention Spiritualism. Oh, yes! we need education; we are sadly in need of cultivation along the lines of psychology, for, stripped of the

religious element Spiritualism and its lemonstrations is simply psychology. It is a self-evident fact that a teacher of any religion or philosophy in school or on the lecture platform should be conversant with the laws and methods of application of the knowledge to be

Also it is quite necessary that the instructor should be possessed of a respectable character and reputation privately and publicly.

Grammar and rhetoric many times go with some of the grossest and vile propensities to which mankind can de

College bred mediums would be nice. very pretty, but unless they can "discern spirits" and transmit messages from the spirit world to this material sphere, and also apply and interpret the information received, they are not of the "distinctive character" that Spirltualism demands.

To demonstrate the proofs of an immortal existence, and to establish practicable methods of obtaining communications and knowledge from the spirit world is the mission of the Spiritualist leacher.

The science of the soul's existence in the body and out of the body must be considered by and through classified psychology, viz., phrenology, physiognomy, psychometry, Clairvoyance, clairaudience, astrology and biology,

The several phases of mediumship must be explained." Therefore he must have the power to "discern spirts," heal the sick and receive valuable information from the invisible world. If he does not do these things, how far removed is he from the ordinary evangelist, Christian or Mohammedan?

All the phases of mediumship should e made clear to the investigator, and the enlightening benefits to be derived from the study should be illustrated and earnestly put forth to the public, to the exclusion of the impressible demonstrations of the questionable mediums. If a speaker prepares his address he

forehand he may produce a model speech in every respect, but if he is not i trance medium or a psychometric, a clairvoyant or clairaudient, how can he instruct a pupil in these phases as to how to receive and give out information verbatim from the invisible to the vis ble people? If a man is not a practical healer, how can he teach healing?

Something distinctively different from the college education is needed to receive and interpret the delicate and ntricate psychometrical impressions given a medium. Automatic and im pressional writing both may come from he spirit and needs careful delinea I submit that much that has been

given us by writers upon psychometry is not authoritative, because the infor mation came through a medium second handed aside from the writer in many cases. I speak as one having authority because of twenty years' experience on these lines.

The educated speakers may have

plenty of fun over the errors of grammar and manner on the platform of some of our mediums, but at the same time let the critic consider that the extraordinary eulogizing and "puffing up" of the personalities of mediums has produced the egotistic medium with his eccentricities. Supply follows demand

Our annual conventions ignore the many important questions pertaining to the proper methods of conducting circles, meetings, schools and classes. They are too much in a hurry to "draw a crowd" at 10 cents or 25 cents a lead, to fill the treasury,

The impression is left upon the young Your editorial very fittingly says, "There is a field for educative effort of a distinctly Spiritualistic character for the boundary of the boundary of the boundary of the boundary of the statement by old-time Spiritualistic character for the boundary of the statement by old-time Spiritualistic character for the boundary of the statement by old-time Spiritualistic character for the boundary of the statement by old-time Spiritualistic character for the boundary of the statement by old-time Spiritualistic character for the statement of the statement character for the st lmes, the statement by old-time Spirit ualists, "What makes you run meetings, if it don't pay?"

A Spiritual college should not have

the money consideration predominant. This college should teach spirituality and nobility of character and loyalty to the highest principles as prominent features of Spiritualism.

Why not utilize what we have and recognize the government of the National headquarters, working from that center, organizing local and state societies with lyceums that shall teach and inculcate the necessary principles, making the lyceum an educative and reformatory movement, and thus create a demand for a special training school for mediums, that may be taught at the N. S. A. buildings, thus putting to practical use this property that as it now stands does not justify the holding simply as an office for the N. S. A. alone?

Mediumship is the foundation of Spiritualism. Some of us who have worked years honestly, with more or less good results are not willing that a college-bred force of speakers shall crowd us off the stage at this day and age with sneers and ridicule when the very existence of the cause depends upon mediumship,

An educated medium may enhance his value as a teacher, but a bookvorm without mediumship depreciates the value of a Spiritualist teacher.

There are many good and worthy workers that have been crowded off the field, and not a few out of the body, by and through the fake element that has been upheld by the enemies of true mediumship. We need enlightenment in how to discern frauds and distinguish good from evil influences.

We want the kind of speakers and leaders who will not wink at the shameful methods of the stock-test medium who follows the brilliant speaker at the conventions, even though said medium does draw a crowd sufficient to pay ex-

Yes!! we need lots of education-but can't we obtain it with the facilities at hand without taxing the already overburdened willing Spiritualists? I opine that there is not in the United

States a man or woman better qualified, or has done as much to educate people on the lines of true Spiritualism as Harrison D. Barrett during his ten years of service, and he is about to retire from active service discouraged and worn-out for lack of support in his many reformatory plans and projects. Let us raise funds for missionary purposes and public mediums' support while they can work, and not forsake them when unable to labor.

GEO. F. PERKINS. Sacramento, Cal.

The Woman Vote

There was an old-time belief that it vomen were enfranchised they would mass themselves into one great party by themselves, and make it their sole object to antagonize men. But there never was a "Woman's Party," and here never will be.

In every commonwealth there numerous classes of votes which the political leader must consider: the "labor vote," a force so powerful that he quails before it; the "farmer vote," which he seldom underestimates; the "business vote," the "corporation vote," the "trust vote." Then there is the "slum vote," the prolific soil of politi-

In the enfranchised states there is also the "woman vote," and no politician fails to give it due consideration. With him it is a business proposition; he knows that it must be won, and he sets about to win it in the same business-like way that he seeks to win the votes of any other class. He knows that candidates must be nominated who will be acceptable to the women voters, and as women look especially to the character of the men for whom they vote, he seeks to secure the best men of his party for the ticket. LAURA A. GREGG.

CHARITY.

A beggar died last night his soul went up to God and said. come uncalled; forgive it, died for want of bread."

Then answered him the Lord of Heav en: "Son, how can this thing be? Are not my saints on earth, had they not succored thee?"

Thy saints, O Lord," the beggar said "live holy lives of prayer". How shall they know of such We perish unaware:

"They strive to save our wicked souls, and fit them for the bly."

Meanwhile, not having brend to eat (forgive), our bodies die."

Then spake Lord God of Heaven in wrath, and tones of angry pain:
"O men, for whom My Son hath livedwas crucified in vain." Arthur Symons.

INGRATITUDE.

Not till the cruel roughening of the way Not till the hopeless tining of the feet. Not till the dusk and fading of the day Is the home most sweet. Not till our joy has turned to memory.

Not till our hearts are wearled out with Do we lift beaten hands and cry to thee, ---Anon, Life overlasting.

SPIRITUAL INSTITUTE

This Sounds Well, But----It May Be all Right if-

No doubt the above name, in speaking of the Morris Pratt Institute, impresses some people with an air of advancement, and really education does associate itself with the words when spoken or seen in print,

Spiritualism has meant the same to a certain extent for all these fifty years and more, and while it may not mean scholastic attainments in the true sense of the term, it means liberation of human thought from the bondage of old superstition; it means that we have modern evidence of the existence of a future state or continuity of conscious spirit after the change called death; it means new lines of advancement in hu-man thought and human conceptions. and for the life of me I cannot see why Spiritualism needs a school for teaching new versions of the same old superstitious notions.

It is not clear why Spiritualists should pay out money to have taught to their children why the lions didn't eat Daniel, or why Jonah was landed on dry land by that very knowing whale, etc. In fact, with due regard for the method of warfare of "Our Moses," during all the years, in "capturing the guns of the enemy and turning them against them," as Brother Warren Chase used to remark, I think by the time the present generation of speakers, many of whom are biblical scholars, get through with the old Bible and its mythical stories of the dead and buried past. Spir itualism will have no need for further education along that line, but will ever have need for educated representatives in the lecture field.

It were time to lay aside the book. It brings no proof to the twenti-eth century world of thinkers that there is a future life, but it does bring a history of the bloodiest ages of the past, and the sooner the world loses all trace of those things the sooner will come "peace on earth and good will toward men."

Let us teach fathers and mothers and their children to think outside of the Bible; teach them that there is need of education, for business and to express the highest inspirations of the soul in the most charming and forceful manner; teach children the necessity of studying in all of the common branches of the public school, but I see no need of a special school for these when they

are being taught everywhere.

I do not think, furthermore, that Spiritualism is hanging in the balance dependent upon the life or death of the Morris Pratt Institute for its hold upon or continuity of existence, as some may think. Once upon a time it was prophesied that Freeloveism would kill it, but the dear old thing lifted its head above the slime, odium and odor and has pretty well fought down the prejudice of the public and established itself fixedly among the religions and sciences

If we must have a school let us use it say three months in the year; give Rev. Moses Hull, Prof. Lockwood, Prof. J. Clegg Wright, Cora L. V. Richmond, Prof. Loveland, Hudson Tuttle, Dr. A. J. Davis, Dr. J. M. Peebles, H. D. Barrett. et al. each charge of a room for one or two weeks to teach their particular kind of Spiritualism. No scholar need be expected to learn it all in two veeks, but somewhere between the "Biblical Exegesis," "Evolution," "Logic
—Deductive and Inductive," and the "Molecular Hypothesis of Nature" many might be prepared for the homiletic dressing to be served as a last course. Too bad to load down so young an institution with such a complication of aflictions when it already has an encumbrance to contend with; but some of our rich Spiritualists might endow with a cool million or so and give it strength if one can be found in touch

with the movement to further all the branches. Who can say for Spiritualism as a whole that any of the many branches or phases of the spiritual philosophy are

not essential? J. Clegg Wright teaches classes along his line of thought, and has no use for the Bible in making scientific deduc-

tions. Prof. Lockwood uses no Bible in his classes to prove "The Molecular Hypothesis of Nature" and offers no invo-

Mrs. Richmond has taught for a num ber of years a class, or classes in "Soul reachings," and the re-embodiment theory, but she has taught from a higher source than the Bible, from the soul itself.

The rest of the prominent teachers before-mentioned have taught, publicly and privately, classes along their spe cial lines of thought and no doubt when they each shall have passed on some of their pupils will have been endowed with sufficient scholastic attainments to carry on their grand work and invent noble ideas independent of any teacher and thus carry the work forward.

Oh, no, the death of the Morris Pratt Institute does not mean the death of Spiritualism by any manner of means. We have no idea that the death of so important a factor as The Progressive Thinker and The Progressive Thinker book publishing house would make more than a temporary cessation of energy in the literary field of Spiritual-

The doors between the two worlds were not opened through the press or the school room, and as methods of communication have been established, improvements, advancements are imminent. whether the schemes of men fail The Morris Pratt Institute may be

Revery, which is thought in its nebu-

ous state, borders closely upon the

made an important factor in the cause. but not the whole thing or the ALL-IM-PORTANT factor. DR. T. WILKINS.

land of sleep, by which it is bounded as Unhappily for the cause of Spiritualby a natural frontier. Hugo. The most certain sign of being born with great qualities is to be born without envy.-Rochefoucauld,

THE SCHOOL QUESTION.

There is a Definite Educational Work for a Spiritualist School.

I have felt that I would be glad if a school were established and equiped, under Spiritualistic auspices, where capable instructors might, in addition to pable instructors might, in addition to other branches, impart an education in the things that pertain especially to him for public work. This education Spiritualism in its elements and phases, cannot be ignored or neglected without its facts and philosophy—a quality of serious detriment to our cause. education not to be gained in any other

Yet it would almost seem that the only real use for a Spiritualist school vould be to impart an education that should be supplementary to the educa-tion furnished by the established schools of our land—education in the

of grammar as to use in their "invoca-tions," such language as, We ask thee, oh, angels of light"; or using the plural "ye" instead of the singular "you" or "thou"—or vice versa.

People of ordinary common school education wince under such blunders uttered by public teachers.

It is a lamentable fact that there are public workers—and many who might be called semi-public workers—who are sadly deficient in the elements of a fair English education. Their grammar es-pecially not merely halts and limps, but might be said to be "ring-boned and spavined." While such workers may be useful in

their way, they would be far more useful as workers if their educational defects were cured. No doubt, with some cases of long-standing not even an educational Dr. Lorenz could operate successfully, though even the most inveterate chronic cases might be measurably benefited by skillful treatment. But an English education can be acquired in the public schools that dot our country, ranging from the log schoolhouse of the backwoods, to the leges of various degrees of excellence.

professors, to teach these branches of a prehension." why they should not be, if desired. e ear, the mind can tomed to "good English,"

rules of grammar.

titled professor might envy.
Concerning Bible Exegesis as a study be elective, for those especially who wish to sport the prefix "Rev."—like, for instance, the Spiritualist Rev. who when asked, What is the office of the spleen in the human body? pompously declared. "There are no spleen!"

there was in truth not only Spiritualist kind and conduct was, is, and will be, grammar but Spiritualist anatomy and like time and space, Infinite. physiology. However, it is well for Spiritualists

books of Moses Hull, well read, will the Bible in its bearings upon Spiritual As to the study of Bible exegesis,

blended and correlated with the world formed to judge for themselves, but to of spirit and Spiritualism. Such lessons as those given by Prof. sale elimination of the Atheistic fac-W. M. Lockwood in his special field tors, though they are not of the intelliare of more real value to Spiritualism gent, is misleading to those who should and to the world of thought, than all know the truth. And let me add, that

the tons of Bible exegesis and homilet- in this instance, it seems a matter of ics ever put forth in all the colleges in regret that an otherwise philosophical the world-with hermeneutics and eschatology thrown in "to boot." The study of dead things may be useful in some ways; but the live things

up-to-date present, are of greater im-

this 20th century and for all future gleaning, from their words intellectual A series of professorial lecture courses by such masters as Moses Hull Wm. M. Lockwood, J. S. Loveland, Hudon Tuttle, Charles Dawbarn, A. J. Weaver, J. M. Peebles and others, in their chosen lines of thought, before classes of Spiritualist students-what an uplifting force that would be.

If they did not agree on all pointsall the better, perhaps—it would excite independent thought, and bring mental strength, activity and growth.

I do not recognize the wisdom of rel egating the work of instruction wholly to the workers of the spirit world. No doubt they can and do impart instruction that is uplifting and helpful—but I have never known of their giving courses of lessons in grammar or other studies incident to the schools of earth, It is not in their line of business, at present, with humanity. And when I hear a medium say: "The spirits don't want me to read," etc., I can only think such spirits are very unwise "controls." however great the names they may as sume-Moses, Ezekiel, Nebuchadnez

zar, Socrates, or George Washington. There are ignorant and unwise "con trols," as well as ignorant and unwise humans, and of either class none is so ignorant as one who is ignorant of his own ignorance.

ism, such, possessed of a superabundance of the assurance of self-conceit, push themselves forward into public work, while more modest but far more intelligent persons wait to be pushed

An ignoramus is just as much out of place in the ranks of public workers in Spiritualism, as he would be out of

place as a public worker in the cause of Methodism or any other religious sect.
The public worker needs the education of our earthly schools, as well as

While I think that a distinctly Spiritualist school might be made very useful in an educational way, and be helpful to our cause, Spiritualism possesses "Continuity of Life," and its existence is not contingent upon the success or non-success of any earthly enterprise

or institution. uansm, and that our workers need to know to thoroughly equip them for their designed field of effort.

It is distressing that Spiritualist lecturers of repute should be so ignorant of grammar as to use in their "invoca". plan of the best German universities with professors and students not fettered or tethered by credal bonds-free to explore all fields and give free and full expression to the truth as they,

find it. There is a distinctive work it can do. of Spiritual nature, that is not done by any other school in the world, and I would be glad to see it thoroughly successful—and the mediums and workers

cared for, too. JAS C. UNDERHILL. Hammond, Ind.

A FIRST GREAT CAUSE.

Not All Belleve There is Such a Thing. Will the editor please allow me a few ines by which to make a correction in a statement contained in the article headed "The Lord's Prayer," by H. W.

Boozer, of issue of June 13? The error is contained in the following quotation, and is one occasionally high schools, academies and seminaries made, and too often, by others seeming--and further supplemented by colly very indifferently informed on modern conceptions of the subjects of infin-As there is no Spiritual grammar, or itudes. "Yet the term (Athelsm) is a mathematics, or rhetoric, or logic, or astronomy, it does not really require a Spiritualist school, with Spiritualist first great cause, beyond man's com-

liberal education; but they may be Now we will not take special notice taught in a Spiritualist school as well of the ultra potential effort to declare as in any other, and there is no reason what persons of all beliefs believe, or the paradoxical assertion that people Correct forms of speech may be and having no belief have a definite belief; have been learned by patient, persist- but instead, will mildly suggest to the ent, earnest self-culture, by reading above author, and all others who may good literature; in this way the eye, assume to know so well, and even betthan the subject believer himself without a what he believes. Even this audacity thorough knowledge of the technical might be overlooked, but for the lack of its association with common informa-Abraham Lincoln, lying on his back, tion on the subject, for had such auin his cabin home, reading by the fire-thors of such abridged dissertations on light, books that he had borrowed, ac-the understanding of others, been well quired a command of language that any informed, they would have been aware titled professor might envy. great first cause came, or could come, in a Spiritualist school, I think it should from nothing, has but a feeble standing

among the great men of science and learning. There are but two horns to the dilemma; either the first cause was of itself created both from and by the instrumentality of functional nothing, or Were we to judge from the speech of there was no first great or little cause, such as this "Rev.", we should say that but that force and substance of some

Now whether such judgments as render such conclusions, arise from a pure whether "Revs." or not, to familiarize quality of reason or otherwise, whether themselves with the Bible. And the the universe is temporary or eternal, is not directly involved in the criticism. equip the student who wishes to learn but the question is-or rather would be-were there any question about itwhether those who claim to honestly think they are Atheists, are and homiletics or "sermonizing," in a such, and are intelligent enough to general sense, the time were better em-

ployed in exploring Nature's wide do- and are not. main of the sciences, especially those fields that are now seen to be so inter-The average adult readers of The the young and immature, such a wholearticle should be blotted by that old chronic assumption which smacks so

strongly of the arbitrary. Contributors to the columns of this and live issues, and live thoughts of, the paper should permanently fix in the foreground of their efforts, that thouportance and interest to humanity in sands of young minds are continually matter for their mental growth. Lorain, Ohio. E. V. MORSE.

A MEMORY.

A little cottage standing At the narrowing of the street, Yellow roses at their feet. Green fields like the western sea

Within whose billowy surface The children used to hide. To a stranger it is homely: They find no touch of art, But they do not see the picture

Creep to its very side.

That is graven on my heart. Of a lady in the doorway, Brown of hair and tender eyes. That now watches o'er her children

From the door of Paradise, The white hand seemed to beckon, The tender voice rang clear. "Come home, children, you are weary;" "Come and rest with mother here."

All of this came up before me, As I passed what was my home. And some way in my memory It is still my very own.

And my soul holds just the picture In that doorway fair and sweet, While the maples bend to kiss The yellow roses at their feet

ANNA L. GILLESPIE,

Zurilda Wellington.

Her Life in Two Worlds. The Lifting of the Vell.

BY MRS. M. PASQUIER CURRAN, MEDIUM, ST. LOUIS, MO.

CHAPTER IX.-Continued.

ing, the bishop arose, and lifting his hands toward heaven, said:

"It is my painful duty to announce to those who are assembled here that I wholly dissent from the traditional beliefs taught by the Episcopal church in its formula. This step has been brought about by the mighty truths of God that beamed on my soul through a reflected light from that child's lips, that lies before you. In my intercourse with her I have drunk from a far deeper fountain of knowledge than ever before, and I know whereof I speak-for flesh and blood hath not revealed it unto me, but the spirit of the living God-who hath revealed to me a newer and better knowledge, freed from mysteries. Here, in the presence of that mysterious change, yet as natural as a birth in the physicial, I, James Sutherland, known to you as bishop of this diocese, lay aside my bishopric as the evidence of my firm conviction that canons, dogmas and creeds-the work of men-but tether and cramp the divine man within. This discovery was brought about while I was endeavoring to fasten the the chains of our church about her; but her unfettered soul bounded forth from my grasp as she fearlessly met and conquered the last enemy-death. This new light broke on me without my consent, not unlike the many conversions in the Bible we refer to and I now know that I have been called by God to a knowledge of the true light. In accord with the deep conviction of truth that rests in my peaceful soul, born of knowledge, I, in your presence, lay aside these outer garments that symbolize my office as a bishop in the Episcopal church of Eng-

As these words fell from his lips he took off his clerical robes and laid them aside, remarking as he did so. that he now felt unfettered and as a free child of God should feel. Continuing, he said:

I told you that I had a painful duty to perform—painful to me because I, as a guide and teacher, have woven the web of ignorance around you and fed your souls on the bread of error; but I will not dwell on this now, only thank God that I have passed from darkness to light!"

While he was speaking all eyes were turned upon him, and fear seemed to take possession of those present. The rector and vestry members surrounded him, and with exclamations of surprise said:

"Oh, the bishop has lost his mind; it

"You will permit me to define my position," said the bishop. "I am not mad, most noble Festus, but speak the while a bow of promise glittered above words of truth and soberness; nor am I my head. Many diverging paths lay deluded. The fire of the Holy Ghost, side by side, but a silver thread seemed the spirit of truth, has fallen upon me to hold and guide my feet in the path and kindled an undying flame in my destined for me. The impress of my death and brought life and immortality to light, dwelleth in me."

firmed their fears as to his insanity, the children of earth had not been inand in obedience to my father's comflicted upon me, save the lack of a
mand he was taken from the room.

The children of earth nad not been inflicted upon me, save the lack of a
father's love—which I so craved; yet a
Those who dwelt here observed my Confusion reigned throughout the strange feeling of resentment house and the parish. Elon told me grown in my nature to resist what I felt condition of unrest, and said:

"Your countrymen will soon guide, who had imbued the bishop's soul with the divine breath of God. "Let us now leave these earthly con-

ditions," said Eion, and ere long we were far from earth's turmoil. Reuben now came to me and said: "In order that you may be freed

from the many environments of your earth life, I will place you in a reform-

This surprised me, as I thought I had been all my life in a school room. He seemed to read my mind and added: "There are none perfect; no not one.

Come with me," and he led me out into tion, for there is only one way to know what seemed to be a boundless field, filled with all manner of grain, fruits

Back to my old home, the seemed to be a boundless field, filled with all manner of grain, fruits and flowers. Then he said:

"Love is a regenerative agent; and it wretched state, Reuben took me. is necessary, in order to spiritualize our natures, that we become imbued placid river to this crushed soul; let with this divine potency. We are born the silent little streamlets murmur a to unlimited knowledge, and this gar- heavenly melody that will awake his den symbolizes our beings-soul, body slumbering soul; whisper a father's and spirit. Love will be the sun, or the loving name and call him from the vivifying power to warm and light the tomb of remorse; release him from his indwelling being. Remember this, and prison house, and, in doing this you build on this foundation. Love, wis shall clear your own spiritual atmosdom and knowledge are in unison phere." These attributes of the soul are divine, and when in the ascendancy will cre- father a flood of bitter memories rolled ate the individual anew; that is, these their dark waves over me, the past comattributes lead the mind and teach you ing up with a power that I had not be-to reflect, and reflection causes the fore felt. There sat my father, hedged past acts of our lives to come in review in with theology, trying to comfort himbefore the mind, that we may create self and justify his course in relation ourselves anew as it were. The Cre- to me; this shut out all my soul's love ator is the central sun that warms and that I had tried to breathe on him. lights the soul, and is the orb around "He is dead to all my efforts," I said to which we, as planets, revolve. Like Reuben; "I cannot wake him." worlds and systems we draw our powers from that source. The garden, with its grains, fruits and flowers, represents the spiritual food that feeds the soul. As the sun's warm rays woo nate all bitterness from your nature; the seed forces to yield their sustenance to feed and nourish the body, so the dross from his nature." our indwelling sun will attract the central sun to dispel the spiritual dark-ness in which the inhabitants of earth by his cruel hand, and are not these imdwell. Learn, my child, that these pressions fixed in my memory?" outer symbols, that operate through to show you the redemptive power of ers. Think you this great luminary love that is inherent in the soul, that has within itself the life-giving power to bring forth of itself this beauty, that wisdom that will conquer evil." fruitage and fragrance? No, there is an uncreated, ever-creating, self-exist. ing power that operates through all: that produces these external manifesta tions in man and nature. As I said, love will be the sun to warm and grow all the divine graces, and to yield, as this garden does, the fruits and frag- once inhabited the earth, but who had rance of this indwelling power. Through the mind is expressed the life evil, went I forth to be cleansed. I had of the soul. This vital germ (the soul) not gone far when a form of great is a ray from the divine soul, breathed beauty, radiant like unto the sun, met on matter that it might be individual me. This was at the eastern part of ized and be a distinct entity forever the garden, where the sun's first golden and ever, unfolding its inherent pow-ers. The source whence we, as indi-viduals, draw our life is indestructible; met and extended his hand to me, sayas physical beings we are limited by ing as he did so: the contact of material things. Death, or change, was necessary that we might partake of unlimited knowledge. Now we, as entities, can never be thrown off were spoken by a mind fully endowed his garments girdled to his form. On his head band there glittered a cluster than the contact of material things. Death, nor change, was necessary that we might for out of it cometh the issues of life. Was robed in spotless white, and wore we, as entities, can never be thrown off were spoken by a mind fully endowed his head band there glittered a cluster. were spoken by a mind tuny endowed into the central sun. We, as an essence, have ever existed; having ever existed, we shall never cease to exist. for minds then on earth to receive; but to symbolize the seven stars in the need for minds the one are the seven stars in the need to symbolize the symbolize the symbolize the symbolize the symbolize the symbolize the

and see if in you dwells the ability to of the abodes where untrammeled souls After the rector had finished speakyield such fruit and beauty. I will dwell."

As he said this he led me to a clear,

seemed to be in the midst of a throng quail before his gaze. He said: of celestial beings. This was the first "Here is the water of purification. clear spiritual sight that had fallen on 'Ye must be born again,' said He who

on the breeze to me. "God is the spirit in all-man and

"Love is His existence." ance of all His children."

forces that are inherent in the soul."

Bible account of that city, I had often wished I might become an inhabitant of er," I cried, "You told me to let no root it, but without any thought as to the requirements of a condition necessary to here is a poisonous weed." residence there. I soon found that a feeling of unrest was creeping over God, and are drawn to God. Love will me. The fragrance of the air and the root out this weed," said the Persian. bright songbirds, perched in stately trees, only caused me to sigh. "Why s this?" I asked.

A voice replied: "Eternity, eternity; and yet ye shall unfold in beauty, yield seemed to be set for me, so great was a fruitage and shed a fragrance—ever nearing and still never reaching the source of all."

abiding place. The glorious splendor will need." that lighted the place and the wisdom and beauty there displayed, with that love that fell around me like a mantle of glory, glistening in the sun, began to bring out the many imperfections in my nature, while memory turned the pages in the book of my earth life. I found mirrored in this book of the first page, the hour of my physical birth. A halo of glory was resting on my brow and is his grief for that child; sorrow has step by step was I led through each changing scene until I had passed mother's image was stamped on the camera of my brain, and this impress These remarks of the bishop con-Trials and disappointments that befall was cruel and unjust in my father, in forcing on me what my soul abhorred, and I was surprised to find these feel. your mind might receive an impulse to ings (which I had hidden in my breast)

recorded in this book. "Your mind, in its activity, expresses itself by vibratory sounds that record each act and thought," said Reuben, as he approached. "When you perceived that this hidden feeling was known, that action called me to your side. Now that you feel the necessity of eradicating this cloud from your nature, this will enable you to accomplish it. Come with me and begin the work of redemp-

Back to my old home, the scenes of my childhood, and to my father in his "Let the love of your soul flow like a

As I stood in the presence of my

"Try again," said Reuben. In the attempt only an icy chill ran through my being.
"Ah," said Reuben, "you must elimi-

then the fire of divine love will burn "I can never do so; no, never! Are there not scars imprinted on my being

CHAPTER X.

My Redemption.

From this garden, where the redeemed of every age and race who had been purified as by fire and lifted above

"'Keep thy heart with all diligence. My child, you may cloud your inner the possession of these powers turned of Taurus. He could read the stars as sun in many ways, also cause dark them into channels that led to bitter we read a book. Each of those accommendations and the stars as the st clouds to fall upon others; yet this di-vine essence will dispel the darkness God-given powers of mind, mines of in his hand.

have said, and if you should need me sparkling fountain whose bubbling wato assist you I will come."

The sublime principles which Reuben ters gave forth a soft, melodious sound. In gazing into this fountain I had given me as a rule for my new life saw my earth life reflected there; thrilled me, penetrating to the inner many scenes of my childhood floated depths of my soul, and proved to be a on the waves before me, and brought power that lifted me out of my earthly out also the imperfections that lay hidwere now under a new control, and I This Persian looked at me with a fire felt an inspiration and tranquillity, and burning in his eyes that caused me to

my vision. The origin of life, the ex- came to show men a better way. This istence of our beings, the destiny of water symbolizes purity; it reflects any the soul and kindred questions rolled blemish that is hidden in the inner bein rapid wave thoughts through my ing. Look at that blemish resting on mind, and answers seemed to be borne your brow. See, it has made a scar that is marring your beauty; it cannot mingle with the natural beauty of the soul. This is like the baptism spoken of by Jesus the Christ. "Universal knowledge is the inherit- You yourself must burn the dross from your nature. In this sea of purification "Human consciousness is a faculty of let all of earth's bitter memories be the mind, operated on by the spiritual washed away, to be remembered no

The wave thoughts produced a harmony that is indescribable. I had read in Bible lessons of that peace of God that passeth all understanding, and I said, "This is indeed the celestial city —the city of God." In reading the feel that children conditions of my feel that children conditions of my feel that children conditions of the city of God." In reading the feel that children conditions of the city of God." In reading the feel that children conditions of the city of God." the city of God." In reading the feel that childish confidence and love

"Great souls draw their life from Soon there came over and around me a misty cloud that filled my entire beis this?" I asked.

Reuben had said: "Examine yourself overcome my earthly conditions. I was and see if in you dwells the ability to endowed with new and stronger powers, yield such fruit and fragrance."

endowed with new and stronger powers, wholly different from anything like wholly different from anything like those of earth; no limit or boundary this change. "Come with me and learn how to comprehend and apply truth, said the Persian. "Take this I was not long in perceiving that my your hand; it will be a compass to you, condition was not fitted for this as an and will attract to you those whom you

> This insignia bore on its folds the names of many nations, and it was to these he led me. These people of past ages, whom we had been taught to call heathens, were the first from whom I learned the power of love and its regenerating agency, and I felt the ascendancy of the spirit over matter, and its full control over material things. Sitting beneath the Oriental palms, I was compelled to bow my head in shame, that we, who called ourselves Christians, could ever entertain such a thought of them. Many of these peo-ple had been inhabitants of the spirit world long before the call of Abraham. In this sphere I was endowed with new powers. There seemed to be no limit to the action of my mind; many sensations that I had not felt came over me recording themselves for my contemplation; but I could not comprehend this spiritual knowledge, nor was I content to remain in this sphere, for Those who dwelt here observed my

"Your countrymen will soon come for you; you were only brought here that impel your spiritual nature to a new unfoldment. You are destined to do a great work of reform among the people of earth, as well as in the spirit sphere. At the hour of your conception you were overshadowed by a band of wise guides. who have had you in charge, and a grand destiny awaits you in the work of reform. That is why you were brought among these people, and this wand is to be the insignia of your mission. Child of the Occident, you must unfold the Orient to the Occidentthat is, in symbolic wisdom; it is the spiritual interpretation of the wisdom of the past. God never leaves himself without a witness for truth. When you go from these people, remember that you will carry a benediction of love with you, and your insignia will admit you to many council-chambers where the light of the past is burning, and when you look on these outer forms remember they symbolize the Sun-God, that was worshiped in former days. This was in the age of Spiritual darkness, but it led the mind in search of the infinite source of life. Had you not been overshadowed by a band of Orientals at the moment of your projection into being, these elements would form no part of your nature, for it is by the law of attraction I can approach you. It was by the same law that Jesus was endowed with such high spiritual powers, but the ignorance of men del-

When he had finished speaking to me my mother, with Elon and Reuben, came to me. My mother looked surprised when she saw me, and Reuben told her that I had been baptized with the fire of regeneration and set apart

for a messenger spirit. She exclaimed: "My child, how changed you are.

What meaneth this?" she asked of "She has been born anew of the spirit that she may carry the bread of cloud your spirit; when you have grown life to the inhabitants of earth. Go to stronger you may go." your mother's abode until I come

again," said he. My mother and Elon now led me to her home, which was a rustic cottage beneath the brow of a mountain. At

earth are gone, and I am to go to those on earth as a redeemer. I go to develop thought where none exists in the mind toward this life, and to revive the latent powers that ought to be util-While we were thus engaged, Reu-

realms. It is a law of the spirit that it adapts itself to the condition in which it wishes to express thought. There is dominant in the mind of everyone a desire to know something of God and of the soul's progress. You are not in the realms of fiction, but in the storehouse of knowledge, and can demonstrate what you teach."

In this university to which he took me all branches of learning are taught and it is renowned for its knowledge, wisdom, justice and benevolence, which are displayed to the people of all ages and nations. O'Here were men and women of all ages pursuing the most profound studies the women often leading and being looked up to as guides; men of the highest spiritual attainments honor and reverence her as an equal. Minds that are in unison on any subject that touches the redemptive work of man are drawn together and form bands of messengers and guides to instruct the embodied and disembodied. No sound is articulated in this school, as in the earth schools, but an unspoken knowledge is conveyed to the mind. As I gazed at these people, so intent on study, I was filled with adoring praise to God for the ability to unfold in that knowledge that would stamp his image on our beings. The splendor of earth's sun, as it shines at meridian, cannot be compared with this glorious abode, nor can the mind of man, in its mortal confines, outline the magnitude of this temple of instruction.

Reuben said: "Do you see the change that has taken place in these people? Do they look like the people of the earth? No, they are changed from glory to glory until they appear in the likeness of the divine. Progress is an eternal law of our being, and all possibilities are within the soul. To know thyself, comprises the essence of wisdom."

This was but one of the many temples I visited before I entered the school of preparation as messenger, Among these ancient people I learned many beautiful truths. Reuben told me many of these people were born on earth under similar conditions to those surrounding Christ. Overshadowed by wise minds at the moment of conception, being conceived under such an aura, the invisible minds that attended him imbued him with symbolic knowledge, known only to those who are stu-

dents in such a temple as this. "Come now," said Reuben, "to the sphere where the soul-sick spirits are and begin your work. Love is the remedial agent that will heal the sick; it is the potent solvent, and you must draw your strength from the infinite fountain. This potent agent will dissipate the darkness that retards the unfoldment of the immortal germ. Be yours, then, the mission to heal the soul. The lifting power of love will draw the soul into a state of harmony, where infinite love and justice rule supreme, and where growth continues onward forever. Love is its native parent, and day when man can say, 'What have I to possibilities are within its power to tri- do with the soul; did not God create umph over matter. Deeds of love and it? Yet the day will come to him when

tablets of eternity." On entering my work I found many of earth's children in a lamentable condition. They were from all parts of the habitable globe, with all manner of diseased minds or impaired intellects. These soul-sick ones had fed on corruptible food it its many forms, until the divine germ, was immured in an at-mosphere of spiritual darkness. Many were in the bonds of theological environment in its varied forms, and held all manner of vagaries, in regard to the home of the soil, as truths. Some had trusted in the righteousness of Jesus and the mercy of God, without obeying their commands. It would be an endless task to outline the many conceptions of God beaven on the home of the page of the page of the home of God beaven on the home of tions of God, heaven, or the home of the soul, held by them. Mental and spiritual unfoldment govern the sphere or locality of each mind, and they are assigned to proper spheres by the law and all come under its behests.

I found many who had been in spirit life for ages, yet their spirits were in darkness, so immured in material things had many of them been. first I found much difficulty in dispelling the darkness that held these minds in bondage to church formula. Their lives in the physical had been but a dream. It is only the dead in spirit that dream; they hear no voice of God in their souls, and conflict after conflict must be overcome before freedom can be gained. They could not understand that redemption is from within, wrought out by the soul itself with suffering and through time. Yes, in this world there is time for contemplation all fierce desires will die out and peace will come. This is but one sphere or condition of life; beyond the grave there are many, and varied, as in earth life.

To be a messenger spirit between two worlds requires that the mind be free from all errors and enabled to take of the things of the spirit and bring them to mortals. I have passed through many changes to acquire this fitness, for there is a knowledge that belonds not to earth, but to eternal things. There is a love surpassing the loves of earth, that falls around us and fills us with a joy and peace unspeakable. Our memories never are effaced: they come before us to gladden or sadden our hearts, and in the many changes through which I had passed my heart often yearned for my earthly home; my childhood came before me, and visions of the dear ones that yet linger in the valley of time, doubt and unrest.

Oh, death is but a dried and vanished stream. I asked Elon to let me go to the home

of my childhood, that I might tell those who are in darkness of this home of the soul, but he said:

"No, thoudarkness of earth would

In all the changes through which I had passed/I had gleaned knowledge from many fields; and the wise teachers I had met at every turn aided me. To comprehend life and divest the mind beneath the brow of a mountain. At the foot of this mountain there flowed a silent stream of clear water, from which ran many rivulets. Elon said:

"See Nature in her bounty, feeding the thirsty soil. This typifies God's love flowing to us."

"Tell me, my child, what change has taken place with you," said my mother.

"Mother," I replied, "a new love is in that this fact will never be satisfactor. "Tell me, my child, what change has taken place with you," said my mother. "Mother," I replied, "a new love is in my soul. The evil and darkness of that this fact will never be satisfactory the college. rily analyzed, for it is this yearning that urges Man olkin his investigations To the physical senses many things are limited, but to the soul there are no limits to the divine intentions ex

pressed through matter. To the spirit the lofty conceptions of God in the formation of the human race are perceived in a new beauty. To trace the divine spark in matter, through man, from its first embodiment on through the many gradations through which it passes, is too vast a subject for mind, limited by matter, to comprehend—yet there are minds whose soul perceptive powers can trace around you and bring you into your spiritual wealth would have rolled in true orbit. I, as your guide, have placed you in this garden to learn less trolled his destiny. I am from Persia, minister to minds in all conditions, this incomprehensiles unable subject is innate. this immortal germ in man. This unpropels us onward. There are reflect-ors that flash on the mind thousands of questions that will lead you into realms

of deep thought.

[While writing this sentence a flood of dazzling light fell over and around a writed of dazzling light fell over and around the sentence of me. It seemed as though a myriad host of electric lights burst on my vision at once. These lights were of varied hues and contained sentences that were not discernible to me; they eemed to be written on the rays that shot out from these lights.—M. P. Cur-

The immortal laws of God—all powerful to redeem or to condemn—are spread out around you, so that there is a continual soul feast to the truly spiritual minded. Memory will open her book, and every past act will stand reflected before your gaze. There are innate yearnings belonging to the soul that you may not have felt until the spiritualizing power of the higher realms falls upon you. One soul-inspiring thought came to me and lifted me upward; it was the consciousness of my soul's divine origin.

Years had now passed in the pursuit of study, and I was sent to earth as a The immortal laws of God-all pow-

of study, and I was sent to earth as a teacher, guide and messenger; I also visited other spheres. With what soul anxiety did I begin my labors of love. To the young in earth life whose parents had passed away, I felt most deeply. In to dark homes where the demon drink had cast its deadly poison and left want and woe, went I-but the impenetrable darkness was too dense for me. Among the more favored ones soul-sickening deprayity and debasement met me—for I found that the brand of Cain had been stamped on the brows of many by enforced mother hood. Be it remembered that ante-natal conditions control the individual through life. In many of these homes found that fathers and mothers were dealing out death to their unborn, by entailing on them all manner of disease and orime. Discouraged, I returned to Reuben, who said:

"If men and women could see, as we see, the blight cast on the unborn by the inherited disease bequeathed them by their parents, I think they would pause in dealing out such destruction. Time will show them that whoever wrongs another clouds his own sun, and that secret sins demand the attention of eternal justice. When men and women come under the marriage law and reverently say that God joined them in this holy bond and sends them these immortal souls, they make a mockery of God's law and set at naught the object of this union; and when there is no legal contract between the parties, who then sends these little waifs that we find cast on the shores of eternity like the sands on the ocean beach? Who? It is a mighty truth that one may have the power to cause a soul to come forth, and then cast such a blight on that soul, Time and years will never bring the

tenderness are never effaced from the the sword of justice will be unsheathed Remember that you have a great and noble work to perform; then why do it ill? This task demands the broadest, highest and deepest culture, for the mightiest work is given you. The strength that springs from knowledge you must take to the world. The souls of the young are marvelously tender; keep them from the first shadows that fall upon them. Man cannot be guilty of a greater crime than to project into being an immortal soul under such advorse conditions as surround many of those whom you have visited. the 'sins of the fathers are visited on the children.' Are not our reformatory schools filled with blighted buds of lust, disease and all grades of moral degradation-the children of lustful parents? Such deeds will bear their fruit; and it causes me to bow my head with shame when I remember that for all this evil man has substituted a sacr of attraction. This is an unerring law, to God! My child, you do not understand the dark conditions of earth; you were sheltered from them, and that is why you could not impress those whom you went to teach. That you may comprehend the power of the soul to rise in its native purity above the darkness that earthly things have cast over it, I will introduce you to one who was immersed in the depths of depravity." (To be continued.)

THE IRONY OF FATE.

She said to him "Go!" and he went To win for her fortune and fame, And the labor of long years was spent Ere the coveted competence came. He returned, filled with love and with

pride, To the home of his youth quickly sped, But the dream of his life was denied-

His bride to another was wed. A poet had struggled along Through a lifetime of sorrowful

But the busy world heard not his song, Little touched at the sight of his

He sought to win the world's praise,

While his heavy heart hungered for bread, It came; but the chaplet of bays Was placed on the brow of the dead,

-Francis B. Doherty.

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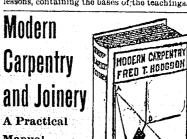
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NEW YORK NOTES.

Views of Men and Women, Matters and Things.

The time has arrived again when our Spiritual and Liberal meetings close their doors for the season. Nellie Temple Brigham left last week for her beautiful home at Elm Grove in the Berkshire Hills.

Dr. Savage gives his farewell discourse for the season, the last Sunday in June. I am very glad to state that Dr. Savage has regained his health again, and I know this will be good news to his friends and readers of his sermons throughout the country, for Dr. Savage stands to-day in a position where it would be impossible for any one to take his place. It only shows how slow New Yorkers are in anything pertaining to matters that are spiritual Savage has been settled in New York nearly five years, and it is only during the past winter that the intelliduring the past winter that the intelligent people of this great metropolis discovered that a great preacher and discovered that a great preacher and discovered that a great preacher and fit in with the experiences of practical. This apparition is still seen from gent people of this great metropolis thinker was in their midst, a second Theodore Parker.

The Christian Scientists of the First Church of this city, moved into their magnificent temple the past week. It indeed a temple, one of the finest structures I have ever entered given over to religious matters; its seating capacity is 2,200 and there was not room for the large crowd last Wednesday evening. I understand that this grand structure was designed entirely by Mrs. Augusta Stetson, the former first reader of this church.

I am sometimes disgusted with the people of this great city. For the first Time since it rang out independence in 1776 the Merty Bell, most precious historic relic of the nation, was in New York City das before yesterday. It passed on to Boston and Bunker Hill unhonored. The demonstrations which had greeted it in all towns from Philadelphia to New York, stopped at Jersey There at the water's edge thousands of school children waved flags and bade adieu to the Revolutionary No such salutation awaited the old bell in New York City. The mute witness of the nation's birth was hurried around the metropolis on a railroad transport and taken through the freight yards on its way to the one hun-

dred and twenty-eighth anniversary

celebration of the battle of Bunker Hill. Members of the committee representing the city government of Philadelphia who were escorting the Liberty Bell, said to a reporter that requests were sent to them from nearly every town and city between Boston and Philadelphia, to allow the people to see the relic, but no such request had come from New York. Look at the different feeling in Boston. More than 50,000 persons saw the Liberty Bell on Boston Common, they began coming at dawn and kept increasing in numbers until the time set for the bell's removal. I give the above to show that the general New Yorker cares very little for anything spiritual or patriotic, his one thought from morning until night and even during his hours of sleep is the mighty dollar. I know of one merchant in this city that cannot even touch his principal; he is so wealthy that when it comes Sunday or a holiday, he has to go to his office, unlock his door and examine his mail to get an inkling of how much he will make on the morrow. What can this man's feelings be when

I was much surprised the other day when I called on an orthodox clergynan near this city to find on his study table a copy of Dr. Savage's book, "Can Telerathy Explain?"

In strolling through an old book stall the other day I picked up a second-hand copy of a book entitled, "Questions of the Soul," published by the Catholic Book Exchange of this city, and I was very much amused in reading Protestantism, which winds up as fol-"This is thy work, O Protestantism, and the thousands of hapless souls whom thou hast deceived by thy promlack of truth condemn thee as a barrier to their perfection, a mockery to their

Why is it that Mary Baker G. Eddy's assistants answer all letters in the path the magnificent Elizabethan fireplace; pers with the exception of one subject, and that one of her being a Spiritualist medium years before she took up Chris tian Science, when she was Mrs. Patterson, in Lynn, Mass., when such prominent men as Wm. Lloyd Garrison, John G. Whittier, and the poet Longfellow, I think, attended her gatherings?

One of the greatest discourses that Dr. Savage has given the past season was the one a few weeks back on Ralph Waldo Emerson, and if I am allowed space I will give a few quotations with which he ended this great discourse. 'You are aware of the fact that some

times you come in personal contact with some one, and your life is drained away. You feel weaker and poorer. Life has gone out of you. You come in contact with somebody else, and it is as though you had sipped a glass of cham-You are stimulated, lifted, inspired, made better.
"So Emerson is one of those great

souls who affect us in this way. He came as did Jesus. I quote it reverently, for it is true of him in his de -that men might have life, and that they might have it more abundant-Men go out into the woods to breathe the air of the spruce and pine. They seek some climate that has health in it, they know not how. They sit in the shadow of the mountains, and are stronger. They sit beside the sea, and drink in a great peace.
"So in the presence of Emerson I find

a renewal of life, an uplift, an inspiration, a power.

"Beside the ocean wandering on the shore, I seek no measure of the infinite sea, Beneath the solemn stars that speak to

I may not care to reason out their lore Among the mountains, whose bright summits o'er

The flush of morning brightens, there may be Only a sense of might and majesty.

And yet a thrill of infinite life they pour Through all my being, and uplift me

high Above my little self and weary days. So in thy presence, Emerson, I hear

A sea-voice sounding 'neath a bound less sky, While mountainous thoughts tower o'er

life's common ways, And in thy sky the stars of truth appear."

J. OSBORNE LUNT.

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everyday life. Ghosts are at a discount, world, peopled by activities as real as our own, is questioned and even have been greatly alarmed by it. It is laughed at. We venture to say that this quite a common thing, for the good sisattitude of mind is as unscientific as it ters, at service time, to have to hurattitude of mind is as unscientific as it is unwise.

No thoughtful person would wish to put the clock back and revive the super-stitious ignorance which prevailed in centuries long gone by, when every-A somewhat gruese thing not clearly understood was at place quite lately in London, where a once put down to the supernatural or number of young people were present. miraculous. We have traveled far A youth was sitting chatting to a young since those days, and the progress of woman when he saw standing behind science has taught us that many things her a young sailor whom he had not hitherto mysterious are capable of ra- previously noticed in the room. A few tional explanation, and are simply the moments later he asked her, "Who was working out of laws which are now well that sailor standing behind you just understood. But we have still more to now?" She was startled, and he prolearn even about natural science, and the recent development of wireless tellurned deadly pale and fainted. the recent development of wireless telegraphy, for example, has shown us that it is possible for physical forces to act at a distance and through a medium hitherto supposed insufficient.

It is not unreasonable to apply this principle to the unseen or spirit world, about which we know that there are forces at work-perhaps after all only different forms of those natural forces happily, nothing more was seen of the with which we are familiar—and that apparition, and she has now quite rethe operation of these forces may produce phenomena at present hard to explain, but which are none the less genuine for all that. With the further advance of knowledge, we shall probably land station, when he saw upon the come to understand more about such platform an old acquaintance—whom come to understand more about such matters, but at present the attitude of | we may call Mr. Hilton—standing somethe thoughtful person should be neither what apart on the platform. There was one of credulity nor skepticism, but nothing whatever ghostly about his apone of credulity nor skepticism, but simply one of open-minded inquiry.

The strange happenings described in the present article have, all of them, come within the immediate knowledge of the writer, who is able to vouch for their general accuracy. They have oc-curred either to himself or to his personal friends, though, for obvious reasons, the names and places have, in and the train immediately moved off most cases, been suppressed; indeed, it is only subject to this condition that he again in that city, and took luncheon is at liberty to describe several incidents which have never been made public before.

be frankly confessed that a large percentage of these tales have no better foundation than that of a too vivid im- I am sure of it," persisted the journal agination, or a lack of sober investigation. There remain, however, an abundance of cases of the appearance attended old Hilton's funeral a fortof departed persons to the living, which | night ago." rest upon unquestionable evidence, and which can only be explained away by

known veracity. To this latter cate-gory the following examples belong. Many of It has been known for generations past that that portion of the north friend of the present writer, now a wing of Windsor Castle which is occuand I was very much amused in reading certain portions of the book wherein two whole chapters are devoted against Elizabeth, who at one time occupied an nour's watch before the blessed sac. those apartments. Many people con- rament in the abbey church every nected with the court have, at one time morning from seven till eight o'clock, or another, seen the shade of the famous monarch walking in the evening times to flag, and his thoughts wanthrough the rooms she occupied so dered. Frequently these vagrant long. The apparition usually comes in through the end of the library next to youngest sister, to whom he was deepthe corridor, passes along in front of and turns into a kind of alcove which formerly led to a flight of stone steps able to clearly recollect the conversaconnecting it with the north terrace. Down these steps the Queen was in the Amongst other persons who, at one time or another, witnessed the apparition was the late Princess Frederick; Lieut. Glyn, one of the Grenadiers, was

habit of going when she took exercise. and in the spring of 1897, the year of Queen Victoria's Diamond Jubilee, sitting one day in the library turning your monk's dress, between seven and over a volume of prints, and certainly not thinking about ghosts, when he happened to look up, and distinctly saw the spectral Queen approaching from the other end of the library. She passed near him and then turned the corner into the usual alcove. He at once rose and followed the figure, but it had dis-

appeared. The fact of this apparition is so well known that the librarian, Mr. Holmes, has frequently spent whole evenings in counted for? Certainly it would apthe library watching for it. But, unfortunately, ghosts do not usually apintense emotion or ardent affection it is pear when you look for them. It is possible for the minds of persons far right to add that a certain amount of apart from one another to enter into difference of opinion exists as to the some kind of communication. If it be identification of this mysterious figure true that nervous action is near akin to with Queen Elizabeth, but the fact of electric force, then it is possible that

precincts of Windsor Castle is the occasional scene of visits of an apparition commonly thought to be that of King Charles I. It only appears at long intervals, and is more often heard in the form of footsteps passing by than actually seen. One of its most recent appearances was to the wife of a wellknown English bishop, who happened to be staying at Windsor at the time.

All the historic royal palaces have the reputation of being haunted. One of the best known cases is that of the gallery leading to the royal pew at Hampton Court, along which the ghost of Anne Boleyn has often been heard to pass uttering piteous cries, as she did in her lifetime when she ran to implore mercy from Henry VIII, who was hearing mass in the chapel, but was forcibly repulsed by the guard.

A more recent instance occurred at another of the royal palaces, where a visitor, walking down the corridor one evening, saw the figure of a very beautiful young lady in evening dress passing in a faint luminous light through a room where the lights were turned down low. The visitor was in the company of a member of the royal family, who, strangely enough, saw nothing of the apparition, although he was aware that one had been seen from time to

Leaving the royal palaces, we have now to record a curious phenomenon mysterious manifestations used to octhat is sometimes observed in the cur at the house in question, of which chapel of a large convent in North Lon- the following may serve as an example: don. It happened that a good many Our host had a small room on the years ago one of the nuns broke her first floor which he used as a private vows and returned to the world, where, office. Sitting at his desk, with the after an unhappy career, she died. Soon door open, he commanded a full view of afterwards the inmates of the convent the staircase, being able to see downthis office. Price, 15 cents; \$1.50 per were startled to see the form of their stairs to the hall, and up the next flight and value descent. In the stairs to the floor above. One night, long Price \$1.

time to time, and has been witnessed and the very existence of an unknown world, peopled by activities as real as of the convent school, who naturally

riedly withdraw the children, when the form of the lost nun is seen passing through the outer chapel or kneeling

A somewhat gruesome incident took

The youth subsequently learned that the figure he had seen was that of a young man whom the girl had jilted, and who had committed suicide in consequence. The girl was for some weeks afterwards in a state of great distress, fearing that she was haunted by the spirit of her rejected lover; but covered her usual good spirits.

A London journalist of fairly matter of-fact and unimaginative disposition, was sitting in the train at a large midpearance, for he was a portly old gentleman, wearing the conventional silk hat and black frock coat, and carrying the sample bag which he used in connection with his business as traveler for a large firm of tea dealers.

The passenger tried to attract his

friend's attention, but without success. A few days later the journalist with a relative who lived there. During the course of the meal he remarked, I saw old Hilton last Saturday, on the It is natural to begin with apparitions of departed persons. Everybody has heard of ghost stories, and it must young Hilton, don't you?" "No, it was old Hilton, not his son, that I saw." "I hardly think so," said his cousin. "But ist; whereupon he received the start

Here was an example of an appari tion of a dead person apparently without any purpose or object. Can you eximputing deliberate lying to persons of

> Many cases are on record of apparitions, of living persons being seen. A ly attached, and he used to fancy that he was with her in her room. So vivid was the impression that he was often tion which he fancied had taken place before them.

> After a time, finding that he had no real vocation for the religious life, he left the monastery and returned to his home. He had not been there long before his sister said to him, "While you were at the monastery, I used often to fancy that you came into my room in eight in the morning, before I was up. and that we had some jolly little talks together." He inquired if she could remember any of the conversation, whereupon she repeated to him the very things that he had imagined himself saying to her while kneeling alone in the monastic choir!

Can this be a case of telepathy operating over a distance of more than one hundred miles, or how is it to be acpear that under some circumstances of the apparition itself is unquestionable, the discovery of wireless telegraphy is One of the Canon's houses within the a step in the direction of explaining such phenomena as the one just re-

A father, somewhat advanced in years, was deeply attached to his grown-up daughter, who was his sole companion of his declining days. One night, feeling unwell, he left his bedroom and knocked at the door of his daughter's, forgetting for the moment that she was staying for the night with some friends at a distance.

The daughter, who, of course, did not think that her father was likely to be taken ill, was suddenly aroused from sleep by a loud knocking at her bedroom door. She hastily arose and opened it, but found no one there, and on making inquiry in the morning, could not obtain any explanation. On returning home she found her father ll, and ascertained that the time she was aroused from her slumbers corresponded with the moment that her father had knocked at her bedroom door.

A sound of knocking seems to be one of the commonest of occult manifestations, without taking into consideration the phenomena—whether real fraudulent-connected with spiritist seances. Various cases have come under the personal observation of the writer, especially at a house in Devonshire where he stayed, and where such occurrences were so common that little notice was then of them. Still more by the sad experience of many wrecked

after the household had retired to rest, he was scated in his office busily ensaged in correspondence, when he heard footsteps in the hall below, He was naturally startled, and wondered who could be about. The steps crossed the hall and began to ascend the stairs. As the office door was standing wide open he did not rise, but simply turned in his chair and watched to see who was approaching. It should be noted that the gas on the staircase was alight, and that he had an uninterrupted view.

The footsteps came nearer and near er, until they reached his door, passed it, and then proceeded up the next flight of stairs, and along the corridor overhead, when they ceased, He stared with straining eyes as the footsteps passed, and saw absolutely nothing. No sooner had the steps overhead ceased than he sprang to his feet and ran upstairs after them. Nothing was to be seen, and he went the round of the whole house, entering each bedroom, and found every person sound asleep. It may be added that our host was not at all a man of vivid imagina-tion, and that until he went to live in the house in question he was an utter unbeliever in occult manifestations.

Many of the strangest phenomena of his character have been recorded with deaths, the form of the dying person having been seen or the voice heard by friends at a distance, at the moment of his departure from the body. A strange case of this character occurred quite recently in the metropolis.

A priest who was greatly beloved, lay dangerously ill, and had been uncon-scious for many days. A few doors off lived one of his most intimate friends, who was greatly distressed at the grave report of the doctors. One night he retired to rest at the usual time and slept soundly; but about half-past three in the morning he suddenly started from sleep and sprang up in alarm, impressed with a sense that the priest needed his help. In a state of great perturbation he said the prayers for the dying, and, becoming calmer after a while, he lay down and slept again. When he rose some hours later he learnt that his friend had passed away at the very moment he was so suddenly aroused from

The priest in question had been a frequent visitor at his friend's house and had always occupied a certain chair in a corner of the study—a chair which was not often used by anyone else. Since his death, when all has been quiet in the evening, a shadowy form has been seen several times occupying the chair just as he used to do during his lifetime.

A few years ago two men were sitting in a room in Kilburn about 11 o'clock one evening. One was a doctor and the other was a city man, both of them exceptionally level-headed and sober-minded individuals. They were sitting beside the fire chatting about various subjects before retiring to rest when both simultaneously saw a face look in at the window. Its appearance was such that they rushed out of the room in the utmost alarm. The master of the house ran in, and, being a man of action, immediately threw open the window and thrust his head out, but nothing was to be seen. Now the win dow in question was on the first floor, and looked out over a large garden There was no ladder, stack-pipe, trellis or other means by which anyone could climb up to the window, nor was any one found about the premises. Hu manly speaking, it was impossible for anyone in the flesh to have looked in; and the appearance of the face, which both saw distinctly, remains a mystery

to this day. Can you explain it?

An apparition of a far more shocking character took place some years ago in a country church. A well-known Lon don clergyman, a personal friend of the present writer, and now rector of an im portant parish in South Africa, was conducting a mission. The mission serwhen few save the clergy were able to attend.

One afternoon the missioner was the only clergyman available for this serv ice, and himself took the keys and opened the church for the purpose. It so happened that the congregation on this occasion consisted of one person only, the wife of the vicar. The clergyman said the office, and at its close proceeded to the vestry, where he removed his surplice, and then came down the church to lock up. He noticed that the lady was still kneeling in her place, and, after a considerable time, he shook the keys by way of a gentle hint that he was waiting. then rose and passed out of the church without speaking to him, but he saw

that she looked greatly distressed. On reaching the vicarage she sought an interview with him, and had an extraordinary tale to tell. In the midst of the prayers, she had chanced to look up and had been startled to see the form of a young man leaning against the choir screen immediately behind the clergyman, and watching him intently. The young man was of extraordinary beauty but his expression was one of the ut most malignity and hatred—quite Me phistophelian, in fact. Greatly alarmed, she covered her face with her hands, but a few moments later looked up again and saw that the apparition was still there. She again closed her eyes, uttering a brief ejaculatory prayer, and on looking up once more found that the

figure had vanished. It was certain that no one had entered or left the church, for neither the clergyman, who was close by, nor the lady had heard anything; nor was it possible for anyone to have left the church in the moment during which the lady's eyes were closed the second time. The only conclusion the clergy man could come to was that the appari tion was a malignant device of the arch enemy of souls.

It is true now as ever that there are many things, both in this world and in the mysterious spirit world that seems to surround us, which as yet are hardly dreamt of in our philosophy.—W. J. Wintle, in The Times, Hamilton, Can-

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BOUBT AND CERTAINTY

The Modern Development of Suggestive Therapy.

Sometimes a pigmy aside from the arena where glants contend can gauge the tendencies of the struggle and meas ure situations better even than the famous contestants themselves. Hence his word on the strictures of Prof. N S. Shaler, which appeared in the issue of the New York Independent for May 28, on Mr. F. W. H. Myers' recent work entitled "Human Personality and Its Survival."

I was somewhat surprised and, I will confess it, prejudiced in the outstart of his article by the fact that the learned professor should have permitted himself to say of so careful an investigator and thorough a scholar as Mr. Myers that "he has no clear understanding of the methods and limitations of natural science.'

I do not wonder that Prof. Shaler asserts that "the subliminal man" is a consummate liar, forever driven hither thither and everywhere by mere ap pearances. But the professor is surely not acquainte with another, namely that even liars tell some genuine and remarkable truths which they know and know for a certainty.

The argument that because there have been modifications and even radical changes in the theories of the physical sciences, such as those of atoms gravitation and the law of the conservation of energy, therefore it is almost useless to see certainty in any, is surely stretched to its limit in the statement that the "majestic doubt" which hangs over survival after death is to be preferred to the clear light of certainty, even if such certainty were attainable He may prefer doubt to certainty, but the rest of us do not sympathize with him there. I had a talk recently with a very prominent business man and a leading divine of New York City, on this very question, and both of them cordially agreed that the scientific demonstration of survival would start a tremendous impulse toward morality of conduct and character, and furnish a powerful incentive to righteousness that would be felt throughout the world.

He describes hypnotism as "a subjugation of the will." Has he ever tried to strengthen the will, to benefit another human being, to cure functional disorders by means of the gentle therapy of "suggestion"? Does he know nothing about Dr. Parkyn's work in Chicago, to mention only one instance of the modern development of suggest ve therapeutics which avoids errors of the past but conserves and multiplies its beneficent contributions to the healing art? The statement that physicians oppose it because they know it is inju rious is offset flatly by the fact that doctors in ever increasing numbers are coming to employ it as they get to understand it practically, and to handle it with ease and self-confidence.

Prof. Shaler closes with the sweeping admission that he has had communication with a dead relative or friend, or that he believes he has, and that such belief is not unscientific. In this belief he has the satisfaction to know that he finds himself in good scientific company. Is not such admission a confirmation of the main point for which Mr Myers so classically contends? S. L. KREBS.

IGNORANT

Newspaper Writers, Clergymen and Dectors.

There appeared in a Sunday news-paper in Boston recently, a letter leading editorial writer of the present time, who quoted and wrote as if he had the same understanding—"in the 20th century we might find

Common Sense......15 cts.

This is a splendid opportunity to secure these standard works, as the price is within the reach of all. For sale at this office. an answer to the question of the immor tality of the soul, the answer may be found in the affirmative, through actual communication with departed souls? There appears to be many other learned persons who have written and spoken recently as if they were as ignorant as that writer I have quoted, who has an audience of not less than 200,000 each Sunday and on week days a large audience, through a one-cent daily in Boston, U. S. A. I have equiped my mind and trained my body to be a public writer and public speaker for the cause of Spiritualism as a fact, a truth, as a science in the history mankind and other forms of animal life

Reveal all the mysteries in the realms of nature. Let those who cry aloud about the Holy Ghost know that the same is now manifested by spirits entrancing persons called mediums, other persons even some who are called insane by physicians, and others judged to be criminals in courts of law.

I have been speaking to and organizing men, women and children to work as if in war, to advance the cause of spiritual knowledge, for in wisdom and truth, facts and science, there can come more good for mankind than in setting men, women and children cursing one another in the name of any religion church and creed.

We should write and speak with knowledge. I have seen, heard and felt spirit workers who are called dead They come and prove an individuality in many ways. In olden time they hanged the avowed spirit mediums they called them witches and wizards and on Boston Common women were hanged by their necks till dead. As was done in Boston, so was it done at Salem, though there they crushed one noble hero, a good man, to death. While weights placed on his body to crush his life from his body, his tongue protruded from his mouth, and a Christian of that time, with his cane, pushed the dying man's tongue back into his mouth, in cruelty and mockery, as bru-tal persons sometimes now do to aniother than human in form. These hangings were done under the leadership of Christians in this state, and on other parts of this earth.
We are informed by historians that

not less than nine million persons have been killed in the past, to suppress spirit power; sometimes in more horrible modes than in Massachusetts.

Now, the medical doctors have taken the places of clergymen and have established systems to judge persons in-sane, doctors that are as ignorant and evil in fact as those clergymen in former times who did to persons entranced, influenced, controlled or otherwise manifesting so that mankind should know that the individuality of animal intelligence lives on. I wish a concentrated and determined effort all over this earth, might be made for a few years, to teach the learned persons that they are ignorant of forces in nature, common to all of us. If they do not know that souls of dead bodies return and manifest to millions and millions among mankind, they are not wise, and all persons who know it not are ignorant on this subject.

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"If a man could feel

Not one, but every day, feast, fast, and working-day,

working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Herceforward he would paint the
globe with wings."
The aim of this book is to reveal the
curiously close correspondence between
the developments of modern science and
spiritual laws: to note that new forces

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SATURDAY, JULY 4, 1903.

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TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

ANNOUNCEMENT TO THE PUBLIC. All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary cer-tificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions large or small, are gratefully accepted MARY T. LONGLEY

N. S. A. Secretary. 600 Pennsylvania avenue S. E., Wash ington, D. C.

Geo. B. Warne for President.

Dr. George B. Warne, of this city is suggested to succeed H. D. Barrett as president of the N. S. A., who declines to allow his name used as a candidate to succeed himself.

It is true the East has been in pos session of that office since the inception of the N. S. A., and the honors should be shifted for a time; however, we hold no malice toward Brother Warne that we should wish to thrust such an affliction upon him without first gaining his free and full consent.

H. D. Barrett has certainly set a standard of excellence, a precedent in the manner of performing the duties as the executive head of the N. S. A. that will require a person of no small degree of ability to follow him and give the best satisfaction. He took hold from the first with that volume of confidence that generally means success, and coupled with the natural tact of an organizer, with a thorough knowledge of parliamentary rules, his management has been systematic and straightfor-

ward. Mr. Warne has certainly unfolded within the last few years in all these respects wonderfully, and we doubt whether or not he is at all behind Mr. Barrett in any feature of ability as to the requirements of the office of president of the N. S. A. He is active, precise, painstaking, cool, deliberate, intuitive and fearless when he knows he is in the right. He understands parliamentary rules sufficiently, at least, to

We need a man of integrity, dignity and strong convictions for the truth; a man whose heart is vibrant with the restless spirit of right and justice, and such a person we have found Dr. Geo. B. Warne to be. What better recommend can we give him? What greater encomium need he require to place him squarely before the coming convention? We second the suggestion of Brother D Lavine, and place the name of Dr. Geo. B. Warne, of Chicago, before the convention of Spiritualists soon to convene, as a candidate for president of the N. S. A.

A Sign of Progress.

Lexington, Ky., June 22.—Henderson Cass, aged 76 years, a veteran of the civil war, was horsewhipped in public by his wife to-day by the order of Po-lice Judge Riley. The woman had lodged a complain against her husband, claiming that he was squandering his pension money and was drunk a great deal of the time. He was brought into court and told Judge Riley that he wanted to have a good time.

The judge asked the abused wife why she did not whip him and she said she could do it all right if he said she might. Judge Riley replied: Well. I will get you a whip and see

that you do it." He told Patrol Driver Wallace to bring him a buggy whip, and, arming the woman with the whip, he told her to march her husband into the stationhouse lobby and lay it on him until she got tired. The woman did so.

The husband at first took the matter as a joke and laughed, but soon he bogan to realize after the woman began laying on lick after lick with full force that she was in earnest and he begged her to stop. He promised to be soher and be a good husband and she stopped. -Chicago Chronicle.

In the olden time a husband was allowed by law to "correct" his wife by | itualism that must be kindly allowed to trouncing her with a stick as thick as his thumb. But now a wife is ordered by the judge to ply a carriage whip on her husband "till she got tired," and

Who shall say it is not a sign of progress when the wife instead of the husband is allowed to use the cudgel of differentiations that are an integral correction—and keep it up until she part of Spiritualism. gets tired or hubby promises to be good?

"An Infamous Dynamite Roman Cath-olic Conspiracy Detected and Exposed." 'Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for M5 cents.

A Plea for Tolerance—The Morris Pratt institute.

When a half-dozen or more sit together before a photographer and the likenesses of all are carefully combined into one, the result produced is called a composite picture, illustrating in a combined manner the leading characteristics of all. It would be impossible, however graphic and versatile the pen, to produce a composite picture of the different cults and diversified views that prevail in Spiritualism, providing that all persons are Spiritualists who believe that spirits can return to earth and communicate with mortals. If that definition be adopted, then Catholics, the Mormons, many of the followers of John Wesley, thousands of Chinese, and many Indians are Spiritualists-in fact the whole world is impregnated with such a belief. But now we are considering Spiritualists who are openly acknowledged as such, as understood by the world, and whose diversified or divergent beliefs are prominent factors before the people,

1. Many avow a belief in reincarnation, while others as strenuously deny

2. There are several different kinds of reincarnation as set forth by Mrs. Cora L. V. Richmond, W. J. Colville, and Dr. J. M. Peebles and others. 8. The existence of animals in spirit

life is asserted by many, and with equal vehemence denied by others. 4. There are Atheistic Spiritualists.

5. Spiritualists who firmly believe in an intelligent entity that rules the uni-

6. Spiritualists who believe that the universe is controlled by blind law or

7. Spiritualist speakers who commence their services by prayer. 8. Spiritualists who would disdain

at any time to pray and who stand prominent on the rostrum. 9. Spiritualists who find exceeding-

ly great comfort in reading the Bible, and who greatly enjoy its precents. 10. Spiritualists who will only touch it with a ten-foot pole.

11. Spiritualists who believe that Christ was the greatest medium that ever lived.

12. Spiritualists who believe that Jesus never had an existence on this planet. 13. Spiritualists who believe that

fraudulent practices on the part of mediums should be exposed. 14. Spiritualists who believe that

fraud should be permitted to continue its nefarious work. 15. Spiritualists who believe that

mediumshin is injurious. 16. Spiritualists who believe the

gift is God-given, and is perfectly normal and healthy. 17. Spiritualists who believe that idiots do not survive the death of the

body. 18. Spiritualists who believe that idiocy is a malformation, and when death occurs the idiot awakens in spirit life as an infant and develops rapidly.

19. Spiritualists who believe in free love, and Spiritualists who believe it is condensed nastiness.

20. Spiritualists who believe that our grand, beneficent and thoroughly sufficient to give an ordinarily good education to those who seek it therein, wrong.
It ha and that to start a Morris Pratt Institute was foolish and suicidal Others believe directly the opposite. We might go on indefinitely and illus-

trate the wonderfuly divergent views on the part of Spiritualists everywhere, and this aspect of the situation should induce each one to deal tenderly and compassionately with the opinions of others, and never to fortify one's own position with a BARBED WIRE FENCE the secret chamber in nature where that might seriously endanger the life our loved ones are and have been livand happiness of others. So far as the ing, being, progressing, just as they did Morris Pratt Institute is concerned, let handle any meetings the association it be sustained exclusively by those who are in harmony with its teachers, its pupils alone, and who want the us, to hand down this information, but branches of a common school education taught there with Homiletics, Bible Exegesis, Evolution, Physical culture, etc. The present studies can be taught as well probably by the present corps of spirit friends, no doubt, knowing they teachers as anybody else on earth. We still were living, wondering why their repeat, let the Morris Pratt Institute be | earth friends could not see and know. sustained exclusively by the scholars in attendance, just as a spiritual meeting is sustained by those who attend the same, and not by wholesale begging.

But common humanity, tenderness of soul, sympathy for the suffering, wornout mediums, and respectable decency and common sense require that our sick, disabled and worn-out mediums be placed in comfortable circumstances, and that they be PLACED FIRST EV-ERY TIME when one is making a do-

Moses Hull on the rostrum IS SU-PERB; Mattie E. Hull on the rostrum and in the lyceum is MOST EXCEL-LENT, and Clara Stewart as a worker in our cause IS EFFICIENT and desirable, and many would say, LET THEM THERE REMAIN; but YOU are not your "brother's or sister's keeper," and the widest latitude in the work must prevail, without any barbed wire fence

put up to endanger life or liberty. The little colored medium on the West Side, in Chicago who believes in the Bible, who admires the great Master Jesus, and reverently worships the God of that ancient book, and who is sublimely honest, has her following, and must be kindly tolerated by those who hold opposite views. She is one of the hundreds of differentiations in Spir-

work out their own salvation. Tolerance, kindly thoughts, loving, tender feelings for suffering humanity, and a desire to extend a HELPING HAND to those in distress, should be the underlying foundation of every human soul, in all the various cults and

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office. "Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25

The Rostrum. We often receive word from our

speakers, especially in California, that the lectures are poorly attended, unless the speaker has a platform medium on the rostrum, advertised to "follow with readings," also stating that all the seances and circles, "especially the fake circles," are well patronized, and by those who never attend a lecture or take a Spiritualistic paper.

This is no new complaint by any manner of means, nor is it at all sur-

There are many reasons for this, prominent among which is the fact that nine tenths of the new converts to Spiritualism have come from the churches where they were preached into hell and out again; where they were held over a lake of fire and brimstone for many rears to the final disgust of their sensibilities and to the complete annihilation of any desire to hear some one tell them the right way and the wrong way.

They had been told of immortality or a chosen few who had passed on and were sainted and a few still on earth who were to be. They had been told over and over that after Jesus died he reappeared, and when they found that this was true, and that their wives and babes, their fathers and mothers and brothers and sisters could and would do the same, it is quite natural to suppose they would be elated, and that to see them again or hear from them is much more to their liking than to sit and listen to some one tell of it.

Those who are not ready for the philosophy will have to feed upon the phenomena until they aspire differently, and truly we ought to be glad we can furnish a good quality of each for the hungry world. This cannot be remedied, as Spiritualism must go to each in the manner he or she is best prepared to receive it.

There are those who can accept these truths through a logical presentation of the hypothesis. They do not need the phenomena, because something has told them for a long time that man had a soul and that it did not die at the decay of the form. These people can be reached with words that would be as naught to the other class.

Most people want to know the fact and when they find it are too elated to give it up for a time, and some want to cling and hold to their loved ones with out regard for the desire of those loved ones to go on a little higher. They know not the hindrance they might be to their progress.

We have the philosophy and the phenomena or we have no tangible truth.

The philosophy is beautiful and appeals to the soul of man because it is of the soul, but the beautiful in all its warmth and sweetness will not reach some people like plain, cold facts.

There is less chance for deception from the lecture platform than from the seance room or even the platform test phase, but we cannot yet do without the phenomena though the genuine be almost obscured by the false. Let our good speakers be not

alarmed; these matters will adjust themselves as the new converts become satisfied that there is something out beyond the physical manifestations that is sweet and beautiful, and that will endure.

Sometimes an old-timer is found to be living and watching in that phase for the loved ones, but they are few equiped Common Schools, High Schools and growing fewer as they see the and Academies that dot all the eastern | chance they are creating for deception, and most of the western states, are and as they at last realize that to hold their friends to that physical plane is

It hasn't been very long since the doors between the two world were thrown open to permit our loved ones to talk with us, and people must be excused for standing upon the stepstone gazing up into the mystic deep for a glimpse at some dearly beloved face, or listening for the voice that was once so dear.

Fifty-five years are but few; the time is not very distant when we look back to the evening the little girls found the key and unlocked the door and found upon this old earth, but free from the

form. Because we did not understand her methods Nature did not pause to tell worked on and on and left these intricate problems of soul for soul to solve, With this great secret locked within her mother breast her wheels of progress have been kept revolving, our and down here people hoping and be lieving in a future life, without special evidence. Perhaps these conditions of drawing, straining from above and reaching from below to unite souls

across are the cause of the open doors. Now let them swing open from both sides and trust to the same force of aspiration, inspiration and eternal right to prevail as it ever has in time. Because we do not like certain condi-

tions is no indication that they are not for the best under the circumstances. We should not turn our backs upon anything that has an educative and uplifting influence in its general line of work. Our cause needs the staunch old phenomena (if the false timber can be replaced by the true), and it needs the philosophy and the world needs Spiritualism. We must furnish it.

Carlyle Petersilea.

Just how it happened that The Progressive Thinker was not notified at the time of the passing of this beloved friend and brother and prominent figure in the columns of this and other Spiritualist papers, is more than we can pause to fathom.

His music and his stories will live in the minds and souls of the Spiritualists of the world many, many years, even after the face and form are forgotten. He was truly a grand man and a Spiritualist in the highest sense of the word, and we doubt not that if he can read these words in spirit he will say he cares for no higher tribute

The spirit world was as great a reality to him as was the earth sphere, and loved to linger upon the threshold and talk with the friends on both sides. His stories will be greatly missed from the columns of the Spiritual press by many warm admirers

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 500 pages, illustrated, \$1.25.
"Meatless Dishes." Very useful.

Price 10 cents.

THE CASE CLOSED. The Pratt Institute Question.

is about the best way to get the con-

sensus of opinions upon the questions

of most vital importance to the cause.

The Progressive Thinker, as a repre-

one the course he should pursue, but

must assume to weigh all public move-

ments proposed or established under

the care and protecting and supporting

discussion in a harmonious way arrive

the recent discussion has been carried

on both sides of the question rather

than weary the patient readers, and with this issue close the discussion

from the general Spiritualistic public,

only permitting such deliberations as are carefully weighed upon either side,

Spiritualism and The Progressive

Spiritualism has attained such a

standing in the religious world as to

create much inquiry after its literature,

and while there is a great variety of

books and pamphlets already in the

market, upon the various subjects with-

in the scope of the Spiritual philosophy.

a niche in the spread of the philosophy

the nominal price of one dollar a year-

two cents a week-certainly within the

reach of every man or woman in the

ranks of Spiritualism, and still how

many thousands who profess to believe

in our beautiful philosophy there are

who take no Spiritualist paper or book

Extend the Circulation of The Pro-

gressive Thinker.

with this conclusion, based upon

tion, extending over a period of many

years, it is but natural that we bend

every effort in the direction of making

the circulation of The Progressive

Thinker so large that its valuable con-

tents may be a lamp to the feet and a

light to the pathway of many thousands

Different Conditions Must Be Met.

The Progressive Thinker must not

only be made to suit one condition or

degree of mentality, but must come in

touch with everything and everybody

in and out of the ranks. The knowing

old Spiritualist must find food for his

advanced mind, he must be made to

feel that the paper always has a warm

spot in his soul, and that he is one of

the fathers of the cause and its earnest

co-worker; the novice, the neophyte,

must be taken by the hand and made to

feel heartily welcome in our society; he

must be lifted gradually from his A B

Cs out and up from his embryonic state

as rapidly as his possibilities and re-

ceptivity will permit; he is weak, and

comes floundering out of the darkness of

bigotry and superstition, out of the

blindness of early dogmatic education;

or, perhaps, out of the blankness and

be stimulated and inspired to seek for

Privileges That Must Be Allowed.

The brother or sister in the far East,

hrough its columns, must be allowed to

visit the co-worker in the far West;

they must get acquainted into fellow-

ship; swap experiences; exchange

views and educate each other; all the

various phenomena, the wonderful and

astounding new developments and the

old-established phases have equal hear-

ing. No doubt the fraud ofttimes

comes in for its share of innocent com-

ment, owing to the utter impossibility

the false intuitively, and the inability

of our correspondents upon the prem-

ises to discover the true status in each

The Highest Aim for the Whole Truth

These, and hundreds of other mat-

ers, must be acted upon impartially,

unbiased and fair, regardless of opin-

ions or criticisms; with but the highest

motive and aim for the whole truth-

the whole cause. Upon this point we are willing to leave our work to be

judged by the readers of The Progress-

'A' Variety Required.

The time was when the philosophy of

Spiritualism filled everybody with won-

der and awe, and a lecturer could get

year, at a little less than cost.

ive Thinker.

of the editor to discern the true an

something above.

chaotic state of materialism, and must

more than it reaches to-day.

treating upon the subject?

of its contents first.

Thinker.

by prominent workers only.

arms of Spiritualists, and by

at possible conclusions.

MEDIUMS HOMES. When the discussion of the utility

and fullity of the Morris Pratt Insti-tute was opened in The Progressive It is a Vindication of the Course of The Progressive Thinker in Protesting Thinker it was not without a forecast Against Levying Contributions on of the arguments pro and con it would Spiritualists for the Morris Pratt Inincite, and therefore we are neither stitute, While a Mediums' Home and surprised nor exasperated and we hope Fund for Their Support Are Needed. our correspondents and our readers

have enjoyed the mental repast. This ther statement concerning the work of the N. S. A. in relieving the necessities of such worn and aged mediums as it is able to care for. As is well known, the attempt on the part of this association sentative of Spiritualism, dictates to no to gain funds enough to build and furnish a Mediums' Home, proved futile, not enough came to this office to make it possible to even secure a suitable building for such a home, and as the mediums would have to be clothed and fed—as well as sheltered—which would call for much money annually In this spirit, for the greatest good to the board of trustees deemed it expedi the whole cause as we have seen it, ent to turn the available funds into a mediums' relief fund, from which needy, sick or aged mediums could re on. We have withheld many articles ceive monthly aid—as far as possible. As has been stated, the sum of twelve dollars per month is paid towards the support each, of several veteran mediums. In consideration of their feelings we have refrained from publishing their names, yet a call is made for us to do so, and it does seem but just that the donors should know to whom their benefactions are given. Therefore, without in the least wounding their sensibilities, we may state that those as sisted from the mediums' relief fund of the N. S. A. at present are. Mrs. Jennie Lord Webb-one of the earliest and for

there is a demand for something still old-time medium in public work; Mrs. better, something more relevant to the M. E. W. Wright, in Southern Califor nia, seventy-four years old, for over forty years a public trance medium; great question of Death; the future state; the voyage between physical life she has given health, time and means and the life eternal. In a great measto the cause without stint, and Mrs. ure has The Progressive Thinker filled Mary C. Morrill, of New York, aged helpless and an old-time medium wel known for her good works for manof life here and hereafter. For several years we have issued an eight-page kind. She has for months been in the weekly edition-equaling about 160 care of the First Association of New pages of the ordinary book size—at

> service of humanity; it would be a crime for the Spiritualists to let them suffer; it is not charity that we give the fund, but a just recognition of their work for humanity.

There are books and books, profound, and explanatory of certain occult forces, theories of the hidden and analysis of the knowable things of this and the future state of existence, but The Progressive Thinker, with its multifarious accumulation of communications, goes to its thousands of readers. freighted to the brim with good things; goes as an old friend, whose coming is anxiously looked for once a week; and blessed to give than to receive." whose smiling face gives value to the In addition to these, two other aged longing heart that yearns to get hold

one, by relatives removing her to Call-fornia for treatment, and one taken to We are forced to the conclusion that, at the time. We also cared for that for the highest spiritual unfoldment of grand worker, Carrie Fuller Weatherthe new student of the philosophy, and ford, during her illness, and bore the funeral expense over her remains. Now for the most satisfactory edification of and then, a worthy medium gets into the old-time Spiritualists, no other lit- a financial strait, who is usually able erature can compete with a well-edited to care for self; several such were reand rightly managed Spiritualist paper, ported to us last winter-well recomaid, thus enabling them to tide over long experience and critical observa-

> Dr. Henry Slade is cared for at the expense of the N. S. A., fed, sheltered, clothed and given medical care; the world knows that he was for many years a most wonderful medium; he is now a physical wreck. It is requested that no one send him money—in answer to any appeal he may make, as he is not capable of using it judiciously; any money intended for his aid should be sent to the Mediums' Relief Fund at this office, from which he is supported. Within the last few weeks about thirty dollars have been received for the mediums' fund; ten from a gentleman in New York; ten from one signing, "Sympathy," in Iowa, and smaller sums from others; all donors receive an acknowledgement from this office when the address is known here. We have found it injudicious to publish lists of contributors, even the smallest donations are acknowledged and welcomed, we are thankful for them. friend writes that he will give a dollar a month towards this fund; he thinks all Spiritualists should do what they can, and will do so if they see its importance. If these needs and statements do not appeal to them, we know of nothing that will. Heartfelt thanks

friends of the mediums. Fifty dollars have just come for the mediums' relief fund, from M. S. A. Burgess, of Haslett, Mich. The donor wishes the gift acknowledged in The Progressive Thinker. Our grateful appreciation goes to him. He is 85 years old and a true Spiritualist. MARY T. LONGLEY.

N. S. A. Secretary 600 Pennsylvania avenue S. E., Washington, D. C.

The Dead and the Unseen

I know that the little transparent film on his Wife's Death.

Why Manufacture More?

a full house; but now there must be ac-companying some of the phenomena to elicit as much enthusiasm or interest Lyman C. Howe writes: "I was espeas formerly. Upon the same principle are the people liable to tire of one kind of food or one kind of literature, and as proof of the appreciation of our variform headlines, taking selections, both from original copy and reproductions, and of the special issues, in striving to prevent the monotony of sameness to our readers, we have an exceeding healthy subscription list. And still, with our constant application to all these duties, and the extra work that naturally thrusts itself upon a man in any business, we offer to the public an additional premium book each

RELIEF FUNDS-A STATEMENT FROM THE N. S. A.

O that old Bible! What a hold it has upon the minds of some people and even when they have come into knowledge of all its errors, its contradictions, its natural fitness and adaptability edge of all its errors, its contradictions, its false claims, its obscenity, its vilecoupled with effort that insures success To the Spiritualistic Public-Dear Friends:--It seems timely to make fur-

forty years a powerful physical medium; she is totally blind and has been an invalid for years; she is in Massachusetts. Mrs. T. E. Kendall, also of Massachusetts, helpless and aged, an

These are all deserving mediums whose lives have been spent in the them in the pension they receive from

They are truly grateful for the aid thus received. Their letters are full of thankful expressions, and the spirit of benediction breathes in them. To quote from a letter from one of these beneficiaries—which is a type of all—"I have been suffering so dreadful I could not write before. Writing exhausts me terribly. Sister, no human language can ever express the deep-felt gratitude of my soul for what is being done for me; I am thankful to all who are helping me; I thank you, and through you, the N. S., A." Much more is written in a similar strain. Surely, "It is more

mediums who were on our list last year, have been taken from our care, a hospital. Report was made of them the trouble. It is not necessary to give their names—these are on record at this office.

to all contributors, they are indeed the

which covers the pupil of my eye is the only wall between her world and mine, cannot see her, I cannot feel when I to welcome me as she always did. I can only hope that when I go through may hear her coming step upon the other side. That her death was so beautiful and calm and full of faith as it was, gives me no consolation, for it was only that rare texture of her life continuing to the very end, and makes me feel all the more what I had and what I have not.—James Russell Lowell

cially interested in Mrs. Longley's letter. That many of the ablest speakers of the old type are left unemployed, while second, third and fourth-rate novices are called to fill their places, with the most superficial, common-place talk. is significant, and does not indicate a demand for intellectual and scholarly speakers. If the Morris Pratt School can create a demand, it will serve a valuable purpose; but so long as there is an oversupply of first-class speakers. unemployed, why should we have schools to manufacture more?"

MRS. GLARA WATSON'S ARRAIGNMENT OF THE BIBLE.

Deploring the Thoughts of Its Being Taught Even With the Liberal Interpretations in the Morris Pratt Institute.

Thinker, Clara Stewart, secretary of the Morris Pratt Institute, deplores the fact that Spiritualist speakers have at tacked the Bible and old religions, and among the very brightest and best are claims the reason that some veteran many self-made ones whose schooling workers are without employment is, consisted of just what our common high "that they have used the old method of school afforded. Natural ability and ef-

But what a benighted set of ignoramuses Spiritualists would appear if they did not attack the antiquated old book. Did Spiritualists not attack the Bible and the fame of some of these self-eduthey would be unworthy to be classed cated ones is known throughout the with the progressive element of socie- great Empire State. ty; certainly in these days if we did not attack the Bible we would be behind Pratt school question is waxing warm. the times, for the higher intelligence of and interesting. Editor Francis is to the age is bombarding it from all sides, be commended for his courageous and even the advanced, progressive, words and for opening the discussion up-to-date Christian ministers are firing of the matter. their fusiliade of criticism and condemnation against the ramparts of ignorance, superstition, bigotry and fear; spiritual, mental and even physical ondage, that has been built upon it by ral and supernatural cords that have del." I suspect its in Mr. Hull's Bible. shackled the minds and souls of humanity, and rend asunder the bonds of a ting the high place himself and then fixcruel priestly power that has lacerated ing salaried places for all his own? the quivering flesh as well. Not attack the Bible!

cate the right of woman or of tender childhood—of women to be the possessor of herself, soul and body, and the right to control the functions thereof her right to education and equality with man, or of children to be reared under the hand of kindness instead of the brutal rod. We cannot advocate the monogamic form of marriage. cannot plead for a republican form of government. We cannot teach the sciences, astronomy, geology, chemistry, two teachers can run it, why have five? etc. We cannot do any of this without its proving an attack upon the Bible; and now is it essential that Spiritualists should support a school to teach our coming workers how not to attack the Bible in the good old way? The secretary of the Morris Pratt In-

stitute thinks that the Bible should be slide" in the pastor's absence! Terriused by Spiritualists as a means of defense for Spiritualism.

No! a thousand times no. Spiritualism is too pure and exalting, too grand, ennobling, beautifying and practical to need the impure, the vile

and impractical to uphold it. What would we think if our writers acter of the book that the Morris Pratt Institute would use to build Spiritualism upon. It is true there is some good teaching in the old book, but the seas of pollution one must wade through to find it, is enough to corrupt the mind if not strongly fortified against evil, ere the

good is found Let us have literature free from the Let us have literature free from the Liust want to get so I can speak pieces taint of immorality, absurdity and in at entertainments." Another said: consistencies as our text books. Let us have literature that breathes only the pure, the kind, the merciful, the good, to place in the hands of our young.

Spiritualists not attack the Bible! It may be kindly said to the secretary of the Morris Pratt Institute that had the Bible the Institute of which she

forms a part could not exist. Had not a Martin Luther rebelled against the Romish power, we might now all be in the clutch of the "Abys-

mal Monster." If there had been no Bruno, no Vol taire, no Paine, no Ingersoll to attack the Protestant form of religion and its Bible, the Spiritualism of to-day would be impossible, for we would all be under the power of the intolerant Protestant church.

PROGRESS IS BORN OF PROTEST. All reforms have come because some one had courage to attack existing error and forms of oppression, and surely in the future as in the past Spiritualists should do their part in the battle of demolishing error, and we need no schools to prevent it. Mrs. Stewart urges sup port of the school "that others may learn the lessons that have made Mr. Hull the teacher [of Bible] he is." To the critical observer this hardly

seems necessary when the same avenues through which Mr. Hull learned Stainless ever in act and thought his lessons, the same sources of information from which he obtained his knowledge, ARE OPEN TO ALL.

I am informed that Mr. Hull is not in possession of that all-important qualifi- Void of pity and, full of greed, cation as a teacher (from the school standpoint) that of a college education. It is said he was just an "exhorter" in A brewer of quarrels, a breeder of hate but that hairbreadth is as effectual as into the ranks of Spiritualism, and he the Christian church before he came the space between us and the sun. I has become the teacher he is because he applied his mind to a study of the come home that she comes to the door | Bible with such helps, no doubt, as were at his command, and then coming into the study of Spiritualistic thought, no the last door that opens for all of us, I through a Spiritualist institute, for there were none, but studying Spiritualism through its literature, through lis-tening to and debating with able Spiritualist lecturers, through investigation of its phenomena—coming into this knowledge he was enabled to apply it to the scripture to suit his taste, put ting a Spiritualistic interpretation upon portions thereof just as a Methodist puts his interpretation thereon, a Calvinist his, a Presbyterian his, a Unitarian his, etc., and with all and above all he placed his natural ability as a teacher at his command and this is the secret of his success.

I heard Mr. Hull say two years ago at a would-be ordination of an applicant for Spiritualistic ministerial honors in this city, that a sound such po-sition, with other qualifications mentioned, must be "apt at teaching."

And Mr. Hull may be able to impart all his knowledge of the Bible to the students at Whitewater, and if natural ability to teach is wanting, they will never be the teacher he is, and if they possess aptness to teach or speak they can do as Mr. Hull did, study a little cents.

ness, its cruel, heartless, immoral, in- along any given line, and while our lawness, its cruel, heartiess, immoral, inconsistent teaching, they still cling to yers, physicians and specialists of it as though it were an angel of light.

In a late issue of The Progressive their special lines, yet all have not at the light that the special schools as she claims.

The Manus Prott Institute deployes the We have in James town a goodly sure. fort out of school did the rest.

One of these self-made ones is now county judge; one is district attorney; others are corporation attorneys, etc.,

Surely the interest in the Morris

Do we need the school? is the ques-

To be sure the institute makes a nice resort for the distinguished Hull fam-lly, for has it not been fitted up in fine of the hoary past. Did Spiritualists not wouldn't like to live there? The Pay. antagonize the Bible they would be recchio Educator (the Institute magazine) reant to truth, to high manly and wo of February, 1903, gives the list of manly duty; they would be false to teachers as follows: Moses Hull, Mattie those noble souls of spirit life who in-Hull, M. Florence Johnson (Mr. Hull's augurated, and with the co-operation of daughter), Alfarata Jahnke (Mr. Hull's mortals have carried forward the daughter), and A. J. Weaver, and thus grandest movement of the age, Modern it will be seen that four out of the five Spiritualism. Without an attack upon teachers are Hulls, and why not? Is it the Bible they would be untrue to the not honorable for a man to provide for message of Spiritualism which is to his household? Somewhere it is remake free! to break the chains of corded that "a man who will not procreedal bondage! to sever the unnatu- vide for his own is worse than an infi-And who can blame Mr. Hull for get-

But really, Mr. Editor, who runs the chool? According to reports the most Nothing pure or true, good or lofty of the teachers and some of the officers can be advocated without antagonism have been absent lecturing a good porto the Bible. We cannot advocate so tion of the time. With Mr. Hull crosscial purity, individual or home purity, ing and re-crossing the continent to temperance, sobriety, honesty, upright please people who want to hear him ness, truthfulness! We cannot advo-"talk Bible," with Mrs. Hull serving outside societies here and there, with the secretary traveling over the States "soliciting" funds for the school and possibly securing aid sufficient to pay traveling expenses, and with Mrs. Jahnke, a resident of Chicago, not at

the school, so I am informed. With this state of things, it appears that the running of the school must devolve largely upon the superintendent and the other remaining teacher, and if Is the teacher living at Chicago getting her forty dollars per month? And how can that high-up moral church connected with the school flourish, with its pastor roaming the country over begging along to keep it alive? What if

ble catastrophe to contemplate. I note President Barrett's reply to questions and am impressed with his view of a high standard of admission to the school, requiring the students to be high school graduates; but how far removed is this idea from the standards now in vogue there. As set forth by that have given us our abundant and the secretary, the students are those elevating literature had mixed it freely who have not even been through the with the low and vulgar, that which appeals to the passional and brutal nawith the method of Mr. Hull's Training School at Lily Dale camp, which school was merged into the Whitewater effort Indeed no standard was required at the Dale, but any one was taken. And furermore I know that many of the students there never thought of taking the rostrum as speakers. When questioned by the writer one student said, 'Oh, no, I do not expect to be a speaker. "No, I never could be a lecturer. I am here for the aid it may be to me in my (country) school teaching." Another said: "It is pastime for me." Another had been trying for years to be a medium and thought maybe she could be "developed," and so on, and if the Pratt no one in the past attacked religion and Institute continues it would be well to ascertain the motive that prompts at

tendance. The articles from Drs. Peebles and Conger on this important question were rich. CLARA WATSON. Jamestown, N. Y.

D. W. Hull and Our Common Schools.

Our good brother, D. W. Hull, speaks disaparagingly of our grand public school system. The fact is, in every school there is a "dunce," and Mr. Hull must have met them alone. Abraham Lincoln only attended a very common school for a few weeks, yet he stands to-day the most illustrious of all our Presidents. Our Common and High Schools are the pride of our country.

TWO WOMEN. know two women; and one is chaste And cold as the snows on a winter waste:

(As a man born dumb in speech errs not.) But she has malice toward her kind-A cruel tongue and jealous mind.

She judges the world by her narrow creed. Yet she holds the key to "society's gate.

The other woman, with a heart of flame, Went mad for a love that marred her And out of the grave of her murdered faith

She rose like a soul that has passed thro' death. Her aim is noble, her pity so broad, It covers the world like the mercy of God.

A healer of discord, a soother of woes. Peace follows her footsteps wherever she goes. The worthier life of the two, no doubt; And yet "society" locks her out. -Ella Wheeler Wilcox.

"The Molecular Hypothesis of Na-By Prof. Wm. M. Lockwood. ture. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents "Spiritual songs for the Use of Cir-

clos, Camp-meetings and Other Spirit-ualistic Gatherings." By Mattle E. Hull. For sale at this office. Price 10

THEOPENBOOK

Hartford, Conn.

PRAYER.

Our Father who art in heaven, who art on earth. Thou hast spoken to our souls, and they are uplifted towards Thee. Thou hast breathed this life into human consciousness until butreaching thought is asking for Thy voice, our life and law. Oh, Thou who art infinite! We do not encompass Thee in one generation, but we behold Thee everywhere. Thou dost speak to us in a language that sounds through the universe; with an intelligence that is building itself higher and higher about us; Thou dost speak to us through the varied scenes of life; through all the changing seasons; through all Thy wondrous handiwork. And we thank Thee, our Father, for every gift that opens to our souls more clearly Thy presence and Thy law and Thy life. We thank Thee for everything that is about us, whether it be in shadow, or whether it be In shine that Thy law speaketh. Thy presence unfolds itself to our consciousness, and Thy law reveals itself to our intelligence. Oh! High Minister upon the heights! Whose love aboundeth for ever; whose loving kindness shines throughout the universe; whose mercy enfolds us. Come to us. Speak to us of divine truth. Tell us the glad story of the his law. Tell us of truth. Tell us of peace. Tell us of life. |Tell us of divinity, until we shall behold the divine spirit in our lives, and speaking through our deeds one to another, during the remainder of our life here and the life forever.

After reading a part of the fifth chapter of Matthew and a poem, Mrs. Russegue said

I have selected for my subject this afternoon a part of the 8th verse of the 10th chapter of Revelations: "Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth." The angel of wisdom, of intelligence, of truth, of God stands upon the sea and the earth, and in his hand is an open book, that all may read therefrom and grow wise and strong, true and loving, pure and holy, divinely like the Master. The angel is here, everywhere about you, and the book is eternally open. It is ppen for you to read, and upon its pages is the marvelous story of life; the wonderful story of truth; the divine law of the universe. It is based upon that eternal rock of science. Our law knows no changes save unfolding, knows no limitations, no boundary. Cannot be circumscribed by prejudice. Cannot be fettered by ignorance. Cannot be overshadowed by opinion. Science is the corner-stone upon which rests .nll law. It is the foundation upon which abides all truth. It is the recording angel of all wisdom, and it is the giver of light, and peace and happiness.

It is the language through which we interpret all the mysteries that surround us in nature. It enfolds the meaning of all law and furnishes the instrumentalities through and by which we are able to learn the intrinsic value of truth; we can learn the demonstration or uses of any law that is presented to us for our observation. It is the wisdom of the ages that is growing up about us. It is the cosmical law of the universe that is unfolding its pages to our understanding. It is the mighty Word of God that is rolling on and on through the souls of men and leaving there its illuminated track.

It is the beauty, the grandeur, the glory of divinity that Is speaking through its pages to the understanding of the races. The intelligence of the present day is bringing to the front the great truths that belong to nature, and their close kinship to the principles that gave human life.

The kingdom of matter has been held as apart from the kingdom of spirit. We have conceived of this natural world as the abiding place of sin, and of the world above the sky as the abiding place of spirit. Without the one the other recognizes no development. Without the one there is no such thing as demonstrable law. Without the world of substance that we can grasp, and see and hear, and bring to our sensibilities while in the body, we can have no knowledge of the truths that are waiting to reveal themselves to our understanding.

the plant, and it grows; it comes to the animal, and it walks; It comes to the man, and he thinks." He thinks, and what is the result of it? The moment a man begins to think he begins to grow, he begins to expand; his soul enlarges itself; his heart is quickened; the pulses of thought are exhibitated deeds, in loving kindnesses, and in a spiritual brotherhood; hay by day until the world grows more and more luminous as the fruit thereof.

Of the earth about us—we change the contour constantly. The sky is revealing her mysteries; all the inequalities of nature are recognized as useful. We know when light is started from a distant planet; but for the vibrations we call "twinkling" the light would never reach us, but because of these vibrations, because they differ from each other, they bring to us the glory that the planet reveals to us. It is said that it requires 24,000 years for the light of Sirius to sift its way down to earth. Twenty-four thousand years to convey to us the image of that planet that twinkles in the Bky, whose radiance we all admire as we look upon it. Twenty-four thousand years vibrating through the ether to bring to us the glad story of the luminous world far away.

How many years has it required to bring to us the wonderful story of eternal life? Look at man as he has grown up out of the vertebrae, up to the man of to-day, and see what he is, where he stands, what his relations to nature are, how his life has unfolded. The wonderful mystery entered his soul and see what the record has been, his progress. his growth, how it has revealed itself to him as he acquired klnowledge. As his consciousness could accept and remember that knowledge the front brain gradually strengthened. be gradually lifted his face to the sky, his soul aspired, his spiritual nature unfolded to the love of the Almighty, and at last to the consciousness of his spiritual nature.

So the world has matured from the chaotic state of this planet to a high appreciation of the deific life. The book put of which we read, we love it, its pages and its revelalions, and as our comprehension gradually grows beyond the boundary we cast upon it the shadow of our own intelligence. One hundred years ago a Christian would not have read a book that criticised the scriptures. He would not have read a book that questioned the authenticity of any book within its boundaries. There would have been nothing that would have induced him to see that there could be any mistake. that there could be any fault found in the text or the story, that there could be any inconsistencies, that there could be any injustice. But to-day what is the result? The book that was in the hand of the angel which standeth upon the sea, and upon the earth," has been read of man, and at last he is

There is no creature that knows the finale; there is no creature that can contain all the inspiration of God, all the revelation of his law; all the beauty, the grandeur of his spirit. There is no book that holds it all. For nature, wistiom, and spirit are still writing themselves upon all things.

When (in the long ago) the world was believed to be flat. and it was thought that men could sail out upon the sea, and in a few days find upon its surface something that had been bringing wealth and wonders to its shores, then he thought of this universe as something small. He did not recognize the multiplicity of worlds. He looked upon the starry heavens as revealing only the luminous bodies that should lighten the earth. But when in the Arabian times mathematics was born, men began to calculate the wonderful revelation of nature. Mathematics was born and out of its look upon one another next morning.—Izaak Walton, bosom there welled a knowledge of planetary rules. Men began to recognize the coming of certain planets at certain times. He began to watch the revelations of the heavens; realizing that no two things revealed the same story; that no two conditions revealed the same positions, he then began to wonder what the cause was, and at last understood Putnam.

that law governed their activities, that law was the source of their revelations; that law was the foundation upon which their beauty rested; that law was commanding, and they obeying its behest. At last, out of this grew the knowledge of astrology. In ancient times astrology was not the A Lecture Delivered by Mrs. Helen P. Russegue, of mountebank it became later; it was not applied to foretell the success or failure of men. It was applied to the nature of man as the spiritual side of universal law. It was recognized as an interpretation of the connection between man of the body and man of the spirit. So the world has changed its face, and the world of man has changed its contour, until to-day the wheels have turned back far enough so that now man begins to question what the relations are between himself and the stars that shine over his head. What the conditions are that are joining them, what the influences are that radiate from them, and are being appropriated by man to his everyday life, and product of his thought, the unfolding of his intellect, and the advancement of his sprituality. Until he had learned the conditions, and realized that there was a lesson in the heavens for him to read. The finger of God has pointed his thought to the sky, to read there the law inscribed thereon.

It is a universal truth to day that science everywhere is recognizing a part of these manifestations. Our weather bureaus are telling the conditions of the atmosphere from the positions and relation of the planets to each other. They are outlining what the weather may be one, two or three days in the future with as much accuracy as the coming of a comet may be foretold by an astronomer. Why? Because it is well understood when these comets are in cergrandeur and goodness of God, of the might and majesty of tain positions in the heavens that certain conditions exist. It is observed that the same law that produces these conditions, brings certain results. It is a problem of mathematical truth, and may be as fairly defined as the multiplication table, or the law of division. It is as real to the eye of an astronomer, to a scientific man, to an inquirer into the meanings of nature, as the words from the book that the angel holds in his hand, who stands upon the sea and the earth, that the law there is as accurate in its performance as in the souls of men.

The same law that manifests itself in the heavens, reveals itself to the souls of men, and will, until they are convinced that action is the product of truth by the application of law. Our lives which produce the results, and our relations to each other are being measured. Through the wonderful science of the men of to-day, that is just beginning to dawn upon the horizon, do we discover this fact, that thought is communicating over all the world, when the lips utter no sound and when the voice speaketh not. But thought with its own language embraces the earth. It is holding in its arms every condition of human life. Through its activity it is lifting the world up to higher lives and ideals. Thought is doing its work in our midst whether we recognize it or not. It is performing its wonderful mission, it is healing the sick, it is turning evil into good, it is purifying the world, it is teaching man that he is to live for the benefit of his fellow-

Thought is a marvelous power. Thought knows no boundary. It goes out into the eternity of the future as it has into the eternity of the past, its only measure life, and life has no boundary. Life is not limited. That which you call death is but the threshold of the great doorway of life that leads you up to greater possibilities and higher levels. It is only one step up the ladder of growth which is carrying you into a more glorious country, a higher, a nobler existence. The future reveals itself to us only as we read its pages of the prophecy of our hopes. The future reveals itself to us only as we behold the needs, the wonderful needs of the human mind. No man has ever needed anything in life that he has not attained to a realization thereof through his own activity. The intelligence of man has been the mechanism that has brought forth from nature her wonderful mysteries, her marvelous wealth, her great and noble truths for the good

Intelligence, what is it? It is simply the living spirit that is breathing through the organism of humanity. It is only the spirit that cannot die. If you are evenly and harmoniously organized, the spirit speaks to you in harmonious tones. Its melody and sweetness goes out into the world to strengthen the world.

If you are inharmoniously organized then you are not well rounded and the spirit speaketh according to that dissymmetry. If you are belligerent in your feelings, your spirit reathes warfare. If you are loving, tender and sympa Emerson very truly said, "The cosmical element comes to thetic and charitable, your spirit breathes peace, and love to

These are the laws that govern our lives. These are the principles that are acting out from our natures; these the truths that are rearing monuments over all the earth in good these are the laws that are building up temples to the Divine Spirit. See that you make them so pure, so true, so clean, so noble, so perfect, so well-rounded, so glorified, that His love, His justice, His mercy shall speak through you to mankind.

All the emanations from your spirit in the vibrations of thought are of unequal length; they carry the true language of what you are. You are speaking to the world of yourself in your thoughts, in what you believe, in all things you cherish. If the act you send out is full of evil, jealousy and envy, it speaks out the thought of your soul when you entertained it and it vibrates to our souls carrying pain, inharmony and injustice to the world. But if you think sweetly, and lovingly, and in the spirit of Christ; if you are living out this thought, then the world is brighter, it grows more rapidly, it is advancing with longer and easier strides, it is opening the little book and writing on its pages the lives of men, and the Word is the Word of God.

SWEET EVENING.

When Evening sings her farewell song to day, And weeps the last sunbeam upon her breast. Who hath not watched the slow receding ray Expire upon some distant summit's crest?

Who hath not felt, when viewing such a scene. Some strangely sweet, some soul-entrancing power. Some heartfelt balm, breathed in the deep serene, Some "unseen presence," that folds the evening flower

Who hath not leaned their cheek on Evening's breast. While fall the shadows of her soft twilight. And felt the blessing of her calm, sweet rest. Like breath of dew upon a flower of night?

Who hath not pressed her bosom closer yet. To hear some whisper coming through the gloom, Some white-lip'd promise, the heart cannot forget-To hear the voice of "love," re-cross the tomb?

Who hath not felt some conscious inward flow. Some sweet harmonial thrill of rapturous bliss. Some answered call, by which the heart may know. That conscious love survives a life like this?

And who that hath not felt at such a time. The white, Edenic hills could not be far: And learned to hear the music of their chime. And half-believed they saw the "gates ajar?"

When, like this day, I reach life's evening shore. And feel the cool of death's approaching kiss. One boon from heaven I ask: While passing o'er, The hour may be serene and sweet as this. CONSTANTINE CHAMPION. Logansport, Ind.

I love such mirth as does not make friends ashamed to

The greatest virtues shine forth in the midst of suffering and slaughter. The very moment that one loses confidence in God or immortality in the universe, that moment he should be more self-reliant, more courageous, and more solicitous to aid where only human aid is possible.—S. P.

A Communication from Rev. Henry Ward Beecher, on "The Continuity of Life an Eternal Fact."

Blo . Ter. What is immortality? What constitutes Eternity? Is it not the continuity of life, as exemplified in the gradually unfolding and gloridus, active life, which all progressive spirits are ever enjoying in the grand, countless spirit spheres above, where life is one soulful, joyous pean of grateful praise to the all-wise, ever-ruling and guiding creative power which calls all life essence into appropriate, material forms of expression, for soul-culture and necessary growth towards the infinite?

Is it not found in the constantly changing, ever-varying experiences of the human ego, on the different planets, and in higher spheres above? Life! glorious life! ever teeming with vital force, which is ever inhaled in the different stages of development from the central source of all spiritual life, wisdom and power.

Earnest aspiration will quicken and enlarge the inspiration ever drawn from this spiritual fount. Strive, then, with all your hearts, ye who would hasten the time when your souls will be spiritually capable of receiving this enlargement in greater abundance, to awaken your inner natures to this grand, wholesome truth, of the soul's constant and progressive, eternal enjoyment of immortality, in the everpresent Now. Here is a broad field of the grandest, purest, most comforting truths, for the purification, and the uplifting of humanity, spread out before your opening vision! See that you discern closely truth from error, and sift the wheat from the chaff, in your sincere investigations into the realms of God's highest truths. In your earnest searching, the scales will eventually fall from your eyes, as they once did from mine, and you will be startled, delighted, and almost overwhelmed with the bright radiance of the wonderful ocean of pure, beautiful truths, which will meet your eyes at every turn.

When the old, worn-out dogmas of the orthodox faith ceased to comfort and cheer me I then began to delve deeper into the heart of things. Even when upon the earth plane, in my position of Spiritual guide to my church, when I addressed, often, the massive assembly of hearers, even then I realized keenly my incompetency to teach them the highest truth, for I was not then prepared to tell them of my discoveries, to confess the glaring errors I had found in the old teachings of theology.

In fact, I was not strong enough in spirit to give to the world any faster than a few grains at a time, from my newlydiscovered fount of knowledge and inspiration. Many times, since I became a resident of the spirit spheres, have I regretted bitterly my fatal error, my lack of moral courage, that I had not commenced, then and there upon the earth plane to undo the mischief I had ignorantly wrought, in my misspent efforts to feed my congregation with the unsatisfying husks of the old creedal faith—which may have satisfied our forefathers, very true, but which contained not the needed nourishment for this progressive age.

To have the courage of one's convictions! Ah! my friends of earth, deem it not a light matter, to possess that moral courage to retract, to undo the work of a lifetime, and to confess to the whole world the puerile folly of trying to force, any longer, the shadow of a truth upon the multitude, and cowardly hold back the substance, the kernel of nourishing corn or the precious nugget of pure gold you have dis- his article, "Illogical Reasoning," had reference to his own covered. In other words, my friends, "The mill will not grind with the water that has passed."

Live truly to-day, in the ever-present Now; choose from God's granary the right and fitting nourishment which your earnest souls crave for their progressive spiritual unfoldment in God's school of Eternal Life, and begin now to fully enjoy the glorious life of immortality.

Begin to live, here and now, upon the earth plane, in your mortal houses of flesh and bone and blood, the true life of the Christ. And live not foolishly down in the cellars, nor the sub-cellars of your mortal houses, nor far down in the caves of superstition, and ignorance, and blind, unreasoning idolatry and feed your spirits upon the husks of life, thus starving them cruelly and needlessly; but, rather, use your utmost efforts to ascend, and climb higher in spiritual growth and knowledge, and you will then live in the sky-parlors of your mortal houses where you can see and enjoy the golden, invigorating rays of God's bountiful sunshine, and where, happy and secure in the peaceful, daily enjoyment of your higher natures, you will inhale the generous gifts of God's merciful, world-embracing truths, and can then gratefully bestow a portion of the same upon your fellow-men, and help them by the bright, radiant reflection of your life's unselfish goodness, to climb the ladder to the same plane of thought, and teach them to find the way to their own skyparlors of the mortal houses given them on earth.

O'er the vast, never-ceasing stream of restless, surging, human souls, ever eager to enter a higher class in the active school of material existence, on this planet earth, as well as other orbs in the grand, majestic universe, as ruled by the same hand of love and goodness, over this ceaseless stream of progressive egos is ever shed the protecting, invigorating, stimulating and wondrous love of the creator, the Infinite Ruler of this unfathomable universe. Love! Love and Wisdom! twin creative powers of this Supreme Ruler! How abundantly is shed over all lives, the powerful rays of God's love and wisdom! Only look upward, reach out from the depths of your soul in humble, earnest aspiration! Only obey, like little children, the guiding voice within! , Listen closely to the spirit whispers from the unseen realms!

Trust and believe in the Eternal Goodness, and believe that your slightest acts, your lightest thoughts, all your pent-up, heaven-born, struggling desires for help, and comfort and growth, is seen and understood, and encouraged by the radiant, ministering angels surrounding you. The dear spirit friends, who still love and watch over your footsteps, are the ministering angels of the Bible record. How beautiful! How cheering and comforting is the fact of their near presence! and how that fact of spirit return, proves beyond doubt, the Eternal Life of Immortality, which they are still enjoying as spirits out of the mortal form, freed from their earthly environment, thus proving the continuity of life to all progressive souls on earth.

My friends of earth! my friends everywhere, and especially to my clerical brethren all over the world, to ye all do I now proclaim these grander truths, which I have discovered since I became a denizen of this beautiful, harmonious spirit land!

I would that I could now reach the ears and hearts of all, that my burning words might echo, and re-echo, and reverberate in thunder-tones of truth all over the land: that I. from my spirit home above, might hear the fast-throbbing heart-beats of the awakened souls who accept with joy my spirit message, and try to obey the higher voices, which point the way to purer, pobler lives. Arouse ye all, who are fast wedged in the rut of old-time customs, who cling blindly to a worn-out creed; and thus ignorantly shut the windows of your dormant souls to this new birth, which floods the awakened spirit with the golden sunshine of God's highest truths, poured out abundantly upon poor, starving humanity. Cease, my brothers, to dole out meagerly the crumbs of soulfood to the eager, inquiring minds whom you address from your pulpits, Sunday after Sunday! I beseech you, in the name of the loving angels above, give to your hearers the whole truth as fast as you perceive it! Give their hungry hearts the spiritual sustenance they crave!

Else, if you are lax in your duty, if you hold back one ray of truth, and persist in doling out small, meagre crumbs of comfort, where it is within your power to bless with the wholesome, invigorating God's truth, fresh from your divine source of inspiration, then will the day of bitter atonement meet you in this spirit land! When you have "shuffled of the mortal coil," and see face to face, and not "through a glass, darkly," then will the judgment day dawn for you! Then will you meet your own soul face to face, and the piti- best educator.—Mrs. Oliphant.

ful lack of courage you displayed when upon the earth plane, will be a stumbling-block to your spiritual progress in the spheres above.

This truth I discovered soon after my arrival here, Man must work out his own salvation!

He must become his own savior! This is a divine law, which was from the beginning, is now, and always will be! It is Nature's Divine Law of Cause and Effect. When rightly understood, and lovingly obeyed, it will develop a man of earth to a glorious archangel in the highest heavens. For it is only step by step, and round by round on the spiritual ladder of evolution, that any soul can rise in the God-given development which was foreseen and planned evermore by the wise creative principle, and guiding ruler of this majestic universe.

Time and words are both inadequate to the right handling and development of this broad, grand truth, of which I now give you but a faint glimpse in my feeble attempt to teach you some of my well-learned lessons. Some future time I hope to resume my topic, and impart to the world some of of the eye through this grand discovery, when the heavenly wisdom which higher angels from the supernal spheres have blessed my opening vision with comforting answers to my eager queries.

For the first time through this sensitive, I have succeeded better than I hoped, and each succeeding time I control, will be more successful. There is much I wish to impart to the world which is of thrilling interest-my pursuits and researches in the spiritual kingdom, my broader, comprehensive, more active life here in these realms above, and some of the newest discoveries in the repeated lives of the various incarnating egos in the different planetary systems. I will, from time to time, write my letters through this sensitive, and should my good friends of the world desire to read them, they will eventually find their way into public print.

I close, with good wishes to all. Fraternally yours, HENRY WARD BEECHER. Miss Ella F. Porter, Medium, 206 Lenox Road, Brooklyn, N. Y.

Skepticism and Spiritualism.

It seems that my brief observation on "Skepticism Not Always Intelligent," as published in a recent issue of The Progressive Thinker, has struck another snag of opposition in a journal called The Searchlight, published in Waco, Texas, by J. D. Shaw. A marked editorial dubbed "Illogical Reasoning," upon my short article, has been mailed to me, probably by the editor himself.

After quoting nearly correctly, my article which concludes as follows, "But my orthodox Christian, Materialistic, Agnostic and skeptical friends have never witnessed a genuino materialization, and, possibly, I may never witness another. Are we therefore to conclude that I never witnessed one, but was mistaken, deluded, hypnotized, deceived by my own senses?" the editor continues in this wise:

"That is just what we are bound to conclude. As to the meteoric shower of 1883, we have abundance and conclusive evidence, besides that was an event that in no way contradicts natural law. We have all seen meteors, seen them falling, and science has recorded frequent meteoric showers, therefore, it does not overtax our credulity to believe that our parents saw that one of 1833.

"As to the materialization referred to by Mr. Sweringen, the case is quite different. We have none of us seen what are called spirits; we have no authenticated record that such things exist."

I have quoted enough of this Searchlight (?) editorial to give its gist and essence to the readers of The Progressive Thinker. Is it possible that the writer thereof in heading criticism as quoted above? I am very much disposed to leave it bear its own comment. I think I will, with the single suggestion that Mr. Shaw would do well to read up a little on the scientific investigation of the phenomena of Spiritualism, which occur not in contradiction to, or in violation of natural law, but in accord with it, as we become more and more acquainted with the natural laws governing these phenomena. Has not science, and scientific men recorded frequent phenomena, even in recent years, that should not overtax our credulity to believe?

In the case of meteoric showers you accept the "evidence," the "testimony" of scientific men; what business have you to reject the "evidence," the "testimony," of scientific men in regard to the phenomena of Spiritualism? Does not the wick of this intellectual "Searchlight" (?) need trimming? H. V. SWERINGEN.

WOMAN, THE COMING SAVIOR.

So many untaught toilers, treading earth's weary sod, What do they know of things—what do they know of God? His name they know—His holy name—alas! but to blaspheme:

And call on Him to witness sin-on Him, the Pure Supreme! But who has shown His beauty, His holiness, and truth, His majesty, His perfect love, loving them from their youth. He has been pictured to them as one with burning chains. Tortures and fires unending, continuing their pains. A Judge! a Fiend! a Tyrant! cruel and fierce, unkind, Revengeful, furious, jealous, waiting always to bind And thrust them down to torture, unceasingly-for, oh. Hell's fires are painted vividly. All, all are doomed below, This is the God as shown them. Canst wonder if they all Turn steadfastly away from Him, and deeper, lower fall Into the mire and blackness. How can they love or trust A God so full of fury, who never will be just? This is the God as taught them; and these His attributes.

And many of his followers treat these, His poor, as brutes Who have no rights—no feelings, but only live for them To hound, and drive, and harrow-these so-called Christian

But would the "Christ" now own them, did He appear again In human form and visit the "busy haunts of men"? Men who profess His doctrines; who say they follow him? Say, would Christ own the Christians? Is not their light too dim?

This God is pictured to them! O, who will show the "light?" They'd grasp it, oh, so surely, could they but see aright This God, all love and tenderness, all love and goodness; just

To the very weakest. Oh! tell them all to trust His love and tender kindness. He will not torture, ban, Nor thrust them into darkness. He is not erring man, But God! So full of beauty, and truth, and pity mild, Stretching afar his loving arms to each and every child. Show them this God!-oh, show them. They will not turn from Him!

There is no hell! Oh, tell them hell's blazing fires are dim, Quenched with God's love and pity-His purity and truth-His perfect, endless beauty. They'll love this God from youth.

Picture Him as their Father waiting to give them rest, As just, and not a tyrant. So shall thy work be blest. Teach women their importance, their right and proper place. O rouse them from their apathy—the bearers of the race! Not men, but women chosen (who should be meek, yet brave)

To bear, and rear, and shield, instruct, and so to bless and save

The "coming race" from darkness, which now has spread around,

Show them that woman, always, should stand on highest ground.

The place that God first gave her, a help, and not a slave. 'Tis women who must save the world! So courage, and be brave. -The Two Worlds.

Always read with a design to lay your mind open to the

We can do more good by being good than in any other

way.-Roland Hill.

The secret of all success is to know how to deny yourself. If you once learn to get the whip-hand of yourself, that is the

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}} .. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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non-appearance of YOUR article. WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other re-quirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be rowded out. Sometimes a thirty-line tem is cut down to ten lines, and ten lines to two lines, as occasion may re-

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Cor-respondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Mrs. M. A. Burland holds a meeting each Tuesday evening at her residence, 3019 Vernon avenue, at 8 o'clock. these meetings she gives tests, messages, and answers questions.

C. J. Barnes is now located at Erie, Pa., and is holding some excellent trumpet seances. He goes from there to Lake Brady camp.

The graduating class of the Evanston School were recently offered prizes for the best theses on the question "Why the tax-paying women of Illinois should have the ballot." The first prize went to Florence Stackley and the second to Edward Carter. There were twelve contestants. All the papers were of such a high order of excellence that they are to be published

Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two services each Sunday at No. 77 East Thirty-first street. Conference at 3 p. m., and lecture and tests at 8 o'clock.

Speaking of a lecture by Mrs. Juliet H. Severance, Wm. Humphries writes: The entire lecture was radical, logical and eloquent, as her lectures always are, and held her audience in close attention to the close, when appreciation was shown by rounds of applause. The Doctor has been in the harness for over forty years, always in the front ranks of every reform movement and I was wondering who would fill the gap when she falls out of the ranks. Keep her busy while she can do such splendid work for education and progress."

Mrs. M. Jenkins writes from Detroit, Mich.: "The Earnest Workers' Society day night, showing the appreciation of kins, of Windsor, Canada, who is the speaker for June."

E. Armburg is at present engaged at Elwood, Ind., and may be addressed at 1515 S. N street.

D. A. Richardson is in favor of phenomena, and would like the N. S. A. to send forth trumpet and materializing

Oscar A. Edgerly writes from Peoria, Ill.: "The work of my guides continues o be successful here in Peoria. The coclety has so far appreciated both lecures and messages that it has re-enaged me for the month of July, conluding my engagement here on July 6. I shall begin my engagement at crand Ledge Camp, Mich., on July 28."

John Mullen, Chicago, writes: "The letropolitan Spiritual Society closed ts meetings for the summer, Sunday, fune 21. The meetings of this society ave been well attended throughout, he hall has been packed to the doors unday after Sunday. Its pastor, Mrs. Maggie Waite, who is known from cean to ocean, and from Canada to the Bulf, has been the magnet to draw the -erowds and on every side is heard nothng but commendation for her noble The speakers who have graced he platform of this society from time o time together with Mrs. Waite, have een well received-among them Dr. Bross, a prominent dentist of this city; on. J. L. Gilray, one of Chicago's leadng lawyers; Mrs. Laura G. Fixen, who has become this society's favorite; Mrs. Anna L. Gillespie from California, those pleasing manner easily opens he door of the church-member to this new thought; Dr. Love, of Portland, Oregon, whose lecture left an excellent impression on those who were fortunate enough to hear him, and many others whose names I cannot recall at this rriting. The work of all has been uplifting and inspiring. We trust when we open in the fall to do more than we done in the past; we hope to exend the society's field of usefulness in :nore ways than one. Those of you The bewail the decadence of Spiritualism would change your minds if you could step into one of our meetings and see the interest that is manifested. 'The philosophy is all right, they say; so is the church's philosophy. If you would spread the glad tidings of great foy don't decry mediumship and mediums and call them Punch and Judy shows, but place upon your platforms cogether with your speakers good reliable mediums who can demonstrate with credit to the cause the truth of our beautiful philosophy.

Eva L. Stewart writes: "The entertainment given June 6, by the First Hyde Park Occult Society was a grand success. The hall was filled and the talent fine. We wish to express our thanks to the following for their kind assistance that night: B. D. Stillman, Mrs. Grace Fraser, H. F. Arnold, and Little Miss Keeler (who is only 8 years old, and a natural elocutionist, Master Randall Kline, Master Clayton Druliner and Miss Hazel Silverhorn, who with no trouble reaches high C. Tests were given by Mr. W. Stansbury, Mrs. Kline and Mr. Keller. Mrs. Kusserow gave us a fine talk. The tests given convinced a number of skeptics and

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

On the 7th Mr. H. F. Arnold spoke for

us and held the audience spellbound by his beautiful thoughts. Mr. W. Stansbury spoke a short time on the 14th. He left for New York that evening and after delivering a course of lectures will be with us again. On the 21st, Mrs. Juliet H. Severance gave us a fine address on the Mission of Spiritualism. On July 5, Dr. H. A. Cross speaks. Subject, 'A Spiritual Temple.' All who have heard the Doctor know he is a good speaker, and the subject he has chosen will be very interesting. Success has followed us and those coming seeking truth will get it. Mrs. Kline, our test medium, is with us every Sunday evening, and doing good work by her messages."

Abraham D. Allen writes from Stur-

gis, Mich.; "In Mr. Harding's report of the late June meeting in this city, it is stated that many are opposed to platform tests; that may be so, but I can-not help having faith in Mrs. Carpenter, although I am not a member of any spiritual or religious society. She gave me a real test from the platform at that meeting. She described my sister, whom I hadn't seen for 57 years and who died 45 years ago; she not only described her but gave me her name correctly, and told her relationship to me. Now sir, I am only 27 years in Sturgls Our home was New Brunswick, and no one in Sturgls or elsewhere ever heard all of these her strong and persuasive me describe or even speak of my sister Mary Ann; in fact I had lost all memory of her until it was revived by Mrs. Carpenter on that evening in the Free Church. I could tell of other matters in defense of public tests. My deceased wife was described to me by another lady in the same house a couple of years ago, and other matters, but I shall not trouble you further at present, merely state again that I have faith in Mrs. Carpenter, and that I am not a professed Spiritualist, although her test | this week to keep camp engagements in may be a step toward making me one."

Vine H. Hickox writes: "Spiritualism in Niagara Falls is progressing favorably under the teachings of Mrs. Atcheson, of Buffalo, notwithstanding the many little differences of opinion during the past year among its members. The society has had a struggle but this noble lady medium has triumphed over all difficulties. The society has secured the Maccabee hall for another year, and the membership is on the increase. Why not? The sacred truths of Spiritualism cannot be denied. There should be more harmony among the Spiritualists, but it is to be hoped that harmony will prevail more and more as time rolls on. June 21, a father and son attended the spiritual meeting; they had never been there before. was personally well acquainted with them. The son had lost his wife. She passed away three weeks ago. She left a babe behind with the sorrowing father. Mrs. Atcheson while giving tests of spirit power was led by the spirit to

this young man. She described his wife and her sufferings while in earth-life. She says: 'I am with you and the baby. I am now happy. The medium was a perfect stranger to the young man, had never seen him before. This of Detroit are having very successful man, had never seen him before. This meetings. Their hall is full every Sun I well know. All this is good evidence of the philosophy of Spiritualism. e beautiful work of Mrs. M. E. Jen- The truth has been crushed, but is rising again." Will C. Hodge is serving the Psychical Society at Whatcom, Wash, He

will make engagements at other points in the state or in British Columbia. He is open for nearby points during the week. He will perform marriage ceremonies and answer all calls for funerals. Address him at Whatcom, Wash.

Mrs. Georgia Gladys Cooley writes from Toronto, Ontario: "June 28 concludes a very successful three months' engagement with the Toronto Spiritualist Association, and every day spent with these good people here will held in happy remembrance by myself. Perfect harmony prevails among the officers and members of this association, producing excellent conditions for the worker, which naturally brings forth their purest and best thoughts. A very appreciative and intelligent class of people fill the hall each Sunday evening, and the souls of speaker and audience have grown nearer to each other with each succeeding meeting. It is with regret on both sides that parting time has come, but the good sisters who follow me, Mrs. M. E. Calvert, of Toronto as speaker, and Mrs. Murtha, of Baltimore as message bearer, will do a grand work, for they are both noble, honest souls and tireless workers for the cause of truth. My next address is

Mt. Pleasant Park, Clinton, Iowa." Scribe writes from Detroit, Mich. William John Sanders, son of the late Dr. Wm. B. Sanders, of Boston, long a student of Oahspe, following in the footsteps of his distinguished father, came to Detroit last Wednesday and took the Star and Dawn degrees of the Brotherhood of Light. A brilliantly lighted lodge room and the happy assemblage of Faithists bade him welcome. A most happy surprise was the presence again of Mr. Harry J. Collins, of Chicago, who seeing the lighted lodge room from the street, came up and participated. Brother Sanders, loaded with gifts to convey to his brethren at Arboles, Colo... started on there to enter the colony work. He was given a cordial welcome at Denver by the Brotherhood there, and a most joyous welcome greeted him at the colony, where he will resolutely start in the work of founding Jehovih's kingdom on earth. The society of Earnest Workers have nearly outgrown their hall. The presence of Mrs. Jenkins, of Windsor, for this month has attracted a very large attendance of well-satisfied investigators. Dr. and Mrs. W. Fish invited their friends to

their pleasant home, 119 Congress street (also the home of the Star Institute). last Thursday evening. The occasion was to celebrate their wedding anniversary. It proved also to be a most enjoyable and profitable reunion of the mediums, friends and Spiritualists of Detroit. Nearly every guest contributed by song, speech or recitation to the enjoyment of the evening. A beautiful lawn adjoins the house, with trees, flowers, etc., where many of the guests repaired to enjoy the refreshments, music, and the delightful evening breeze."

Speaking of the camp at Clinton, Ia., the Dubuque Times says: "This association embraces within its membership all the states in the Mississippi valley now they rejoice in the knowledge that and is one of the strongest Spiritualist underlying conditions which forces the turing for the different societies. there is life after the so-called death. societies in the world. The associative great mass of people to devote all their and Mrs. Moore will spend the month of

of The Progressive Thinker are for sale at this office. Bear this in mind.

tion owns a beautiful park here, on the bluffs overlooking the city from the west. There are twenty acres in the park and the ground is platted with streets and alleys and resembles a small-sized town, with its numerous cottages and other buildings."

When writing for this paper

TAKE NOTICE.

All books advertised in the columns

use a pen or typewriter.

Theodore J. Mayer writes: "I have just finished reading Mr. C. W. Leadbeater's lecture on Magic, White and Black, and find as far as my experience goes, his description of the same wonderfully correct; in fact all of his lectures are very interesting and educating, and I hope that you will be induced to publish them in book form, so as to enable many more to read the beautiful truths expressed therein."

Dr. Beverly writes: "At Lakeside hall last Sunday, there was a regular love feast in the afternoon, opened by Mrs. Loomis, of Boston, who talked on the ethics of Astrology, and demonstrated by readings, to the delight of all. Many mediums were present to give tests to the expectant ones. Mrs. Lindsey, of Grand Rapids, Mich., pleased many by her truthful messages. Mrs. Shreaves. of Cleveland, Ohio, made some good hits, while Mrs. Dr. Fitzgerald, of San Francisco, gave some wonderful psychometric readings. Time would not allow all to speak, but every moment seemed a rich surprise. All are invited to come and enjoy this spiritual panquet, Fifty fans have been donated. Bring your lunch and spend the day."

Mrs. Anna B. Field writes; friends and co-workers in Chicago have peen delighted the past few weeks by a visit from Rev. Anna L. Gillespie, of San Francisco, Cal. To those who have met her intimately and have been favored with her work, it has been indeed a spiritual treat. Her refined and intelligent clientage included many of position and prestige in the social, scientific, literary and religious world. To personality has shown the refining power of her thought. Mrs. Gillespie lectured before the society presided over by Mrs. Maggie Walte, on 'The Message I Bring,' which she handled in her usual masterly style. In the attentive and highly appreciative audience. which overflowed the hall, were three Presbyterian ministers, who heartily united with the friends in wishing that Chicago could be permanently favored with her presence. Mrs, Gillespie left Ohio and Michigan during June and

July,' James Seldon Cowdon, of Washington, D. C., reports that on Friday night, June 19, 1903, while sitting with twenty persons at P. L. O. A. Keeler's, at 918 H street N. W., he received the following message from his sister, Mary Cowdon, who died in Memphis, Tenn., on May 9, 1869: "I am fully alive and conscious. There is no death to the spirit. I am at rest." Also the following from his mother, Sarah Elizabeth Cowdon, who died at Pittsfield, Illinois, on Thanksgiving Day, 1894: "My Dear Son-This is the most wonderful experience I ever had. I don't know whether I am mortal or not. I am between two worlds. Oh! how very strange. Write you further when I can."

Edward Earle writes: "I left San Francisco, Cal., June 1, and have been holding large meetings in G. A. R. hall, corner First and Taylor streets, Portland, Ore., and am pleased to note that the representative people of the city attend Spiritualist meetings. Mayor Williams, who was United States Attorney General under Gen. U. S. Grant's administration, Mr. John H. Mitchell, present United States Senator, Emmett William, the noted lawyer, and many others are deeply interested and attended my meetings last Sunday, where I demonstrated psychic phenomena, independent slate-writing, etc., in full gas light. The First Spiritualist Society is holding free meetings and doing much good. Mrs. Rufus Mallory, well known and loved by all, is doing more charitable work than any medium" on the coast; she not only publishes a newsy monthly paper devoted to the cause, but donates her parlors and has established a free reading-room. Among the workers here at present are Mrs. Ladd-Finnican, Cornelius, Addie Smith. Mrs. Stevens, Miss Francis Parthold, of Chicago, Profs. Foran, Larson, and several others. There is a license here of \$15 per quarter, but is not enforced; at least I have not met a Spiritualist that has paid any. Henry B. Allen, known as the boy medium (although over forty years of age). writes me that he is making great arrangements for the camp at Etna, Wash., which opens August 8. I expect to go. Prof. York opens here next Sunda; Beautiful weather here,

and the city prosperous." Mrs. Carrie Wolf writes from Louisville, Ky .: "On account of the extremey hot weather we thought best to close our church for the summer months. We met at what is known as Barbers' Ald Hall, beautiful to look upon, but poorly ventilated, consequently very uncomfortable. Our dear little pastor, Mrs. Annie Throndsen, has so endeared herself to her flock that we felt that we could not live without her beautiful advice and grand manifestations of the life beyond, so we arranged to meet at her home, No. 727 Second street. We have had two Sunday evening services with an attendance of about forty. We are trying to get the people interested in Spiritual literature, and will do all in our power for the sale of your good works. Our church is known as the Association for Spiritual Culture. We have a Ladies' Aid every Friday afternoon, and at this meeting we have a genuine good time. The talk and tests by the pastor are second to none; indeed we feel that we are accomplishing a great deal in this grand and glorious truth."

S. B. Weaver writes: "We now live at 207 South Carroll street, South Bend, Ind., and like the city very much. However, we miss the circles held in our home in Logansport, and the liberal sermons delivered by Rev. Hendrik Vossema, of the First Universalist While Brother Vossema is not church. a Spiritualist, he is one of the most fearless social reformers in the pulpit to-day, and wields an influence far beyond the pales of his church. We now realize more than ever what it is to be privileged to listen to a liberal sermon and to have regular sittings in a home circles with those who believe in human progress and are considering social questions from an intelligent point of view and dare to express their convictions. Spiritualism and socialism are the alpha and omega of the problem of life. To give a reading to some soul in sorrow is both a pleasure and a comfort, when you can make their jour. ney brighter, but to change the underlying conditions is the duty of the hour. The mediumship that has been given to my wife is the comforter in our home. But the power and influence

ALWAYS GIVE YOUR FULL NAME July at Chesterfield (Ind.) camp, in 1 at Maple Dell, commencing July 25 and AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

time to keeping soul and body together. When each and all must per-form some useful labor, and none can live on hoarded wealth and each and all can devote the required time to in-tellectual and spiritual development, then and then only is true civilization dawning."

The Grand Rapids Herald says: "The

first meeting of the West Michigan Spiritualist Association will begin at Pioneer Assembly Grounds, at Reed's Lake, Grand Rapids; Mich., on July 4 and will continue through the month of August. Extensive plans are under way for the improvement of the It is the plan of the associagrounds. tion to fit up the place and open it as a resort for Sunday school picnics during the month of June each year. A large dining room has already been fitted up. Mrs. Gertrude Brown of Grand Rapids will have this in charge. Directly back of it a large hotel is to be erected by the association. This will accommodate several hundred guests. It is also planned to erect a monster out-door amphitheatre which will accommodate 2,000 people. A new lighting system has been put in and telephone communication with the city established. The Michigan Stove Company has presented the association with a fine cooking range, which greatly adds to the culinary arrangements."

The Argus, of Sioux Falls, S. D., has the following special from Groton: "For three successive nights Mrs. Carlton Herrick dreamed that her home was on fire. The dream was so persistent that Mrs. Herrick became alarmed and her husband decided to put \$1,200 insurance on the furniture. The house the family occupied was owned by another party and was insured for \$500... The insurance was taken out two weeks ago, and a few days ago Mr. Herrick left for the first vacation he has had in two years. That same night, the house caught fire from a lamp explosion and Mrs. Herrick barely escaped with her infant child and personal effects. The furniture was quite consumed and the house itself is a total wreck." Little Italy, New York City is greatly

excited over the reported miraculous cure of a child, lame since birth, at the shrine of the Saint Calvgero di Sciacca. To-day was the first time the birthday of the saint had been celebrated in this country, and the altar, which was erected on a Broome street corner, was the center of a surging mass of people, with many cripples seeking divine aid among them. The zeal of the worship ers was excessive, men, women and children kneeling on the sidewalk and street. Many were injured in the crush. It was while the parents prayed that the miracle is said to have occurred that cured the lame child and the story of the cure quickly started a steady stream of maimed and suffering as well as healthy devotees toward the porcelain image of the saint. The legend of the saint is that when the people of Sicily were afficted with a scourge, he ascended a mountain and performed innumerable miracles in the cure of the afflicted.—Chicago Record-Herald.

The Pittsburg Dispatch says: "For three consecutive nights, in her dream, a man, woman and child visited Mrs. Henry Slonaker of York, Pa., informing her that great good fortune was soon to be hers. Each successive dream grew more vivid, and a day following the third dream real flesh and blood visitors, a man, woman and child, friends from Adams county, came to the Slonaker home and informed the dreamer. just as the dreams foretold, that she was to share in a large estate left 100 years ago by one Judge Thomas Judge Leonard's will is in tysburg attorney, and provides for the distribution of his estate among his grandchildren or their nearest heirs. The estate includes 600 acres of land on Cape Fear river, North Carolina, with a coal mine on the land, 10,000 acres on Great Egg Harbor, New Jersey, 150 acres on Deep Run river and 350 acres near Princeton in the same state Three other persons living in this city will share in Judge Leonard's estate. These are Mrs. Peter Houser, Mrs. Jonathan Owen and Mrs. Daniel Parker."

Home Life, of White Plains, N. Y. says: "Hypnotized servant girls, docile and tractable, and with never a desire for a day off or nights to themselves, are likely to be furnished soon, if a hint given by the arrest of Lilian Matthews in this city, be taken advantage of at once. Lilian Matthews, when arrested, protested that she was a victim of a man who placed her under a hypnotic spell and then forced her to take serv ice with families needing a good, hardworking girl. Exercising his fiendish power to the utmost, the man with the hypnotic eye forced the young woman to steal from her employers and bring him the proceeds."

Dr. J. M. Peebles has been lecturing to fine audiences at Battle Creek and Muskegon, Mich. Our readers will hear from him on the rostrum when he shall have passed the 100 limit in years. Wm. Eikmeier writes from Great Bend, Kansas, desiring the President of the Delphos camp to announce his name, so that people who desire can

write to him for information. A. B. Miller writes from Canton, O.: "H. W. French has served our society this month. We are very well pleased with him and Mrs. French. He is an interesting lecturer and test medium, and a perfect gentleman in every re spect.

Dr. L. H. Freedman writes from San Francisco, Cal.: "I notice here that The Progressive Thinker is being read by everyone, and is destined to succeed all weekly journals of its kind. We return the first week in July to Chicago, for summer camps in the East."

C. W. Stewart, whose lectures in the West have been so highly spoken of, and Mr. and Mrs. Folsom, excellent mediums, passed through the city last week on their way to Grand Rapids. Mrs. Blake, of Grand Rapids, Mich., was in the city last week. Her work

here has been well received. Will some good, reliable test medium trumpet preferred, open a correspond-ence with the secretary of the Forest Home camp, with a view to camp work the first ten days or half of August, be-ginning August 2, 1903. Address Mrs.. Ruth Bastman, Mancelona, Michigan, Box 69.

Harry J. Moore writes that he has canceled all his engagements for the month of July. He was prompted to so do because of the serious illness of his wife. He will be at Chesterfield camp from the first of August to the 28th of same month. He expects to be at the Summerland Beach camp, near Columbus, Ohio, the last Sunday of August. and also the first Sunday of September. He will be at Marshalltown, Iowa the second Sunday of September. He will be in the state of Iowa the rest of of mediumship is limited through the the month, probably in Ottumwa, lec-

during the month of July, Address him | Stamp, Box 45, Mantua, Ohio, at Chesterfield, Ind.

Alfred Andrews writes from Yonkers. N. Y.: "I have just been reading Dr. Peebles' splendid article on 'Reincarnation,' etc., in The Progressive Thinker of June 27. Please send me six copies, for which I enclose stamps."

Geo. H. Brooks will speak for the Unity Spiritual Society, of Wheaton, Ill., in the People's Church, on Sunday morning, July 5, at 10:30. He starts for Lily Dale, N. Y., on Monday even-ing, July 6. He will serve as chairman during the two months of its meeting.



LIST OF CAMP-MEETINGS.

Send in Your Dates and Name of Secretary at Once.

Inquiries are already coming to this office in reference to the various camps. Will the officers of each camp please send at once the correct dates, etc., and also the name of the secretary who can be addressed for programmes and full particulars. The notices that do not contain the names of the secretary or president are incomplete.

Lake Brady, Ohio. Lake Brady camp opens July 5 and closes August 30. A. G. Keck, secre-

tary, Akron, Ohio. Chesterfield, Ind. Chesterfield (Ind.) camp-meeting opens July 16 and closes August 30.

For programs and other information ad-

dress Flora Hardin, secretary, Ander-

Forest Home, Mich. The fourth annual camp-meeting opens at Snowflake, Mich., Aug. 1, and closes August 23. Write to Mrs. Ruth Eastman, secretary, Mancelona, Mich.,

Ottawa Camp, Kansas. This camp opens July 30, and closes

August 9. For full particulars address H. W. Henderson, Lawrence, Kansas. The Waukesha Camp, Wis.

This camp opens July 17 and closes August 17. For full particulars address the secretary, Will J. Erwood, No. 1334 Pine street, La Crosse, Wis., or Clara L. Stewart, president, Whitewater, Wis

This camp opens July 30 and coninues to August 9. For full particulars ddress H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kansas.

Ottawa, Kans.

Wonewoc, Wis.

The Wonewoc camp opens this year on August 13 and continues to the 30th the possession of William Hersh, a Get- of that month. Address for particulars, Miss Gertrude Spooner, Secretary Wonewoo, Wis.

> Reed's Lake, Grand Rapids, Mich. The West Michigan Spiritualist Association will hold its meeting this year at Grand Rapids, at its grounds, at Reed's Lake, known as the "Pioneer As-sembly Grounds." Meeting opens July and closes August 30. For full particulars address D. A. Herrick, presi-

> dent and manager, 296 N. Ionia street,

Grand Rapids, Mich. Winfield Camp, Kansas. This camp will be held in Island Park, Winfield, Kansas, commencing July 3, and closing July 13. For full particulars write to Mrs. Maud K. Gates, corner Second and Indiana streets, Highland Park, Winfield, Kansas.

Marshalltown, lowa. This camp begins August 23 and ends September 13. For full particulars address E. M. Vail, president, Marshall

Franklin, Neb. This camp commences July 17, and

tary, Franklin, Neb. Haslett Park, Mich. This camp commences August 1 and continues to August 30. For programs

continues until August 2. For full par-

ticulars address D. L. Haines, secre

and full particulars, address the secretary, I. D. Richmond, St. Johns, Mich. Vicksburg, Mich. This camp-meeting is located at Fra-

ser's Grove, one-half mile south of Vicksburg. It commences August 2

and closes August 22. For programs send to Jeannette Fraser, Manager, Vicksburg, Mich. Grand Ledge, Mich.

This camp opens July 26 and closes August 23. For programmes apply to A. McKelvey, Grand Ledge, Mich.

Lake Helen Camp, Florida. The Southern Cassadaga Camp-meet-

ing will convene the first of February, and will close the middle of March. For information and programmes, address Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

City of Light Assembly, Lily Dale, N. Y. The City of Light Assembly, formerly the Cassadaga Lake Free Association. will convene the 8th of July and close the 2d of September. For information old Testament Stories Bible Bates, corresponding secretary, Lily Dale, N. Y.

The Lynn - Spiritualists Association

will hold meetings every Sunday, end-ing September 28, at Unity Camp, Saugus Center, Mass. Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Saugus Center, Mass.

The Onset Camp. Opens July 12 and closes August 30.

their summer cottage, and Mr. Moore closing August 30. Lucy King, corre-will respond to calls for funerals only sponding secretary. Address with

Harmony Grove, Cal.

The seventh annual camp-meeting opens July 26, and closes August 9. We are expecting a very prosperous camp For particulars address Frank C. Fos ter, secretary, Escondido, Cal.

Camp-meeting at Etna, Wash. The Spiritualists of Clarke county, Washington, will hold their second annual camp-meeting in their beautiful grove in Etna, from August 9 to 30. Good speakers and mediums have been engaged. For circulars and information address the secretary, Henry B. Allen, Etna, Clarke county, Washington,

Freeville, N. Y.

The Central New York Spiritualist association will hold its eighth annual camp-meeting at Freeville, N. Y., Aug. 1 to 16. B. Rhodes, Elmira, N. Y., president; Victoria C. Moore, Dryden, N. Y., secretary.

Lake Pleasant, Mass.

This camp commences August 2 and continues for 30 consecutive days. For information and programs address Albert P. Blinn, 61 Dartmouth street, Bos-

Los Angeles, Cal. The Southern California Spiritualist Camp-meeting Association will hold its camp-meeting in Los Angeles, Cal., from August 16 to September 13. Address all communications to W. F. Vose, No. 1337, East Twenty-third street, secretary, or Mrs. Essie Ashby, 1306 East Twenty-seventh street, president.

Lake Sunapee, N. H. Camp. It will be held at Blodgett's Landing, N. H., for four weeks, commencing August 2, and closing August 30. The business committee has engaged an excellent list of speakers and mediums. For programmes, address the secretary, Lorenzo Worthen, Hillsboro, Bridge, N. H., until July 28; after that date, at Blodgett's Landing, N. II.

Camp meeting In Oregon. The Spiritualists of Oregon will hold their annual camp-meeting from July 4 to July 20 on the beautiful and inspiring grounds of the Clackamas County Spir itualist Association. For particulars, address the president, Geo. Lazalle, Or egon City, Oregon.

Mt. Pleasant Park, Clinton, Iowa. The camp session of the M. V. S. A. Mt. Pleasant Park, Clinton, Iowa, open August 2 and close August 30. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

Verona, Park, Me. This camp opens August 2 and closes August 30. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary,

Rockland, Me. Island Lake, Mich. The Island Lake Camp Association

desires to announce that the season of 1903 opens July 23, extending through the month of August. Correspondence solicited with a few more good phenomenal mediums. H. R. LaGrange, secretary, 350 Grand River avenue, Detroit,

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This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and re-ligious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, tha moral turpitude and evil works of Romanism. Cloth, 75 cents.

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Each is building his world from within; thought is the builder; for thoughts are forces,—subtle, vital, irresistible, omnipotent,—and according as used do they bring power or impotence, peace or pain, successor failure.—From Title-page.

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Psychopathy, or Spirit Healing. A series of lessons on the relations of the spirit to its own organism, and the inter-relation of human beings with reference to health, disease and healing. By the spirit of Dr. Benjamin Rush, through the mediumship of Mrs. Cora L. V. Richmond. A book that every healer, physician and Spiritualist should read. Price, \$1.50.

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The Infidelity of Ecclesiasticism, A Menace to American Civilization. By Prof. W. M. Lockwood. A trenchant and masterly



This department is under the man agement of

HUDSON TUTTLE. Address him at Belin Heights, Ohio.

NOTE.-The Questions and Answers bave called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this clearness is perhaps sacrificed to this bible mania. They are not so forced brevity. Proofs have to be omitted and the ctyle becomes thereby as silly as to attempt its multitudinous ted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of in- clety of St. Jerome, with the Pope's ap-

NOTICE.-No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name and the name the name will not be published. The syndicate press: correspondence of this department has "But the most become excessively large, especially letters of inquiry requesting private an-fewers, and while I freely give what-ever information I am able, the ordi-nary courtesy of correspondents is ex-pected. HUDSON TUTTLE.

A Bible Lover: Q. Is not the Bible Society doing a great work in distributing millions of copies of that sacred book among the people of the civilized world and the savages, and would it not be better for you Spiritualists to try and spread your own literature by similar means, than to take up your time in fighting those engaged in this, great

into the publishing business and distributed their literature as freely as m'llions of dollars of donations would allow, it would close up the business of practice. The Progressive Thinker has done and is doing single-handed an unparalleled work in this direction. The distribution of six tons of an edition of a single book, after the Divine Plan, is people something to read, who otherwise would have nothing. Its moral teachings in the main are good, although its historic examples are not the best. We would not like our children to take any of them as patterns. Even David and wisest Solomon would be in the penitentiary on several counts, were they of this generation. We are not desirous of having our children ship, he sat down in the crowded rooms read some passages in school. We assigned the immigrants, and being ter had they never read the book.

The Bible distributers are in earnest, and for that at least should be honored. They are so much in earnest they lose their sense of propriety and the comic. As funny a picture as ever was published, is one sent out by the Bible Soclety. The Reverend Doctors do not see anything comic in it, but rather a most solemn lesson. It is a photograph of a great crowd of Africans, wild from nance. agle, sitting and standing, or crowding in groups. The Bible has been translated into their language, and printed copies are being distributed. Big chiefs and pickaninnies with scant clothing are eagerly turning the leaves clack language written down, and its alphabet is as comprehensible to them as wondrous beauty of the scenery to the apes chattering in the trees around Cassadaga lakes. above them. They have the curiosity of children, and less comprehension. They fear the books, as "big medicine,"

distributed by the African missionaries, and the Home Society urges on the work of distribution as most holy and changes made; one the dropping off of productive of wonderful good. Is it the annual June picnic, which had been really worth the cost? These savages an established feature of the camp for are curious about the book, but how are the past twenty-five years. Another they to understand it? What precious change is in the open air concerts given value is a Bible to an African chief, on Sunday afternoons, in place of lecwho cannot read a word of it, and could tures, which had been the custom in not understand it if he was able to the past few years. But music is a read? The missionaries translated the harmonizer—a much-needed element in Bible into the leading Indian languages, the running of Spiritualist camps. and scattered copies lavishly. These translations are rare curiosities, and over the change of name, both here and

and circulates two million copies a the Mecca of Spiritualism, endeared to year, in over 400 languages. This is achundreds and thousands of hearts, who, complished by voluntary contributions coming in sorrow and despair, obtained of those who are made to believe that here that knowledge which changed there is Christian work in the simple darkness into light, sorrow into joy, circulation of the book. That a savage and sent them away in peace. To such with a Bible in his loin-cloth—he has as these no other name will take the no pocket—is somehow on the road to place of Lily Dale. heaven, while without it he would be going in the opposite direction! The Bible may be the best of books, but what good can come of its circulation among people who cannot read? The learning of twenty centuries has been employed in getting a fair translation attach to these grounds in the future, to of the remarkable book into English, those noble, unselfish souls who pioand now there are a thousand sects, neered and carried on the work here for arising from misunderstanding of its the past twenty-five years, the record texts, and no one is certain if the sense of that work will remain an enduring is accurately conveyed—in fact we are monument for all time. And we hope certain that it is not. What, then, of a tue next twenty-five years will give to translation into African lingo, where the "City of Light" as clean a record, the missionary, a man of mediocre call and one fraught with much good to hupacity, attempts to put the lingo into manity. print from the imperfect understanding he as a foreigner must have of it? printed. When he returned to redeem a master mind. Price \$1.50. For sale souls with his precious books, he at this office.

found the language so changed that his "The Commandments Analyzed." By

bids accurate translation. A mission other Bible passages, showing great inary in attempting to translate Jesus congruities. Price 25 cents Christ into the vernacular of a western Indian tribe, found the only words he bould use were "Lame Wolf!"

A. B. French. Cloth, \$1. For sale at this office.

If eternal salvation depends on the comprehension of hair-splitting defini-tions of doctrines, what will become of an Indian who looks on Christ as "the

Lame Wolf?"

Millions annually roll into the till of the Bible Society, and the cry is for more—more, the heathen are perishing or want of Bibles. They are anxiously holding out their hands for Bibles! ome missionaries in China were greatly delighted by the demand of the na-tives for "the Book," and gave all they had and urgently ordered more. Surely, at last, the heathen Chinee was awakening to their voice. It was afterwards found that the leaves made excellent wrappers for fire-crackers and had been so used, and hence the demand was commercial and not a religious want.

Even the Catholics who have through all the centuries kept the Bible away from the people, have been seized with translation into unknown and unknowable dialects, but content themselves with its circulation in Italy. The soquiry. The supply of matter is always proval, is sending out to the common people the Gospels and Acts. It is a many one has to wait his time and place, and all are treated with equal favor. in such ignorance that few can read, and it is perfectly safe to give them

"But the most urgent need now is for

those lands where Bibles are as rare as they are abundant with us. It is a startling fact that, throughout Asia, Africa, South America and the island world—that is to say, for the great majority of the human race—the Bible societies are practically the only source of supply for the scriptures."

There cannot be imagined a more re-

freshing sight than a cannibal reading the Bible. Some of the deeds of Jehovah, as smiting the Midianites, and treading the nations as in a wine press, until the blood flows like the red juice of the grape from crushed myriads, will be delightful as a breakfast on missionary, and should he be told as a com-A. This correspondent does not fully comprehend the import of the advice he has given Spiritualists, for if they went the multiple of the fiesh and drink the blood of their crucified and drink the blood of their crucified god; nothing could prevent his becoming converted and a staunch adherent

of the congenial faith!

Send Bibles to the South Sea islandthe Bible House. It is good advice, most excellent advice, and the N. S. A., so far as means warrant is putting it in and "a market will be opened" for the jim-cracks of civilization. Men will want stove-pipe hats and whiskey, and the women frilled skirts and cosmetics.

The missionary and his Bible will something worthy of mention. The dissomething worthy of brass brangles, glass brilliants, red tribution of Bibles is helpful in giving cotton, fine combs, and hair oil. If soap could be added it would carry the hope with it, of the godliness of cleanliness. But such a hope would be as vain as to expect a Hottentot to comprehend the mathematics of the trinity. Bibles distributed at home? How do they do it?

We had a German boy. He said when he came over and landed from the from the "Songs," and from St. Paul, with a sensual relish, which proved the book had influenced their minds for not help orying. A lady saw him, and came and gave him a warm hand-grasp, a consoling word? Oh, no—she gave him an English copy of the New Testament, of which he could not read a syllable!

This Bible distribution is a waste of time and money and it is incomprehensible how people of ordinary intelligence can be so befooled by the clamor of those who engage in it as a business and depend on their dupes for suste-

Fair Lily Dale.

Beautiful as ever. Hills, valleys and lakes all attesting their appreciation of the tardy June sunshine, lay a panoof the books. They never saw a book rama of beauty the eye never tires of before. They never had their click gazing upon. Each succeeding year seems to add more and more to the wondrous beauty of the scenery him. She had the neuralgia no more.

As usual, at this season of the year the camp-grounds, or as now called, "The City of Light assembly grounds, present quite an active appearance as Tons and tons of Bibles are sent and the usual preparations for the coming

meetings are going on. There have been one or two notable

the Indian tribes instead of being con- abroad. Lily Dale had become a houseerted have become extinct.

The American Bible Society prints every land and clime it was known as

"You may break, you may shatter the vase if you will, But the scent of the roses will cling

'round it still." Whatever of success or failure may MARY WEBB BAKER.

"Voltaire's Romances." Translated These dialects (they cannot with pro- from the French. With numerous ilpriety be called languages) are so lustrations. These lighter works of the changeful and fleeting, that it is said brilliant Frenchman, an invincible enthat a missionary in South America emy of the Catholic church, are worthy translated the Scriptures into an In- of wide reading. Wit, philosophy and dian tongue and came home to get it romance are combined, with the skill of

W. H. Bach. The Commandments are The poverty of these languages, for not only analyzed, but contrasted with Gleanings from the Rostrum." By

"How Shall I Become a Medium," Fully Amswered

In 'Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

VARIOUS MATTERS.

Psychic Phenomens, Obsession, Morris Pratt Institute, Etc.

There are two or three little matters I want to talk about, and I believe I will bunch them together, and put them all under one head. Many things I had thought important have passed out of

Psychic Phenomena,

Under this head, Miss Nora Batchelor, of Ashland, Ore., published an essay several weeks ago, that should be put into tract form for free distribution. It would be the most efficient tract that has yet been published, and do much more good than any tract or pamphlet circulated by the National Spiritualists Association. I have long been a reader after Miss Nora Batchelor, but never knew where she lived till I hap-pened in her city, Ashland, Ore., last winter. I hoped while there to meet her, but the weather was bad and I missed the opportunity.

Obsession. There has been much written from time to time on this subject. The latest is from Brother Nicholas, of Summerland, and remarks by various writers commentary thereto. I have in my time met a great many obsessed persons, and I do not remember of one who was not relieved almost immediately. I find in a majority of cases that the obsessing spirits are not viclous or wicked, but merely undeveloped persons who passed to the spirit world in ignorance of the truths of Spiritualism and the law of psychic phenomena. They have mostly been at tracted to the person on account of some quality in their natures and the peculiarity of their magnetic aura, often much as a young man becomes enamored to a young lady, and finds himself too weak to keep out of her presence, even when that presence is repulsive to her. Many of these weak spirits also become entangled in the magnetic effluvia of a person and do not know how to extricate themselves even if aware of their condition, which they seldom are. These conditions occur generally outside of the ranks of Spiritualism, or with persons who do not attend Spiritualist lectures or read Spirscolded one of these spirits, or talked in any other than a kindly manner to them. As an illustration of my manner

will give a couple of instances: No. 1. A young lady, who was said to act queerly, in consequence of which she had been sent to the insane asylum in Kansas, but after a time returned to friends, not being considered violent or dangerous. In the asylum, however, she had been badly maltreat ed, at which times she was unconscious probably completely entranced by the spirit, who undertook to defend her against imposition, and I found her very sore and tender to a touch, when she came into my hands. She was introduced to me at the close of one of my meetings over a year ago, and alhough she shook hands with me, she resisted any further attentions. I then said, "I want this spirit to go with me and I will do you good. I have no disposition to harm you and I am anxious to help you all I can." I probably went on to tell him something of his condition, and that too constant presence in the lady's company was injurious her. I then treated her at her home a few times to cure her of the bruises she had received in the asylum, but she

was well from that time. No. 2 was a case of a parishioner of mine who found herself unable to attend my lectures on account of facial neuralgia. I visited her and found her in bed, but did not remain long and did not examine her, taking it for granted that she was really suffering with what she thought was neuralgia. day I went there and it was revealed to me that she was suffering from the presence of a poor spirit who had shot himself in the eye, the ball going out of the top part of his head on the same side it went in, which gave that neuralgiac pain on that side of head. I then talked kindly to the spirit and invited

But there are cases, I will agree, which are more difficult to treat. One I met in franklin, Neb. While talking with Chas. Davis, a young man came in and was treated by hypnotization.
While the treatment was in process i saw a colored man by the young man, who I learned afterwards was one of those unfortunate creatures, nearer a brute than man, who had been burned to death in Texas, only a few months previous. The boy was thrown onto the ground apparently with epilepsy, and as the spasm left him, he invariably committed a nameless act upon himself. It shows the folly in sending that class of creatures to the spirit world before their lustful natures have been burned out. I have but little hopes that such spirits can be reached by kindness, yet it would be well enough to try it, for if you succeed you may save some other person who may be victimized by him after being expelled from one person. I believe this boy was finally relieved, or taken away from the spirit. I have known several insane people who were merely ob-sessed, and one of the objects of Spirit ualism should be not only the relief of these poor victims, but also the salvation of the obsessing spirits themselves. The California State Spiritualist Association.

Brothers J. Munsell Chase, and Jones, vice-president and secretary of the State Spiritualist Association of California, are working very earnestly to get that state thoroughly organized Not having the means to put missionaries in the field, they go out on Sundays where they can find an opening and do the work themselves. Organizing is hard work, and sometimes thank-less. I undertook it in Kansas not quite two years ago, and was out sixteen weeks and received \$25 above ex-And while I was out my business suffered at home, the boys in my office both leaving. Then I went to the state meeting at cost in traveling expenses and room rent and board of \$15.19, and received \$10 from our grateful friends. Besides this I had contributed to the state association \$15.
Verlly it costs the workers in the cause of Spiritualism much more than it does anyone else. Brothers Jones and Chase would never have permitted

me to be to all that expense alone. The Morris Pratt Institute.

Brother Francis asks some very per-Thinker of June 13. That is, they are pertinent considering the present status of Spiritualism. They would not be if Spiritualists were characterized by the same zeal they manifested a quarter of a century or more ago. There are several reasons for this want of zeal. The first is that the financial conditions have been changed. Everybody was prosperous. Now only a very few are prospering, and those who are, are many of them of an unfeel-

brought a blessing to them, has relieved them of a fear of the hereafter, and they care nothing or almost nothing for others, whether they get the light or not. A third reason is that Spiritualism has been almost emasculated of its religious phase, by deputying it of its spiritual aspect (Scarpe telling in the spiritual aspect telling in the spiritual aspect (Scarpe telling in the spiritual aspect telling in the spirit spiritual aspect. Fortune telling, in-structing one "how to gain the love of the one they most desire even though miles away," or telling people whether their companions are true to them, is not Spiritualism, and drives the spiritually-minded people away from us. Another reason is that many of those old veterans have some to another shore, and the younger people are intoxicated with the spirit of the age.
Some of Brother Francis' questions

would indicate that he has not been a

close observer of the results of our

modern school system. There is not

absolutely one out of five who has grad-

uated in our pregent school system that understands the plainest principles of orthography. I know what I am talking about, for I have had several of them to come to me to learn the printers' trade, and I never yet found one that knew the meaning of a syllable or that could rightly divide a word when it was necessary to do so. During the war with China a number of college stu-dents roomed at my house, and I was frequently required to assist them with their studies, and among these studies was history, but they were too busy in history of sometime ago that they had no time to read the papers, look at the maps, or in any other way find out the cause of the war or its progress or anything about the causes of that war. met one of the professors, and I criticised their methods, telling him that now was the time to fix that matter in the minds of the pupils. He replied, "Oh, that will come after awhile." don't know what he meant by that. The last I knew of the school it hadn't come, I suppose because it hadn't yet got into their text books. The facts are that most of the teachers are only booked people with no original ideas of their own, and they prate their parts to the pupils as parrots prate their little phrases. The scholars turned out of our colleges are not excellent recom-mendations of these institutions. Only now and then one that ever utilizes his learning outside of book-keeping, and those who do are original characters who would not submit to being confined to any curriculum. Out of all the college graduates very few if any would be capable of expressing anything but the most common platitudes, and the few who could would owe very little of their ability to the schools, and they would have been more effective had their studies been directed on broader lines. I would like to see public teachers or those who desire to become such have an opportunity to fit themselves for the business, and that is not attainable as rule in our school system of

these times. We aim to make men apes, not men. D. W. HULL. EDUCATIONAL EFFORT.

Wise and Efficient means of Propaganda.

To the Editor: leYour editorial in No. 707 of The Progressive Thinker, "Education All Right," in my opinion, is

timely and worthy of consideration. Beyond a plainistatement there are no embellishments, for, facts, and your concise statement of the circulation of spiritual papers and magazines, coupled with liberal estimate, of the number of Spiritualists, certainly is food for thought, and will afford an opportunity for many to more, correctly estimate the success of the manifold labors being performed, and in their own minds wonder if we are not working in accord with the old tread-mill philosophy. Years of investigation have convinced me, that no man, be he prelate, potentate or slave, but when presented with the most obtuse facts of

the spiritual phenomena, and while through ignorance opposing it; yet in his heart from a selfish motive (if no other) he desires it to be true. Organization for years past has been the watchword, and in view of the sublime and demonstrable truth which our cause represents, a truth in which ev ery individual holds an equitable inher-

itance, we are forced with regret to say that labor has not been crowned by flattering success. An individual joins a church ostensibly to save his own soul, and through that blind theory—call it selfish, if you wish-he is held in submission to the mandates of the powers that be, and the more faith, the more liberal he is in

maintaining the organization. While on the other hand Spiritualism s a science, a growth, a development of the soul, a gradual broadening of the intellect, which in time, in a manner enables the individual to grasp or comprehend some of the truth of his own being. He soon realizes that he is a portion, or an infinitesimal part of this incomprehensible universe, and that old Dame Nature sustains no losses, and most too frequent the purse string ightens with the knowledge.

No man likes to be deceived, and as soon as he is able to comprehend that he has a selfhood over which priestcraft has no control, the poor, weak worm is transformed into glorious manhood, and he recognizes only the dictation of his own mind.

Individual thought is the mainspring and source of the development of the mind; and in this age selfishness is mainly the attractive force which holds societies together; and as there are no souls to save, hence Spiritual societies must necessarily be maintained through humanitarian principles; a commodity

the world is not overtaxed with. In the history of man, every era has had various problems to face and overcome, and the great lever, the unfailing medium through which all reforms have traveled, is public sentiment, and in all reformation public opinion has been and must be molded or shaped into form in harmony with the tenets of the cause

With the individual even virtue without respect has no value, and our cause in the past and is to-day suffering for the want of that common respect which all truth should command, and in that condition, sarcasm and innuendoes impart a subtle influence which confounds the wise

founds the wise

In the minds of many, Spiritualism has reached the age and growth, that it can with assured safety and bold stride cast behind the fledgling condition. Yes, with an impregnable armor of truth and equiped as no other cause has ever been, as naturely envelopedia. has ever been, as nature's encyclopedia. demand from the intelligent in every walk of life a rational hearing.

The pulpit and the press are largely controlled by the edlat of public opin ion, therefore in wisdom it behoove the spiritualists of this country as philosophers to study this question well and make use of the avenues open to them leading to the intelligence of the masses, and adopt an aggressive campaign on those lines.

Practical application brings practical

results, and an educational campaign through the public libraries of our land,

its especial advocates, and from a distant view our cause is relegated to the same level that an intelligent Spiritualist would the advocacy of the coming or second coming of Christ.

Books are permanent teachers, require no defense, and the influence arising from the knowledge imparted to each community will be a growth that cannot be neutralized by press nor pulpit, the results will not only be farreaching, but every stake driven will be permanent, and act as a practical guide-board to all seekers after truth. True as you say, there are books that treat upon the principles of Spiritualism from every conceivable standpoint that would give the masses the broadest possible insight into this grand philosophy of life, and teach them at their home firesides.

Go to the cemeteries next Sunday and observe the tears shed over the cold graves, then ask yourself, is not

grief and flow of tears for the so-called dead, and I know that the work which I am advocating is by the direct inter position of those in the advance. And in the rough, without prelimina-

ries, the ideas are to organize a national spiritual library association, with representation from every state and community if possible, whose labors shall not end until every public library is well stocked with spiritual literature

This is practical and the very tonic our cause needs, and with a slight expense can be made a grand success. Each community, I am satisfied, whether they may have a society or not will with proper presentation pay for their own book, and take pride in so doing. I say this understandingly, as from former communication have ceived many letters commending some general library plan, with liberal offers of assistance. While at home I have consulted every Liberal and Spiritual ist I have had the pleasure to meet and am glad to say, that without meet ing one dissenting voice.

Now, friends, since the advent of Modern Spiritualism, there has never been a move for the upbuilding of our cause, but what has found and had to contend with a strong opposition. Can't we all bring our minds to agree upon the utility of this subject and with one grand and united effort place our cause where only respect is known?
D. C. MONTGOMERY.

Akron, Ohio.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line !

Mrs. Mary Hoag, wife of Allen Hoag, passed to spirit life, at her home in Chicago, May 30, at the ripe old age of 76 years. She was a devout Spiritualist and a loving wife and mother. She leaves four children, two sons and two daughters. She brought her family up to believe and know that all die in the body, live again in the spirit. Mrs. Richmond officiated at the funeral, assisted by Mrs. J. Lindsey, of Grand Rapids, Mich.

Passed to a higher life, from his home in Florence, Ohio, Nicholas Boatz, in the 71st year of his age. He was born in the Grand Duche of Luxemberg, and came to this country in youth and has been an exemplary citizen. funeral was held in the Methodist church Birmingham, Ohio, on June 17, Hudson Tuttle officiating.

Mrs. Electa M. Foster passed to the nigher life, June 4, from her home at Watseka, Ill, aged 75. She was an ar dent Spiritualist and loved by all who knew her. The services were conducted by Margaret E. Skeels, of Onarga, Ill., assisted by the Rev. Ferrell, or Watseka. COR.

On the night of June 17, Thomas J. Lowry, of Williamsport, Pa., changed his residence from earth to the Summerland. Mrs. Lowry had some remarkable experiences with spirits while she belonged to the Methodist church, which led her husband out of book are four in number: Dr. W. H. Reed. who is called the chemical confirmation.

The principal contributors to the book are four in number: Dr. W. H. Reed. who is called the chemical confirmation.

The principal contributors to the book are four in number: Dr. W. H. Reed. who is called the chemical confirmation.

The principal contributors to the book are four in number: Dr. W. H. Reed. who is called the chemical confirmation. ualists. Her mediumship and the messages from the unseen have been a There are numerous others giving a few great comfort to her in this trial, as incidental and mostly personal messages from during his three sages or dissertations on scientific, philadelegation of the during his three sages or dissertations on scientific, philadelegation of the during his three sages or dissertations on scientific, philadelegation of the during his three sages or dissertations on scientific, philadelegation of the during his three sages or dissertations on scientific, philadelegation of the during his three sages or dissertations on scientific, philadelegation of the during his three sages or dissertations on scientific, philadelegation of the during his three sages or dissertations on scientific, philadelegation of the during his three sages or dissertations on scientific, philadelegation of the during his three sages or dissertations on scientific, philadelegation of the during his three sages or dissertations on scientific, philadelegation of the during his three sages or dissertations of the during his three sages or dissertations on scientific, philadelegation of the during his three sages or dissertations of the during his three sages or they were to him during his three months' illness which prepared him for the change. As he requested she wired me to come to conduct the last rites, on Sunday, June 21. His going was peaceful and the outlook before him pleasant. He has been a prosperous business man and has many warm friends. He will be missed, but not mourned as lost, by his life companion, who knows of his continued life and silent presence

and companionship.

Since their conversion they have been regular visitors to Lily Dale and enjoyed the spiritual feasts annually served there. In this as in thousands has been admirably done that the cabinet and the finished picture handed to one of the circle and filed with excellent taste. There are no dogaway by the seceretary.

"It is but just to the secretary to say, that his work has been admirably done that his work has been admirably don

Mercy L. Mathewson, wife of J. W. in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as the age of 77 years, 4 months and 5 different here as in their works extent feedering of these self-retiring, literal rendering of these self-retiring, literal days. She leaves an aged husband, on our book-shelves.

"The Spiritualist press and its constant admiration. It adds but theirs

Passed to spirit life, at 1200 Pennsylvania avenue, Canton, Ohio, Hillard R. Corey, the youngest son of Mr. and Mrs. Charles Corey. They had the sympathy of a large circle of friends and the knowledge that the bud of promise will forever bloom in the realm of endless day. Services conducted by the writer.

J. WILLIAM BRIGGS.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Prince 10 cents. For sale at this office,
"Mediumship and Its Development,

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents. 'Spirit Echoes." By Mattle E. Hull.

LIFE BEYOND DEATH

The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

Leading to the Question as o Whether It Can Be Demonstrated as o Fact.—To Which Is Added an Appendix Containing Some

Hints as to Personal Experiences and Opinions.

BY MINOT J. SAVAGE, D. D.

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CREMATION.

A Common Sense and Sanitary Method.

To the Editor: -One of the most neglected questions that needs the attention of progressive people, says Walter Collins in the February number of the Free Thought Magazine, is funeral reform. "The very first and most important step is to quit burying human bodies. Man is the only animal of his size that is permitted to pollute the earth in the very locality that others of his kind live and move and combat the evil influ ences of the retarded decay of the 'dear departed.

The brute creation on their native heath do these things better than the boasted 'lords.' When one of their kind dies, they leave it, and the locality severely alone, until the sun and air, worms and vultures have completed their work towards returning it to its original elements.

With the animals that man keeps in slavery he does better than by his brethren. Nearly all of the horses and mules are converted into glue, fertilizers, or 'canned beef' for foreigners or soldiers, and what few are not utilized in some way are buried in the country, usually in an isolated place, where the deleterious effects are reduced to a minimum. Cows, sheep, liogs, man eats which is somewhat better than burying, but not much. Dogs and cats are small enough to be readily absorbed by the soil, and thus are enabled to enrich plant life.

"As these modes of disposal are not adapted to the human family, there is but one manner of disposition that but one manner of disposition that meets sanitary requirements, and that common sense pointed out to our ancestors in the dim ages of the past, far be-principles of public speaking. A course yond the earliest traditions that have in the Whitewater—or a similar school, come down to us, and that is, crema-would develop the latent qualities needtion.

As soon as man learned to make a or lead him to a point where he would fire, he worshiped it, and next in imbecome aware of his lack. portance to keeping himself warm and cooking his meals, he burned the bodies of his dead as a sanitary precaution, but when priestcraft got a foothold, it was called 'glving them back to God,' strated that when a fool passes the gate but the effect remained the same, of properly disposing of the contaminating into a philosopher; that death changes poisons of decaying flesh, and it was, in | sinners into saints. Death is not a fact, returning them to nature.

With most all nations excepting the Chinese, who are ancestor worshipers, and believe a body sleeps and is preserved by burial, cremation is practiced as far back as history and tradition gives any knowledge or clue, and until religion began to interfere in the affairs of men, it remained a rational custom, but as the belief in the resurrection of the body became prevalent, the priests denounced cremation as 'thwarting the will of God,' and with the rise of that absurd doctrine, came the decline of cremation, and that class of be lievers became burial worshipers, and are yet wedded to their bigotry, because it is 'time-honored,' which in religious matters is synonymous with musty or mildewed. They fear to dishonor the dead, as if such was possible; a person that slanders the dead, or otherwise shows disrespect, dishonors himself only, and the dead are only honored or dishonored by their own life. It is these false notions of dishonoring the dead to which I wish to attract attention."

When a person is dead, what need is When a person is dead, what need is presents. The titles are, "Character, there for a preacher? No matter what Building by Thought Power," "Every may be said in the way of prayers, it can in no wise affect the deceased. Yet such is tyrant custom. Every victim high-toned spiritual character and of such is tyrant custom. Every victim that goes to the chair of electrocution, is attended by a priest. Every murderer who sends some innocent victim back to God," "unsaved," is ministered to by a priest, and generally of the "Cosmian Hymn Book." A collection Catholic persuasion. "Though your of original and relected hymns, for libsins be as scarlet, they shall be as white eral and ethical societies, for schools as snow; though they be red like crim-son, they shall be as wool."

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But I started out to voice the sensible remarks of Walter Collins in regard to our unhealthy mode of disposing of "dead" human bodies. Cremation is demonstrated to be feasible, and it is hoped that in a populous city like Chicago, examples will soon become so numerous that sentiment will no longer rule, and common sense will take its place and cremation become one of the leading reforms of the twentieth century.

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At War With the Church.

Some Spiritualists seem to have specially bitter, vindictive, aggravated and eruptive hatred for the church and for anything that so much as squints in the direction of modern church methods. They seem to have shut their eyes to all that is good therein and are apparently firm in the opinion that all ministers are either hypocrites or criminals. To speak a word concerning either is to invite an infuriated attack. I am not an apologist for any church or ministerial crimes, errors or mistakes; nor am I an apologist for any church The churches can take care of themselves. A man at my elbow remarked the other day that last Sunday there were over 1400 persons in his Sunday school. Poor, dying church! And great is Spiritualism, which cannot muster in the same city a Sunday-school or lyceum with an attendance of fifty!

Clara Watson thinks Spiritualism were better off without any recruits from the church! Moderation, thy other name surely is not Clara Watson. Some of the brightest minds, the sweetest, most lovable personalities, the most useful and unselfish lives have been "recruits" from the church. I have read of a few, and have met some, and as I write there come to mind such names as S. B. Brittan, Jesse B. Ferguson, Samuel Watson, Stainton Moses, J. M. Peebles, Moses Hull, B. F. Austin, Harrison D. Barrett, Dr. H. V. Sweringen, N. F. Ravlin, Thos G. Newman, F. A. Wiggin. I think they form a goodly company. Have they not each and all contributed somewhat to Modern Spiritualism? And this is but a tithe of the number.

The number of bigoted preachers who denounce Spiritualism and mediums is becoming smaller constantly; and, I dare say, in comparison with the whole number, will compare favorably with the Spiritualist villifiers of churches and preachers, which I believe are less numerous than heretofore.

There is a wide difference between demolishing an erroneous doctrine, exposing its weakness, and denouncing the character of those who happen to believe that doctrine; but some of the so-called Spiritualists seem unable or unwilling to make this distinction. But their number, it seems to me, is likewise decreasing, which is cause for congratulation.

Mrs. Watson means well; but, then,

so does Moses Hull! It seems to me those who have argued in opposition to the school at Whitewater have mainly set up straw men and then proceeded to display their logical acumen in demolishing them. It might follow, as a logical conclusion, that because all the veteran speakers are not employed at good salaries to-day, a school for the training of young speakers is not needed. But to show this, a fuller statement of the question is demanded.

To my mind, it is not so much a question whether the aspirant for platform work would appreciate the school. The question is, will the Spiritualists at large appreciate and uphold it? Will the societies encourage it?

To illustrate: We have in this city a society that has recently opened its platform to all mediums and speakers who will work for it—by invitation of the officers. A Mr. Blank has been speaking there for some time each Sunday evening. He has been treated with special consideration, as if he possessed the qualities of a public teacher of Spirvery good opinion of his own ability.

If all spirits were wie, no schools would be needed. Mediums would not need education, possibly. But it has not yet been satisfactorily demonmint that transmutes the base ore of material existence into a spiritual coin of infinite perfection. But the doorway of mediumship that swings alar for a high intelligence, also swings open at the approach of one from a lower condition of spirit life.

All of which considerations lead me

to observe that the skilled musician may create musical sounds on a "horsefiddle," but he would probably prefer a Cremona violin, if he had a choice. WALTER P. WILLIAMS.

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Pee Dee, Ky., Oct. 20, 1902.

Stanton, Mich., Jan. 19, 1902. Mrs. Dr. Dobson-Barker-Dear Sister:-I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am hap-py to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years. I still remain your friend, AMANDA R. GREEN.



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NO. 711.

IS A PSYCHOLOGICAL CRIME POSSIBLE?

Are Hypnotism and Mediumship a Psychic Process Destructive of Individual Life?

A book containing most startling conclusions from the admitted facts of hypnotism and mediumship and the law of retributive justice, has been published by the Indo-American Book Co. It is styled "The Great Psychological Crime."

It is a work of supreme importance to sensitives and mediums if its claims are true, and no publication could more profitably engage the serious and careful consideration of all Bpiritualists.

The author, who was prepared by an extended study and physical and psychical training to enter the realms beyond the vail of mortal sense and sight, claims to know that the process of modern hypnotism and mediumship is a process destructive of individual life. Hypnotism is defined as in its essential nature a subjective psychic process. That, "its most direct and essential results are related to and registered upon the soul rather than upon the body." In this claim lies the fundamental basis of reasoning by the author, and the pregnant truth or the error of his claim.

If the process of control by the hypnotist is a psychic process, and its most direct and essential results are registered upon the soul rather than upon the body, it is of supreme importance to be aware of the fact and to understand the nature of psychic law and development.

All intelligent persons must allow that self-mastery, the complete control by the individual of all desires, mental pow ers, must, necessarily for this have entire freedom of choice, and independence of will. If any psychic process can weaken and ultimately destroy this mastership of the individual soul, it is certainly a destructive principle.

'The author's definition of a psychological crime, is, "A crime against the intelligent soul or essential entity of man." He quotes largely from various writers on hypnotism. One quotation is from Prof. De Lawrence, as follows: "Suggest to a subject that in ninety days from a given date he will come to your house with his coat on inside out, and he will most certainly do so." The author then says: "The deep and ominous importance of this will be better understood and appreciated when the fact known that after a subject in a state of profound hypnosis has thus been given a command to be executed at a future date, and is then awakened, he retains no memory or knowledge of what has occurred during the hypnotic sleep.'

He immediately goes about his own affairs in a manner that would lead the most learned psychologist to infer that he is entirely free from all hypnotic influence and in a perfectly normal condition. Notwithstanding this, when the appointed time arrives for the execution of the post-hypnotic "suggestion" or command he goes and does the thing suggested, or commanded to be done, with absolute obedience. Moreover the perfectly natural manner in which he conducts himself through it all would lead any observer who did not know the facts, to infer that he was impelled by his own independent self-conscious and rational volition."

hypnotic relation once established, continues indefinitely. Not only this, it continues even though the hypnotist may have entirely forgotten both the subject and the incident in the meantime. It continues regardless of the will, wish, memory or knowledge of either party or of both. It continues unbroken and unabated until both shall come to recognize the law they have thus violated, and shall of their own volition unite in a mutual effort to restore themselves to a normal relation."

"With these established facts in mind, those who know that there is a life beyond the grave as well as those who believe there is such a life, will readily understand and appreclate the horrible truth that even physical death is, of itself no barrier to the operation of this subtle and mysterious power when once the hypnotic relation has been fully en-

The author places hypnotists in three general classes: Those whose motives and intentions are good—as the scientist and physician; those whose motives and intentions are indifferent: the social entertainer: the chronic experimenter; and those whose motives and intentions are bad; those who make it a business for gain; those who employ it as a means of power whereby to achieve individual ambitions, and those who use it as a subtle means and method whereby to commit unusual crimes in such manner as to avoid detection and evade the just penalties of the law."

The author arraigns hypnotism chiefly through the testi mony of writers who have experimented as hypnotists, and those who advertise as teachers of the process of hypnotism

From these demonstrations and claims the conclusions of the author that hypnotism is a destructive process, because it robs the individual subject of self-consciousness, of independent choice, of reason and volition, are not easily ref

The writer in entering upon the treatment of mediumship admits all the claims of intercommunion between the disembodied and the fleshly-clothed dwellers of the earth plane The satisfaction to the doubter of proof that there is a life beyond the grave, the comfort to sorrowing hearts of renewed communication with loved ones who have passed from sight, and that a certain amount of information concerning

the life beyond has been given, is admitted without reserve. .The writer then states that, "from the standpoint of Natural Science all these disputed questions are of such secondary and indifferent importance as to be for the most part, irrelevant and immaterial in the light of the known scientific results." And that, "the position from which the subject is to be here considered entirely transcends the objective view of all these matters, and deals with the principle of Nature which lies back of the factitious phenomena of mediumship."

From the inorganic mineral up through the vegetable and animal to the human it is claimed each has a duplicate ethereal form. That upon the forced disintegration and dissolution of the physical stone its finer ethereal body, or duplicate remains intact for a comparatively brief period of time During the time it remains intact this ethereal body of the stone is visible with perfect distinctness to one whose sense of sight is keen enough to observe it."

The continuity of this ethereal form increases in duration up through vegetable and animal life. But "the animal in due course of time disappears from the spiritual plane of the

This is the first suggestion that continuity of forms of life on the spiritual plane does not signify immortality. Then in the claim that follows is suggested the peril of subjection to the control of any other than the will and reason of the individual entity, and the mighty suggestion that the individual entered upon the spiritual plane of existence must ACHIEVE IMMORTALITY BY EFFORT

It is claimed that, "In the spiritual life man's ability to persist and advance from lower to higher planes of existence is commensurate with his own independent control of all his individual faculties, capacities and powers, and in response to his independent, self-conscious and rational volition and desire to so persist and advance."

After a chapter rehearsing the different phases of mediumship the claim is emphatic that "mediumship is hypnotic." The analogous conditions are clearly stated. Mediumship is therefore, according to Natural Science, a destructive process to individual life.

"Briefly summarizing, the mediumistic process is, for all practical purposes identical with that of mesmerism and hypnotism with the exceptions noted. The process is, under all conditions and circumstances, a subjective, psychic process. This is true regardless of the form of mediumship established, the character of phenomena presented, or the degree of control exercised. The principle back of the process is the Destructive Rrinciple of Nature in Individual Life."

The author then states at this point that, "In order that his position shall not be misunderstood, nor his motives misinterpreted, the writer desires to state in the most explicit terms possible.

"That he is not a medium.

"That he never has been a medium.

"That he never has been hypnotized.

"That he never has been mesmerized. "That he never has been a subject of psychic control in

any form, degree or manner whatsoever. "That notwithstanding these facts he has developed the ability to exercise his spiritual sensory organism independ-

ently, self-consciously and voluntarily at any time. "That the method by which this power has been acquired and the process involved in its exercise are as different from those of mediumship, mesmerism and hypnotism as the principle of affirmation is different from that of negation, or as

construction is different from destruction." And he adds, "That under competent instruction any man of equal intelligence, courage and perseverance, and a right motive, may accomplish the same results, provided he have the time, opportunity and faculties for carrying on the work."

In treating mediumship as "a martyrdom" the writer first efers to the fact (well known to Spiritualists) that the denizens of the lower spiritual spheres nearest to the earth, are the undeveloped mentally and morally, the ignorant, vicious and depraved, those who are still subject to the depraved passions and appetites.

Consequently mediums whose will power has become veakened by subjection to spiritual intelligences are liable to become subject to the influence and control of these earthbound spirits.

Then the writer proceeds: "There are religious zealots and enthusiasts upon the spiritual side of life as well as here. They recognize the desirability of educating the great world of humanity upon the physical plane to a knowledge of the of the utmost importance in their influfact that physical death is but the beginning of another life. Just so the Christian ministry of earth recognize the same thing and devote their efforts to its accomplishment.

"Mediumship opens a comparatively easy method of bringng the two worlds within Spiritual controls who have this purpose only in view do not consider that the mere matter of method is of vital significance or importance Many of these understand and fully recognize the destructive nature of the mediumistic process. but they do not understand the remedy for it.

"Moreover, to them the sacrifice of a few thousand mediums annually, seems a small thing as compared with the supposed benefits to accrue to humanity in general therefrom. They know that thousands of missionaries of earth are annually suffering martyrdom to carry the cross of Christ into heathendom. Why, then, should any one seriously object if they add a few more individuals to the number of candidates

This statement which is not inconsistent with the qualities and experiences of human nature, and the religious nature, especially, suggests an answer to a question that presents itself in connection with the claim that the mediumistic process is destructive; why disembodied intelligences whom we would class as good should subject earthly instruments to the peril of such process.

In regard to mediumship and morality the writer declares that, "In just so far as mediumship exists at any given time, it deprives the medium of the ability to exercise every ong of the faculties, capacities and powers of the mind and soul upon which his individual responsibility depends. Inasmuch as mediumship slowly but surely destroys the individual power of self-control, its inevitable tendency is toward ani-

Nothing can be of more importance to every intelligent person than to learn how to use one's powers and capacities to the growth of individuality. There is but one question to be answered in regard to hypnotism and mediumship in order to determine if the process is destructive.

This question is, are the powers and capacities of soul veakened, and can they at any stage ultimately become paralyzed by the exercise of the process? Knowing that individual character and growth can only be attained through individual moral responsibility, here and now, we may reasonably infer that further advancement on spiritual planes must be achieved through the exercise of the same inde-

The movement called Modern Spiritualism has released many souls from mental and spiritual bondage, and brightened the struggling mortal pathway. But if the martyrdom of mediumship is not the so only way to relate ourselves to the realms of spiritual existence, Spiritualists first of all people should try to find the better way. It is a mighty truth that each individual soul is first of all responsible to itself to attain, achieve, and become.

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LUCINDA B. CHANDLER.

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Every sin is a mistake, as well as a wrong-A. Maclaren. True faith seeks to ascertain a knowledge of the truth.

Grant me to become beautiful in the inner man, and that whatever outward things I may have may be at peace with those within,-Plato,

VIEWS OF A SPIRIT.

In Reference to Material and Spiritual Activities.

To the Editor:-Englosed I send a communication from the spirit world, by a friend of mine here. Black River Falls, Wis.

The Spirit Message.

Life in its elements consists of force, activity, change. Wherever there is stagnation, inertness and immobility, there can be no active life. Forceful, coherent, intelligent activity and change are the attributes of God and are the necessary antecedents of all coherent and intelligent life; and there is no life, lowever humble, whether animal or vegetable, but that has more or less coperence and intelligence in it. All life. all force and activity is continually producing a higher and more intelligent type of life. All growth is upward to a ligher and more complex standard.

Force, activity, life is self-existent and eternal and what is for convenlence of designation, called matter, is a mere manifestation or rather the product of force, the mere outcome of acivity. From these generalities it folthe beginning, if there ever was a beginning, and will remain forever and ever because there can be no end. In the bright universe of God there is a general and there is an individual life, and without the former the latter could have no existence. The former must have had existence first, and the latter has been evolved by the progress of countless ages as a higher manifesta-tion of the growth and development of

the spirit.
What, then, is human life? It is life letached from the mass of general life; it is life on a more enlarged and higher scale than general life. It is made up of the aggregation of the individuals who constitute its molecules. It is the highest form of life possible on earth. The individual life develops the soul, and makes it fit for celestial life. There can be no life without activity, and activity means attrition with other individuals and conditions which surround uman existence. Without this activty the soul could never be fitted for the great possibilities in store for it. With it has a life within itself and for itself which could not otherwise exist.

These labors in the incarnate life are ence upon the after life. They form the groundwork upon which the edifice of our spirituality must rest. On earth the seeds are sown which must blossom in heaven.

attributes of spirituality. It is heaven born. It is God-like. Love of God and humanity, pure sex love and love for all of the creations of Omnific power, lift up the soul and fit it for after life.

In the happy but ignorant days childhood the human family thinks but little of the world beyond. In after years the spirit gradually reaches out o the unknown, to a future life which shall be eternal and which shall be a refuge from the ills to which flesh is heir. As human beings advance in life. the life beyond becomes of more and more importance. Glimmering light comes from heavenly shores, which becomes brighter and brighter as humantv approaches the grave.

The witnesses of the hereafter are mostly mute, yet they teach, in a manner that cannot be impeached the existence of the soul forever, after the grave shall have been passed and forgotten. The incarnate soul cannot think that the loved one who has passed the portals of death is annihilated. It intuitively believes that it has gone to that glorious clime which knows no winter, to live forever. This intuition comes from God. It inheres in the soul. It silently teaches the immortality of the spirit. The individual soul cannot conceive the idea that it is possible for it to cease to exist; it cannot look upon itself otherwise than as an heir to eternal life. This intuition has been implanted in each soul by the great Omnific power as a standing testimony of immortality. When these evidences are noted and understood, they furnish to poor humanity all of the proof required of the persistence of life.

Life is progressive; it advances higher and still higher planes, and so it must continue throughout eternity. As time goes on there will be more intimate relations between the earth and heaven. In other worlds, the souls of the incarnate will become more en rapport with the souls of those who are dead to earth. On earth enough will be known of heavenly conditions to give courage to the weary. The two worlds will never come together. They must remain forever apart, yet-closely connected. Death, a very small but important step, must ever exist between the two. But instead of being regarded dread, death will be more and more regarded as merely the emancipation of the soul from the tolls and sorrows of the earth.

Make the best of life you can, and by this I mean cultivate your soul. How mean the possession of wealth, how triffing the distinction of human honors appear at the grave of They count for nothing here or may be worse than nothing. The pure and intelligent soul, imbued with love, is sure to be encircled by the overstretched arms of angels on its arrival in heavenly domains Truly the pure in heart shall see God as he is. Those who have flung away their lives on earth in pursuit of earthly wealth and distinction, must not be disappointed in not enjoy ing those high felicities here which they have not earned and for which they are not fitted. As one sows so shall he reap, is a truth as clear as the noon-day sun here. As the soul makes up its record on earth so shall that record be when it arrives here. Merit is sure of its reward, but the undeserving will not receive rewards to which they are not entitled.

That life is best which conforms to

MOTION.

Life and Mind Are Only Motion.

Wise men despise not the cradie they were rocked in. Fond memories clus ter around it. They perceive the fact that the child prophesies the man; that the blossom presages the rose; that decayed vegetation is the parent of the diamond; that the song of poetry intro duced the logic of prose; and that with out the mental culture of the religious institutions there would be no present-

day science. Ancient philosophy was naturally lim ited in resources. Moses, the great Jewish law-giver, advanced intelligence a long step forwards. Plato continued the evolving motion. He simplified theology and amplified nature. Jose phus made less new discoveries, but aided in the preservation of the knowledge of man's ways of unfoldment. The mind was not arrived at complete knowledge.

It is now demonstrated that all life is one. In every kingdom of nature it is the same, differing only in differentiation of expression.

It is found to consist wholly of mo tion. Its sensitive phase is explained by reference to the explosions of chem ical elements when definitely united lows that there can be no such thing as Chemistry is a definite department of the destruction of life. It existed in universal motion. Growth and disinte-Chemistry is a definite department of gration are terms expressive of other forms of motion. Emerson says there are but a few minutes that an apple is at its best. He might have called it a millionth part of a second with nearer approach to truth, for between growth and decay there is no interval of time; the motion is continuous. It is demonstrated that color is pro-

duced by varying velocities of motion. It is already common knowledge that sound, heat, light and electricity are only forms of motion. Force is still another highly concentrated form. The transmutation of the elements from mineral successively into earth, vege table and the animal, is all motion. So-called natural law is motion, ex-

act motion. The term natural law is but one of convenience. The natural law is pregnant with causes and effects, either ever changing into the other. Substance contains the inherent prin-

ciples of motion; the varying arrangement of substance causing varying movements of motion, and consequent Substance and motion are the founda-

tion of all we see or know. All nature is circular. Not a tissue of the human body but that is built on principles of curvature. Man, lost in an open field, travels in a circle

Mind is but another manifestation of substance and motion, in special, definite form. The latest, most advanced psychology demonstrates this. Mind is heavenly bodies is no more exact than mind motion. Each thought is a perfect response to the force immediately preceding it. Metaphysics is no onger a recognizable quantity. It is lost in psychology.

Drummond's "Natural Law in the Spiritual World" is a phase of progress out of mysticism. God is absolutely perfect motion. This constitutes the full definition. The definition that "God is Love." is so very limited. Love is only one of myriad motions. Motion includes love, while love includes but a fraction of motion. The term religion is a form of motion of the so-called mind that is denominated aspiration and worship of the force greater than man. Emerson again says, man seeks good ends he is strong by the whole strength of nature." This is a beautiful compliment to the psychological demonstration that nature and man are one. That "God and I are one," in this light, is reconciled with the perfect discovery. A causeless God the world will still enjoy. It has A causeless been said that, "for so great a design

there must have been a designer." Why not say, "the design itself always was"? If so-called nature is not a great power great enough to satisfy every aspiration of religion and worship, the alternative still remains of worshiping the anciently supposed greater power. In the light of present-day knowledge it cannot be rationally denied that the whole universe is an ever-working living system of motion. There is now an absolutely perfect theology, easily understood, and readily adapted to all departments of human activities. A new heaven and new earth are not far to E. W. BALDWIN. Madison, Wis.

MYSTICAL MUSIC.

The sweetest music heard by mortal sense is naught compared to that beyond our

The concord of a purer atmosphere Where worlds leave off and fairer spheres commence: And yet sometimes in spite of air so

Our spirit ears in higher moments hear That wondrous harmony, now faint now clear Until we long to leave our earthly tents.

wise: 'Tis heard when loving spirits meet and It comes when Sorrow's burden bends the knee.

This music sounds in saintly souls and

Though half its drowned in sighs: But, best of all, it comes at last to rend The veil of sense and set the spirit free. -Ella Harcourt.

the purposes of the creation of man. Bnough has been written to demonstrate the great truth that to live in harmony with the laws of God, to love the author of our being and all things of his creation, is the only way to earn a crown of glory which shall endure

Keep good company and you shall be of the number.—Herbert

FROM CALIFORNIA.

THE VENERABLE J. S. LOVELAND HAS SOMETHING TO SAY.

He Alludes to the Bible in No Uncertain Manner, and Gives His Views of Bible Exegesis.

The "Important Questions" addressed the N. S. A., in a recent Progressive Thinker, are so appropriate and to the point that every Spiritualist should carefully ponder them, not in reference to the Morris Pratt Institute, but to the question of education in general. The regrettable thing about this institute is, that its getters-up did not see the alignorance at a premium. Also, that the Holy the old superstition, that the Holy Fraternity. There is no need of the Ghost was the sufficient educator, was Pratt Institute, for there already exists ignorance at a premium. Also, that difference only, that they had many ghosts or spirits as the educators, intead of one.

majority of Spiritualists regard the Bible as an antiquated, fabulous book, and the presentation of Bible Exegesis as one of the leading studies would be ample reason why they would not aid in its support.

show in the first place, that such an institution is uscless.

1. It is not pretended that the ordinary branches of education can be better, or more cheaply taught there than vate institution, voicing the notions of at our common and high schools; nor, that the students will be more free from sectarian influence. On the contrary, the cost will be more, and the students will be constantly drilled in sectarianism, than which nothing can be much worse.

2. Nor is it pretended that any new method of education will be adopted. ve thinkers, are to be followed at the Pratt Institute. The only suggested addition is the holding of seances as

other method?

am compelled to say that the Exegetical give Brother Hull the greatest credit themselves, unsought upon public for his great labor and his intense sin- tention. cerity in his system. But that does not in the least change my conviction, and that of thousands of others, of the utter uselessness of an institution to

teach Bible interpretation. What is the object? It is to show that From the land where the lotus blooms, Bible stories and Bible names are cononce, that the first thing demanded is Whispering softly, I come to thee. to show that these stories are true- Open thy lattice, love, that they detail facts. Does Spiritualism do this? By no means. On the And I'll sing the song love, contrary, it demonstrates that some of them are the merest fabrications. For instance, the story of the hand-writing on the wall, found in the Book of Daniel Now the facts are (1) that no Daniel ever wrote the book at the time of the alleged events... It was written some centuries later. (2) THERE NEVER WAS ANY KING BELSHAZZAR, son of Nebuchadnezzar, hence there never any writing at the feast of such a king. To make use of such a story knowing the facts, is dishonest. To do so ignorantly is to expose one to con- I've roamed o'er the desert hot and dry, tempt. If any one says such facts ought to be known, I reply that any Spiritualist should be ashamed not to Of the caravan to escape the rain know them. Read Researches in Ori- Of the fatal sand storm on the plain. ental History, by Dr. G. W. Brown; Dr. White, our late minister to many; and Draper's Intellectual Development of Europe, and you will need no more interpretation of the English Bible. In a history of Comparative Spiritualism it would be allowable and necessary to embrace Jewish and Christian mythology. But no more so than Greek, Hindoo, Persian, Chinese and Babylonian. 4. But the uselessness of such an in-

stitution is apparent from the fact that the New Education has an institu-tion, more accessible and far superior to what the Pratt Institute can be for vears to come. The Ruskin University near Chicago, which is "a combination of twelve schools and colleges with an aggregate enrollment of 2.500 resident and 8,000 correspondent students, and a faculty of 250 professors and instruct ors," is the world center of the New Ed ucation.

the old style of the three Rs, the new program is the three Hs—the Hand, the Head and the Heart; and its primary postulate is, that there can be no true education which does not include them all. It declares that "LIFE WITHOUT LABOR IS A CRIME." Hence, the industrial department (the Hand) includes a printing press, laundry, kitchen and dining-room, water and shipping plant, gardening on a city market scale, and a number of factories for the production of articles of use, which enables the students to earn their board and lodgings. Unification of the three Hs is pra

liced by ignoring in all the work of the university all alleged scientific fences between the material and the spiritual all theological fences between sacreand secular; all sociological fences be-

ween aristocrat and democrat, and the thousand and one artificial fences, many of them double with devil's lanes between, which have divided and subdivided body and soul and spirit, physical and mental and moral classes and massés into separate cages like so many wild beasts in a menagerie, destroying the unity of life and reducing

it to mere being. Here is the chance for an integral education, a part of which pays your expenses, without any drill in sectarianism. And you are not confined to a dozen fellow students and three or four instructors, but you mingle with thousands and share in the instructions of competent specialists in all departments of study and work. You learn most certain failure before them. It how to earn your living as well as scimost certain failure perore them. It would seem that they ought to have known that, so far as the great body of Spiritualists were concerned, education who will establish the co-operative who will establish the commonwealth—the Brotherhood of the

something better and cheaper. 5. Another reason why this institution should be regarded by Spiritualists Again, they ought to have known that as useless to them, is the fact that they have no control of it. The N. S. A. is reported with \$15,000 on hand, but declining to render any assistance to the indebted school. That shows that the N. S. A. is not responsible and does not consider the Pratt Institute of any special consequence, or it would render some help. It regards it as a private or personal affair, and of no special use to the movement. And so long as the vate institution, voicing the notions of one or two persons, and not controllable by any organized Spiritualist body, it will fail to subserve any purpose for the general progress of the movement.

6. In conclusion, I have only to add that anything, in the form of a or sectarian movement in Spiritualism, is doomed to failure. Anything less than universal, all-comprehending in The old methods, rejected by progress principle and practice, does not belong to the spirit movement and will never enlist the aid of advanced spirits in either sphere of existence. part of the course of study. Had the Natural Brotherhood of Humanity be promoters presented a new mode of ed-ucation, they might well have chal-promoters presented a new mode of ed-practical leadership in the world's lenged the Spiritualist fraternity to fol-thought and action their position, and we shall need no Bible Exegesis to 3. But the distinctive feature of the build up a cause. It will build itself, new institute is Biblical Exegesis. Ex- and the educated minds of the world egesis means explanation, interpretation. Has Spiritualism any recognized method of interpretation? Is it women will enter Spiritualism work instead of orders the spiritual state of the exponential factors of the work women will enter Spiritualism work insteas four sections and any recognized and recogniz the allegorical method of Origen, the just as fast as they are wanted, and no correspondential one of Swedenborg special school can force them any faster with its literal, spiritual and celestial than they are wanted. There has meanings; the Catholic method with never been any lack of such workers the pope as final authority; the literal but there has been and still is the woemethod of Protestantism as influenced ful lack of demand for their employment.

Now, my dear brothers and sisters of In answering these questions, and the Pratt Institute, please study out without the slightest disparagement, I some method by which a demand for educated and cultured speakers can be system of the Pratt Institute is the created and I will guarantee that a sup-Moses Hull method, and that it emply will be forthcoming without waitbodies very largely the extremisms of the Second Advent school of thought or any other. They already exist, but want to be distinctly understood that can get no hearing unless they force J. S. LOVELAND. Summerland, Cal.

THE WIND.

I come, I come: firmatory of the spirit phenomena of The land of the sphinx I call my home, to-day. Any person will perceive, at I fly o'er the desert, and over the sea,

That I may come through, That's in my heart for you. I've been out on the deep at play,

And flashed in and out and wandered all day. I've seen the leviathan, way out in the sea. And watched the flying fish in his play,

The sunset, and the clouds As they sailed through the sky, And the rain drops, too, As they dimpled the sea And I've a story from all for thee.

I've seen the sand in the simoon fly, And watched the struggle, all in vain Warfare of Science With Theology, by Where the nightingale's song lingers long on the air,

> date grows fair. The sick man greets me with delight, As his fevered brow I touch at night. For I am the wind, so full and free, And I've been out on the deep all day, And have brought back to the land with

In the land where the palm and the

Some of the freshness of the sea ELNA M. SWERINGEN. Fort Wayne, Ind.

ANGELS.

There are angels and angels-a num berless host Of beautiful butterfly things; But the angel that pleases my fancy the

Is the one without wings Instead of representing education in The sweet kitchen angel, who sings as

she plies Her work for the palate's delight.

Is fairer to me, mong her cookies and pies Than one feathered for flight.

O! dear household angel! the lovellest and best! We know that your home is on high; And a fear lurks within us that you like the rest,

May take wing and fly! Let us cherish these dear ones, and bless Nature's plan

For such precious companions thro The mother, the sister, the sweethear of man-

Ah, yes! and his wife! S. HAYFORD. Turtle Bayou, Texas,

Zurilda Wellington.

Her Life in Two Worlds. The Lifting of the Vells

BY MRS. M. PASQUIER CURRAN, MEDIUM, ST. LOUIS, MO.

CHAPTER X .-- Continued.

He then called for Salma, a young ind beautiful woman to come to him, and in a few moments she was at his

explain to her your work." This beautiful woman gazed at me for a moment, then, throwing her arms around me for protection and strength, bade me go with her. I do not know in what direction we went, but the atmosphere was so different from what I had strange. Looking at me with the most

"Fear not; I will care for you with a mother's loving care. That you may have a proper understanding of my a spirit, you must first learn why I came here as a teacher, also something of my earth life, its trials passed. I was born in France, during the reign of Louis Phillippe. My father was a court officer; my mother a peasant girl of great beauty. In one of my father's travels through the country he saw my mother tending the flowers in of earth, and ye will hear the garden and became enamored of her great beauty. Knowing that if she discovered his rank and title she would shun him, he disguised himself as a sold me to a heartless, inhuman task loth to return with Reuben to continue search of more revealed truth. master, as his toy and slave, for my my mission in aiding earth's children. beauty. I was like my mother in Reuben said: beauty, with my father's noble (?)

brow. Years of pain and sorrow rolled by, and I sank deeper and deeper in the gulf of ruin until finally I passed from our return that they might learn of our return that they might learn our return that they might learn of our return that they might learn of our return that they might learn of our return that they m earth, but not from earth life.

tion was burned until a refinement of my entire being was accomplished. All "My life on earth was such a mistake" that was debasing and soul-destroying in relation to the true application of was in my nature—an inheritance from my father. The eradication of this to the utmost degree was necessary to the perfection you see I have attained. Beperfection you see I have attained. Between the design of the spirit world, and during this period in the langed of the spirit world, and during this period I had watched over my dear friends on earth with tender care. In one of my control of the spirit world, and during this period in theology's net, that the tangled perfection you see I have attained. Begotten by a father's lustful passion, and at a time when he was reveiling in infamy, I was stamped with his depravity, which clung to me as my very life. Do the teachers of earth know anything about what they preach when they preach when they preach redemption through an infamy p they preach redemption through an incomplete the preach redemption through an incomplete the preach redemption through an incomplete the process of the proc dark life. In this wretched state I poured out my soul to God in prayer, a bishop in the Church of England Thou art the awakener to life—thou art and an angel of light came to me and dried my tears with her white robe. Oh, said I, what must I do to be saved Reuben then said: from this wretched state?' and the angel answered:

within. Thou must atone for the error whole. This is the basis to build upon, of thy earth life in works of charity and love. Purge thyself until thou art free the longings of the human heart, for it for when this freedom comes to thee, links all to God. Man is not a creathou wilt feel the divine within rising thou wilt feel the divine within rising above earth's conditions; it is thou and the store who must work out this free thou alone who must work out this free-

"Will not the redemption work of Jesus Christ avail me?" I asked, and her reply was: 'No, a thousand times no. You must

you must follow in his stens.

'I had been reared in the church of Rome, whose baseness and falseness had only added to my guilt. My soul was burdened, and I sought help to do this work of reformation. This is my mission. Look at those little waifs, cut from the parent stem. These I gather agent, subject to laws, and that at the was not lawful man should know, and to my arms and till the immortal germ bar of his conscience he will be held rewithin them with a mother's care. You see I am fitted for this work by rude him to the pure. Teach the young to As the pages of the past were unfolded this school there are many branches or grades and each one takes the place assigned by the law of attraction. There are those who were not wanted by their Great Cause; that he ever was hid in world—prefigured by the arisen Christ, parents; the unborn, who, like the small seed in mother carth's bosom, will ever be able to reach Infinity. Yet tality. Although his Christ had been must be watered and wooed by the there is a great prompter in the soul shrouded in mystery and hidden bedews and the sun's warm breath, to put that will ever urge him on and on in neath the folds of formula and dogmas, forth their leaves and blossoms. take these germs and care for them unsent as angels of love to darkened homes to cheer and guide their parents in earth life. Oh, that mortals could comprehend the power they possess. and develop that power for good, to aid them in their heavenly mission while on earth. The wisdom of God in devel- life in motion; that the power of truth it is taught in the sphere of knowledge, is a subject too vast for the comprehen-

We had now returned to Reuben, and Salma bade me adieu.

The breath of the infinite soul breathed on matter that it might be individualized and evolved through the many gradations that are necessary to a perfect growth in the knowledge of our godlike abilities, will take eternity of each individual; that he, to a degree, to unroll, and I blessed God for such a parental home and birth as had been

CHAPTER XI.

Wisdom's Sphere. f visited other spheres with Reuben. spontaneous. They are the natural promptings of the soul, moved to action by the vibrations of an invisible, uncomprehended power, to love God with all the heart; but no words are uttered,

God, as a personality, I have not seen. Reuben told me that God will be the unsolved problem of eternity. Here the gleamed in this life. Teach man to worinhabitants do not look for a personal ship but one God only—the supreme in-Christ; but all acknowledge one sull many and return to the supreme to the suprem Christ; but all acknowledge one suin man and nature; and that the soul is yearning soul plead in vain? Will the preme power, and obey the command of the temple of this God power. Jesus to love God and "thy neighbor as to this condition of spirituality are from with him—and what can he give in ex- gloom rested on me, and I stretched my luse."

by doing the will of God; by this I mean ward day by day," said Reuben, as he the unfoldment of the divine in man. In bade me begin my mission.

been in that it caused me to feel all. Here our reasoning powers and been in that it caused me to feel all. Here our reasoning powers and been in that it caused me to feel all. Here our reasoning powers and been in that it caused me to feel all. beautiful eyes I had ever beheld, which seemed to flash a depth of love, Salma said:

Salma seemed to flash a depth of love, Salma is eternal. There is an was able to make on a minister who inspiring power that lifts us upward to ward where the light of truth and love his teachings. My silent steps had not never declines; where we may see God been heard by him, nor had he felt the in the freshness of our youth. He hath ethereal touch of my hand on his brow not chosen a few, neither bath he blinded the eyes of the many. Here the siand the privations through which 1 lent influence of a mother is felt. Her thought to place before his hearers on prayers fall like dew on the flowers, that her child on earth may feel God's love warm his heart. It is these mothrealms, that are sending the streams of love earthward. Listen, ye weary ones

"Now I lay me down to sleep,

I pray the Lord my soul to keep." A feeling of deep reflection came over peasant and sought her in marriage, she being ignorant of the true state of through the higher spheres, he leading she being ignorant of the true state of affairs. Not until after my birth did the truth dawn upon her, and when it did, her spirit sank beneath the load of dwell there, but had been permitted to accompany him. My soul expanded as "Is this God speaking to me?" her spirit sank beneath the load of shame he had brought upon her. Not long did she survive the shock, and I was left in my infancy to the shame he had bequeathed me. Of my early life I know but little, and that little was want feet. To no human mind can I picture feet. To no human mind can I picture on me, and my proud, arrogant father dwell in the ligher spheres, and I was

blood and courtly bearing, and these cl- this condition will produce a joy and ements made me very attractive to that inhuman monster, for his love, so-called, was only lust. My father did this to hide his shame, and I was taken

This condition will produce a joy and bondage of creeds and beauty. Do you now kindle the fire of indwelling light may idvine love afresh in your soul that you that freedom, I said.

This man's mind we spirit of inquiry tooks.

"But the brand of infamy was on my breath of his love as it fell on me like a

"What an awakening this new life Elon ought to be familiar with all contravels. This surprised me, as I thought was to me! Years were spent in a reditions of life in the various spheres, formatory school and the fire of purga- but this was not the case. In explana-

Let it be remembered that Flon was when he dwelt on earth. Elon is the the conqueror! Fear and terror have name he bears in his mission work.

"Hear my instruction that ye may and a grand truth. It ought to satisfy mind from theological errors, which

warp the soul. Fear not to speak the truth. None can progress until they have correct ideas of God. God is love. Instill this potent power in the mind and it will cast out fear. The laws of purge yourself. Jesus led the way, and God are love, and no love is ever lost; it will produce a quickening of the divine to him had been the awakener of all the energy in man. Teach the young to powers of the mind-those faculties think and act aright under all condi- that had slumbered or been lulled by tions. Tell them that memory is the theology to repose, trusting in faith recording angel, and that the records of alone; but now he could see that knowlyouth are the strongest either for good youth are the strongest either for good or evil. Teach man that he is a moral mysteries which theology had taught it sponsible; that purity of life will admit of man's redemption by man himself. confact with earth's dark scenes. In record no act that will have to be to him he could trace the finger of God erased after they have left the shores of on every line and discern the steps of

his search to learn more of God. these undesired babes are template the vast fields of knowledge that are spread out before him, that he may see God in them, but that the illimitable is beyond his conception; that he is revealed only in His works; that great truths lie close around him, and to open his heart to them; that love is oping the plan of man's redemption, as will lift him above all evil. Teach all to pray to one universal power that is called God, or the eternal, and to aspire to a noble life; that prayer will draw the soul nearer to god.

"Teach man to read God's message of love to him in the rose, the lily and the sparkling dewdrop as it trembles on the weighed him down. Realizing this leaf. Teach man that he must redeem himself; that each soul is its own savior; that personal holiness is the duty can control his own destiny by calling out his God-given powers; that there is set before him life and good, and that the law of attraction will hold him to his proper sphere; that no one can es-

cape the consequence of a violated law. "Teach that God does not speak to man as of old, in a burning bush, but through the lips of the redeemed ones in this one praise and adoration are of earth—those of thine own household; nor is he asking a burnt heifer or a lamb as a sacrifice; but that you have a contrite heart. Stimulate the divine that is within to realize its divinity, my Calvary. Zurilda, it was you who that the light of God may illuminate rolled the stone from my sepulchre; it their paths. Go ye to those who hunger for the bread of life and feed their mire of spiritual darkness and set them souls with the knowledge you have on the rock of eternal truth. You

all parts of the earth and lived there in | change for his soul? Teach man that all ages. Here the mission of Jesus to the departed ones are close to him; earth is understood in a spiritual sense, that friends are whispering to him not as the Christian church teaches it; words of hope and love day by day, and that is at variance with the divine char- that their love is for all time; also that de. Said he to her:

"Take this child to your nursery and plain to her your work."

The heaviful woman gazed at me flower and fruit. Divine love is manified the stream of God's love broaden and flower and fruit. Divine love is manified deeper in your heart as you lead fested in the lives of all who dwell here, the souls of earth's children heaven-

this there is a union and a strength of action to promote the highest good of testimony of truth in the soul, but he all. Here our reasoning powers and who lives for himself is dead to that voice and is clouding his own sun.

> as he delved among the musty lore upon his table in search of some new power in my soul to its very depths, and I could awaken in him a responsive chord. As these words fell on his ear he said:

> "Oh, that I could lift the veil that hides divine things and look into the mysteries of the future! Whence comes this desire for that hidden knowledge that is now surging through my brain?"

> Again I said: The voice of the divine spirit is the testimony of truth to the soul, but he who lives for himself is dead to that voice and is clouding his

You have sown the wind, and will only reap the whirlwind, I said. "Has not God revealed his will to

and sorrow. Shame and disgrace was the transcendent beauty of those who revelation with his blood?" he asked, as man, and did not Jesus seal this divine he turned the pages of the Bible in Not by his blood, but by the precepts,

he divine principles, that he taught "Harmony is a heavenly state and and lived. Release thyself from the bondage of creeds and dogmas, that the indwelling light may lead you into spir-This man's mind was troubled, and a

this to hide his shame, and I was taken from my native land and debased by the higher spheres I could read God's I fed the flame of truth until he was spirit of inquiry took possession of him. this man until, in despair and dread, I mighty truths that flashed in dazzling freed from error. This was my first tribed from him. blessed God that he had been born anew-born of the spirit.

A new life is now in the world, and tides of spiritual thought are sweeping the errors of the past away. It comes to all, and all may be touched by its wand. There need be no desolate or vacant places in the family now, for leath is set aside and life brought face to face with all.

Years of earth's time had passed

"Oh, thou mystery of mysteries! departed, and my loved ones are standing before me, face to face!"
When he recognized me, he said:

answered:

'Redeem thyself, for thy redeemer is the same source, of which God is the deemer. Thou art indeed my savior, my redeemer. Thou didst reveal to me the exdeemer. Thou didst reveal to me the exhaustless fountain of knowledge, of immortal life, and God hath led me through the wilderness to Pisgah's Mount. The seeds that you sowed have burst into bloom. This is indeed the resurrection and the life!"

The bishop was a man of strong and leep feeling, and when his mind was diected to any subject of importance he weighed and examined it until he had a positive knowledge of its true value, thus he was able to solve the vital substance of all that was of value. Death he was not long in arriving at the plan and stained with a martyr's blood for "Teach man to think more; to con- the truth he bore, yet the living Christ came forth from the tomb in new form. In tracing the light of immortality that was the Christ spirit from all eternity, and which did not arise from the tomb, he could now spell out the mission of Zoroaster, Buddha, Confucius and Christ, and sum up from their testimony that they were but the witnesses of the indwelling light in man. In looking back over the years he had spent on earth he saw the barriers he had labored to sustain in the dogmas that did not satisfy the soul's desire for truth.

truth, he saw that under the cross, as souls unquenched? I have risen to under the crescent, blood was shed at mountains crowned with glory and have the behests of jealous fanatics. As he bathed in a sea 62 balmy breezes that viewed these things he said: 'Wisdom has builded her house: she

does not apply to me. Oh, God! I was mine, yea, more Whose shall she praise thee for the hour of death; that be on the resurrection morn? I have the house of clay in which I dwelt is dis-often asked myself, and will she be unsolved, and that I now feel the breath of thy pulsing through my being. Could of the spirit are awakened. I now know was you who took my feet from the hangs between us now."
mire of spiritual darkness and set them "Yea," said the bishop, "God hath also warned me by a higher voice to promptings of love that burn in my

hands in vain to my loved ones and called them o'er and o'er by name that they might close their arms around me—yet there are other desires and other yearnings to be fuidiled."

"ishop Sutherland," I said, "there is not a desire that is not a good but

not a desire that is pure and good but God will, grant, God is the author of all good, and from him all good comes. You are now in a condition to feel your need and to desire more, and this yearning of the soul will be the magnet that will draw you, nearer to God." To this he replied: hen; for out of the

mouths of babes and sucklings shall On one of my visits to my earth home

he accompanied me, and when he saw my father in his desolation and unspiritual state he was amazed. Miss Agnes was reading to my father from the prayer book such comforting passages as seemed to fit his case, but he bowed his head and wept, saying, "Me have ye bereaved; all things are against me." "Ah," said the bishop, "earth is but the breath of woe and pain; sad voices

are on each breeze."
"Bishop," said I, "the human spirit was placed on earth to meet with trials and overcome them; to rise out of its darkness and attain to the purity and whiteness of the lily. This we must do ourselves. You and others taught my father to rely on another and trust in the purity of that other; see, now, his sad condition.".

"Ah, yes," said he, "man is his brother's keeper when he exercises his powers over him, and thus we, as teachers and guides, do. I am now taking my first lesson in true knowledge. What a child I am, and what a dream earth life is! See how the human mind is played upon by the forces in nature."

"Come with me," I said, "and see if you can learn another lesson." ward, the golden rays from the setting sun rested on the valleys, while the brooks murmured praises, and anthems went up from the broad spreading oak, resounding through all nature. Melody and harmony made this a fitting hour to draw near to those we love on earth, and I sought Albert in his retreat. As I approached him he lifted his head from the book he was reading, while a joyful smile wreathed his countenance.

Then he said: "I feel the breath of an angel fanning childhood hours when I stretched in arms in darkness to meet my loved ones gone before. Just there [pointing could say: Father, it is finished. This triumph led me out into the broad of browledge and from the prompter, and I do not plead in vain. I feel, soft arms closing about me, voices are speaking torme, and peace steals within my bosom.'

Then he looked up to the blue sky, and said, "Thousands may be looking on us, loved ones are near, and the dear ones left behind in darkness are not forgotten. From the realms of glory they see us and love us more. Angel heaven. She plucked the thorns from my path and planted the flowers of undying affection in my soul, spiritualizing my nature and enabling me to over

While Albert was speaking the bishop

"The things which are seen are temporal, but things which are not seen are eternal—are real. Love is the breath, breathed from the lips of God on the souls whom he hath bound to and the cup of love is let down to the gether for all eternity. I now perceive lips of mortals. I have often poured the injustice done and the wrong your | the oil of love into your bruised heart, father was forcing on you—and I was and have wiped from your aching brow aiding him, led on by ambition. I have the dew of unrest that fell from the been tracing the breath of the Infinite soul as its silver cords twine their fibres around your souls, and have watched each key as it strikes in unison these cords, uniting two distinct entities in one indissoluble union. The marriage covenant is a spiritual blending of two souls as one by the law of attraction, each being drawn toward the other, and this bond will resist all other influences—the two mingling as one in mind and spirit. The law of adaptability is not understood by the inhabitants of earth, hence the misery and crime entailed upon each other and the offspring. When man undertakes to controvert the laws of God, or set at naught the law of attraction, he must of necessity suffer. Men trample with impunity on the most sacred rights and feelings of our natures by teaching that God is the author of all unions, without regard to fitness or adaptability, and that he commands this bond to stand for all time."

While the bishop spoke he seemed to be under a new power, and to feel the depth of this truth and realize the beauty of marriage as a spiritual sym-

A song now fell upon his ear-A song which did his spirit fill: And to his soul her voice was clear, From o'er the distant hill.

He sighed and wished him there. "A dream of heaven which I knew-of yore but at its birth riven; oft have I heard thy dear name and voice in the preeze. In my soul a new fire is kindled or re-kindled," said the bishop; then he stood as in meditation, until a form approached him, when he exclaimed: "Ch, blessed be thou of my soul, Ethel my love! God hath restored thee to me in thy glorified state. This is more than my fondest dream ever thought could be realized. Hath Then there came to him the not the passage; through the grave brought thee forth in renewed beauty and new life, and kept the fire in our swept downfifrom your house above but this howr thou hast returned to me hath hewn her seven pillars-but this untouched by the hand of time-all that changed, or can the redeemed in heaven feel the throbs of earthly love again? There are true images of bliss born in the soul, never to be erased. I have found what I have sought; now there is

no veil over the future."

"We shall never be quite alone, you and I," said Ethel, "but as we were on earth, so shall we ever be. This is the realm of the real; no veil of separation

recompensed my soul with a full measure of love. Like the Hebrew of old I have tried to have no other gods, have broken the old fighs and old hopes, and crushed out many desires, but this love

Ethel gazed at him compassionately | TO WOMEN WHO DREAD MOTHERHOOD! for a moment, then said: "James Sutherland, when we parted at the rectory and I gave up my young life as a sacrifice to the wishes of your

ambitious father, all hope fled from my heart, and in utter despair and grief I became ungrateful to God and mourned that he had endowed me with such strong and tender feelings and allowed me to twine the fibres of my soul around one of his chosen vessels. What, then, was life to me? Nothing, and I prayed that I might die, for as a sacrifice my life on earth had been given. Yes, as of old, fire seemed to come down from heaven and burn my offering. But from that silent altar there has ever gone forth an incense of purification that has led you, as you journeyed through earth life, to your present soul development, like the pillar of cloud by day and the pillar of fire by night. With what bitterness of soul have I stood by your side and lifted your drooping spirits when the waves of adversity rolled over you. It was I who lifted from your shoulder that clerical robe which designated you a bishop in the Church of England—a robe which hung like a pall of darkness over your hung like a pall or darkness over your spiritual development. Oh, the long years I labored to bring you to where you now stand. Like a priest at the soul's altar have I stood. You could never have come forth to this degree of development and he specialled in your development and be sustained in your spiritual growth without the rough contact with matter. God has permitted you to unfold in the mould of matter manipulated by angel hands. Have I been idle? No, but have tolled for the captive in the cabin and the palace, and would have dashed from your hands the uplifted chalice that symbolized a martyr's death to truth. James, I have knelt at many altars-at Allah's, Vishnu's, Brahma's, Jehovah's, but there is It was evening's quiet hour, and nature was radiant with garments of spring, shedding her perfumed breath soul's altar, where soul speaks to soul of praise abroad. A dazzling light of in an inaudible tongue. And canst thou splendor fell on the towering mount find out God? What can ye know of ains as they lifted their brows heaven. Him? The dream of infinity rolls outword forever, and you, with others who chanted peans to the Man of Sorrows, have not seen the living Christ that dwells within; at the border line your faith perished. Millions have come through the same channel to where I now stand. Ah, at every step of my pilgrimage I could trace faint lines of the infinite, breathed on my soul, for I had been purged in the fire of purgation ere I left the mortal form. Entombed in matter and immured in earthly things, my spirit struggled through darkness my brow, and memory brings back my as do the flowers to raise their gorge-childhood hours when I stretched my ous heads, until I felt the divine within

church, whose spires pointed heavenward but to mock the teachings of the Man of Sorrows, to push the Magdalens into the gutter and cry out, I am holier than thou! Ah, James, these things will eat into the conscious soul as each one judges him or herself in the light of the spirit world.
"Yes, you and all others who have

led the pilgrim of adversity in the wilones cross the nortal to meet and greet derness of dogma and creed on earth, us. She is here; I feel her presence. must go back to earth and unbind these Did only John and Paul see the heav- slaves to these dogmas and creeds as ens open? Why do men shut their eyes | well as to your model of God. Can you and steel their hearts against God's recognize the simple and sublime teachmessengers and bar out the loved ones? | ings of Jesus with the solemn pomp of I can see the outstretched arms of an the priest who, in stately ceremony, gels to-night, and feel a magnetic thrill | waits upon the Lord in temples made of love in answer to my human need. It by hands, and who claims that a sacred was Zurilda who led me to living fountains that my soil might dripk of the water of life and feed on the bread of in the teachings of Jesus. How, then can you make your thirty-nine articles? Does salvation belong to temples framed by hands? No! Your office as shepherd and bishop of a parish did not allow you to let your inner life be known, and you often smothered the dilistened with closest attention; then he vine flame of guidance that was burning said:

| vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burning said: | vine flame of guidance that was burn noiseless feet into the chamber of the

soul and, as a silent guest, read the hid den record there. There are heart strings played upon by angel hands, clouds of unrequited love. "James, did you indulge the delusion

that the marriage contract, held by your church as an ordinance of God was strong enough to hold such a com-bination of elements as were contained in you and Celia-the woman whom you took as your wife? Time is the crucible that tries those bonds, and separates such substances as will not combine. The innate elements in our be ings are governed by the law of affinity -mutual attraction that forms a union. as in chemicals. The adverse conditions that swent around your earth life were brought about by the ambition and avarice of your family. I need not say more on this subject than to call your attention to your son Louis, who possesses elements in his being that will not harmonize.'

Then turning to me, Ethel said: "Zurilda, you were plucked as brand from the fire by angel hands." (To be continued.)

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It is a book of absorbing interest, and should be read by every patriotic American, and by every one who would be well informed concerning the evil works and designs of the Romish hierarchy. it is a large volume of 282 pages.

Sales II., She

Bables Dying in Infancy May Hereafter Be Saved.

The Presbyterian General Assembly recently convened at Los Angeles, Cal., and revised their creed. Predestina tion—On this dogma the creed remains unchanged, but sets forth the fact that the chapter is held to be in harmony with God's desire for the salvation of all men and that no man is condemned except on the ground of his sin.

Infant damnation-The declaration as adopted sets forth the doctrine that all infants dying in infancy are included within the election of grace and are therefore saved.

Now let us briefly investigate the Presbyterian creed as recently amend-First. God predestinates a part of the human family to eternal torment before they are born, and he takes as much pleasure in eternally burning those whom he has elected and foreordained to be sent to hell as he does in saving the few he elected to salvation. Second. It is every man's own fault

that he is damned. Again. Man is conceived in iniquity and born in sin because of Adam's fall; all men should be damned and all are in the power of Satan, but God plucks a few from the burning "for his own good pleasure." The number to be saved and the number to be damned was definitely fixed from the beginning and cannot be increased nor diminished." God calls on all men to repent but elected from before the foundation of the world just who would repent and who would not.

Great doctors of divinity see justice and logic in this, but the writer sees ally contradiction and gross injustice, If a father were to chain his child to a stake, put shackies upon him, bind him so he could not move, then command him to get up and come to him, and threaten if he did not, he would burn him up, that father would be regarded as a fieldish monster, and he would be such; but these foreordination clergymen represent God as infinitely more unjust and malignant than such a parent. The mortal body would soon be consumed and the outraged child released from suffering.
In the case of the Presbyterian God

he is not satisfied to annihilate the child unborn he predestined to be burned, but tortures him throughout

But our friends of the cruel creed have finally taken one advanced step. Prior to this Los Angeles meeting, tender babies were sent to hell "for God's good pleasure," but hereafter they shall be saved. That discovery will be hailed with delight by Presbyterian mothers whose tender babes now die

I am glad of that, but as I think of the unutterable anguish suffered in the from all that is gross and unspiritual, past by affectionate mothers who were taught that "God held non-elect infants in the tongs of his wrath and plunged them into eternal burning while they splt venom in his face," I cannot suppress an emotion of deep sympathy for those mothers; and pity and indignation toward Calvin and Jonathan Edwards and other early theologians whose minds were so beclouded and whose sense of justice was so distorted that they promulgated the illogical, unjust, and fiendish doctrine of total depravity and the election of part of the human family to eternal punishment.

The world of mankind progresses slowly—oh, so slowly, and the clergy brings up the rear. This is so because they worship the past; all revelation from their standpoint ended two thousand years ago: the writings of the ancients are infallible; hence they have always opposed inventions and new discoveries, and broader conceptions of religion. Years ago the laity of the Presbyterian church repudiated infant damnation, but the clergy until now, refused to eliminate it from the creed. Let all the liberal-minded rejoice that even the ministers can be compelled by the intelligences of the masses to occasionally take a forward step. The pews, after a long and hard struggle have forced the pulpit to abandon the dogma trine of total depravity, election and dation stones of their theological sys-R. A. DAGUE. Alameda, Cal.

WHAT ARE TEARS?

These are the blown spindrift that is lashed from the face of the waters That cover the Soul with Care; These are the children of Sorrow, these

are the sons and the daughters Sped forth from thy house, Despair! Spray that is flung on the desolate cliffs from the deeps of the sea-sources To lie, like a veil, on our biers;

Children that follow the plumes and the step of the stately black horses; mourners, sure comforters-Tears! -Will H. Ogilvíe.

Tears.

Tears are but the blessed raindrops from a dark and clouded sky: They are water to the spirit that with sunlight has gone dry; They are dewdrops, sweetest moisture

to the verdure of the soul; Just a needed irrigation from life's flowing fountain bowl.

When the soul is full of sorrow and the heart bowed down in woe, There is such sublime fruition in a tearful overflow. When the cloud of anguish hovers o'er

the spirit deep in gloom, Gentle teardrops are so welcome to hope's smothered, hindered bloom. Ah! sweet, blessed tears of heaven flow-

ing o'er life's lonely vale, Slake the thirst of passioned nature when some awful woes prevail. Next to sleep and rest and joy are tears

a healing balm, And to a spirit tempest-tossed they always bring a calm.

Little teardrops are a blessing to a soul that cannot rise,

They bring back a little sunlight to the cloudy, murky skies. So refreshing and reviving to the with-

ered leaves of life: So consoling, so composing to the mind in pain and strife. DR. T. WILKINS.

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Praise for Mr. Leadbeater.

broader than that occupied by the somewhat hackneyed themes of Reinears and eyes, in Theosophic oratory and literature. Mr. Leadbeater's lectures are interesting; he speaks as one who knows, though he does not tell us how his knowledge was obtained or does he claim inspiration; the charm in in his undogmatic tone, and in the kindly and tolerant way in which he refers to others holding different views. Among the latest which have reached us is one entitled "Life After Death— The Heaven World," published in The Progressive Thinker, (Chicago), January 12, which is particularly interesting as showing the rapprochement of Theosophy towards Spiritualism and defect in the plate. the broadening of its teaching during the past twenty years, especially during the past decade. Twenty years ago it was authoritatively affirmed that Spiritualism had no philosophy, and that its manifestations were due to not the spiritualism to the spiritualism had no philosophy, and the spiritualism had no philosophy and t

that its manifestations were due to pisachas and elementaries, and, with the exception of a very low order (including suicides) and Nirmanakayas (or adepts) who had transferred themselves to the spiritual plane, the average human spirit neither could, or desired, to communicate with its friends on the earth plane; the inference being that all the reputed spirit teachings and communications were worthless. Since the publication of "Fragments of Occult Truth," in which the foregoing affirmations appeared, the spirit world and actual apirit communion has been gradually recognized by enlightened Theosophists, and the lecture we have before us might, with the excision of only a few lines, have been published as a Spiritualistic one. It affirms heaven as a condition rather than a locality-the uplifting of the consciousness to a plane of existence consonant with the highest aspirations of the individual—this is the teaching of cul-tured Spiritualists; and after explaining how this takes place subsequent to the dissolution of the earthly body and translation of the ego to the astral plane, where it commences to withdraw itself

the speaker says: "The whole astral life is in fact a constant process of withdrawal, and when in the course of time the soul to it in just the same way as he did to ralist, having affirmed that he obtained the physical plane. This is to say he at Hudson's the portrait of his mother, casts off his body of that plane, and leaves it behind him while he passes on to higher and still fuller life." Here we have progress in the spirit

world and apparently, by the context, a re-embodiment; but not in the gross -matter of this world, for the ego is referred to as the man "waking gradually," and though the astral world has been one of intense vividness and reality this higher world is more intense; ator. 'this in a world in which every being must, from the very fact of his consciousness there, be enjoying the highest spiritual bliss of which he is capable—a world whose power of response and the figure was unknown to him. to his aspirations is limited only by On returning home, he learned that the his capacity to aspire." And yet a little portrait was that of the wife of Mr. Bonfurther on it is hinted that we have to her. This gentleman was informed turn back and retrace our steps to this through a medium, by his wife, that if grossly material world, merge our he would go to Mumler's he would obselves into an earthly form, and lose tain a second portrait. He did so, and our personal identity and memory of it was strikingly like the first. M. Deall this bliss. We cannot take the hint, lanne projected both these and a phoso do not entertain it but pass on to where the speaker tells us of more her life-time upon the screen, and the cheering and soul satisfying things, resemblance between all three was very of "infant damnation." The next great contest will probably be over the docloved ones in this grander life, whether reprobation, and endless torment. The amid all this unimaginable splendor clergy may be expected to fight for they will look in vain for the familiar these precious doctrines to the last faces without which all would to them These constitute the chief foun- seem vanity? And the answer is un qualifiedly in the affirmative. "The friends will be there without the least shadow of doubt, and far more fully far more really, than ever they have been with us yet." Thanks for this, Mr. Leadbeater, thanks for this Spiritualistic jewel, one of the brightest and most precious in the spiritual diadem; set it in your Theosophic badges, it will comfort many a bereaved one. He tells us, too, of Bach, of Beethoven, Mendelssohn, Handel, Mozart and Ros-

sini, who are there "not dead but full of vigorous life, and ever pouring forth far grander strains, for more glorious harmonies than they did on earth." If this is Theosophy, we give it a whole-souled welcome, and will not object to a few doctrines that are not obligatory. Such good news about the "world to come," with the knowledge that the enoyment of it must be earned by good living in this one, will have a tendency to elevate mankind and give him a foretaste of the world referred to,

which Andrew Jackson Davis calls the Summer Land. Spiritualism in Brazil.

We find in the "Revista Espirita," Spiritual which is published every month at Porto Alegro, in the State of Rio Grande, in the Republic of Brazil, the report of an address upon Spiritualism. which Senhor Luiz de Franca Almerda Sa delivered at the request of the Historical and Geographical Institute of Professor Marzorati, contributed to by Brazil, to the members of that association. In this discourse, the learned other highly educated writers, and is speaker gave a great deal of information with respect to two Indian tribes, the Charentes and the Caraes Apinages. inhabiting the valleys of Araguaye and Tocantis, who are, and appear to have been for many centuries past, devout of Spiritualism. And the lecturer men-tioned that in the house of His Excel-Indian medium named Guido, who lived another on true religion, by A. J. An in the sierras of Matto Grosso, had drew (Andrew Jackson Davis), is brillnever had the slightest instruction in | iant with noble and genial ethico-moral drawing or painting; and died at the aspirations." early age of ten years.

The mere fact that a scientific society solicited a well-known Spiritualist to address it on such a subect is a very significant one, as showing how much more liberal and progressive the Brazilians are than the people of Australia. We observe, in a recent edition of the 'Reformador," of Rio Janeiro, that the sum of £1,140 has been already subscribed for the issue of a centenary and £400 for that of a popular edition of the works of Allan Kardec, in Brazil. Nowhere does Spiritualism appear to e making more rapid advances than in Spanish and Portuguese South America.

Photographing the invisible. for the Study of Psychic Phenomena." but it will serve. recently organized in the great hall of

HARBINGER OF LIGHT, MEL- the Agricultural Society in Paris, a lecture with lantern illustrations by M. Gabriel Delanne. It attracted a brilliant audience. From a condensed report of the lecture, which appears in the January number of the "Revue Scien-Mr. C. W. Leadbeater, a prominent

Mr. C. W. Leagneater, a production tinque et morate du spiritable, de English Theosophist, who is touring row the following passages; merely English Theosophist, who is touring America, has been lecturing there on a variety of subjects akin to Theosophy and Spiritualism, covering a field far thing he says to a respectful hearing, the says to a respectful hearing. took care to quote no instances of spirit carnation, Karma, and the Secret Doctrine, which so frequently meet our gentlemen of unimpeachable integrity, and such as were sustained by contem-

porary testimony.

He dealt in the first place with the researches of Mr. Beattie and of Dr. Thomson. Mr. Beattie is a photographer who has retired; and wishing to how it can be verified, nor in any of assure himself of the reality of these phenomena, he secured the co-operation them lies in the heauty of his diction, Butland, and the experiments took of one of his friends, a medium named place in the studio of M. Jotsy, which was placed at his disposal. The dark room of which Mr. Beattie availed himself was constructed especially for the purpose, and allowed of his obtaining three negatives from the same pose, which excluded, in case of an abnormal luminous impression the objection of a

> them cloudy figures, invisible to the naked eye, but sufficiently real to mask obects which were behind them. The medium and Mr. Josty, frequently described beforehand the appearance of these fluidic clouds, and the photographic plate invariably confirmed the reality of their visions. The luminous force seemed to emanate from the stomach of the medium. (And here the present writer will interpose a few words which may throw some light upon the locality of this emanation. Many years ago, when seated in Dr. Motherwell's circle, he asked the spirit of Dr. Elliotson to explain the purpose and uses of the suprarenal capsules in the human system; and he immediately replied, "They are reservoirs of mag-One saw very clearly, thanks to the projections, that form of energy which not only produces an impression on the photographic plate, but equally moves the table.

M. Delanne exhibited the two photographs obtained by Col. de Rochas with M. Gailhard, director of the Opera, when his subject, Lena, was in a state of trance. One can very well comprehend now that if the spirits have a capacity capable of reflecting, they can give their image by a process analogous to that which is obtained by means of ordinary light.

The orator recalled the fact of Dr. who had been dead for many years, and that it was recognized by his brother and his wife, both of whom were prejudiced against Spiritualism. Dr. Thomson, of Edinburgh, likewise obtained a portrait of his own mother who had died 40 years previously, and which was identified not only by himself but by her brother who was still living. In this case, Dr. Thomson was the oper-

Mr. Bromson Murray was apprised that if he would sit at Mumler's in New York, there would come, on his own portrait, that of a spirit wife. He did so, tograph of Mrs. Bonner, taken during

"Medlumship."

This is the title of a new monthly review of experimental Spiritualism and of the moral and psycho-physical scinces, edited by Signor Enrico Carreras, of which the first number has just reached us. It is published at No. 43 Via Aurora, Rome. The title (La Medianita was adopted in deference to the wishes of some influential friends in Genoa, and because this seems to have been the designation of a famous book from the pen of Dr. Paolo Visani-Scozzi, which is said to have had a large sale He both in Italy and other European countries; but which we have not been fortunate enough to fall in with.

Signor Carreras announces himself as convinced Spiritualist; and he is evidently one of the best kind, because he tells us that his convictions on the subject were "acquired after long years of struggles and doubts and after an accurate examination of the most important phenomena" of the science. His faith rests upon observed facts, and he intends to remain, he says, in the field of experiment, and only to publish communications and reports of phenomena which have been obtained under such conditions and subject to such rigorous control as to ensure their genuineness; for he agrees with Allan Kardec that Spiritualism must be either scientific or

"As Others See Us."

It is pleasant and encouraging to find ourselves thus spoken of in the "Luce e Ombra" of Milan, which is edited by gressive cities in Northern Italy: "The Harbinger of Light is likewise a monthiy review in the English language of a somewhat more accentuated spiritual tone (that the Psychishe Studien pre believers in all the fundamental truths viously noticed), but always written with great acumen and nice choice The scientific part is not neglected lency General Mello Rego, the walls of but occupies a larger space, and in the his reception room are decorated with a December number the first place is due number of artistic and beautiful de to an excellent lecture by Dr. Peebles signs, executed under impression by an on the psychic forces in healing, and

> "On Earth Peace, Good Will Toward Men."

The following excerpt is from an ar ticle in the last issue of The Progressive Thinker, referring to the Bible:

"It were time to lay aside the cold book...(it is) a history of the bloodiest ages of the past and the sooner the world loses all trace of those things the sooner will come 'peace on earth and good, will toward men.'"

Such is the beauty and potency of thousands of passages in the "old book" that even those who ("lay it aside" quote them while condemning it. Bro. Under this title the "French Society Wilkins' quotation is not quite exact,

W. F. PECK.

St. Louis, Mo.

SCIENCE: =

Startling Advance oin othe Same.

achievements of the nineteenth century, especially in the domain of applied science and invention, it seems certain that they will be far surpassed by those of the century just begun. The discoveries now foreshadowed by investigators in various fields promise to carry scientific research into an unknown realm beyond the horizon now bounding human knowledge If the past has been concerned with the revelation of new forces and their possible uses the future is to disclose the secret of those forces and the part they play in the scheme of nature. If the investigations recently undertaken by Prof. Loeb and others promise to lay bare the secret of life itself, the disclosures now made by Prof. and Mme Curie of France in connection with the new substance, radium, promise to revolution-ize the world's theory as to the origin, nature and evolution of the material

In the new substance, radium, to-

gether with the similar substances, poonium, actinium and uranium, the scientists seem to have discovered properties more mysterious and wonderful than those once attributed to the magic preparations of the alchemists. Radium, it has been proved, will emit rays of energy continuously and spontaneously for an indefinite length of time. Preparations of radium left in a dark room for a period of two years have remained luminous, losing none of their power to give of light by virtue of some property in themselves. Like the X-rays, the energy emanating from radium is capable of penetrating through dense and opaque substances and producing images on a photographic plate. Objects have thus been radiographed after having been wrapped in heavy rugs and placed in a trunk, the whole process being conducted in a room from which all light had been excluded.

Marvelous as are the properties belonging to the substance, they are less important than the new theories to which they point. The old theory of science which regarded atoms as indivisible units of matter has to give way to a new theory in which each atom is conceived of as a system of infinitely smaller units mysteriously kept in motion—a reproduction on an infinitesimal scale of the same phenomena and the same forces which govern the infinitely greater bodies of the universethe fixed stars and their circling planets-in their movement through unending space.

To show with what vast strides science is progressing one has only to compare the nature of the problems suggested to-day with those under discussion ten years ago. Such achievements as the X-ray and the wireless telegraph were unknown then. To-day they are accepted facts. Now comes radium and with its discovery the probability of a revolutionary change in the whole philosophy of the scientists-Chicago News.

Spiritualism vs. Skepticism. Since Brother W. F. Jamieson has

seen fit to attack my position on the subject of skepticism in its relation to Spiritualism, it may not be amiss to keep it before the readers of The Pro-Progressive Thinker a little longer. Brother Lyman C. Howe, in a letter to this paper, published in its last issue (June 27), asks some very pertinent questions bearing upon this discussion, which should have occupied a more prominent place in it than was given to it. Fearing it may have escaped the notice of many readers, I will reproduce it.

"Lyman C. Howe writes from Fredonia, N. Y.: 'I read Prof. Jamieson's donia, N. Y.: 'I read Prof. Jamieson's comments on Dr. Sweringen's view of skepticism, and saw the same tendency so common among the class of critics who have nothing to affirm. and are who have nothing to affirm, and are forever beating about the bush for something to talk about without saying anything. I like Jamieson, but he seems to have lost his balance in his search for annihilation. Dr. Sweringen's rejoinder in the last Progressive Thinker, impresses me as logical, consistent and forcible. Hyper-skeptical negations are often as absurd and illogical as any religious creed. Does Prof. Jamieson require personal observa-tion of all facts before he accepts them? Did he ever see a murder committed? Does he think there ever was one? Did he ever look at Venus through Ga ileo's telescope? Does he believe that Galileo did? or that he ever had a telescope? Did he ever witness the fall of a meteoric rock? Does he believe there ever was one that visited the earth? Dr. Sweringen's position seems to me well taken and impregnable."

Right here, in this connection, let me quote the words of a scientific writer, who, like Brother Jamieson, was not a Spiritualist:

"The man who denies the phenomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant, and it would be a hopeless task to attempt to enlighten him. But I shall attempt to explain their origin on other grounds than the supposition that they are caused by the spirits of the dead. In other words, I admit the the dead. In other words, I admit the alleged phenomena but deny the alleged cause."-Thomson J. Hudson (Law of Psychic Phenomena, page 206.)
The difference between Mr. Jamieson

and Mr. Hudson, then, is that the former is a skeptic in relation to the occurrence of the phenomena, and, therefore, likewise to their cause, and the latter is skeptical in regard to their alleged cause only. Think of it! Two skeptics on the subject of Spiritualism; the one rejecting, the other accepting its phenomena as genuine. The latter skeptic calls the former skeptic "ignorant" and thinks "it would be a hopeless task to attempt to enlighten him. Well, let these skeptics fight it out among themselves. H. V. SWERINGEN.

Trembling for Sinners. Robbie belonged to a severely orthodox family. He was taught "to fear nothing and trust God. He often heard his grandfather remark that, he "trembled for sinners," and this expression saved Robbie in an hour of need. One night there was a terrific thunder-storm. Robbie stood it as long as possible, then fled to his mother's room. "Robbie, are you afraid?" asked she.
"No, ma'am."

"You know, God can take care of you as well in the storm as at other times?" "Oh, yes!"

"Then what are you shaking for?" "Mother, I was thinking of sinners, and I thought'I would come down and tremble with you for them."-Exchange. "Right Generation the Key to the Kingdom of Heaven on Earth." By

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Christianity-Spiritualism and Skepti-Wonderful as were the scientific The Christian has insisted all through the ages that faith is sufficient. When

Spiritualism came half a century ago it proclaimed the necessity for knowledge. On that issue thousands, aye, millions, left the church and became Spiritualists.
The sermon and the Sunday-school drilled the idea into the human mind that on the question of future conscious

existence the present generation needs no knowledge; but has an unquenchable thirst for faith, "the substance of things hoped for, the evidence of things not seen." This is the corner-stone of Christian theology. Upon it rests innumerable absurdities. Your thorough-going Spiritualist does not predicate his Spiritualism on the Bible; upon the story of resurrection of Jesus Christ; upon Enoch's flight to heaven; upon Elljah's automobile journey to the skies; upon the "return" of

Moses and Elias. All that, he knows, is "hear-say;" he knows that millions of "parents" have been "mistaken, deluded, hypnotized, or in some way ceived by their own senses." Can this be denied? They have frequently been mistaken, "deceived by their own senses," while witnessing natural phenomena, how much more by "spiritual?" No skeptic says it follows that our parents were deceived about everything. My attention is called to two ques-

tions.
"1. My parents observed in November, 1838, a meteoric shower. I have never witnessed such a spectacle. Am therefore to infer that my parents never did, but were mistaken, deluded, hypnotized, or in some way deceived by their own senses?" No. Now, show me the logical con-

nection between that and Number "2. I have witnessed a genuine ma terialization." Millions witnessed the meteoric

shower, an astronomical fact about which there is no doubt. When it comes to materializations a few, here and there, "witness" them under circumstances which cast doubt over all. Thousands of Spiritualists reject mate rialization as unscientific, unproved.

But I am told: "My description of it eaves no room for the most insignificant, technical, skeptical quibble. It cannot be explained in any other manner than that I am deliberately falsifying in making it, or that it is true as represent it."

As I said in a former letter: "I do not question his veracity." On the other hand it does not logically follow that what he claims is true. Some of the worst mistaken people I ever knew were those who were certain that they could not be mistaken. A distinguished lecturer in Boston recognized his own departed wife fully materialized, would swear it was her. He admitted afterwards, "that his senses were completely deceived." I have known people who had such unbounded confidence in a medium, especially a trusted relative, that "overwhelming evidence" to the contrary weighed nothing! They trust, in that case, in the erson, not the manifestation.

It is not safe to be always sure. I am lad that Spiritualists reject the infallibility of the pope; but any Spiritualist who says he cannot be mistaken about the cause of the phenomena of Spiritualism makes a pope of himself. Robert Dale Owen, one of the noblest men that ever became a Spiritualist. was just this kind of a pope for a short time. He declared that it was a physical impossibility for any human being to simulate the "Katie King" he saw so "precise," he said, were the "conditions" that he not only "saw and heard" her, but "four or five hundred others"

"precise conditions." I trust I have fractured no law by writing a "disquisition" upon skepti-cism, faith, knowledge—especially since our good friend Sweringen in his second letter admits their importance

and necessity. As the great distinction between Christianity and Modern Spiritualism was that the latter was based upon present day revelations, while Christianity perpetually points to the past; its injunction for centuries: "Blessed are they that have not seen, and yet have believed." But Spiritualism has emphasized the necessity for direct revelations now, and that the "Book of Revelation" should never be closed. No man's testimony, even when he knows he is not "deliberately falsifying" (and no one would intimate that either Owen or Sweringen would bear false witness) is equal to direct revelation from a spirit. Nor does it follow that because the witness is perfectly honest that his testimony is infallibly true. I am one of those who think that Spiritualists are as sincere, or truth-loving, as any class on the globe

W. F. JAMIESON. Cincinnati, Ohio.

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Hr. Frederick F. Wyatt, the noted Erangelist of Abiten, Texa, writes Jan. Bist, Himslya permanenty cured him of Hay-Fever and Asthma. He strongly recommends to sufferer. Dr. W. H. Yali, a prominent physician of Bt. Louis, Mo., writes March 8th, that he used Himslya on six different Hay-Fever patients last Fall with satisfactory results in every case, Mr. A. L. Clark, Bpringfield, Mo., writes Jan. Ed. Was a sufferer of Hay-Fever and Asthma. He strongly recommends the sufference of Hay-Fever and Asthma. Mr. J. B. Ayle, Estherville, Iowa, writes Feb. Strong, Mr. B. Himslya completely cured me. Mr. Geo. C. Dye, Marletta, Ohio, writes Jan. Edit, I was cured artersoversly cars suffering with Hay-Fever and Asthma. Mr. J. B. Ayle, Estherville, Iowa, writes Feb. Strong, Ind., writes March 8th, Has Eva Freston, Petersburg, Ind., writes Mr. E. B. Hune, 135 Archina after barred with Hay-Fever and Asthma after physical with Hay-Fever and Asthma after physical writes and the physical field. Dr. J. R. Duneau, the oldest physician of Crawfords Hills, Ind., writes Jan. 25th, Has Physician of Crawfords Hills, Ind., writes Jan. 25th, Its my duty to tell all I can of the great virtue of Himslya. Rev. J. L. Coomba, Martinsburg, W. Va. writes to thus Work Work Work Ord, July End, that it cured him of Asthma of 80 years' standing.

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SATURDAY, JULY 11, 1908.

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of The Progressive Thinker are for sale at this office. Bear this in mind.

HUDSON TUTTLE.

Editor-at-Large for the National Spirit ualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

ANNOUNCEMENT TO THE PUBLIC. All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized mission aries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, large or small, are gratefully accepted.

N. S. A. Becretary. 600 Pennsylvania avenue S. E., Wash-

A Bridge Between Mind and Matter. As set forth in the Chicago Chronicle, the address delivered by Sir William Crookes at Berlin, before the international congress for applied chemistry, has furnished all branches of science

material for animated discussion. Sir William entitled his discourse "The Realization of a Dream." For nearly a century, he said, men of science had been dreaming of atoms and molecules and speculating as to the origin of matter. Now they admit the possibility of resolving the chemical elements into simpler forms of matter or of refining them away altogether into ethereal vibrations or electrical en-

The lecturer discussed the existence of electrical atoms or electrons, the constitution of X-rays and their passing through opaque bodies. He expressed the opinion that the spontaneous dissociation of radium suggests a doubt of

That science itself is beginning to scoff at all science grows more apparent with the progress of investigations. Sir William Crookes declared that theories are useful only so long as they admit of the harmful corelation of facts into a reasonable system. "Directly a the theory must go or it must be revised to admit the new fact." New views of atoms, electricity and

ether which came in with the ninevalue?" All recent experimentation converges

toward a question which has been the clear light, a possible relationship between mind and matter.

Students of electricity are disposed to recommend patience in the development of that force as a promise of dis closure concerning the origin of both mind and matter. The pursuit of this belief has led even chemists into mists as dense as London fog and almost as palpable

A German scientist, Ostwald, claims that he has discovered the bridge between mind and matter, a bridge "which covers the chasm between force and substance." and "which is of a nature sufficiently manifest to embrace the totality of our experiences, the interior as well as the exterior." This idea or bridge he terms energy.

It has been demonstrated, Ostwald claims, that there is an immaterial factor, one endowed with neither weight nor mass, which in a quantitative way is just as unchangeable as the mass and weight of material substances and which, exactly like these, can undergo qualitative transformations of all kinds material things is not unlimited, but rather, by the chemical law of the preservation of the elements, is confined to very definite limits, energy may be converted from every one of its forms into every other and its power of transformation is therefore unlimited.

Herein exists a fundamental advantage of this idea as compared with that of matter, since in this way it acquires the property of comprehending in a uni form fashion the whole domain of the corresponding phenomena.

Ostwald holds that every change which takes place in the outer world and every process may be described by a statement of the kind and amount of energy that has undergone conversion. he declares to be particularly true of the processes by which the ap paratus of the senses is put into activ-

Such processes may never be reduced to exchanges of energy as between the outer world and the apparatus of the senses. He believes it possible to subordinate to the idea of energy the totality of psychical as well as

physical phenomena. This opinion is undoubtedly, enter-

tained by Sir William Crookes and it is the "sensations."

apparently the conviction of this latest school of scientists that the new metals, the wizard metals, radium and uranium, will supply the demonstration of the theory. But up to the latest reports from either the world of mind or the world of matter no proof having the slightest bearing upon the subject has

If all vital force were reducible to electrons and all matter were reducible to an electron the origin of life would remain as abysmal a secret as ever. Where did the first electron get its electricity?

A Great Psychological Crime Consid-

In connection with every great movement, humanitarian in its nature or otherwise, there frequently arises unpleasant episodes that require careful handling in order to prevent disastrous results. In the natural world, on this planet so densely populated, the same characteristics arise from time to time, and the problems presented are frequently so complex that they transcend

the intellect of our scientists and statesmen and remain unsolved. With these intricate problems unsolved many occurrences are regarded as calamities -and calamities they seem to be when the direful results are carefully considered.

We are led to these remarks in consequence of an interview we had with a gentleman who came 600 miles to see us, and whom we will call Mr. X. Having a fine physique, he impressed us very favorably at first sight. He made his important mission known to us at once. He said he was under the control of the illustrious Col. R. G. Ingersoll, and urgently requested us to accompany him to the Sherman House and interview the famous orator.

We cheerfully accepted his invita-

Arriving at his room he produced a rudely constructed planchette, and commenced delivering a message to us.

After quietly listening to the same, and reading some manuscript presented to us, in answer to the medium's earnest appeal we passed judgment on what we had seen and heard. We told the gentleman that the messages purport ing to come from Col. Ingersoll were unworthy of consideration—they were simply puerile-the worst kind of rot, and we tried to reason with him in regard to the matter, but he was impregnable, he was so completely obsessed by some evil influence. The spectacle was most pitiable, and we were powerless to afford relief, so intrenched was the controlling influence in the very fibres of his impressible brain.

Here at least was "A GREAT PSY-CHOLOGICAL CRIME"-a fine brain captured by a vile influence; the will power so weakened that resistance light of something grand, beautiful, elo Japan and India. quent. A once fine mind was complete ly enthralled and the descending pathway leading to misery was entered

upon. This presentation of the case is not overdrawn in the least—the man seemed to be a wreck, powerless to resist the pernicious influence of the spirit that had fastened his tentacles upon him, leading him apparently to destruc-

cloud it hangs over the world, and interpenetrates all religious sects as well as those who never saw the inside of any church. Obsession, such as manifested by Mr.

X., is more common than generally supposed-as common (or more so) among the churches as in the ranks of Spiritualism.

Rabbi Weil, eminent as an author, fact refuses to be pigeonholed and will prominent at one time among the Jews, not be explained on theoretic grounds | and forcible as a speaker for progressive societies in Pennsylvania and elsewhere, being a sensitive, he has been overshadowed by a pernicious spirit influence, bis brain impregnated with disteenth century are already under suspi- torted vibrations, and he believes that cion in the twentieth. Crookes asks: he conveys a pernicious influence to "Are we not learning the lesson that anyone who comes in contact with him. our researches have only a provisional | He is perfectly harmless and is confined to the asylum at Kankakee.

The cultivation of mediumistic sensi tiveness through the instrumentality of most urgent since the organization of hypnotism, drugs of different kinds. science and upon which neither physics and various other methods, opens a nor metaphysics has yet thrown any floodgate for pernicious influences to enter and exert their very dangerous power, hence it is a fact that insanity is on the increase, the direct result of obsession, arising from the extreme sensitiveness to spirit influence gained in several ways, as enumerated above, by hundreds of people who are in no wise attached to Spiritualism.

Hypnotism as practiced by the various charlatans now traveling over the country is exceedingly dangerous to the subject, and in no wise beneficial. and in many cases leads to insanity and abject servitude to an influence that

should be avoided. Spirit control in its higher aspects is regarded by advanced Spiritualists as stration of the correctness of the hyperfectly harmless and healthy, and promotive of spirituality and intellectual growth, and in every way beneficial to the medium, and they will be slow to think otherwise, yet they will greet most cordially any person who can open While the power of transformation in the gateway to the spirit world and present a better way to converse with the denizens thereof than through the present-day mediumship. In this connection we call special attention to an article by a prominent Spiritualist and journalist, Mrs. Lucinda B. Chandler, on the first page of this issue of The Pro-

Shows Good Sense.

A press report states that the Rev. Dr. Briggs recently caused a sensation in the First Methodist church of Austin, Texas, by preaching a sermon in which he repudiated the idea of a hell. He declared the doctrine of a hell was repugnant to good intelligence and had driven such bright men as Robert G.

Ingersoll from Christianity The time is coming and is now near at hand, when sermons repudiating the orthodox idea of hell will cause no sensation, but will be expected as a matter of course, and as a proof of good sense on the part of the preacher. Such repudiations will become so common that the exceptions will cause

Life Among the Lowly. An editorial in the Chicago Tribune

sets forth that the amoeba is about the lowest form of life. It is but a mass of protoplasm, visible only under the microscope, a single-celled organism, with arms, legs, mouth, or internal organs of any kind, reproducing itself by simple division into two parts, each becoming a separate animalcule. The home of the amoeba is in ponds and ditches. The habits and customs of the amoeba should be of much human interest, as it is one of the starting points, perhaps the real starting point, in the evolution of man, and again because man is an amoebiform organism or a glomeration of amoebae. From this point of view Dr. John H. Flagg, the scientist, had much of interest to tell the Boston Scientific society the other day about the amoeba as the "beginning of mind," for in this protonlasmic microscopic mass all the fundamental functions of mind may be observed. It has, as Dr. Flagg says, the usual animal functions of locomotion, sensation, selection, nutrition, and reproduction, and for this reason he regards it as the beginning of psychic life. It moves without legs by thrusting out one series of pseudopodia in front and retracting others behind. Though without mouth or stomach, it eats by enveloping its food and absorbing it, rejecting everything that is nonnutritious. Though without a nervous system, it shrinks from a needle's point and from the source of light. It calcu lates position and distance. It "dis-charges a shower of darts at its prey while it is still at a distance, and, hav-ing disabled it, approaches and con-sumes it at its leisure." "They retire from their hunting ground to the shelter of a grain of sand, it may be, while they eat, but they have no apparent difficulty in making a straight line back in quest of more food, although the original route of exploration may have been exceedingly devious."

In a word, in this tiny, invisible microcosm Dr. Flagg finds memory, reason, cunning, intelligence, "a concentrated essence of life." As each of us from highest to lowest, was in the beginning an amoeba, though not an amoeba of the ditch or pond hole, and as all, even the best of us, are but an aggregation of amoebae, it is but meet that we should be interested in this remote ancestor and proud of its general ability, though it may not be of the most strenuous sort. It should be remembered that the amoeba is too little to be seen with the naked eye, and yet, while it has no physical organs and no gray matter, and an extremely limited environment, it is displaying physical and mental vigor of no common order. We have no reason to be ashamed of our protean animalcule, the amoeba

Representative Noblemen of India-

Their Opinion of Missionaries. Prince P. N. Muthuswami Naidu and G. K. Chetty, noblemen of India, and could not be otherwise than feeble, if | wealthy merchants, stopped for a brief exerted at all; the gibberish expressed | time in Chicago, on their way to Vanwas regarded by the medium in the couver, where they expected to sail for

A reporter found them, obliging, affable gentlemen, speaking English perfectly. G. K. Chetty is reported as expressing the following views on the missionaries:

generous. We recognize their religious fervor and zeal and the sublime sentiments which actuate Christian people in sending missionaries to our country, but let me say right here that they are wasting valuable energy and are misdi-Here is one unpleasant feature of recting their efforts. My suggestion spirit control. Like a dark pestilential and the suggestion of a majority of the people of India is that instead of sending missionaries to our country to Christianize us let the Christian people of this country and other lands send missionaries into Russia and other countries professing Christian religion so that they would humanize these Christians. "We are exceedingly appreciative of

the kind spirit shown by the people in gathering funds in this and other countries for the people who were starving in our country during the famine a few years ago, but we must also tell them that it did not reach the masses and that it was not distributed in the spirit in which it was offered. The missions were made the avenues through which aid was given to the famine-stricken, but while no stipulation was made by the people who made the donations that the recipients must be Christians the missionaries gave help only to Christians or those who declared an intention of becoming Christians. Is that Christianlike or is it human?" We cannot doubt the correctness of

this story, and that the missionaries forgot the graces of their religion and vented their narrow spleen on those who have not been converted to their faith or are not hypocritical enough to say they will become converts. It will be remembered, and not be helpful in bringing India to the reception of a religion which shows such fruitage.

Immortality.

"Mr. Albert H. Walker, in a recent lecture before the students of the University of Michigan, declared that in the 20th century we might find an answer to the question of the immortality of the soul. 'The answer,' he said, 'may be fourid to be in the affirmative, through actual communication with departed souls, or it may be found to be in the negative, by scientific demonpothesis that the spirit or the soul of man is only a name for the electrical and chemical actions and reactions which occur in the body."—News item. When it becomes a question between

the demonstrated phenomena of Spiritualism, giving evidence of individual conscious existence and identity after death, and the hypothesis that the spirit or soul of man is only a name for the electrical and chemical actions and reactions which occur in the body, the controversy will be brief, unless it can be proven that such electrical and chemical actions and reactions continue to manifest as an intelligent personality for an indefinite time after the body

"What Shall We Eat?"

has returned to dust.

Alfred Andrews, of Yonkers, N. Y., has written a highly interesting and suggestive work on the above subject; No one can read it without having derived special benefit. The data presented along various lines is invaluable. The tendency of the book is along health-lines, presenting facts which all should know. The reall price of the book is 50 cents. Address the author at No. 87 Hawthorne avenue, Yonkers,

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price \$1.

A PAULIST EATHER'S VIEW CREATION VS. EVOLUTION.

Why the Roman Catholic Church Opposca Epiritualism.

The Roman Catholic church has been opposed to Spiritualism from first to last, but has never before squarely expressed the reason for its antagonism. Father Conway, in his new publication, The Question Box, gives authoritative answer of the Paulists.

Because of its doctrines: "Spiritism or the systematic communication with spirits who claim to be departed souls, is merely a new form of pagan necromancy, anathematized by the laws of Moses. The fact of the rapid progress showed the evident weakening of the faith of the various denominations of Protestants who fed it. Its doctrines, learned from spirit manifestations, are given us in detail by leading spiritists like Wallace, Kardec, Crookes, Home, Tuttle and others.

"Spiritism claims to be a religion, although it gives no worship to God, and of spirits of every grade of intellect and morality. Its external worship is the feverish excitement of the uncanny seance, and its priests chiefly women— 'mediums.' It is almost all the work of the devil, for although there are fraudulent manifestations, over and above this there are facts which seem to have overwhelming testimony in their favor and point to diabolic agency. Spiritism pretends to be the final perfection of Christianity although it denies its every dogma and declares that Jesus Christ is not the son of God but merely one of the higher spirits.
"Its history has been marked with end." The only deba How did they begin?

the greatest immorality, as the Mountain Cave, the Klantone, the Sacred Order of Unionists, and the Order of Patriarchs amply prove. Some have argued that this was only an abuse, but we say that spiritism is essentially immoral. It has no worship of God and no eternal sanction of reward and punishment to safeguard morality. Surely such a teaching is not calculated to curb the evil passions of men's hearts.

"Rightly then does the church warn her children against this irreligious, and immoral superstition, which often seems to evidence the power of Satan, and forbid them not only to become me diums, but even to attend the Spiritualistic seances.

We have given full expression to the Holy Father's presentation of the subject, that a thorough understanding of the position of the Catholic church might be gained. That any one capable of answering the question at all, should give the spiritual side so reckless of the

truth, is amazing. If religion consists of forms and ceremonies, in the robed priest, holy water and incantations, then Spiritualism is not a religion. If religion is consecration to ideal righteousness, the unselfish doing for others and spiritual excellence, then Spiritualism is the religion of religions

The Unitarians believe that Christ was a man and not literally the son of God, and Spiritualists are no more het-

As for immorality the tree is known by its fruit. There is not to-day a pro-fessed Spiritualist in the prisons of this country. The Paulist Father says there are nine millions of Spiritualists in the United States. The census does not show the religion of criminals. I am informed by an assistant census official that this was omitted because the criminals were so untruthful that nothing "The American people are kind and reliable was obtained. Perhaps, and perhaps because the showing was on the wrong side!

There can be little difference between the criminal conditions here and in England. In a careful report to Parliament, the number of Roman Catholics in prison in that country was 38,581, of Protestants 107,012. The church of England with other sects has a mempership of perhaps twenty millions, and In proportion to the population, Catholics have almost four times as many criminals as the Protestants and the Spiritualists have not one.

Has the history of Spiritualism been marked by immorality? Has it ever subjected, not millions, but a single person to the horrors of the inquisition? Has it burned a Bruno? Imprisoned a Galileo? Instituted houses of infamy under the name of convents and nunneries? Established an order of priests commanded to live in an abnormal and immoral state of celibacy? Taught a doctrine of the dead enabling the priest | mean to say that the vital things, the to wring wealth from the bereaved to gain pardon for the sins of the departed? Not a single truthful instance of im

morality of the advocates of Spiritualism is given by the Holy Father who mendaciously makes the assertion. Of the cases given, they were individual tion. efforts made a generation ago and of so little consequence they have been forgotten. They were not outgrowths of Spiritualism but hallucinations of cranks who exploited their doctrines by

claiming its protection. "It has no worship of God and eternal sanction of reward and punishnent to safeguard morality." Spiritualism leaves the question

God for each and every one to settle for himself. It is a gross misstatement that it "substitutes in His stead a great crowd of spirits." As for rewards and punishments, be-

ing a "safeguard of morality," Spiritualism holds to the unchangeable obligation of doing our duty, and that there is no escaping the consequences by vicarlous atonement.

Talk about the moral influence of a religion which teaches that you may do the most beinous crime, robbery, rape or murder, and by confession to a priest as God's representative, obtain full and free pardon! And this Paulist Father when he stands up in defense of such a religion with slanderous defamation of Spiritualism, should blush in shameful onsciousness of the deceit and falsehood in his heart.

HUDSON TUTTLE. Editor-at-Large, N. iS. A., Washington, D. C. di ed

WHEN STARS SHINE THROUGH, The accidents of wealth and power may leave you far behind: You may see your golden chances go whistling down the wind, But do not be discouraged, there

light beyond the blue, And recompense shall find you when the stars shine through. The coldest weather leads to spring; the darkest day must end, Through enemies you learn the truest

value of your friend. And if you met with nothing false how could you judge the true? Good fortune will seem brighter, when the stars shine through.

take it right Which ever side you wish for is the one will meet your sight.
And happiness is his who to this precept will be true, And in his darkest heavens let the stars

shine through BEATRICE ST. GEORGE.

latence? "The first living being was so simple in organization that it can be said to be no more than living matter or proto plasm. How did it come into exist ence? Was it a miraculous creation of God, or of force?"-Hudson Tuttle reply to A. R. Wallace, in The Progressive Thinker, No. 706.

The above extract presents perhaps

How Did Living Forms Come Into Ex

a question that has never received a final and decisive answer. Life of every variety, both plant and animal, in myriad forms of structure, is in existence on the globe, in her air, land and sea. Whence came this mysterious force called life? How did all these diverse, and yet closely related, forms and organizations come into being? Did an antecedent life and intelligence, which the simple faith of many ages has called God, cause them to appear substitutes in His stead a great crowd in creative acts as the expression of his will in conscious operation? Or did they arise as the accidental result of mindless forces, the unexpected, unforeseen and unpremeditated effect of blind, thoughtless properties of matter? It goes without saying, or almost so that forms of life and organization had a beginning. Mr. Tuttle in his article speaks of the "first form," "first living being," etc. So Darwin, Huxley, Wallace, et al. Science, not less than the old Hebrew Bible, says, "In the beginning." Even the sapient J. S. Love-land admitted that "forms begin and

> to offer an answer to this question, viz.: Evolution, by means of properties resident in matter, or special creation. Ernest Haeckel said: "If we reject the doctrine of spontaneous generation we are compelled to accept that of crea-And Mr. Tuttle says: "There tion." can be nothing more assured than that we must take evolution, continuous and uninterrupted, or direct creation." It is admitted by all investigators that unless evolution can be made to solve the problem of origins we are compelled to accept a theory of direct creation. Darwin did in fact hold that God created one, or a few, primary forms after which evolution or development carried forward the work alone. Wallace also, Mivart and other leading champions of the doctrine held there was creative power and control exhibited at intervals, or even continuously. came to be known as Theistic Evolution and was adopted by leading professors and clergymen, such as Dr. McCosh, of

Princeton, Henry Ward Beecher, and But Haeckel, of Germany, and Huxley and Tyndall, of England, rejected such a mongrel hypothesis. They saw that hitching up an infinite God with natural law, or mere properties of matter, to work together was an absurdity. If God could create a moneron he could create a man, and common sense insisted that if one solitary form arose that way so did all others. Likewise, if moneron, or a bit of protoplasm, could originate by spontaneous generation, without help of any God or gods, then indeed the entire series of living forms. from monera to homo, could have been evolved without the aid of divine power. Common sense insisted on the dissolution of this absurd Theistic affair. and the poor old team, God and "properties resident in matter," have been unharnessed by all self-respecting thinkers. We definitely say God, or no God, as we happen to regard the mat-

For myself, I believe that God, or ar Intelligent First Cause, created things in the beginning. I do not know it; I simply believe it. And I believe it be cause it is so much more reasonable than the thory of spontaneous generation. It does not require near as much or credulity, to believe in special creation as in the tenets, guesses, speculation and absurd presumptions of the evolutionary hypothesis. like the special creation theory, evolu tion is unproven. Huxley just called it a hypothesis. It is merely a theory, a conjecture, a very much discredited guess about the origin of life and liv ing forms. It has accumulated a mass of very interesting facts, added largely to our knowledge of development and expansion of life, but absolutely it has not established as a fact, one single fundamental principle of evolution. I absolutely essential elements necessary as a basis, are not only not proven but are not capable of proof. Evolution is a pretentious house without a founda tion. It rests on a hypothesis, according to Huxley, and on the wildest speculation according to common observa-To be specific I mention the two fun-

damental assumptions of materialistic (not scientific) evolution. They are the origin of life by spontaneous generation, and, secondly, the origin of species by means of variation and natural selection. These are the foundation stones upon which the so-called system of scientific (?) evolution rests. Life arose out of a non-living mass by spontaneous generation, and all the different species of plant and animal life arose by slight modifications of one or a few original forms. little variations of form and structure being inherited from the parent, further changed or modified by environment, until a new species, or many of them, were evolved. Thus all life, and every form of life, came into existence without the aid or supervision of anterior life and intelligence, solely by the unguided and accidental operations of "properties resident in matter." It is true the ordinary human being cannot see these wonderful "properties" resident in a clod, a ball of clay, a handful of sand, a speck of iron ore, a grain of phosphorus, by means of which these inert, lifeles and unintelligent substances can all at once, or even in a billion years, clothe themselves with flesh and tissue and, while having neither life nor intelligence, yet manage to endow themselves with both. Won drous "properties resident in matter!" All we need to discern these "properties" is a "scientific imagination. eagle eye of a materialistic evolutionist can see them, and by the side of such an eye as that the poor little Christian eye of faith" is a mole's organ. Atheistic evolutionist cannot imagine a conscious, living, intelligent, creative power at work, molding forms of life and beauty out of plastic matter, endow ing them with varying degrees of life and intelligence drawn from the pre-existing fountain of his own being. No, he cannot imagine that, let alone "see it. But with that trained scientific eye he can see a lifeless clod squirm around on a primal ocean shore, galvanized accidentally by a vagrant current of electricity, becoming alive and the progenitor of every living thing. Credulity could no further go. Blind fanaticism, It is not half so bad a world if one can worshiping a white cow in an Indian temple, is a credit to the human reason when compared to these so-called scientific evolutionists, dirt-worshipers, prostrating themselves before a clod, or a bit of ocean slime, and attributing to it, as did Mr. Tyndall in his Belfast adBoil It Down.

Whatever you have to say, my friend, Whether witty, or grave, or gay-Condense it as much as ever you can, And say in the readiest way. And whether you write on rural affairs, Or particular things in town, Just a word of friendly advice—boil it down. an insoluble problem. At least it asks

For if you go spluttering over a page, When a couple of lines would do, Your butter is spread so much, you see, That the bread looks plainly through; So when you have a story to tell, And would like a little renown, To make quite sure of your wish, my friendboil it down.

When writing an article for the press, Whether prose or verse, just try To utter your thoughts in the fewest words, And let them be crisp and dry; The only debatable question is, A when it is finished, and you suppose Two theories only are seriously held It is done exactly brown, Just look it over again, and then—boil it down.

For editors do not like to print An article lazily long, And the general reader does not care For a couple of yards of song; So gather your wits in the smallest space, If you'd win the author's crown, And every time you write, my friend—BOIL IT DOWN.

—John O. Salmon '-John O. Salmon.

pure exponent of bald superstition, is not to be found in orthodox church, Catholic cathedral, or even in an African voodoo camp, but sitting as president of an association of grave

and reverend seniors, yelept Society for the Advancement of Physical Science, devoted to the propagation of the doctrine of evolution, and, incidentally, to sneering at the God-idea. Mirabile visu. Mr. Tuttle says: "It is now taken for granted," etc. I ask him, by whom is it taken for granted? I deny it. A very large and intelligent class of people deny it in toto. Take, for instance, spontaneous generation of life. Can it be shown to have occurred? If so, when? where? Can it be demonstrated now? Has he read of the experiments of Beale, Bastian, Carpenter, Tyndall and others, trying to generate life spontaneously, and of their failure into the courts on the ground that Mrs. to do so? Does not Mr. Tuttle know that never, so far as human knowledge testifies, has life been produced in that

way? Hear what Darwin said: "There must have been a time when inorganic their plea than did the contesting heirs, elements alone existed in our planet; and threw their cases out of court, holdlet any assumption be made, such as that the reeking atmosphere was charged with carbonic acid, nitrogenized compounds, phosphorus, etc. Now is there a fact, or a shadow of a fact, ments, without the presence of any organic compounds, and acted on by only creature. At present, it is to us a result absolutely inconceivable." From dicial decree declaring her mind too The Athenaeum for 1863, p 554. And disordered to be trusted with the dispo-Humboldt said, in Letters to Varnha-sition of property were the most firmly gan, p. 117: "What displeases me in convinced on this point. Yet there are leads him to see no difficulty in the organic springing from the inorganic, nay, even man himself from Chaldean mud." in all walks of society who believe precisely the same thing that this woman Quotations from such authorities might | believed.

be multiplied. Will Mr. Tuttle please give us the or a delusion is something that can no name of any reputable physicist who more be established by the ordinary ever secured a specimen of life by processes of ascertaining facts in a spontaneous generation? Is there, as let Mr. Tuttle mention the fact, or even the "shadow." He cannot do it. Spontaneous generation is not possible so preliminary to speaking of people who far as human experiment and investigation have proceeded. But spontaneous out incurring the imputation of insangeneration is absolutely necessary to ity. Any number of intelligent men be"scientific evolution." The only alterlieve rheumatism is cured by carrying native is creation by an Intelligent First a raw potato in the pocket; others are Cause. This Mr, Tuttle rejects and firmly convinced that warts can be driv-

A man has no right to take for granted an unreasonable conclusion which dreds of similar popular superstitions has never been established. Sponta- that seem absurd enough to those who neous generation lacks demonstration. disbelieve them. It is not a fact, or even the shadow of a fact, says Mr. Darwin. Hudson Tuttle raw potato cure for rheumatism regard may take it for granted. Some writers, people who believe they hold interwho never made an original experiment | course with the spirits of the dead as in their lives, may and do take it for crazy, but in argument as well as in scigranted. They write, talk and lecture as if the basic postulates of evolution would have the better of the deabte. So were duly ascertained and demonstrat- far as scientific knowledge goes, it uted facts. But every genuine scientific terly discredits carrying a raw potato mind is aware that they are only un- as a cure for rheumatism, while there proven assumptions. Evolution rests is positive human testimony, however upon a basis of assumption, upon a much we may discredit it, to the effect mere hypothesis, and not upon ascer- that spirits do converse with the living. tained and demonstrable facts. In an- As for negative proof there is none. Be other article I will say something about sides, if the souls of men live after the origin of species. Here, and now, only demand of Mr. Tuttle proof, in the nature of experimental demonstration, or historic testimony as to the fact, of spontaneous generation.

I believe in special creation, but I do not "take it for granted," because I cannot prove it to have been so. Let Mr. Tuttle be a little more modest. Do not take a thing for granted which you can to the living. But this is only presump not to save your life prove to be true. tive evidence. If we call the belief in Believe evolution if you choose, but so such communications insanity, what long as it rests simply upon an un shall we say of the belief in the power proved and undemonstrable hypotheils, do not belittle your position as a warts or whisper away the murrain in teacher and author by taking this cattle? How much less in dignity or flimsy theory "for granted." It is not mental respectability is credence in the granted, and will not be by men of power of some dirty, illiterate fakir to sense, until proven. ELDER H. W. B. MYRICK.

Gentryville, Mo.

"The Great Psychological Crime The Destructive Principle of Nature in Individual Life." This book is destined to create commotion of thought among Spiritualists and hypnotists, and especially for its bearings upon mediumship, which, as being hypnotic in character, is declared to come under at this office. the influence of the Destructive Principle in Nature which tends to the destruction of the soul or essential entity. Florence Huntley's name appears as editor. Price \$2.

'Gleanings from the Rostrum." By dress, "the potency of every form of A. B. Frence life." Your true idolater, the Simon this office. A. B. French, Cloth, \$1. For sale at

SPIRITUALISM.

Belief in It is Not Proof of Insanity.

When in earth-life, Mrs. M. E. Wal-rath, author of "History of the Earth's devised the bulk of her Formation." property to believers in Spiritualism, thereby ignoring to a large extent several of her relatives who possessed a keen appetite for the good things of this world, and were therefore ready and willing to participate in the distribution of the estate with themselves as principal heirs.

It was found impossible by these neglected heirs to contest the will on any other ground than that of religious faith of the testator. They therefore took the question of probating the will Walrath believed in communion with spirits and was therefore insane. We are pleased to be able to report

ing that being a Spiritualist was not a sign of insanity. In editorially reviewing the case, the

Oakland Tribune says: "Because a woman believed that she ele- held converse with the spirits of the dead, a great many people regarded her known forces, could produce a living her property by will. It is needless to as mentally incompetent to dispose of Strauss is the scientific levity which thousands of people regularly transacting all kinds of business and moving cisely the same thing that this woman

"Whether the belief is well-founded court of law than can the immortality Darwin insisted, "a fact, or the shadow of the soul, the immaculate conception of a fact, supporting the belief?" If so, or the existence of the Supreme Being. "However, the question of this wo man's mental incompetency is simply hold to far more ridiculous beliefs with "takes for granted" the other hypoth- en away by conjuration; still others treat diseases in horses and cattle with

a form of incantation. There are hun-

"No doubt many who believe in the entific demonstration the Spiritualist death, what finite mind is to fix the bounds of their habitations or place

limitations upon their movements? "It may be objected of course as in herently improbable that the wise and righteous who have gone before would indulge in the vapid, inconsequential twaddle usually represented as the sum of the knowledge the dead contribute of an unlettered boor to conjure away, foretell coming events or to divine knowledge not accessible to the ordinary human mind?"

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office. "Discovery of a Lost Trail." By Chas, B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50. For sale

"Meatless Dishes." Very useful Price 10 cents.

"An Infamous Dynamite Roman Cath;

olic Conspiracy Detected and Exposed. 'Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for 15 cents.

A Migh Spirit Visits Earth. = By Har'ais.

To the Editor:—You have suggested that something more never speaks in the first person, but the controls for him—as and conflicting results have no origin in space outside the lit- evening of March 17,1895, when the following was received friend, referred to in my last communication, might be of in-

At the next sitting the controls announced that they were waiting for the "strange spirit," and soon said, "He is here." neither a Hindoo nor a Buddhist, but belonged to a race that he was on earth many were able to talk with spirits face to one reason for his presence now is to watch the indications of such change. The controls said they would be as much interested in his story as we would be, and glad to have him tell of the time he was in the flesh. He says "he has been over there so long that there is no possible way of telling the number of years that have passed. He is the most powerful spirit we have ever seen, and were he to apply his knowledge and power we could not prevent his taking you from us, so that we could not control at all." The controls then gave this account of him, and their own words are given:

"He was a deep thinker and student when on earth, and his mind turned to the problems of labor, and the relief of the laboring man. He invented labor saving machines, and says it was such machines that brought about a condition such as now exists in the world. He was destroyed by an put of work. He says present conditions are similar to those of his day when the laboring classes arose against devices to save labor. He says when the point is reached where one man can do the work of ten, the people are almost in a condition to return to savagery. He has passed through it and knows the conditions. He says the earth has been peopled again. He did not belong to India or China, as the entire are now where continents were and dry land where was

The mission of this "High Spirit," as he is called by the controls, seems to be in our forms of speech, that of an inspector as to the situation of the earth, and its status as a ife-bearing world-or as to whether it has reached its highest capacity as to the production of life forms and the mentality of man, or whether its culmination has yet to come. The controls say that after this mission is fulfilled he will eturn to those who sent him and make his report. And they repeat: "We have never before seen his equal or heard of a similar instance of a spirit coming to the earth plane from one so high as this spirit belongs to. We look for future neetings with as much curiosity as you do."

To make this article of any reasonable length the descripon years."

The necessities of the medium's newspaper work prevented any sitting for three days, and on the 28th this was given. The controls said: "We will write what the strange spirit tells us: He is here to look after the progress of the earth. He comes from the plane where the world builders work and the billions scattered over the universe, a special care is exercised over it by sending one who is capable of judging its it out. This outpouring of the life force resulted in weakening the earth, but it produced the various forms of life as they now exist on the earth. The earliest force given out produced the rank growth of noxious weeds, grasses and turnstances. As the force was expended the grade became aner until man was created and existed, growing more and He returns to watch the planet for a time and will probably more enlightened as the energy of the earth became more remain in the earth plane from time to time during the rest refined. Now, the force is approaching a period where its expenditure shall cease and it will be necessary for the earth to observe. There are mental changes in process of develto renew its life by passing through a period of darkness. opment and he wishes to watch the evolution. At this time All life forms will cease and then will again come a renewal of the force and energy. This has been the experience of earth's people will be, as there seems to be an unconscious the earth for ages and the tendency has been constantly to- conflict between several mental tendencies. I do not know time away in the computation of the earth's existence, but drift of the human mind you will note that it is in a state of may not come for centuries in man's life. Time is of little uncertainty or restlessness as if the controlling mental Importance and a thousand years means nothing in cosmic forces were unable to decide whether the next century should mutations. The spirit has nothing to communicate in the be distinctively a mental one, or whether there should be a matter of the world's history, for he has seen little of it. slow and almost imperceptible growing out of the present This is his first return in thousands of years. He says line of thought and the present form of mentality. You know as he has seen, and when he does reach that stage the very mind appears to expand only to meet the emergencies of the methods used for progress will tend to throw him back to period. Then there are periods when strange ideas flash, barbarism and savagery. Before the world goes into that re forth, when new philosophies are born, when the human mind creative stage man will have lapsed into the brute again and gets turned violently into new channels. Now the indicawill consequently, experience none of the mental agony that tions are that the close of this century will be marked by a would come from the destruction of the earth were it to oc strong departure from old lines of reasoning, and it will occacur now. The earth itself will not be destroyed nor will it sion no surprise among us spirits if there should burst forth be returned to its original constituents. Life in every form a new and a startling philosophy affecting the higher will perish and the new life energy will bring forth new life branches of the sciences. The High Spirit says he will stop forms. When the time comes for the change it will be so here and resume some other night when convenient. Good gradual that it will give no shock to any living being, animal night." or plant. This of the future so far as the earth is concerned. Man's present condition is not so bad that it cannot be remare others growing out of it that are both new and interest idied. The conditions of the earth are such that there must ing. I will condense as much as practicable and you can do be progress toward higher life before there can be retrogres. with it as you please: tion. There will be wars, riots, murders and all the afflicdons which undeveloped minds must bring, but these will grow less instead of more frequent until there shall come a eign of reason. This will be the acme of human existence and when that time comes the spirits of men shall converse tween men who labor and those who employ may never come.

concerned, are almost omnipotent."

"In reference to coming changes in the earth and its interest. As stated, there is in my desk pigeon-holes enough habitants he would have you understand that he does not should suggest to the men of science that each planet will use my own language, although speaking as if spoken by to make a book, but it requires more resolution and industry intend to portend an early change. It will not come, permust of necessity create and to a degree control the very him. On my return to the higher planes I made the report haps, for some centuries. He has been sent on a mission of Here the effort will be made to give you a condensed ac- which you have already had an outline, and when it has been High Spirit asks why should the earth borrow an influence visit. It may be well to here state, if it has not already been count of a very strange occurrence. To be of reasonable accomplished he will return to come forth no more until from another body which it can create itself, and why should stated, that spirits of the high planes come in contact with length, it must be after the method of the reporter—much called by future changes in the condition not only of the it lend a force that could well be used in its own orbit? Why those of the low planes only when sent out on some specific in my own language. But the important matter will be literate but of the entire solar system. He would have you should the earth make tides for other planets and let other mission as in my own case. The message I delivered was erally given. So if the reader will note the quotation marks know that among the great forces at work is one that members of the sun system make tides for it? The High one of encouragement, one not really expected, for among wrecks not only worlds but entire systems, but out of this The report begins July 24, 1894. On that evening the sit- wreck come yet other systems to undergo their wonderful ting was strangely interrupted by a seeming wandering band, growths * * Concerning himself he has little to say, other low such movement. That there is a regular time for ebb so that the control was suspended, and after waiting some than what has been given. He says he came to the spirit and flow is due to the regularity with which the earth moves of civilization could be expected. The result of a close obminutes we were told that a very powerful spirit had come world what the earth people call a learned man, but he found in its orbit and carries the atmosphere with it. It is simply into the circle, and by his presence stopped all work. The he had not touched upon that knowledge which has come to a planet phenomenon which to us is not a phenomenon. controls seemed very much exercised over the appearance him from plane to plane during the thousands of years he of the spirit, and declared he was the most powerful they has been in the spirit realms. For centuries he worked and had ever met, apparently filled with awe and to us almost studied in the earth plane and those close to the earth. The terrorized. The spirit was not communicative, but made it rise came slowly to him as to all spirits, but each was greater there would, in time, be only one system. * * The planet as known that he was passing and became interested in what progress. It would be of little benefit to mankind to give a whole is not fully developed, but the changes will be so they were doing. He said little to the controls, and they did them this knowledge because they are not in position to gradual that one generation will scarcely note them. With not know where he was from, but to them seemed divine, properly receive or appreciate it. The human intellect has Evidently he was from a very high plane. He said that he a barrier and it is beyond this barrier in the wider realms of would come again and give them more information as to spirit intellect that this knowledge even begins to be comprehended. Long as has been his experience he feels he is only on the outskirts of what might be called the great field of eternal existence. How much is beyond him he has no Apparently in answer to some thought, he said he was means of ascertaining. The spirits above him never return to the earth plane. They have passed forever beyond it. lived on the earth long before the historic age began. When The past to them is as unsubstantial as a dream. They know they have existed in flesh and blood; have passed through face. The earth underwent a wonderful change and only a what men call death have risen plane by plane, but it is all Zew survived. From these few have come the races that now a dim memory. A knowledge which lingers like the faint people the earth. He thinks another change is coming, and remembrance of a language we have once known but which has faded from the mind, leaving only the faintest impression. In his long life here he has, of course, seen much of the unknown quantity called space, which no mortal mind has been able to grasp. He has learned that around the great North Star, which to you glimmers as a stationary point in the heavens, are systems of planets grander than the human mind has grasped and greater than any living astronomer can comprehend. Habitable worlds swing in what appears dark space. Huge suns in unrevealed parts of space shine upon and give life to worlds which will never come into impetus to the intellect which no one can comprehend who the reach of earth's largest telescopes. From all these does not know the vast influence excited sometimes upon a worlds pour into the spirit spheres a ceaseless throng of released spirits."

This may be taken as the cosmological feature of the messages. It and what follows is more responsive to inquiries enraged people because his machines had thrown so many from both controls and sitters than otherwise for one of the curious things in these interviews was the questions from

the controls apparently more frequent than from the sitters. At this sitting it was announced that the "High Spirit" would leave on his mission and would not return until for some months—that we might expect him again sometime in December. We waited patiently, with no word or intimation by a remnant several times, and is now about ripe for it until the evening of December 19, 1894, when it was announced that he was present. The control said: "As the face of the earth has changed since he was on it. Oceans | High Spirit had been absent I will write for him, embodying his ideas in my own language." And this is what was re-

> "The earth was never in a more progressive state than now. There have been periods in its existence when civilization seemed to have reached its limit and a decline of general intelligence began. But at no other time have so many elements entering into the state of civilization been so thoroughly developed. This applies not only to the remote past but also to the near past-that period which may be described as embraced in the historical records of the human race. The High Spirit says he came to the earth expecting to find indications of a worn-out and practically dying plan-

et. He and those with him have sounded the globe from pole to pole and have caught a glimpse of every race in every zone, and what he has discovered to exist is widely at variive passages must be omitted, and only the sayings of the ance with his former views. He has not found a worn-out are precisely in keeping with that universal law which leads High Spirit given. As to the age of the earth he said: "that planet nor an exhausted human life. On the other hand he every living thing to an end called death. It is with a planet where he belonged they believe the earth to be thirty mill- has found a state of development and a state of vitality that precisely in this respect as with an individual, a worm, a on years old, and that it had been inhabited by man one mill. indicate that this planet called the earth has yet a greater | tree or plant. There is a birth, a growth, a decline, a death. destiny than has come to it. There may be certain changes Yet in this death the planet does not become without its use in its physical features, but these will not interfere with the or wholly extinct as a body. This is illustrated in the moons growth of the planet in the line of developing civilization. that attend planets. But once the decline begins, as the Those who have studied the history of the human race, even high spirit stated last night, no power of spirit can overfor the short time between the present and the age of mythology, will have noticed that the master minds of the centuries has been sent to see how the earth has progressed. The come only as the people advance in intelligence. (This is world that we inhabit being but an infinitesimal one among not definite enough. This is my meaning.) When a great mentality impresses itself upon the world it usually follows that another great mind does not appear until the masses condition by inspection. The spirit who is with us to-day have, in a measure, risen to the mental plane of the other says he has been sent for this purpose and will report back great mind. Hence it is that great philosophers, great poets. to those who sent him. The progress of the earth is not, as and artists do not come forth with the budding of each seayou might suppose, the progress of the people on it, but the son but flower only when the proper time comes. This is growth of the earth itself. The earth is not now growing. It emphatically the age of invention and discovery. The next that the coming of a new planet into a system would throw absorbed life energy for a long period and then began giving age may carry mankind on the forces of these inventions and discoveries into realms not yet dreamed of."

After an interruption by persons coming in on business,

the following brief conclusion came: "The condition of the planet was never better. Bub is trees with the animal life that could exist under those cir- not as it will be in centuries to come. This is the verdict the High Spirit, the message he took to those who sent him. of the century. There are changes going on that he wishes it is almost impossible to say what the next mental phase of ward re-creation. The change that is to come is but a short a better word than tendencies. If you will closely watch the present man has not reached a stage of civilization as high there are ages of distinctively physical growth, when the

I might stop here, as one topic seems explained. But there

December 20, 1894. "The High Spirit says he is not a believer in the theory that war and the subjugation of races must continue * * The human race is now in a more pacific state than ever before * * That the long expected trouble bewith men on earth face to face. The progress of spiritual The tendency of the time is to broadening the mind of the lanlightenment is rapidly approaching completion and boring man, and he is fast seeing that what he may do out of tions of the magnifying power of that instrument, but this ing the worst impulses of human nature.—Buchner, world become enlightened. This spirit to us seems divine Spirit has referred to the labor question merely as an incisecause he has reached a plane of thought that makes him dent to illustrate his position as to war ** This he would say much smaller spot in space than is shown by the figures of into two classes, according to the sensations of pleasure or almost a god. His powers, so far as the earth or man is especially, that there is coming a time when the inhabitants of the earth will understand their globe better than they now if the knowledge does exist it has not reached his plane. Three days clapsed and on the 28th the following was do, and will know that most of the great puzzles that scien-

tle circle in which the planet spins. The multiplicity of in- | from the control: earth in space and the necessary disturbances that must felt that the earth was dying out, and would soon, as we measure

"So, too, does that force called gravity belong to the earth, physical improvement always comes mental advancement, and when the earth shall have reached its highest state of development there will be no talk heard of barbarians and savages and heathens, but there will be, to a certain extent, one universal civilization. This does not necessarily carry with it the inference that there will be a oneness of intelligence, for that is something which can never be reduced to a common plane, so long as there is a mentality there will be degrees, some men will be more learned than others-for the time will never come when the race will not, to an extent, look to mental leaders in their march through life."

There is one difficulty in arranging these messages. You will note that they must have come largely in answer to questions and are not as in a continuous discourse. I have tried to abbreviate them, but the constant influx of a new idea renders this no easy task. In a communication on Dec. 21, 1894, after referring to the advance of the new century based on the discoveries already made, particularly in the domain of electricity, this was said:

"But the best sign is that which points to the general advancement of the masses. The high spirit builds much on that. With the advancement of the masses there comes an single mind by the combined mentality of a whole people. This is a point little comprehended by the people themselves. But as a matter of fact all the civilizing influences attending the advancement of the earth come out of the masses and are reflected in some one of superlative mental attainment. Thus while the people are constantly following mental leader they are as ceaselessly but unconsciously furnishing him with the very forces that go to make up his superior mentality. When the masses begin to retrograde the bright minds begin to get dim. Now, this to a degree explains why the high spirit puts so much stress upon the word masses. The indication of an advancement in the mentality and even in the physical condition of mankind was one of the first things that impressed the high spirit with the knowledge of the increasing life of the planet. If he had found the people in a lower state it would have been an unfailing sign of retrogression on the part of the planet. When a world like this begins to recede instead of advance it is classed as a dying orb. For there is no power to stay its decline. Now that must appear to you as equivalent to a statement that a planet has a physical death, practically the same as man. On

On the next evening, December 22, 1894, it was announced that the High Spirit was prepared to keep his promise and talk on the earth as regards its physical decay, and the fol-

this we will talk to-morrow night. Good night."

"The coming into existence of a life-bearing planet, its progress and development, its gradual decay and final death, come the law of decay and stay the progress backward. Thus you will observe that one of the unvarying laws of nature, operative on your earth, operates also in the great space in and around earth and in those far-off regions where other suns get their light. Now here is where the high spirit de sires to make an admission that may seem strange to you. He does not know what keeps planets or suns in motion. It is not attraction for that would in time be worn out and weakened. If the law of attraction were applied to all the bodies of space we would find so nicely adjusted a system the entire solar worlds out of balance. The attractive force would be intensified in some parts of the system and that would make chaos of all. Now that planets do move in orbits more or less circular is known even to mankind. How that propelling power is kept up we do not know. It begins with the birth of a world and it lasts so far as we can determine, eternally. The extinction of human, animal and of all life has no effect upon its motion, nor does the disappearance of the atmosphere. If that propelling power were attraction the changes the planet undergoes would affect the nice adjustment necessary to keep it from flying off into space. But here again is something to consider. Some planets move slowly and others rapidly. The attractive force necessary to the orbit of one could not be used for the other. All we know is that every body that moves in space has a movement or motion peculiar to itself. Why that motion does not change and allow the body to fly from its orbit we do not know. Even the high spirit has not yet mastered this secret of perpetual motion. It has been held by some that what is called the drifting of stellar systems is but the falling of those systems in space, and with this has been associated the theory of the force which keeps them turning in an orbit. The high spirit gives this simply as a theory, and would not have it to go out as a fact."

There were several talks up to the last of December, when the high spirit announced his departure, "bearing with him a pleasant memory of his visit." After making his report he expected to return in about two months, or sometime in March. These talks embraced among other things, the Tides, which he insists are due to the earth's motion and movement, as it is well known that "after getting a certain distance into space attractive force is reduced to practically nothing." As to the age of our planet he declined to express an opinion of his own as he had no means of knowing. "It had been long in existence when he came into being on it, and is still young, though he has been in spirit life longer than he can tell" . "" 81

About the sidereal systems supposed to exist in space he said that outside of the known sidereal system lie others, but their distances are not so great as science would indicate. Some of the stars of this system are nearer than many believe. The fact that they do not increase in magnitude under the telescope proves of course that they lie beyond its power, but we have no means of knowing the limita. doctrines and theories of belief, thus fostering and nourishdoes not necessarily indicate that the stars are at such stuastronomers. How many systems exist no spirit knows, or

given. It may be well here to observe that the "High Spirit" tific men have been working over for centuries with varying ten weeks, nothing was heard from the high spirit until the all the systems of religion,—Volney.

agencies which seem to have their origin elsewhere. The of which you have already heard on the occasion of a former Spirit says that tides are produced by the movement of the those under whose direction I worked an opinion prevailed servation has convinced me that the earth is not yet fully developed, that the mentality of its people is lower than it will and the law is not universal so far as it applies to every sys. I delivered. I also reported on the tendency of the civilized be before the season of decay sets in. That was the message races to do away with war. My message brought joy, for among those who peopled the earth longer ago than the mind can contemplate still retain something of a desire to see it grow and increase both as to its physical condition and the civilization of those inhabiting it My message was taken to a plane higher than I have yet reached. Where it will end I do not know. It will certainly pass to the highest plane associated directly with earth spirits. That is all now. He will be here some time and when you can sit, may talk."

REMARKS:-This is a favorable point to stop. In compiling the foregoing for The Progressive Thinker, I have only one object-to support by evidence my contention that spirits do not always "talk gossip" on a low plane, but are equal to all demands that may in good faith be made upon them. One peculiarity about these is the concept as to the earth that underlies all that is said—that it is a thing by itself, alive and the reservoir of all-life forms upon it-which in physical and mental development are from itself. And of course rejects all theories that primarily regard it as a "made" world.

It may be well to repeat that these messages were not from trance or inspirational mediumship, but automatic, the medium being an active, wide-awake member of the little circle—the method was explained in my article in your issue of June 13, No. 707. I can only vouch for the integrity of all concerned, and that the messages are simply and only from spirits, through an honest man. And in closing I may be allowed to say that his experience was only with himself, and that for a brief time before his death. He said to me: "I shall test the truth of this by coming to you after I die"-for he knew that was not far off. This promise was fully redeemed and on more than one occasion. And I close this too brief mention by ascribing to my friend what an active life deserved—the character of an upright, intelligent, educated gentleman, and in every relation with his fellows, a true SAR'GIS.

A WOMAN'S PRAYER.

A woman pale, at close of day, Knelt where a dying baby lay. And prayed to God to spare her child From hunger's tortures fierce and wild: O, Christ, thou who didst love the poor, Come near, I pray, my humble door. Thou who didst make the water wine. From fish and loaf bid thousands dine, Give bread this day to me and mine.

For days and days my weary feet Have trudged about from street to street, Where I have begged for work, and bread Until my heart sank down like lead, And oft I wished that I were dead. A hundred times the angry frown Of employer has cast me down, And empty-handed, sick and sore, I've sought again my hovel door.

I've seen my children, once so hale, From want of food grow thin and pale, And now as fades the waning light, My darling's soul goes home to-night. O God! is it for this we're born-To tread the wine-press sad, forlorn, And in a land of greed and gold, Where minds are dwarfed and hearts are cold, Starve like the felons did of old?

There is no famine in the land. Vast riches from thy loving hand Are poured out lavishly each day, Yet he must want who cannot pay. Pay whom? not thee, O Lord, not thee; Are not thy bounties full and free? Pay those who claim the land and gold, And in their clutch earth's treasures hold While millions of thy children slave Or beg for that thou freely gave.

They say this is a Christian land, And church spires rise up tall and grand, While hosts of people meet to pray And bless thee every Sabbath day: Yet e'en within the sacred shade Of chapel dome dire want is laid With vise-like grip on youth and age, 🗼 Until we find our printed page Becomes a record sheet of crime, Despite thy life and words sublime.

O God! If it be true that right Will triumph and at last make might, Then let earth's wrongs be swept away And righteousness shine in like day. Forbid that e'er the sun should rise On starving babes and weeping eyes, Where mothers bent with aching head, Beg for a chance to toil for bread; While greed shuts up his shriveled soul And takes the earth in full control.

Thus Christian mothers kneel and pray, While misery gnaws the heart away; And travesties on Christian love Make angels weep who watch above. But lift your eyes, O child of earth! For righteousness hath here had birth. And nature from her thousand hills Cries out against all human ills. With gentle speech she'll check each sigh And wipe the tears from every eye, Soothe every pain, drive out all care, And answer every heartfelt prayer. San Antonio, Tex. LAURA B. PAYNE.

The ideas of the divinity have been created by the affect pain, love or hatred; the powers of nature, the gods, the genii, were divided into beneficent and malignant, good and Though several sittings took place during the succeeding evil; and hence the universality of these two characters in

BY NO METHOD UNTIL "AC-TINA" WAS DISCOVERED.

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brought to our attention is the result of chronic catarrh of the throat and middle ear. The air pasanges become clogged by catarrhal deposits, stopping the action of the vipratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, rists or physicians to cure. Ear drums are worse than useless. That there is a scientific oure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current generated in the Actina

passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loos inner ear, making them respond to the slight-est vibration of sound, Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your ease. We give advice free, and positive proof of cures. A valuable book-Professor Wilson's 100 page Dictionary of Disease, Free. Address New York & London Electric Association, Dep. T 929 Walnut Street, Kansas City, Mo.



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You can do it by reading each week The Progressive Thinker. The Philooply and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can af-ford to be without the paper. Its price is within the reach of all.

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.. GENERAL SURVEY ...

THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS .- Each contributor is slone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subscryed thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly derstood that our space is inadequate to publish everything that comes to hand, however much we might desire for the to do so. That must account non-appearance of YOUR article.

WRITE PLAINLY.-We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other re-quirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occu-py, and in order to do that they will generally have to be abridged more or less: otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Geo. Hamilton Brooks, No. 6600 Normal avenue Chicago, corresponding secretary of the Englewood Spiritual Union, would like to hear from lecturers, with their open dates for the coming fall and winter.

Virginie Barrett writes: "I shall go Virginie Barrett writes: "I shall go tion of our people. A Spiritualist so-Northwest in the first part of July, and tion of our people. A Spiritualist so-clety is being formed. Mrs. Prior was ing my services en route, can address me at No. 1915 Broadway, Indianapolis, ind. I would also open new fields for

fall and winter." A meeting was held at Masonic Hall, Butte, Mont., July 3, 4 and 5. G. W. Kates and wife were the principal speakers. For information in regard to Spiritualism in Montana, address W. J. Hicks, Anaconda, Mont., P. O. Box 92.

H. F. Coates writes: "I wish to extend an invation to attend our meetings at Kenwood Hall, 4308 Cottage Grove avenue, to all church-goers whose meetings have been discontinued. church will hold services each Sunday at 3 and 8 p. m., all summer. Our attendance is good. All are welcome."

W. H. Bach writes from Lily Dale, N. "I note that people are 'regretting the change of name from Lily Dale." There is no change of name from Lily Dale, but it seems impossible to impress that fact upon the minds of some of the people. There is no desire to change from Lily Dale, and it is exceedingly doubtful if it could be changed if it was desired, as the postoffice department requires exceedingly good reasons for changing the name of postoffice. This place has been wn as Cassadaga Camp. There is a village only a mile from us by the name of Cassadaga. That fact was always causing confusion and people were going to Cassadaga and then had to come back here. When the Sunflower was started there was little use of the name Lily Dale, but that name has been pushed to the front by it in order to avoid the confusion, and now it is used almost universally. These grounds are owned by a corporation, the Cassadaga Lake Free Association. It was this corporate name that was changed to the City of Light Assembly. The reasons for this it is not necessary to publish, but one of the principal ones was to avoid confusing Cassadaga village and camp, and also that 'camp' no longer describes this place, as it is a city of homes and beautiful cottages, while the word 'camp' impresses people with the idea of a city of tents. Lily Dale is the railroad station and postoffice, and probably will continue to be as there has not been any suggestion of a change in that direction."

Mrs. Hilbert and Mrs. Bryon will leave Chicago the first week in July for Cedar Rapids, Iowa, to be gone a few weeks. From there they go to Van-Wert and other towns in Ohio. They anticipate continuing their journey as far east as New Jersey, expecting to return to Chicago in time to commence the regular services of the Progressive Spiritual church at 183 East North avenue (of which Mrs. Hilbert is the regular pastor), on the first Sunday in Sep-

The Anaconda (Mont.) Standard says: "Efforts are being made to organize a Montana national spiritual association, and to that end a missionary from Boston, G. W. Kates, and his wife, will hold meetings here, beginning next Monday and continuing until Thursday. It is said that both Mr. Kates and his wife are well versed in the theories of Spiritualism, and during their stay in Anaconda they will endeavor to create an interest in its teachings. There are at present 14 or 15 students here, and a few meetings have been held. Nearly all of the eastern states have a state organization, and efforts will be made to bring Montana into line. It is said that Mr. Kates quarrels with no other religion, and is a well-educated man."

Correspondent writes from Elyria, Ohio: "For the closing sessions of our meetings in this city we have been meetings it this critical matter and the splendidly entertained by Mrs. Carrie will continue with us. I have refused curran, of Toledo president of the Ohio all camp engagements owing to ill-Association, who by reason of her good work will always find a hearty welcome in Elyria. Last Sunday the season closed with a lecture morning and evening, by that gifted lady, Mrs. Anna Gillespie, of California. It was her first actual expenses are guaranteed and appearance among us, and to say she captured her audience is not over-

F. P. Bowker and Mary L. Bowker, F. A. Greene and Ida F. Greene and J. W. Wilson are the directors of the Bible Spiritual Society, which was lately incorporated at San Francisco, Cal. The articles of incorporation announce that the society is formed for the purpose of "giving protection to all mediums and ministers of the church and denomination, including clairvoyants, clairaudiants, inspirational mediums and mag-

Mrs. N. H. Fogg writes from Southington, Conn.: "June 17 our annual picnic at Compounce was held, with Mrs. day, had a premonition that another eral noted for their skepticism in times May Pepper speaker and test medium. fire threatened and sent a porter to in past, and many of the best citizens of the gave a good talk on the different vestigate the upper floors of the ketel,

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that Items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ideas or religious views held by Spiritualists, showing that natural law was all the God we would find revealed within our own consciousness."

John Willis, Jr., of Marion, Ind., has located his father, from whom he had been separated thirty years, by a dispatch from Pendleton, Ore., announcing that Willis, Sr., had located a rich gold mine through the guidance of "Lucy," a spirit. The elder Willis is a Spiritualist. He left New England thirty years ago to search for gold in the Northwest. Mrs. C. Wolf writes: "Since writing

to you last we have had two successful meetings. Our number increases, and there is certainly a very marked degree of interest shown among the people. I am glad to note that we attract the cul-tivated and thinking people of our city." Mrs. A. E. Sheets writes: "Grand

Ledge camp opens July 26, with one of the finest programs, it is said, we have ever sent out. Several good mediums have written us since their issue signifying their intention to be present, as our camp supports mediumship, and there is a strong call for the various phases. A mistake was made in first issue which would have closed the session July 21 instead of the 23d, as it should have been. Send to A. I. Mc-Kelvey for circulars."

C. W. Steele writes from Grand Junction Colo.: "Grand Junction has been greatly favored by a visit from Mrs. Loie F. Prior, who gave two lectures, and one test seance, public, while here, to crowded houses. Her visit has resulted in a great revival of interest in subjects spiritual, and many hundreds are praying for her return. As a lecturer and medium Mrs. Prior stands with the highest in the estimamuch impressed by the unfailing courteous treatment given her by the press portions of the clergy. Grand Junction lies in the extreme western part of Colorado on the line of the Denver and Rio Grande R. R.; has a population of over 5,000 and is growing rapidly, and is specially noted for the luscious quality of its peaches and other fruits grown here. Good, true, honest mediums are always welcome."

Frank A. Nugent writes from Beaver Falls, Pa.: "Sunday, June 14, we held our last meeting for the season, to reopen October 4. Mrs. Emma Nutt-Moore spoke, and so did our president. Then followed soul-readings by the former. Then we had an experience meeting which was very interesting to all. The previous Sunday was Dr. Geo. W. Renner's last Sunday with us previous to going to Chicago, at 515 Steinway Hall, 17 E. Van Buren street. At this meeting resolutions of thanks were passed for the kind and unselfish work that the Doctor had done for our soclety during the past six months. The president, Titus M. Welsh, then spoke publicly to Dr. Renner, thanking him in behalf of the society and endorsing his trumpet and physical mediumship as of merit.

J. S. Gitchel writes: Sunday evening, June 21, Mrs. Francis Wheeler, of La Crosse, Wis., spoke at Rockford, Ill., for the Spiritual Science Society, to a very appreciative audience, the theme of here lecture being, 'Our Spirit Homes,' showing that our future homes would be what we make them now; that in earth life every noble deed and kind word went into the foundations of the homes to be enjoyed in spirit life. At the close of her lecture, in an easy and convincing manner, many messages and tests were given that were not only recognized but will be long remembered for bringing up fond recollections of the past to those who have departed loved ones on the other side. Mrs. Wheeler left many warm friends here and we hope to have her with us again, as she is amply able to grace the plat-form for any society."

Mrs. C. Lee writes: "I saw in a late Progressive Thinker an account of an egg found in a hen's nest in Texas, with writing on it. Some people think such a thing could hardly happen; but I wish to say that I had such an experience myself several years ago. Just a short time before the war between the North and South, I got an egg in a hen's nest, with plain figures on it. They were about an inch long, and were a lighter color than the egg. '61 was the year that the war begun. It was before any one knew there was to be a war. I am sure no one made the figures. I found the egg myself and was greatly alarmed. When the war began we knew what the figures meant. I don't remember how long it was before the war commenced. I think not more than a year. If figures can appear on an egg, why not letters?'

C. H. Figuers writes from Cleveland, Ohio: :"Sunday evening, June 28, I closed my hall for a rest, but will open again Sunday evening, September 6. This is our fourth year at this hall, and the attendance has been very good. We have done our best, and feel that some good has been done-seed sown that has brought forth good fruit, and will bring more to the harvest. During the past season I have christened fifty children and ten adults, and have not missed an evening during the winter, although at times very ill. We feel that the angels have been with us in our work, and have promises that they health, yet will visit many places this summer and hold one-night meetings, returning home the next day. Will go anywhere with a hundred miles of Cleveland, and hold a meeting when my place to hold the meeting secured. I will not do private work while away from home. The West Side Society closed yesterday for the summer, and everybody is preparing for a rest, pre-

paratory for next winter's work." A strange series of premonitions prevented a big fire at Milwaukee. Wis. Max Hoffmann, a Spiritualist, was awakened from his sleep by a warning which he claims was given him from the other world. He went to the Boston store, which was partially destroyed on Friday, and saw smoke coming from an upper window. At the same time the night clerk at the Davidson hotel, which also suffered on Frinic at Compounce was held, with Mrs. day, had a premonition that another May Pepper speaker and test medium. fire threatened and sent a porter to in:

When writing for this paper use a pen or typewriter.

TAKE NOTICE. All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

Then he saw the flames in the store building and telephoned the alarm. Watchmen had been in the part of the store where the fire was discovered five minutes before the alarm was given and saw nothing wrong. E. B. Chamness writes from Alexan-

dria, Ind., in reference to Harry J. Moore: "He has attracted large and intellectual audiences with ever increasing interest. He holds his audience spellbound from start to finish."

W. C. Mann writes from Louisville, Ky .: "The Speed Memorial Temple has discontinued services until September, the last services being held at the residence of Brother Val Speed, on Sunday afternoon, June 21. The two large parlors were taxed to their utmost capacity. Sister Gunawald delivered a lecture entitled, There Is No Death, in a manner showing that she has but few equals, and no superiors. After Sister Gunawald's lecture and a special selection by the choir, messages from the departed ones were given by the Rev. Mary Mann, Sisters Hazard and Eaton, and all were recognized. Sister Gunawald be at Chesterfield at the opening of the camp, to remain six weeks. Mrs. P. A. Hutchinson writes from

Alzada, Mont.: "I will tell what has been done in this little corner of Montana. Ten years ago Spiritualism, mediumship and magnetic healing had never been heard of. I stood lonely indeed, with only my children and Mr. Ransom Rathbone, who came here for his health. He had been a strong be-liever before I was born. The good old man now lies in a South Dakota grave. Gradually the truths which have sussustained me through the darkest hours of my life were related to my neighbors by way of simple tests, helping them when sick, for our doctors live 45 miles from here. Then I held circles, even though we live miles apart on our ranches. To-day I bless the powers, the angels, that have helped me on this frontier to comfort the sick and afflicted. One poor fellow committed suicide. Was he to be buried like a dog? I said no, and offered my services. Since then when death enters a home I am sent for. The force of circumstances caused

E. O. Cramer writes from Buffalo, N. Y.: "Having read an article in The Progressive Thinker. No. 709, over the signature of C. H. Mathews of New Philadelphia, Ohio, which he calls 'A Spiritualistic Episode,' I feel that I must write to you corroborating his statement. I am a grandson-in-law of Mr. Edward John Robbins, and I have heard him relate the facts as stated by Mr. Mathews, a number of times. Mr. Robbins passed to spirit life, January 18, 1903, but he has a daughter who is here with me at the present time, and who was personally acquainted with Mrs. Blandy (the medium), also with Miss Flavia Colie, Ira Davenport, Sr., and his two sons (brothers of Mrs. Blandy). arguments. I have never heard of Mr. C. H. Mathews before, and I do not in his account of the episode whether he was or not."

Pierce, Ala.: "I have another supply of are forging to the front, commanding a high and pure nature and of superior | the biggest story in the Bible. I will place and prestige, her send a copy free to any one sending been phenomenal, yet borne, we are imtheir address, with a stamp to pay post-Norman Speight writes: "The annual

meeting of the Englewood Spiritual Union, 528, W. Sixty-third street, was held Thursday evening, June 25, when the following officers were elected for the ensuing year: President, Herbert A. Harrell; vice-president, Mrs. Geo. Hamilton Brooks: corresponding secretary, Geo. Hamilton Brooks; financial secretary and treasurer, D. M. Graham; trustees, T. S. Russell, Geo. Bovik, M. B. Philp. The society has determined on having evening service each Sunday in July and possibly August, of which due notice will be given through the regular channel" Louise E. Zimmerman writes from

Elmira, N. Y.: "It has been some time since there has been anything reported from the church of the First Spiritualist Unity Society of this city, although the work is going on steadily as hereto-fore. The semi-monthly socials and suppers still hold interest, as are the truths voiced from the rostrum through the inspiration of Mrs. Von Kanzler. During the months of July and August the church will be closed, allowing the pastor and members the privilege of visiting the spiritual camps and having a period of recuperation preparatory to the session beginning September 6, for another year. There are those among the readers of your paper, especially among the older workers, who will remember the old-time Spiritualist, Mrs. Wm. Hatch, whose home was at one time called the 'Mediums' Home,' because of the hospitality given mediums coming to this city. June 27, being the 81st anniversary of her advent into material form, a number of friends met in kindly greeting at her home in the afternoon, bringing with them a bountiful supply of the viands which sustain the physical demands, also a purse for further needs. Supper was served at 6 o'clock, and after supplying the physical needs, there was a spiritual feast of messages and descriptions of the unseen loved ones who were present, by Sister Von Kanzler and other mediums present, making it a remarkable event which will linger through all time with those present. After an enjoyable evening the guests departed, thanking the hostess and wishing her continued hap-The Students of Nature wish to open

correspondence with some lecturer and test medium to take up a few months' engagement with the society. Address stating terms, W. Hassman, No. 340 West Humboldt avenue, or C. Eiterman, 130 North Lincoln street, Chicago, Ill. Mrs. Hamilton Gill, the well known

test medium, left Chicago July 3, for

Lake Brady, Ohio. She expects to stay there two weeks, as her brother, Chas. J. Barnes, is also at Lake Brady. The latter part of July and all of August Mrs. Gill will spend at Lily Dale, N. Y. O. V. LaBoyteaux writes from Reading, Mich.: "Mrs. N. M. Russell spent last week with our little band here and gave one public meeting in the opera house on Wednesday evening, which was well attended. A special meeting of the society was held Sunday afternoon over which she presided. In the meantime she gave private readings to twice as many people as she ever did before here, and not a dissatisfied one in the lot; and among them were sev-

AND ADDRESS WHEN SENDING NO ganized by me nearly seven years ago, and upon my return from Alaska I will be with the same society for three or PUBLICATION, OTHERWISE THEY
WILL FIND THEIR WAY TO THE
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THEY

four months. I find a great need for first-class work here in the West; the WASTE BASKET.

Rena D. Chapman, secretary, writes: The Michigan State Spiritual Association will hold their annual convention in the Mediums' Home, Lansing, Aug. 11, opening at 10:30 a. m. Large delegations are expected from all parts of the state. The Marcellus Progressive Spiritualist Society of Michigan, had the services of Harry J. Moore, June 21 and 28. Large crowds were in attendance, and all were pleased with the discourses of this talented speaker."

A. A. Averill writes: "Rev. May S Pepper was the attraction at Unity Camp, Saugus Center, Mass., on Sunday, June 28, and that she has not lost her hold on the hearts of the people was proven by the immense audience assembled to greet her. Two thousand people were present at the four o'clock service. Mrs. Pepper delivered a short but very forcible address, followed by a large number of communications that were unusually remarkable for their accuracy. Mrs. Pepper's tests always confound the skeptics; as one gentleman remarked at the close of the service, 'Well, we've got something to think of this week.' Other good speakers assisted at the 11 o'clock and 2 o'clock meetings. The music was especially fine, with H. C. Chase planist and W. H. Atherly, cornetist. Sunday, July 12 Mr. H. D. Barrett, editor of the Banner of Light, will be the speaker, with good mediums assisting."

premium, 'Seers of the Ages,' has been received. I never enoyed more pleasweight in gold to a truth-seeker. Thank you very much for it, and may the great, good and useful life of its author e preserved to continue to bless mankind for many more years, is my sincere prayer.' W. A. Rowell writes: "Last Sunday

the West Side Spiritual Society, of Cleveland, Ohio, held a memorial service in memory of our arisen sister, Dr. Nellie C. Mosier, who for many years abored with this society. The hall was beautifully decorated with potted plants and cut flowers, and draped with our national colors. C. H. Figuers and Mr. me to drift here. Consoling it is to Fred Hayes were the principal speak-know I am a missionary for the cause." ers, both of whom paid loving tribute to ers, both of whom paid loving tribute to the worth and honesty of our arisen sister. Many others in the audience spoke beautifully and feelingly and related many instances of work given through our friend. After the speak-ing, Nellie C. Mosier controlled a lady in the audience, not a public medium, and thanked the friends for the kindness and the love displayed by them. Mrs. Lena Wolf followed the exercises with tests, after which the benediction was pronounced and the hall closed until the first Sunday in September, 1903." R. F. Little writes from Seattle: "We

are pleased to announce to our co-workers and the public generally the arrival on this portion of the Pacific coast, of that tireless worker in the cause of Mr. Robbins was an ardent Spiritualist | Spiritualism, Mrs. Loie F. Prior, long for more than forty years and was with and favorably known as one of the Mrs. Blandy about eight years during ablest exponents of our grand philosowhich time he had many good tests. He | phy as well as approved exemplifyer of converted me to Spiritualism by his its phenomena. Mrs. Prior began the good logic; but I have had two tests work of the psychic here in Scattle in a work of the psychic here in Seattle in a since he died which have clinched his local gathering of Spiritualists of humble pretensions, yet of imperishable worth, little thinking that the future know whether he was acquainted with | held in store for her a grand career as Mr. Robbins or not. He does not state psychic and public teacher. Even in this age of rapid progress when "great issues are born and settled in a day," Dr. D. Winegarden writes from when great souls and intellectual giants success has pressed to say, with commendable acknowledgement of, and reliance upon that infinite love and wisdom which never deserts, but always sustains the worthy worker in the cause of human progress. Mrs. Prior occupied the rostrum of the Seattle Spiritual Association, whose hall, though one of the largest and best equipped in the city, was filled to the doors, when it became known that she was to be present. The four lectures given by her, together with the spirit messages at the close of each, were received with marked ap proval by the general public marked an era in the history of this, perhaps, more than ordinarily flourishing society. We hope the good spirits will send more like her to this portion of the vineyard. We have able speakers and workers, and they are doing the work placed before them; but so rapid is the increase in population, and so great the demand for the New Philosophy, that we are much inclined to raise the cry of olden times, 'Come over into Macedonia and help While the harvest is ripe and the laborers are loyal, the field is ever broadening and there is an ever in creasing demand for good talent and effective phenomenal demonstration. The new recruits are doing excellent work but the appearance of the old

guard upon the stage of action seems to be especially inspiring." Will J. Erwood, one of Wisconsin's most efficient workers, writes from Waukesha, Wis.: "Will you kindly al low me to call the attention of the readers of The Progressive Thinker to the fact that the Waukesha Camp-meet ing, given under the auspices of the Wisconsin State Spiritualist Association, will open July 17, which is but a short time away. All who are desirous of securing tents and camping privileges should write me at once, addressing me at LaCrosse until July 12, after which my address will be Waukesha The programs are ready, and all who wish a copy of same should send in their names and addresses at once. A most complete and excellent program has been prepared, and no one will make a mistake by coming and spending a month with us. The outing will do you good, and the lectures, messages and entertainments will offer much for the thinkers, Spiritualists and investigators. All Spiritualists who wish to aid the state association, and enjoy themselves at the same time should be in attendance at the camp either a portion or all of the time. One more mat-ter I-wish to call attention to, and that is personal membership. Spiritualists, we need your aco-operation, and you need the state association. Show your interest and faith in this grand cause by rallying around the state association now. Renew your membership, or if you are not a member, become one now.

It only costs one dollar per year." Mrs. Loie F. Prior writes: "I leave Seattle, Washington, July 1, on the teamship Excelsion, for Yakutat, Alaska, and expect to be gone three or four months. I hope to cross the great Muir glacier, and go quite close to Mt. St. Elias. My permanent address while in the far north will be Box 107 Washington, D. C. Sluce leaving the South in March last I have visited and worked successfully in Denver, Leadville and 4, and closes August 30. For full par-Grand Junction, Colo., and Seattle, ticulars address D. A. Herrick, presi-Wash. At the first mentioned cities, 1 dept and manager, 296 N. Ionia street, jorked independently, but here I have Grand Rapids, Mich,

ALWAYS CIVE YOUR FULL NAME | served the First Society of Seattle, orpeople are hungry for spiritual truths. in sending greetings to my many friends, through the columns of your paper, I would add that I hope to return east in 1904, and to take up my work there, in the autumn of that

year." The Wisconsin State Spiritualist Asociation has gotten out a very neat and attractive program for the Waukesha camp-meeting.

Arzelia C. Clay writes: "We hear enouraging words for the Grand Rapids Camp at Reed's lake, and hope to visit the grounds in due time. It is reported that Mr. and Mrs. Dell Herrick and Mr. Jud Johnson are doing double duty as soldiers in the army of Progression."

Dr. Beverly writes: "Next Sunday evening Dr. Warne, president of the Illinois State Spiritualist Association, will speak at Lakeside Hall. Let all rally to the support of our president, and uphold the truth we are called upon to teach. Lakeside Hall will be kept open all summer, and only the best talent will be represented. Plenty of Spiritualists will not leave the city during the warm weather. All are invited to spend Sunday with us and receive soul food that will benefit them in every-day life. This is the true bread of life, and the people are famishing for the truth that makes them free from disease and poverty."

A quiet wedding was solemnized on the evening of June 30, at the home of Mrs. Jane E, Staner, 1391 W. Madison street, Chicago, by Mrs. Wm. Hilbert, the pastor of the Progressive Spiritual Geo. Adkins writes from South Dather and the pastor of the Progressive Spiritual Church, when the hostess, Mrs. Staner -"Jennie"—was married to Mr. Sylvester E. Adams, of Jamestown, N. Daurable hours in my life than the few I kota. Only a very few persons knew have spent in reading that soul-stirring beforehand of the happy event about to book since its reception. It is worth its take place, and when it was announced at Mrs. Adams' (nee Staner's) regular Wednesday afternoon meeting, it caused much surprise among her great circle of friends. Mr. and Mrs. Adams will continue to reside at 1391 W. Madison street, Chicago.

Mary C. Von Kanzler writes from Elmira, N. Y.: "The First Spiritualist Unity Society closed its public meetings for this season, June 27. The speaker and some of the more active members will visit different camp-meet. ings during July and August. The next

season's meetings will open September 6. There is much interest manifested here, and progression is evident by the well-attended services at the church notwithstanding there are many attractions to amuse the people in the open air, at the different parks in this city as elsewhere, and in other cities."

Secretary writes from Canton, Ohio: The Church of Psychic Research held a very interesting meeting Sunday evening, June 28, and the last for two months. Marguerite St. Omer Briggs, our pastor, was able to be present and conduct a baptismal service, and give the right hand of fellowship to three new members, although quite feeble from an attack of pneumonia. Water as an emblem of purity, and flowers as an emblem of beauty, were used in the service. Dr. J. W. Briggs delivered a discourse on the Philosophy of Spiritualism. Mrs. St. Omer Briggs has been re-engaged when we re-open, Septem-



LIST OF CAMP-MEETINGS.

Send in Your Dates and Name of Secretary at Once.

Inquiries are already coming to this office in reference to the various camps. Will the officers of each camp please send at once the correct dates, etc., and also the name of the secretary who can be addressed for programmes and full particulars. The notices that do not contain the names of the secretary or president are incomplete.

Lake Brady, Ohlo. Lake Brady camp opens July 5 and closes August 30. A. G. Keck, secretary, Akron, Ohio.

Chesterfield, Ind. Chesterfield (Ind.) camp-meeting opens July 16 and closes August 80. For programs and other information address Flora Hardin, secretary, Ander-

Forest Home, Mich. The fourth annual camp-meeting opens at Snowflake, Mich., Aug. 1, and closes August 23. Write to Mrs. Ruth Eastman, secretary, Mancelona, Mich., Box 69.

Ottawa Camp, Kansas. This camp opens July 30, and closes August 9. For full particulars address H. W. Henderson, Lawrence, Kansas.

The Waukesha Camp, Wis. This camp opens July 17 and closes August 17. For full particulars address the secretary, Will J. Erwood, No. 1334 Pine street, La Crosse, Wis., or Clara L. Stewart, president, Whitewater, Wis.

Ottawa, Kans. This camp opens July 80 and coninues to August 9. For full particulars

address H. W. Henderson, president Lawrence, Kansas, or Jacob Hey, Sec retary, Carbondale, Kansas. Wonewoo, Wis. The Wonewoo camp opens this year on August 13 and continues to the 30th of that month. Address for particulars,

Miss Gertrude Spooner, Secretary,

Wonewoc, Wis. Reed's Lake, Grand Rapids, Mich. The West Michigan Spiritualist Association will hold its meeting this year at Grand Rapids, at its grounds, at Reed's Lake, known as the "Pioneer Assembly Grounds." Meeting opens July Winfield Camp, Kansas.

This camp will be held in Island Park Winfield, Kansas, commencing July 8, and closing July 13. For full partieulars write to Mrs. Maud K. Gates, cor ner Second and Indiana streets, Highland Park, Winfield, Kansas.

Marshalltown, Iowa.

This camp begins August 23 and ends September 13. For full particulars address E. M. Vail, president, Marshalltown, Iowa.

This camp commences July 17, and continues until August 2. For full particulars address D. L. Haines, secre tary, Franklin. Neb.

Franklin, Neb.

Haslett Park, Mich. This camp commences August 1 and continues to August 30. For programs and full particulars, address the secre-

tary, I. D. Richmond, St. Johns, Mich.

Vicksburg, Mich.

This camp-meeting is located at Fraser's Grove, one-half mile south of Vicksburg, It commences August 2 and closes August 22. For programs send to Jeannette Fraser, Manager, Vicksburg, Mich.

Grand Ledge, Mich. This camp opens July 26 and closes August 23. For programmes apply to A. McKelvey, Grand Ledge, Mich.

Lake Helen Camp, Florida.

The Southern Cassadaga Camp-meeting will convene the first of February, and will close the middle of March For information and programmes, address Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

City of Light Assembly, Lily Dale, N. Y. The City of Light Assembly, formerly the Cassadaga Lake Free Association, will convene the 8th of July and close the 2d of September. For information and programs, address Mrs. Isabel Bates, corresponding secretary, Lily Dale, N. Y.

will hold meetings every Sunday, ending September 28, at Unity Camp, Saugus Center, Mass. Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Satugus Center, Mass.

The Lynn Spiritualists Association

The Onset Camp. .Opens July 12 and closes August 30.

Maple Dell Park, Ohio. The American Spiritual Religious and Science Union will hold a camp session

at Maple Dell, commencing July 25 and closing August 30. Lucy King, corresponding secretary. Address stamp, Box 45, Mantua, Ohio. Harmony Grove, Cal.

The seventh annual camp-meeting opens July 26, and closes August 9. We are expecting a very prosperous camp. For particulars address Frank C. Foster, secretary, Escondido, Cal. Camp-meeting at Etna, Wash.

The Spiritualists of Clarke county, Washington, will hold their second annual camp-meeting in their beautiful grove in Etna, from August 9 to 30 Good speakers and mediums have been engaged. For circulars and information address the secretary, Henry B. Allen, Etna, Clarke county, Washington.

Freeville, N. Y.

The Central New York Spiritualist Association will hold its eighth annual camp-meeting at Freeville, N. Y., Aug. 1 to 16. B. Rhodes, Elmira, N. Y., pres ident; Victoria C. Moore, Dryden, N. Y., secretary.

FOREIGN AGENTS:

Lake Pleasant, Mass. This camp commences August 2 and continues for 30 consecutive days. For information and programs address Albert P. Blinn, 61 Dartmouth street, Bos-

Los Angeles, Cal. The Southern California Spiritualist Camp-meeting Association will hold its camp-meeting in Los Angeles, Cal., from August 16 to September 13. Address all communications to W. F. Vose No. 1337, East Twenty-third street, sec-

Twenty-seventh street, president. Lake Sunapee, N. H. Camp. It will be held at Blodgett's Landing N. H., for four weeks, commencing August 2, and closing August 30. The business committee has engaged an excellent list of speakers and mediums For programmes, address the secretary Lorenzo Worthen, Hillsboro, Bridge, N. H., until July 28; after that date, at

Camp-meeting in Oregon. The Spiritualists of Oregon will hold their annual camp-meeting from July 4 to July 20 on the beautiful and inspiring grounds of the Clackamas County Spiritualist Association. For particulars, address the president, Geo. Lazalle, Oregon City, Oregon.

Blodgett's Landing, N. H.

Mt. Pleasant Park, Clinton, Iowa. The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, Iowa, will open August 2 and close August 30. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

This camp opens August 2 and closes August 30. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary,

Verona, Park, Me.

Rockland, Me. Island Lake, Mich. The Island Lake Camp Association

desires to announce that the season of 1903 opens July 23, extending through the month of August. Correspondence solicited with a few more good phenomenal mediums. H. R. LaGrange, secre tary, 850 Grand River avenue, Detroit,

The Niantic Camp. The Niantic Camp, Niantic, Ct., opens

June 22, and closes September 7. For full particulars address Mary A. Hatch, secretary.

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of Mediumship

with every instrument. Many who were LSt aware of their mediumistic gift, have, after t. few 'intings, been able to receive delightful messages. A volume might be filled with commendatory 'osters. Many who been with it as an amusing tcy, found that the intelligence controlling it knew more than themselven and became converte to Spiritualism. Capit. D. B. Edwards, Orient, N. Y., writes: "I had solven a converte to Spiritualism is not became converte to Spiritualism. Capit. D. B. Edwards, Orient, N. Y., writes: "I had solven friunds, even from old settlers whose graygether friunds, even from old settlers whose graygether indeed, even from old settlers whose graygether in indeed strue, and proved to me that Spiritualism is indeed strue, and proved to me that Spiritualism is indeed strue, and the communication have jiven my heart the greatest comfort in the severestions I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his amo familiar to those interested in psychic matters, wifeos as foliows: "I am much pleased with the Fsylingraph, it is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will nearly become known."

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This department is under the man

HUDSON TUTTLE. Medress him at Beilin Heights, Ohlo.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inaniry. The supply of matter is always several weeks ahead of the space given. and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

NOTICE.-No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

Mrs. M. B.: Q. I am confounded by the author of "Tricks and Traps," and want to know if there is no genuine materialization, what is left of Spiritualism convincin?

A. If a book were published, describbogus coin, after reading it, would you conclusion, and make the be confounded and ask what is left of ory the only tenable one. the government issue? Would not the description of the counterfeit prove that ness of the presence of spirit friends is there is a genuine currency, the value my strongest evidence—so strong that of which would not be affected by un-limited imitations? Whenever medi-umship is debased to a public show, it brings disgrace on the cause sooner or to the knowledge through psychical no genuine materializations, but grant- nomena. Those convinced by the lating that there are not, there will remain the rappings, moving of physical startling "tests," and are never quite objects, and the vast field of psychic manifestations, as trance, inspiration, spiritual intuition, or sensitiveness, writing and speaking, healing, in fact grow into their faith, or better, knowlmanifestations, as trance, inspiration, so much, that the one small phase of materialization, if stricken out, leaves onstration. a scarcely discernible place. It is in this field that the most spiritual and hence convincing tests are received.

Levi Wood: Q. I have studied with profound interest "Religion of Man," and beg to ask you for further explanation of this passage: "Man is the super lative being; the last, greatest yet in complete effort of creative energy."
The term "incomplete" is what I do not comprehend. Is there anything incom plete on the plane on which it exists? is not the child at one year old, complete as a child of that age, with its capacity to unfoldment one year later, so it is not on the same plane but complete; and at 50 on a different plane and yet complete. Is not a cannibal complete on his plane?

A. The child sets out to become a fully developed man or woman, and is not complete until accomplished. The human race started from the savage state to the highest civilization, and not until that is gained will there be com-Our correspondent limits the meaning of the word in fact gives it a new meaning as pleases himself, and the the applies it to the the word in the their curriculum; but should they fail er their heads especially with husiness passage quoted. The meaning is plain, that man is a creature of evolution, becoming more and more perfect, and is incomplete until the highest point of advance is attained. He may reach physical perfection in this life, but spiritual perfection can only be gained in the life

Until the highest evolution of spirit ual growth is reached he cannot be said to be complete. The passage in question contemplates man as beginning in the lowest organism and evolved to an recognizes completeness only when the end is reached. We may say that the infant is adapted to the arms of its mother, and its requirements are met fully as an infant. We cannot say that it is complete, if we adhere to the meaning of the word which is, "Having no deficiency; wanting no part; * * finished." (Century Dict.) Hence until man reaches perfection in spirit life, we must speak of him as

meaning of this word.

S. E. R.: Q. Will you recommend to me a business medium?

A. I most earnestly advise not to consult spiritual intelligences on business matters. The high order have their own spheres of activity. They are not interested in earthly affairs, and hence are not as well qualified to give an opinion as men constantly engaged in the same. If such communications are to be had at all and of value, a circle should be formed by the friends interested, whatever phase of mediumship appears it should be cultivated. Friends interested in the wel fare of the members will be attracted out of personal regard, and may devote time and thought to business objects and express opinions of value. Even then the communications should not be accepted as infallible, but sifted thoroughly, and given no more value than the advice of a mortal.

In asking the value of a certain min-ing stock, the spirit beings consulted are presupposed to have almost infinite knowledge. If they fail in their opin-ions on values, the questioner at once drifts to the extreme, and thinks they are all evil and decleving.
Perhaps nine-tenths of the stocked

mines are stocked for sale, and not to be worked. The money is extracted from the pockets of the deluded gulls, and not from the drifts in the mines. There are those who become "business mediums," to sell stock for a heavy commission, by advising their dupes by "spirit messages," to seize the opportu- So show them that you care for them nity to realize vast fortunes. The fortunes come to those who sell, not those who purchase. It is not germain to the movement to degrade it to business purposes. Let Spiritualism spiritualize. rather than intensify the antagonism of Chicago Vegetarian Society. Price 25

Those who seek advantage in this nanner are certain to reap disappoint ment and loss.

There is one method by which as a special service when the need is great, that messages bearing on business are given. It is at the home circle, to which interested spirit friends are atracted, and they voluntarily give the nformation. An eager and selfish deire for wealth defeats itself by attractng intelligences more eager and selfish.

Sincerity: Q. In your opinion, and in your past experience, what is the best and most convincing proof of the continued life beyond the grave, considering the fact that human beings have been seeking proof for ages and ages and are still seeking it?

A. The evidence furnished by Spirtualism is all that is possible, and if this fails there is no alternative but acceptance of utter and complete annihi-

lation of being.

The idea of physical immortality to be gained at some future time, by such perfection of knowledge of living that old age will be circumvented, is a pleasing fancy, but only a fancy. The phys. ical structure may have its decay delayed, but when its objects are accomplished it will perish like a ripened lusk. If we accept the evidences of Spiritualism, then we can take for their value the examples furnished by the nistory of all races of mankind as colateral of this philosophy. I would not separate any one manifestation as most conclusive, but take the whole as mutually confirmatory. The identication of a single rap, proves the existence of spirits after the death of the mortal body; proves that love, affection, intelligence, all that goes to make up the individual character, remains. One rap identified, settles the question for all time.

The same may be said of the moving of inanimate objects by a force that reveals an intelligent, personal identity. The purely psychic phenomena are

more elusive, yet taken as a whole, are equally as conclusive. In these we see the manifestations of spirits through the bars of the physical body. Clairvoyance, trance, inspiration, etc., coning all known counterfeit money and tribute facts which strengthen the main conclusion, and make the spiritual the-

To myself, personally, the conscious

We do not admit that there are means rather than the physical pheter, are always seeking more and more satisfied, while those who develop a edge, which to them is a continual dem-

Letter From a Leading Worker.

The Spiritualists should have a school or college where their youth can get an education free from sectarian influences-and where psychic law is taught and mediumship is permited to be exercised. We have hailed the Morris Pratt Institute as a possibility in this direction. It could not be expected to answer all requirements the first year Instead of condemning its infantile failures, we should kindly advise and help it. They who can, should help it financially. There are enough Spiritualists to endow the Institute without suffering from such donations nor denying the necessary amounts to the sunport of mediums who may be in need of help. These Spiritualists can also add liberally to all this for propagandanearly all of which they fail to do now. They who squeal the loudest, as a rule are they who contribute the least. The Morris Pratt Institute has a membership who are called to be in their annual session at the time of this to have a satisfactory course of study, they must be the sufferers, as their

school will not be natronized. When the contributing members find the professors of the school are incompetent, they should by all means see competent ones are employed. If they shall so fail, then the Spiritualists will not patronize the school. Let us wait and see further results before we condemn. If the present management of the school fails, then the Spiritualists will have a right to demand a better school. Give them a chance!

One year of effort is not a fair trial for a school that is as yet not fully equiped. All colleges that are success ful have been endowed. No obstacles should be placed in the way of the Morris Pratt Institute Association securing an endowment fund if possible. But we cannot sacrifice all other enterprises in

order to secure it. The mediums' fund should have libfincomplete. This correspondent's trouble all comes from confusing the ganda fund should be developed. I feel sure that all this can be doneand that the speakers and mediums will not expect the laity to do it all. Let us all help more and find less

GEO. W. KATES,

BEFORE IT IS TOO LATE.

fault.

lf you have a gray-haired mother In the old home far away. Sit down and write the letter You put off day by day. Don't wait until her tired stens Reach heaven's pearly gate-But show her that you think of her Before it is too late.

If vou've a tender message, Or a loving word to say, Don't wait till you forget it, But whisper it to-day. Who knows what bitter memories May haunt you if you wait? So make your loved ones happy Before it is too late.

We live but in the present, The future is unknown-To-morrow is a mystery, To-day is all our own. The chance that fortune lends to us May vanish while we wait: so spend your life's rich treasure Before it is too late.

The tender words unspoken The letter never sent. The long-forgotten messages, The wealth of love unspent. For these some hearts are breaking, For these some loved ones wait-Before it is too late,

-Anon. "Why I Am a Vegetarian." By J. Howard Moore. An address before the

"How Shall I Become a Medium," Fully Answered

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By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Cloth, \$1.25. In those days, Nerowas in the habit of demanding divine honors and worship to himself, illuminated his gardens at night by burning Christians who had refused to sacrifice to the national gods. These poor victims were wrapped in pedestals all to be fired at one signal. It was our sad duty to visit these disvive; and that the true-hearted will be.

W. P. Phelon, M. D. Price 50 cents.

LILY DALE CAMP.

Preparations for the opening of City of Light Assembly, July8, are nearing completion. The grounds and assembly buildings have all been overhauled, seemingly every crauny and corner passing under review. All the streets and avenues have been straightened and graded, park walks uniformly cut, and grass wholly eradicated, a number of trees removed from many

too thickly shaded places to let in the sunlight, while beds and boxes of beautiful flowers appear at various points. The entire auditorium has been painted inside and out: the platform oilea, its front varnished, and its electrie light wires readjusted so as to be mostly out of sight. The platform wings have been cleared of rubbish, and converted into neat dressing-rooms, whose walls above the wainscoting are hung with restful green paper, sur-mounted by a pretty frieze edged with git molding, making a marked contrast to the dingy boards of "ye olden days." The stationary seats have been stained, varnished and fitted with green cushions, the movable settees, chairs, and pedestals all newly painted in neat and tasteful colors. A new canvas curtain has been added to the auditorium, sectioned so as to be adjustable at dif-

audience. "Maplewood"—formerly The "Grand," rechristened by Mrs. Pettengill, has been renovated from top to bottom, repainted and repapered throughout, its carpets and mattresses cleansed and refitted, and white wardrobe curtains added to all the rooms.

New water pipes have been placed, conveying water to the upper floor. The parlor and dining-room have been made especially attractive. The parlor with its rose-decked walls and sun-tinted ceiling, its new furniture, carpet, rugs, and mirrors, will tend to soothe the hungry guest as he expectantly awaits the wooing rattle of the welcome dinner-bell in the spacious dining-room adjoining.

The service of this charming hostelry is expected to be exceptionally fine this season under the management of Leo Manger and wife, who for many years have acceptably served the epicurean appetites of Buffalo.

Like the auditorium and the Maple wood, the Octagon, library building, as-sembly office, bowling alley, band house, bath house and even the swarthy old engine house have all come under the magic wand of feminine taste and improvement, catching inspiration, no doubt, from the new name, City of Light. All of these improvements and many more unmentioned, have been done under the order and direct supervision of President Pettengill, and certainly unbounded credit is due her and her daughter, Mrs. Bates, who as president and corresponding secretary of this assembly, turned heroically last September from the freedom of a social life of wealth and ease, to take up a wearying routine of business cares and obligations. In the absence or pre-engagement of all the other board mempers, these two have promptly assumed all assembly responsibilities, engineer ing and personally attending to all its business details, which have been varied in kind, often annoying in character, and unlimited in number; and yet more business seems to have been accomplished, with fewer board-meetings and less pretension to effort than the records of previous years indicate, when seven strong, able-bodied men with the right of ballot, and all the other concomitants of masculine glory and supremacy were on hand to share the obligations and honors mutually. And this is all the more noteworthy when we recall that both these ladies

details. When it is a question of woman's right to the ballot, she is usually ta-booed on the ground of her impracticality, her lack of business ability, but when it becomes an experimental case of "get there Eli," she usually comes to the front, as she has done in this case, and with graceful ease and dignity quietly carries off the honors from the grasping hands of her drowsy brothers. This has been repeatedly proven in all the fields of activity wherein she has

expressed. The policy of the present management will be broad-gauged and liberal, recognizing the inherent right of every soul to "life liberty and the pursuit of happiness," but along such lines as shall not infringe upon the rights of any other soul to obtain them. "With charity for all and malice toward none," the great effort will be to promote the spirtual growth of the nation through the higher education and development of its individuals.

Realizing the multi-facets that obtain upon the yet unfinished diamond of humanity, the great effort will be to promote the spiritual growth of the nation through higher education and unfoldment; and as beauty is one great factor in such unfoldment, much care has been taken in that direction, as well as in all others, to largely add to the already lavish expenditures of Mother the life-blood of that noble apostle to Nature on these grounds. All phases of faith and belief will be tolerated and examined with a view to the retention and absorption of only such as shall tend to make the individual better and more useful in the grand purpose of

Many new and attractive features have been added to the program, and efforts will be made to introduce novel and interesting attractions throughout the session. Special care will be taken by the management to select only such evening entertainments as shall be first-class and acceptable in every detail, in the belief that such presentations should be few and meritorious rather than frequent and below par.

The aged and heroic vetteran, Susan B. Anthony, has consented to preside at the Woman's Congress, August 5, and not only "hopes to be clad in her best bib and tucker, but also with the spirit of the work of olden times."

Our grounds afford a multiplicity of ways to "speed the glowing hours with flying feet," as boating, riding, cycling, bowling, fishing, drives, teas, receptions, social, literary and dramatic entertainments, besides all the numerous seances of every kind, added to the regular lectures and classes

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The Modern Saint and the Christian Improvements the Order of the Day. Saint.

> Saintliness has an double aspect-a negative or passive, and a positive. On one side it is renunciation, acquies-surrender of the victim to a fate, inscrutable, blind aml purposeless; but the voluntary, meek sulfinission to the benevolent will and purpose, that is backed by adequate knowledge. Such is believed to be the submission of Islam, indeed of genuine/smintliness anywhere. Its ingredient is tender, sweet renunciation; a mixture of smiles and tears, now joyous and now sad, very touching and still, in certain moods very strengthening. The saint feels himself in harmony, with the Divine Will, and "One, with God, is a major-ity." But still the servant of the divine will must be active as well as passive, for the will itself is active. Thirty years ago, that leader, rationalist, and accomplished man of letters,

O. B. Frothingham, lectured on the ideal saint, and took the life and character of his friend Charles Sumner as illustrating the modern saint. In his exposition he referred to po-Utical hatred which, fifty years, ago was more rancorous than we have any conception of hate that went all ferent points to meet the needs of the

lengths even to that of personal assault. Summer bore it all, not in the spirit of a partisan, or one sustained by private ambition, not like a soldier fighting for a side, but with the composed resolu-tion of one who believed he had caught sight of a great principle, the establishment of which was of more consequence than the private happiness of generations of men." After the assault of Brooks in the Senate, when he was suffering agonies of pain and weakness and hardly dared to look forward to any future but one of hopeless invalidism and imbecility, he declared that he had no regrets—that he would utter the same truths again under the same circumstances! Let those who will call this temper, it was the temper that the best steel takes on when it passes through the flercest flame. This was a modern saint.

With Charles Sumner the supreme will stood for fundamental and complete equity, for the largest realization of human rights, and the generous performance of human duties. He honored his vocation as United States Senator from Massachusetts. He was no politician dabbling in party tricks; not a statesman, using such materials, or men, as he had for the best interests of the common weal. He was a devotee to moral principle, the servant of cardinal ideas, the prophet of political conscience. An impracticable man to party leaders-not to be held by party traditions, but seizing as well could, the interior spirit, of republican institutions and throwing his weight on the side which promised most for Jus-

Now a man who lives for ends like these, who will thus bear and thus do, s a saint. He may be a scholar, as Sumner was, and a man of books, a lover of art, a connoissent in paintings. rich appreciator of the world's good things; all the more, on these accounts, is he a saint, for all the more does he give when he gives himself. We must confess that amid our busy, modern life, the realization of the con-

ception of saintliness should never grow obsolete. The supreme will does not require the individual to annihilate his own will, only to consecrate it. He desires devotion, not slavery. He desires that you become wholly his own, for the blessedness of the service and of the

human instrument. Let us compare or contrast this idea of a saint with the devotion of a mar-tyr in the early century. Let one of the historic saints of the first century tell ried us down to the arena, and passher sad story of devotion.

"We had gone to our villa on the banks of Lake Albanus, about ten miles and wild beasts ushered, we now came from Rome. The nurse of our children out hand-in-hand and were led to the was Clite, a slave of mine, a Christian | center by the centurion. We looked up, Christ, lest she be delivered to the tude shouted. We stood close together lions. But as she saw me brokenmy children—all gone—she spoke to out upon us. Oh, it was a fearful hour. me of the life they had gone into—the God willed it should be so, and the me of the life they had gone into—the bright Immortality brought to light in the glorious gospel of the blessed God. It was like water to one who is lost on the desert. It was as life to the dead. The wealth of the world was less than nothing compared with such hopes. We sought out the teachers of this new cult; sometimes in the caverns-sometimes in the catacombs, to listen to the preaching of this living word.
"We visited Saul of Tarsus, in the

prison of the Mamertine and there he baptized us in the tank of the prison. my husband's arm was about me held There it was a common sight. The day dreaded by all the disciples came at last, when Paul was to be exhibited in the amphitheatre. We received notice darkness, enraged by hunger and the the amphitheatre. We received notice from the palace of Nero, that the nobility of Rome were expected to be present. It was perilous to be absent and on that dark day we took our seats in the gilded balcony of our rank, which hung over the walls of the arena. sat and witnessed the pouring forth of | the Gentiles.

"It was our custom to leave our home, disguised as of the the poorer class, through the postern gate and thence to the nearest assembly of Christians held in some upper room, or dark vaulted chamber. The word of God was most precious. The words of Christ came home to our souls, trumpet-tongued. 'If any man will come after me, let him deny himself and take up his cross and follow me; for whosoever will save his life shall lose it and whosoever will lose hisblife for my sake shall find it. Whoseever shall be ashamed of me andemy words in this erous and sinful generation, of him shall the son of man be ashamed when he cometh in the glory of his Father, with the holy angels. For what the Woman's Congress, August 5, and a witty note from her assures us she whole world and lose himself—or be a cast-away.' Indeed our oworship was

real, and our prayers so dervent and effectual, that heaven seemed open to us. There was much to be done and the life of disciple was it warfare in which there were no exempts. .4 .At home, the life we lived was mall dehanged. We made no feasts and went to none. But it was not easy to lide our change of life from our own lifusehold. The customs of everyday Mfc, were so inter-woven with the pagan and Roman rites, that any failure of compliance with the usages, was at once noticeable. The domestic Lares-or Yamily ghosts, and the Penates—household gods—formed the religious elements of the family worship. When they took their meals some portion was offered to the Lares. When a young bride entered the house of her husband, her first duty was to offer a sacrifice to the Lares—accepting

ten these martyrs, thus wrapped up like nobility of the saint and of the faithful rounded by their parents and brothers

Boston, Mass.

J. P. COOKE. and sisters and slaves, all weeping and praying them to consent to pour out a cruise of oil upon the altar before any orulse of oil upon the altar before any one of the gods of the capitol; while nearly enclosed to shrough covered. nearby, enclosed in shrouds covered with pitch, stood those neglected or unknown-nameless indeed, on earth; but

whose names were written in the Book

of Life. How often have I found them

weeping, not for themselves, but for

those thus tempted to deny their Savior and prophet Jesus. fatal signal, when the flaming torches of the guards were applied. Then up and down the long vistas of the garden, flames arose and martyrs in charlots of fire ascended to the inner life to the central Throne of Light.

"Oh! it was fearful! A cry of horror rose on all sides from the multitude, which, with the agony of the dying, broke upon the palace walls of Nero, while he, reposing in the arms of the lovely Poppea, listened and smiled; his own joy heightened by the wails and the shricks of the dying martyrs.

The time came for my trial. were denounced by a thieving slave, whose life we had spared. Denounced to the Falamen. This magistrate, a friend, came to see us and to warn. My husband spoke: 'It is true; we are Christians!' He turned to me, asking, 'Are you ready to enter the arena?' I replied: 'My husband and I do not seek martyrdom as some have done, but we will go to the lions rather than be apostates to the faith of Jesus, the truth of the Living Light!' He conversed with us. He tried to have us banished to the Light Within. By Giles B. Stebbins. our estates in Sicily. No avail!

"Belonging as we did to the old fam illes of Rome, our death was just the event which Nero wished for to signalize the birthday fete of his beloved Pop pea. It was decided by him that on that day we should be destroyed by some magnificent lions recently brough to Rome, as a crowning glory to the gladiatorial shows he had planned for the celebration of the day.
"Friends tried to dissuade us. I knew

my husband's integrity of soul. As we were lifted above the common people the greater glory gained to the cause of Christ. "The day came. All Rome thronged

to the amphitheatre. By order of Nero we were dressed in all the splendor of our rank and led to our wonted seats in the gilded balcony of the senators There for the last time, we witnessed the horrid shows of gladiators killing each other to make a Roman holiday. "The hour drew on apace. The senatorial seats near us were vacated. glanced up the ten benches where saw, pale and anxious, Christ's poor gazing down upon us and I was comforted that we had their prayers that our faith should not fail. The victors were dragging the dead, by hooks, across the arena and throwing them into the cells from which they had so recently issued in the vigor of life. When the arena was cleared, the mayor of the Games, who sat below Nero's seat, called for us to come forward There was a small altar with the statue of Jupiter, and the Flamen in his robes bringing the cruse of oil, he commanded us to make the libation. That was the crisis of our lives. The beautiful Poppea, roused herself and leaned forward to see us make the sacrifice. Nero rose in his seat anxiously expectant His was the flerce look of one expecting us to despoil him of an anticipated pleasure, and most unlike the stare of

the lovely woman at his side.
"We made obeisance to the Flamen, next to Nero and Poppea and then of declinature to the Flamen. Nero was roused! 'To the lions!' he shouted, and the cry was echoed on all sides. The centurion came forward and ing into one of the many vomitories, wherein had often seen the gladiators who had feared to avow her faith in blanched with terror while the multiwatching the iron doors of the arena, hearted, and in despair at the death of to see whence the lions would be let acme of angony of that suspense was the fear lest after all we should fail of the grace-of God and be castaways. The time seemed so long! Every act of my life came up before me, my sins flamed up into my face. My only cry was, 'Lord, save, or I perish.' What else could I do. The horrid din of the lifting up of the iron gates, under the seat of Nero, thrilled me through, and as the hungry lions with a roar rushed my husband's arm was about me held me to his side. 'Courage,' he said, ''tis but a pang and life is over!' It was scent of the blood. Their eyes flashed flames that would have blazed across a desert—they cowered beneath the loud cries of the thousands, and stealth-

with.
"This taste of blood roused them to frenzy and they ran towards us with lence of the theory of Creation." The terrible roaring. They paused under Two has always been a fateful numthe flery glance of our eyes. It was but Free Thought Ideal says: "We found is for an instant. Our glances could not full of glittering thoughts for thinkers, arrest all three of the lions; and I and the very death warrant of Chrisknew not how it was, but there was a tian superstition shines upon its pages." leaping of lions upon us, a crashing of Potce 75 cents. my bones, and presto, I stood up disembodied of my earthly shell, and robed in light. I was indeed filled with unutterable amazement at the sudden change to the inner life.

about us.

"Nero and Poppea had arisen and were about to return home to their banquet. The crowd were already dispersing, while the lions were flercely feeding, with many growls upon our mangled bodies. We lingered and saw the poor disciples of Christ stealing in behind the gladiators who now came to drive the lions back to their den.

"These loving souls, with fond affec-

tion, sought to carry away fragments of our clothing saturated with blood, to be kept as mementoes of our death.

And when they turned up the faces of such as the surface is not interesting works. It is purely a Psychical Romance my husband and myself they were asting works. It is purely a Psychical Romance tonished to see the poor plebelans who to is the surface is the surface for the death of the martyrs of the gardens. So many the martyrs of the gardens So many

outshining of a saintly spirit as it is to smother fire with linen garments. The pure light of the life eternal, once kin.

Mother. dled in a recipient soul, may, like the

VARIETIES OF SAINTLINESS ciples and supply them with food and more rather than fewer who live for drink, to whisper the promises of God something beyond their own dignity, for their consolation and support. Of ease, or power, and prove that the true

iterarby, enclosed in shrouds covered with pitch, stood those neglected or undown—nameless indeed, on earth; but whose names were written in the Book of Life. How often have I found them reeping, not for themselves, but for hose thus tempted to deny their avior and prophet Jesus.

"Our ministry continued up to the atal signal, when the faming torches of the guards were applied. Then up and own the long vistas of the garden, ames arose and martyrs in charlots of fire ascended to the inner life to the entral Throne of Light.

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DR. G. E. WATKINS,





Nellie B. Baade at Home Again.

After an absence of nearly ten months from home, eight months being spent in the Sunny South, actively engaged in teaching the higher Spiritualism, I again find myself in my adopted state, Michigan, but I shall ever look back upon my experiences in the South with the satisfaction earnest effort alone can give. I found many earnest souls in the different cities I labored in, trying as best they know to advance our cause and live up to its teaching. Others seemed more inclined to investigate the phenomena and did not seem to advance much beyond that, but as we all know the phenomena is the fourdation stone upon which we have reared our philosophy, we shall only be too glad to encourage all to investigate in whatever manner is suited to each indi-

I remained in Dallas seven months, and added many to the church. The Sunday-school was our pride, for we loved the innocent children. They were bright, active and quick to understand. A few of the children were natural elochildren to be proud of.

It was with sincere regret that I retraced my steps homeward, but others competent to carry on the work still reduce a bountiful harvest. I like the southern climate and found many genial souls, and hope in the future to resume work in the south again. I wish particularly to speak of the work as carried on by John W. Ring, of Galveston. He has a church in which he conducts services regularly every. Sunday and is working so hard to raise money to pay in all directions will be appreciated, for he seems to be heart and soul in the

iciata at funerola conduct marriage Spiritualism and shall endeavor to ried a second wife she remained Any one desiring my services will street, Detroit, Mich.

To day's mail brought me several sample coplies of the Progressive Lyceum, edited by John W. Ring, of Galveston, Texas. It is an able production, as are all the family. She was always and every Spiritual society should suppression to the family of the speak and speak and speak and speak and speak are all the family. port this little paper. It is published in the interests of the young, and no ly-ceum is complete without it. We hope that next fall when the regular meetings are again in session that every one of them will take this little gem, for it contains golden truths which, if inculcated in the minds of the young will eventually bring forth a bountiful har-

I shall never forget my last Sunday in Dallas, when about twenty-five children gathered around me in the lyceum, bringing me the choicest flowers, clasping their arms around my neck, telling me how they loved me, and how much they enjoyed the marching, the music, the recitations, the responsive readings, etc.; nearly every child could answer the questions correctly, both in Mrs. Tuttle's Lyceum Guide and Progressive

My last address was the funeral discourse of baby Florence Reeves, a little foundling these good people had adopt-Two months before I had christened this beautiful bud of promise, but the life-angel came and transplanted it to bloom forever in the paradise of God's love. My spiritual vision being opened, I saw the beautiful spirits as they came around me and one of my guides gave a poem describing its birth into higher life. These scenes remind me of the time when my own children passed to the higher life. At that time I was a Methodist. The minister was unable to tell me of the life beyond and my great sorrow caused me to investigate Spiritualism, which has given me knowledge concerning a future life and as nearly all of my family, parents, sisters and brothers have passed on to the great majority, I feel more anxious than ever to preach this gospel to every living creature who will listen and desires truth. While I live I shall be true to my highest concept of right, so I can look every man in the eye and truthfully say, 'I never led you from the path of virtue, and to the ever weary, 'I never betrayed your confidence,' and the greatest happiness I have ever experienced is the knowledge that the dear spirit guides know my life, my thoughts and deeds, and I shall continue to live for those who love me and the good that I can do.
NELLIE S. BAADE.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

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Hull. For sale at this office. Price 10

AN ANSWERED PRAYER.

Dear God, how good to let me see The face of Love in Heaven once more The face that waits to welcome me On that torch-lighted shore, When Life is growing dark enough

To kindle beacon-fires of love!

A new life quivers through me, quick With longing never felt before; But the old mortal life grows sick And ailing to the core: As if 'twere sloughing off the earth, In pangs that gave the new life birth.

Ah, me! the momentary gain Was followed by abiding loss! Bewildered Memory strives in vain To know the vision was-That left no likeness; and that I Know naught on earth to know it by!

Last night unveiled its perfect Star. For one immortal moment seen; To-day the Vision fades afar As it had never been! And yet the glory came to bless

With added sense of preciousness. She would have had me share her calm, But thrilled me with divine desire;

She would have brought me cooling But filled my soul with fire! And, O! Her sweetness almost slew Me, as it pierced me through and

through! Eager as Lightning was her glance; And lo! by light of day I find My spirit must have fallen in trance, With that great splendor blind; Her vanished face I shall not see

Until she comes to waken me!

O! sighing soul, we must be still, Nor let sad breath the mirror dim, Lest she descend once more to fill My being to the brim; When 'tis again divinely given To see the face of "Love in Heaven. -Gerald Massey.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line |

Thomas Hall passed to spirit life, June 14, aged 59 years. The funeral was held at the home the 16th, Mrs. A. E. Sheets officiating. Mr. Hall had been a resident of Bath, Mich., for many years and was one of the early Spiritualists. Through the twenty-nine years of his physical blindness, he bore with patience and resignation the trials of his affliction. Spiritualism was his solace and comfort. In passing to the presence of his loved ones, the longclosed eyes will revel in the glories of the new day. He was born in Linconshire, Eng. A. E. SHEETS.

My father, Dr. E. Lindner, aged 85 who has written articles for The Progressive Thinker, and only mailed the last one Monday, June 22, passed to his cutionists, and in fact they were all spirit home, at Xenia, Ohio, Tuesday morning, the 23d. He passed over like "one who wraps his cloak around him, and lies down to pleasant dreams.' He loved The Progressive Thinker which is main, and I believe my guides sowed a weekly visitor and will be a great the seeds of truth that later will proaged and infirm. We have had our own beautiful home circles which he has enjoyed. MRS. CHARLES EDWARDS.

Born into spirit realms, June 25

Emma M. Hunt, at Hanover, Ill. She was in usual health on retiring, but arose in the early morning, with a smothering sensation, and before her their indebtedness. I hope his efforts brother, who lives only a few rods away, could answer a summons, she had passed out of the body. It was a great shock and grief to the family, to whom I am now ready to resume work in she had from their early years acted as Michigan wherever called, and will also a mother as well as a sister, their ceremonies, and give readings at home. she passed on, she being the eldest of I have enlisted for life in the ranks of the six children. When her father mar prove true to its interests to the end, them in the old home. Her father went out of the physical a little less please write me at once, at 411 13th than two years ago, she still remaining with the step mother and half-brothers who will sadly miss her genial, helpful presence. She was a faithful, earnest Spiritualist of the non-sectarian type ready to do kindly deeds and speak words of cheer to those in need, and it was touching to see the people, young and old, bring to her bier their last token of appreciation by some floral offering. I never saw such a wealth of flowers on any occasion. Just after the casket with a deep covering of choice blossoms, was resting in the beautifully draped grave and the choir was singing 'We'll never say good-bye in heaven. the clouds parted and a glint of sun shine fell upon the open grave which was most suggestive, and in the closing words was likened to the bright ness of her presence wherever she went Services were conducted by the writer on Saturday, June 27, at the spacious home, all the family being there; a large number of friends being present from near and far.

JULIET H. SEVERANCE, M. D.

True life's commencement occurred for Wm. Rogers, at his home in Read ing, Mich., Friday, June 26, at the age of 64 years. Always an advocate of free and advanced thought he embodied these principles into his everyday life In his passing the Psychical Society of Reading gains its first celestial inhabit-O. V. LABOYTEAUX.

Wm. P. Stone, of Waverly, N. Y. lately passed to spirit life in his 76th year. He was widely known and always made friends wherever he went. He had a wonderful memory and could address people whom he had not seen for years by their correct names. He was generous to a fault and the sympathy of everyone goes to his wife in her be reavement. He had been a firm Spiritualist for thirty years.

Reincarnation.

To the Editor:-I wish to ask the readers of The Progressive Thinker if they do not see in Nature a more accurate analogy to reincarnation, in the foliage which comes in springtime and dies away in autumn, than those Dr. Peebles gives against reincarnation. Does the yellowing corn seek a return to the husk?" etc., (The Progressive Thinker, June 27, 1903). Each spring the tree puts forth its foliage which draws from the atmosphere the forces needed for its growth. In autumn the foliage drops away and the tree rests, so to speak, until again the leaves come forth and another step for ward and upward is made in growth. And so in its season of earth-life the soul puts on the material body through which it gleans the experiences which enable it to grow, and then the body drops away and the soul rests from earth experience until another body is taken on. During the flow of the sap all that the leaves have brought to the tree is gradually absorbed and distributed through the whole of the tree; and so during inter-birth states, as the soul withdraws into himself, all its earth experiences are absorbed, and thus it be-

comes strengthened and grows. Nortolk, Va

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 8 p. m. Lecture by Dr. J. O. M. Hewlit at S p. m. Messages by H. F. Coates and others. Plenty of good music. The Spiritual Research meets every

Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schu-

macher, pastor.
Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 8 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

Third Church of Progressive Truth holds services every Sunday at 3 and 8 p. m. Lecture and tests by the Rev. Mrs. Schaeffer, at Van Buren Hall, California, avenue and Madison street. Good music and singing. All are invited to attend.

During July the Englewood Spiritual Union meets at Hopkins' Hall, 528 West Sixty-third street. Conference meeting at 3 p. m. sharp. Lecture and mes-

sages at 8 p. m. sharp.
Chicago Spiritual Alliance Church
meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall. corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening First-class speakers. Tests and messages by carefully selected mediums.

Excellent music by (Blind) LeRoy Drake. Mrs. May Elmo, medium.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue. The Brotherhood of Spiritual Truth Society meets Sunday at 8 p. m. Services conducted by J. K. Hilles and wife and other measums, who will from time to time address the meeting and give tests and spirit messages. Meetings will be held in Temperance Hall, 330 West Sixty-third street. All are invited to attend and co-operate.

The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be se cured to give interest at every meeting. To spread the truth is the object of this society. Eva L. Stewart, secretary, 543 E 55th street, where all communications should be addressed.

Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two services each Sunday at No. 77 East Thirty-first street. Conference at 3 p. m., and lecture and tests at 8 o'clock. Come out to the camp-meeting of the Second Church of the Soul, every Sunswered and communications given by good mediums. Come and enjoy a day continued during July and August.

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The spiritual significance burn through
The hieroglyphic of material shows, Herceforward he would paint the globe with wings."

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curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beaution!" continues the same agreement are ful" continues the same argument preful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a bother morality and increasing flappiand his relations to God, tend to a bigher morality and increasing liappiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity. OTHER BOOKS BY LILIAN WHIT-

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Perris, Riverside Co., Cal., Feb. 21, Mrs. Dobson-Barker-Kind Friend:-

As I tried your treatment four years ago, and it helped me so much, I will write to you again to see if you are still practicing, and if you are I want to send to you for another month's treat-ment, for I can safely say that you did more for me than all the doctors on earth, and I hope you are well and still practicing. May the good angels bless you, is my prayer. Respectfully, MINA M. YANG.

Pee Dee, Ky., Oct. 20, 1902.

Stanton, Mich., Jan. 19, 1902. Mrs. Dr. Dobson-Barker—Dear Sister:—I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I war sick twenty-five years. I still remain your friend,
AMANDA R. GREEN.



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IOWANS AT WORK.

THE CAUSE THERE.

gression), into one mutual association

or brotherhood, who advocate the up-

building of not only Spiritualism and

the philosophy and phenomena thereof, but all of the virtues which are neces-

sary to round out and build up a perfect

physical body as well, which will also assist the spirit or Ego to perform its

purposes of being. So far as our experiences go, all Spiritualists (perhaps not

all Spiritists) believe the fundamentals

lieve in the following reforms in government: Changing the medical laws,

ital punishment, enforced vaccination,

and besides these, many other reforms

was held in Oskaloosa, January, 1902,

way of organization, except perhaps a

better understanding of the benefits to

this has been realized through what has

already been accomplished, viz.: Seven

Association and one that has not, although that little has been done under

At our last meeting at Ottumwa we were encouraged, and the new officers

have determined to try and organize

into one mutual association, everyone

who believes in the reforms that are

generally advocated by Spiritualists,

Liberalists, drugless doctors and honest

mediums, and who oppose and disclaim

gers, magicians, etc., who claim to be

born with veils, sons of seventh daugh-

ters, and many others, who are adver

tising themselves as representative

Spiritualists, in order to make money.

They love everything except the cause

of Spiritualism and its spiritual knowl-

edge and philosophy. We ask you as Spiritualists, can the great public, unac-

Spiritualism of the present day, do oth-

erwise, than conclude that the cause of

those represented is like the company

it keeps? This class of people are a

of the real phenomena, concludes it is

all childish tricks or juggling, which

only a weak-minded person would ac-

cept as evidence of spirit return: but

the genuine medium, as well as every

Spiritualist, should understand that his

cause he loves, demands that all precau-

tions that are within the bounds of rea-

from being mulcted of their money.

Now in order to do this weeding out

work, there must be an expression of

all that are interested. That means an

organization, for only by organization

The spirit world wanted such an or

ganization and it came ten years ago, as

the National Spiritualists Association

of America, which is made up of dele

gates from state associations, formed

on the same principle as the govern-

ment of the United States. The local

societies are represented by their dele-

gates, who make up the membership of

tatives make up the membership of the

National Association, so the formation

socially spiritually or politically, and if

we as Spiritualists, spiritual investiga-tors and liberal-minded people ever ex-

pect to get favorable notice, from the

public or from its officials, there must

be organization. Now we ask all Spirit-

ualists and co-workers to help it along

by furnishing the funds necessary to or-

ganize meetings and lyceums, for the

education of our children and young

people, so they may know what our

knowledge stands for. When this is done and we have regular local socie-

ties in all the larger towns of the state

and have local meetings at least once a month in all of the smaller towns and

seep a dozen or more missionaries at

work in each state, Spiritualism will

grow and become popular and our

young people will not be ashamed to

say they are Spiritualists; any more

Spiritualists, wake up and be more so-

cial, and get together, and if there are

together and talk over matters, join the

state association and help them along to the extent of \$1 at least. The state

association will do you more good than

there are seven or more who believe in

and have our knowledge, for a local

society and send to the secretary of the

by-laws, and ask for a charter and be-

for the officers of the local and state as-

one or two in your town or village, get

than one to say he is a Methodist.

the state association and their represen-

can the whole be represented.

azinted with the teachings of the

present officers were elected.

adverse circumstances.

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CHICAGO, ILL., JULY 18. 1903.

VOL. 28.

W. KATES AND WIFE.

year for that amount.

Report of N. S. A. Missionary Work for the Month of June.

We have had a remarkable month, in many ways, during June. Have held twenty-nine meetings—some of them being the reality in missionary work. We commenced the month at Brainerd, Minn., where we organized a society and chartered the same with the state association, with Mr. A. Ousdahl as the president.

A week was spent at Wheaton, Minn, where we have often labored in a little temple owned by the local society. We had good meetings here and were glad to see that our friends continue so faithful. Miss Annie Leaser has always been a devoted helper here, and we look forward to the time when she will be a prominent worker upon the spiritual

We responded to a call from our friend, Mrs. Myra Woodbury, Abercrombie, N. D., and held a meeting there. The audience was small and very curious. To break down prejudice is a much-needed task in many such communities. It is necessary that we shall be able to occasionally visit them.

Having had repeated calls to Mon-tana, we concluded to visit there for a brief time, previous to our camp engagements in Nebraska and Kansas, instead of going into the flood districts, which had been our intention.

We had immediate acceptance of our services, and went at once to Billings, Montana. There we were received by Mr. and Mrs. McCormick, and enter-tained in their "Cottage Inn," where we were so well cared for that we wanted to stay all summer. People who go to Montana should stop with these friends a while in Billings and enjoy the benefits of this beautiful town. We had good meetings there and organized a local society which will be chartered with a state association that is pro-

Our next visit was to the coal mining town of Red Lodge. Here, Dr. P. S. George, of Lincoln, Neb., is located for the summer as a healer, and is developing a local interest in our cause. He arranged meetings for us and tried hard to get the people interested. Our audiences were small, but select. mixed classes of people living here do not as a rule take much interest in affairs intellectual and spiritual, hence, many of them were afraid that they would see "ghosts" if they attended our meetings. Some smart youngsters made eir own spirit rappings on the outside of our hall, and filled the windows with scared and expectant faces. These were the first Spiritualist meetings held here; but will not be the last, for the friends will hold circles until they can get conditions and ability for public meetings. Returning to Billings, we had a final meeting of great interest, with the attendance very large. A good work here will result, with the earnest little society, led by Mrs. McCormick.

Our next trip was "over the mount ning" to Butte. This is a city where no grass, nor plants will grow, as the smelters flood the country and town with smoke impregnated with arsenic and sulphur. It is a mining-town and filled with a characteristic people who give great prominence to such Industries as saloons, brothels and prize fights. But a large contingent of good people are here, and we have hopes for an earnest spiritual society, which we are trying to organize. It will be com pleted before we leave. We had a splendid Sunday here, with good results, on the 21st. We were entertained at the home of Mr. and Mrs. Holmes. In response to a call from Brother W

J. Hicks, late a resident of Iowa, we visited Anaconda and his nice little home in this city of smelters, where sulphursmoke makes one think that hell is being destroyed sure enough. We were more fully convinced that the devil will soon have no material to burn sinners with, when we visited the great Fashoe Smelter located here. We had fairly good meetings here, and organized a local society with Brother Hicks as its

Returning to Butte, we held good meetings there Sunday, the 28th. Mrs. Kates also held a good meeting for ladies only, on Monday afternoon. We remain here until July 6, and will hold mass-meeting of Montana Spiritual ists, July 3, 4 and 5, to organize a state association if possible. And we think it more than probable. We expect to have a good report to make of these meetings. We are now the guests of Grandma M. A. Logue, who, though almost deaf to the world, hears the voices of the spirits. She has been a faithful worker for our cause here, and we hope that she will long be spared to help cheer those who sorrow as she has sor rowed.

Since writing the above, we find that the Butte Miner has been charging Spir itualists, mediums and clairvoyants double their regular advertising rates; and when I objected to such treatment they declined to take our mass-meeting notices at any rates. I have asked for free local notices, as a religious body is usually granted. If they refuse, we will by no means quietly submit. This is probably due to having been misrepre sented here by an unworthy class of medhims, and by the inactivity of the local Spiritualists. They have been discord ant amongst themselves and lost all prestige. The necessity of co-operation is made manifest by every incident of this character. We must join our forces in harmony, no matter who is elected the leader; but a careful choice should always be made. Let us hold devoted allegiance to our cause, and give earn est support to every enterprise that promises to advance its possibilities.

He that does good for good's sake seeks neither praise nor reward, but he is sure of both in the end.—Penn. To dally much with subjects mean and low, proves that the mind is weak

G. W. KATES AND WIFE.

or makes it so.—Cowper. He that thinks he can afford to be negligent is not far from being poor.-Johnson,

WAYSIDE JOTTINGS.

Notes of Visits to Various Places.

To the Editor:—It is a long time since I have communicated with your readers, among whom I count many friends, and as I am off for a vacation of two full weeks, I feel at present my time is all my own, and so I send a few Items that may be of interest to some of your many readers.

I left home the morning of the 27th ult., in company with my husband, and went to the lovely little town of Genoa, Ill., where we had previously conducted a series of meetings. The president of the Genoa society, Mr. Orrin Merritt, has journeyed more than his "three score years and ten" in this world, yet is a valued and active worker in our glorious cause. He not only is an executive officer in the Genoa society, but he occupies the honored place as one of the board of officers of the Illinois State Association. On both occasions of our visit to Genoa, we were royally entertained at the home of Mr. Merritt's daughter and husband, Mr., and Mrs. Quandstrong. They are active in the work and in full sympathy with their good father in all he feels to contribute to the cause.

We held three meetings on each occasion of our visit to Genoa; the audiences were made up of many of the most advanced thinkers among Genoa's citizens. It is always an inspiration to meet such people, it calls the best from within us, and we feel, though our ideas may not all be accepted, they are at east, honestly considered.

From Genoa we went to Chicago; there we visited with Mr. Hull's daughers and friends for a portion of the day. I am happy to report that we found Mrs. Jahnke seemingly much improved from her past physical condition, that is, she was feeling much better than at any time during the past year.

Monday afternoon Mr. Hull and I parted company; he returned to Whitewater, and I came east as far as Cleveland, Ohio, at which place I am now visiting with my sister Leeds and fam-

I have passed a most delightful week since I came, as I have met friends and formed new acquaintances, all of whom are engaged in the work of Spiritualism.

On Friday night, the 3rd inst., a reception was tendered me at the residence of my sister by the Social Club. that is named for "Yours truly." It was an occasion to be long remembered. I was a recipient of little gifts as souvenirs of the meeting. On the following Sunday I attended the East Side Lyceum. Although it was the opening day at Lake Brady and an excursion had been arranged to go there, the attendance was about the average, which was something of a surprise to me, especially as he day before was the

all of its excitement and weariness. Mr. Willis is the present conductor of the lyceum, and Mrs. Barber is the guardian. Three of the members of the lyceum, Mrs. Sage, Mrs. Clark and Mrs. Leeds, had planned a great surprise for the lyceum and especially for Mr. Willis and Mrs. Barber, in the way of the presentation of two beautiful banners, one to the conductor and one to the guardian. They are appropriate and exquisite in design. Ye scribe was delegated

done as the spirit prompted. My next objective point is Mantua where our son is settled, and working out as best he can his own fortunes in this world. He has been in practice as a homeopathic physician for two years. and I am glad to say he has never felt the necessity as many do, of catering to the church element for patronage.

to make the presentation which was

My vacation must end about the middle of July, then I go to the Waukesha camp and take up again, solid work. Soon as possible after the Waukesha camp closes. Mr. Hull and myself start for Los Angeles, Cal. Mr. Hull attends numerous camps this season. I am under contract to serve the Waukesha camp from the commencement to its close, but if circumstances will allow. I may break away and take to a few other

camps as visitor. "How do you like Wisconsin?" is the question put to me in nearly every letter. I can only say, the winter and the spring season were delightful; it is a beautiful country, but it will take more than one lifetime to wean me from the East, my eastern friends, and society and lyceum work as similar to that

which had engaged my time so long.

Most endearing letters have reached me at regular intervals from Buffalo, is on the same lines as every great govmany of which are still unanswered. I am encouraged to know the lyceum of grown or accomplished anything, either that city is doing well: I still regard it as my "pet." I shall try in the near future to fill all of my obligations in the way of correspondence. MATTIE E. HULL.

Cleveland, Ohio.

Thy towers arise into the purer air

Shall form a base whereon thy future Once thou hadst deemed them mighty

They were but unfledged wings. And bearing not the ardor of the sun,

found too weak For flight, they still may serve to build

control Save as a building-place for towers

state association for a constitution and And on the past build up the future's come a living thing, ask and express stair. BEATRICE ST. GEORGE.

heart.—South,

REED'S LAKE, MICH.

A GREAT EFFORT TO STRENGTHEN | The Camp Opens With Excellent Prospects.

The camp-meeting at this place opened on Saturday last with the most To Spiritualists and Investigators of Spiritual Truth, and the Liberal-Mindflattering prospects. No more beautiful place for a Spiritualist camp ground could be found, as it is located on the flattering prospects. For the first time in the history of Spiritualism, the attempt is being made to organize the investigators in Spiritnorth shore of the lake, with steam boats and car lines to carry the people ualism, and the liberal thinkers in the great state of Iowa (who believe in pro-

from the city of Grand Rapids, one of the handsomest cities in the country. The association, under the efficient management of its president, that tire less worker in the cause, D. A. Herrick, procured the ground a year ago, and with an able corps of assistants, they have worked diligently to get ready for this their first meeting on the new ground. Mr. Gunn, one of the leading manufacturers of Grand Rapids, is one of the leading men of the association, and is bringing his energies and his purse to bear to make a success of the camp.

of Spiritualism, not all just alike, but so near alike there is no usesplitting words over the difference, and nearly all be Saturday being the opening day of the camp, and also the natal day of American liberty, Mr. Willard J. Hull, of Columbus, Ohio, delivered a splendid the manner of treating the insane, the taxation of all property, both church and state alike, and are opposed to capaddress, showing the necessity of Spiritualism to bring about better economic conditions in order that a higher civili-

zation might be attained.
On Sunday forenoon, President Herthat are not necessary to name. Then there is a large majority of investigators rick delivered an address of welcome in the phenomena of Spiritualism who which was followed by short speeches from others, and tests by Mrs. Belle think there ought to be some reforms in Fuller, of Grand Rapids.,
In the afternoon a band concert was

the manner of selecting our mediums for public work; that is dishonest men and women who pretend to be honest given by the Woodman's Band of Grand mediums should be weeded out, and the Rapids, and a dedicatory address by Willard J. Hull, which was pronounced only way to accomplish anything permanent in this age is to organize and form by all to be a masterly effort. Tests by associations that are close, and com-Mrs. Fuller. bine our efforts.

The State Spiritualists Association of In the evening, after more hand mu-

sic, C. W. Stewart gave a short address on Mediumship, and was followed by a test symposium from Mrs. Blake, Dr. Iowa was organized for the purpose above set forth, in April, 1901, at Oska-loosa, Ilowa. Its first annual meeting Knowles, Mrs. Cogmore, of Chicago, Mrs. Coffman and Mrs. Josie K. Folsom. and the second annual meeting at Ottumwa, Jan. 1903, at which time the Over five hundred people were present at the meetings, and the audiences were highly pleased with both speakers has been but little accomplished in the and mediums. Too much cannot be said in praise of the persevering afforts of Mr. and Mrs. Herrick and Mr. Wm. Mcbe derived from such organization and Donald and their assistants who have toiled night and day to beautify the grounds, and prepare for a successful associations who have joined the State camp, and if efficient management and harmonious conditions can; make suc-cess, the Reed's Lake camp will certainy accomplish much for the cause of Spiritualism. C. W. STEWART.

> **K** when you have paid in \$1 a membership for one year will be sent you by the state secretary.

> Our plan of work in Iowa is as folows, and if we have your support hope for success, otherwise it will be almost impossible to succeed:

First, we are going to try to organize circuits for speakers and test mediums. For instance we propose to select four towns of one thousand inhabitants or more, who will promise to pay a speaker one Sunday in a month. We intend to one Sunday in a month. get a speaker who will make this circuit regularly, speaking every Sunday in one of these towns, and during the time they are to make arrangements for side trips to smaller towns, and enthuse and work among the Spiritualists and disgrace to our cause, and the public at others. We want every place with large, who seldom or never see anything seven or more Spiritualists, to organize and take out a charter with the state association; but if you are not strong enough to do that, we ask you to organ ize a local society, and report to the state association. We want to keep in close touch with every Spiritualist in the state.

own interest, as well as that of the We will be in position to furnish missionaries to any part of the state for funerals, marriages or lectures. If you son should be used to protect the public will organize as requested above, stead of employing orthodox ministers for all these duties, we can have our own faith perform such ceremonies. without great expense. If you belong to an organized society you can write to the secretary of the state association for any kind of information in regard to the state work, and keep yourself posted in regard to speakers, mediums. The State Spiritualists Association of Iowa will employ only such mediums and speakers as are recognized by the N. S. A. or the State Associations and hold their credentials. All of

the above benefits we promise if you will join us and help with your mite. The officers receive no salary, not one of them, and each one is doing the work for the love of the cause and humanity. Will you help us? Then, after you have joined, if something happens that you do not like, do not do like the little girl who was visiting her little neighbor, take her rage baby and go home, (when she had bomething happen to her that she did not like) but go to the annual meetings, and vote for someone whom you think will do the work better, and if the ones elected will push the work along, the present officers will contribute liberally and work all they can to make a success of Spiritualism, and to bring it before the people in the right-light.

Now as the present officers elected by the state association to push the work, they claim they ought to be assisted, and each and every one who loves our cause ought to come forward and help the present officers fulfill their duty. You will never miss the amount you donate, and the spirit world will

bless you. We hear asked. "What do they do with all this money? We would say that no cause can prosper without money. There is a multitude of ex penses attached to every organizationpostage, printing, annual meetings, and in order to get our clicuit system, we shall have to guarantee some of the lecturers and mediums their expenses, es pecially so when they go into the smaller towns to work up these oir cuits and socioties. Nothing can be accomplished in the way of organization without money. Enclosed we hand you two blanks. Fill out the membership blank and send it to the secretary with do a little. If you can spare but, 25 one dollar. Also fill out the slip with and cents at a time, send that along, and all the Spiritualists, investigators, drug-

ORDINATION SERVICES.

Conducted by the President of the Illinois State Association.

A large audience attended the ordination services, held at the corner of North avenue and Burling street, Chi-cago, on Sunday evening, July 5. Mrs. Wm. Hilbert, pastor of the Progressive Spiritual Society, presided, while the la-dies associated with her furnished tasty decorations of potted palms and appro priate flowers for the room. After music, Dr. Hammond opened the evening by reading a poem of Lizzie Doten's and congregational singing followed. President Warne, of the State Associa-tion, who owing to the absence from the state of the vice-president and secretary, made a journey of two hundred and fifty miles to be present on the occasion, spoke upon the meaning of ordination from the stand of Spiritualists, emphasizing the point that it was devoid of all ecclesiastical significance, and was merely a formal and public en-tering into a contract relation between the parties concerned, under the civil law of agency. He also touched thoughtfully upon the performance of the marriage ceremony by ordained ministers of Spiritualism, making clear some of the uncertainties connected with doing so under the statutes of Illinois, in the absence of any judicial interpretations bearing thereon. Mrs. Hilbert then conducted to the front of the hall, Mrs. Laura G. Fixen, Mrs. Jennie Staner Adams, Mrs. Virginia Bryan and Mr. J. B. Hobbs, who rising to their feet, each made affirmative responses to the following questions propounded by President Warne, and later gave their written answers to them for future evidence of their agreement with the state association.

Do you still desire to receive ordina tion to the ministry of Spiritualism at the hands of the Illinois State Spiritualists' Association?

Do you promise faithful compliance with the laws and regulations of said association as adopted at its delegate conventions, or framed by its official board?

Do you understand that your papers of ordination will constitute a contract relation under the civil law of agency between yourself and the association and that they are subject to future annulment, for sufficient cause, by the of-ficial board, after it shall have given you opportunity for a fair hearing upon any charge that may be made against you?

Do you promise to report in writing at least once each year, both to this association and the National Spiritualists Association of the United States of America, all of your acts under and by virtue of your ordination by the first

Do you believe, without doubts, that all men live in a state of conscious existence after the change called death and that they can and do communicate with the inhabitants of earth, under fixed laws governing the material and

Do you promise to show by word and example that it is the duty of every individual to live a moral and upright life on earth, and to enforce the advantage of so living here, by teaching the continuity of life in unbroken succession, and the intercommunication between the inhabitants of the seen and unseen worlds?

Do you in this presence of your fellows in the flesh, and under the eyes of the spirit world, solemnly pledge your sacred word of honor that you will never degrade nor dishonor the commission of an ordained minister of Spirit ualism by simulating conditions of entrancement, or by using either publicly or in private circle, seance or sitting, in formation obtained from human source as though it were given you in clairvoyant, clairaudient or entranced condi-

tions? Do you with like solemnity promise that you will never knowingly, or willfurnish a fellow medium with ingly. any information in your possession for the purpose of aiding him, or her, to practice deception upon anyone, and that you will never yourself resort to trickery of any name or nature, nor encourage, conceal, or apologize for its

Have you answered each and all of tion, or secret evasion whatsoever?

practice by another medium?

Each of the candidates was addressed few personal and official words by the president, receiving from his hands a certificate of ordination, granted by the official board, which the Ladies Auxiliary of the Progressive Society supplemented with a beautiful bouquet, expressive of their greetings. Fitting words of acknowledgment of their added responsibilities were spoken by the four, and Mrs. Linn-Howes added words of Godspeed to them. The evening of serious work closed with refreshments of ice cream and cake. GEO. B. WARNE.

*********************************** less doctors and Liberalists, except those already on the paper, that you know of in your locality. Send the whole to the secretary, Mrs. Dora C. Crosby, No. 314 East Thirteenth street, Des-Moines, Towa-A genuine Spiritualist is one who pro-

fesses and regards spiritual things, and maintains his knowledge and philosophy, by assisting others to come into this same knowledge. (Signed) JOHN D. VAIL, DORA C. CROSBY

Executive Committee The above circular letter, with blanks, nave been sent to hundreds of Spiritual ists in Iowa, and they should respond at

once.

When a man dies they who survive him ask what property he has left he-The angel who bends over the dying man asks what good deeds he has sent before him.—Mahomet. Slander is the revenge of a coward and dissimilation like defense. John-

THE LAST TRIBUTE.

Funeral of Martin H, Wefel, the Drug-San Francisco the Eden of Wizards and gist, at Fort Wayne.

The funeral of Martin H. Wefel, the dred people, nearly one thousand being the services at the burial, which was at Lindenwood, where a much larger con-

sions which the Father has prepared for us. The body, all that is mortal, will the less faith the more superstitious." go back to the dust but the spirit will ascend to the mansions not made with hands. There is happiness for all, not

and better the condition of those about this city is so full of credulity, him. This bond of fraternity led him to pitable to the soothsaying charlatan? advocate principles which he thought would lessen poverty, diminish want San Francisco is characteristic, in a and suffering, and make brighter and less degree perhaps, of the entire Westhappier homes of men. He sought to ern territory. Indeed, Americans remove the wrongs and lift the burdens throughout the country are more gulliwas earnest and active. The claim of humbugged. In other respects his opportunities, his friends and

and counsellor. itualism Mrs. Richmond is pre-eminent. a public speaker for the Spiritualists refrain from employing their power of Have you answered each and all of these questions of your own free will and accord, without any mental reservations are delivering addresses that stamped her as a wonder. Since then tions do not drink their own philacters she has spoken throughout this country and get rich, handsome and affectionate and Europe. She is now on the sunny husbands for themselves. side of the sixties and retains her pow does not know what she is going to talk thoughts and supplies the words, both coming to her as an inspiration.

ping, by a News reporter, and questhemes, in her public addresses. These were given to her after she had taken the platform and it was seldom that she ers and her work then was wonderful. time is given to the cause. She left Francisco, Cal. here this morning for her home in Chicago and this week leaves for Maine to attend a great Spiritualist meeting-Fort Wayne (Ind.) Daily News.

Theologies are well in their place, but repentance and love must come before other experiences .- Beecher. Let no man think lightly of good, saying in his heart, it will not benefit me. Even by the falling of water drops a water pot is filled.—Buddha. The smiles of infants are said to be the first fruits of human reason.-H. N.

Hudson.

MOST DEPLORABLE

NO. 712.

Scers.

Californians are not in the habit of well-known druggist, whose death oc-curred on Wednesday, took place yes-terday afternoon, the services being the signs of themselves as more super-stitutions than other Americans, and yet the signs of their excessive credulity held at his late residence, 2923 South are obtrusively visible. San Francisco heid at his late residence, 2923 South Hanna street. There was a very large attendance and the services were fraught with interest, being under the charge of the Spiritualistic society, of which Mr. Wefel was a member, and were conducted by Mrs. Cora L. V. Riching and a Spiritualist leader of retional school with the steek marker find. mond, a Spiritualist leader of national ghostly tips on the stock market, findand world-wide fame. The lower rooms ers by magic means of buried treasure, of the house were crowded and on the clairvoyants and mediums who profess lawn outside there were several hun intimacy with the world unseen and pretend to more than human powers of diin attendance. Mrs. Richmond is the pastor of the Church of the Soul, one of the leading Spiritualist churches, at the leading Spiritualist churches, at Chicago, and came here at the request Chicago, and came here at the request American Commonwealth." "A contrast," he wrote, "is presented by the also made a few remarks and conducted people (those of the western states) to the services at the burial, which was at relapse into the oldest and most childish forms of superstition. Fortune-tellcourse had gathered than at the home. Ing. clairvoyance, attempts to pry by In the delivery of the sermon at the the help of 'mediums' into the book of residence, Mrs. Richmond stood in the fate, are so common in parts of the porch doorway of the sitting-room, West that the newspapers devote a spewest that the newspapers devote a spewhere the body of the dead lay, in such cial column, headed 'astrologers,' to the a position that she could be heard by advertisements of these wizards and pyu.ose inside and outside of the house, thonesses. I have counted in one issue She spoke for nearly an hour. Her of a San Francisco News paper as many words were gems of oratory. Her as eighteen of such advertisements, six thoughts were clothed in language that of which were of simple fortune tellers, was elegant and forcible and she held like those who used to beguile the peasher auditors spellbound. It was a ser ant girls of Devonshire. In fact, the mon to and for the living, the family of profession of a soothsayer or astrologer the departed as well as his friends and is a recognized one in California now, acquaintances, and those who heard as it was in the Greece of Homer. Pospronounced it among the finest efforts sibly the prevalence of mining speculaof the kind ever delivered in this city. tion, possibly the existence of a large immortal soul so that it may enter upon nomenon, which, as California is a higher and larger life in those man- deemed an exceptionally unreligious

There seems to have been no diminu-tion of the proportionate number of soothsayers during the past fifteen perfect, but each one, according to his years. One can see their signs in every deeds and conditions, shall be happy. street. The necessary inference seems Everyone shall have such happiness as to be that they thrive here and that the he is fitted to enjoy and comprehend, people of San Francisco are very generand he has the blessed assurance when ally superstitious. This is a strange in that spirit land of being able to com- and rather a defamatory character to municate with the loved ones on earth. give ourselves, but how can we escape Such is the case, she said, with the obvious conclusion? A phenomedeparted brother. Although called away non that might have been explained in early in life, comparatively, his had been a life filled with good deeds. The world was better and brighter by reason tion in the San Francisco of to-day; a of his having lived in it. He had been metropolis, whose people come from all a dutiful son, a loving husband, a departs of the world and whose average of voted father, a kind and true friend. education is high. Flanked by two great His life had been a busy and useful one. universities, crowded with public and It had been lived in the effort to lift up private schools, how happens it that

What is put down as characteristic of

that weighed down his fellows, to establible than Europeans. We are the great lish brotherhood principles that would consumers of nostrums advertised to bring them up into higher and better possess impossible virtues. We do like planes of living, and in this endeavor he to be humbugged and we are thoroughly perfection is not made for him, but that American people are sufficiently sophishe lived well and performed duty up to dicated. In a business bargain they are his sharp enough. They have a sense of neighbors and those who have watched humor and a quick, keen perception of his daily walks will bear witness. He human character. But let a man prohas gone from among us in body, but claim a new religion, and promise to his spirit will hover around and above guarantee eternal salvation to all comthe loved ones and be to them a guide ers; or let him announce the discovery of "Smith's Harmless Arsenic Consump-Mrs. Richmond, in her address, alludion Tablets," or "Cure-all Pure Opium ed indirectly to the principles of so Pain-killer;" or let him pretend ability cialism and Spiritualism, speaking of to read the future, to point out buried both as teaching truths which were do treasure and to give inspired advice ing much for the benefit of humanity, about love affairs, and he will find us In both of these causes Mr. Wefel had ready and unquestioning believers. Exbeen prominent in life. He had been perience does not make us wise. When honored by the advocates of both and one heaven-sent seer decamps, we athad labored for their advancement, tach ourselves to another. It seems not These parts of her discourse attracted to occur to us why Professor Cheops, attention and in her reference to them Master of Egyptian Mysteries, is good she was eloquent. As a leader of Spir- enough to give tips on stocks or point out buried treasure, for a small fee, She is one of its strongest and most fa- when he might back his own tips or dig vored exponents, and has developed re- up the treasure for himself. Our acute markable powers as a medium and plat- intellects do not wonder why these sevform and pulpit speaker. She began as onth daughters of a seventh daughter

The success of so many of these ers in a remarkable degree. In her thrifty dealers in mystery exhibits the public addresses she claims that she power of forceful assertion. If a man asserts a proposition loudly and veheabout when she arises to speak. She mently, repeating it often and acting as claims the inspiration of a spirit guide though he really meant it, he will find in all her public utterances. This numbers of persons to accept his propospirit guide, she says, directs her sition and repeat it to others.

The secret of the fakir lies in assertion. He does not find it necessary to When met last evening at the home support his proposition with evidence of Mr. and Mrs. J. M. Stouder, on Spy and argument. If his proposition is Run avenue, with whom she was stop challenged he meets the challenger by repeating the proposition more positive tioned concerning some of the thoughts ly than ever. If the challenger is still of her funeral address, she said she unconquered, the assertion that he has could recall none of them. She spoke, no faith and is a mere scoffer, possessed she said, from inspiration, the thoughts of an obstinate spirit, will usually carry being suggested by her spirit guides. the crowd and bowl out the challenger. She seldom knew, she continued, her All of us, indeed, hold fast to some beliefs which we have no evidence to supnort, but which we never think of examining. If we have not all our supersticould recall her thoughts. As a child tions we have at least illogical tenets. she met in public debate orthodox lead. Credulity is comprehensive. In some measure it affects every man, East and Since then she achieved national fame West; but apparently it has a wider as a Spiritualist speaker and her entire swing in the West.—The Bulletin, San-

> Let not mirth be thy profession, lest thou become a make-sport. He that hath but gained the title of a jester, let him assure himself the fool is not far

> off.-Quarles. In such a world as ours the idle man is not so much a biped as a bivalve.-Horace Mann.

> Who plays for more than he car lose with pleasure stakes his heart.—Herbert.

The innumerable stars shining in or der, like a living hymn written in light, -Willis.

PAST AND FUTURE.

Upon the past build thou the future's When, on the heights of won experi-

No storms can shake them thence. The vanished hopes and dreams thou dost regret

pinions, yet They, failing, cast thee down. Thus

Toward heights thou darest to seek. What once was, now has passed beyond can be told in this letter, and where

Then front the present with a cheerful soul

sociations. If you cannot help much, do a little. If you can spare but, 25 A mun's life - an appendix to his

Zurilda Wellington.

Her Life in Two Worlds. The Lifting of the Veil.

BY MRS. M. PASQUIER CURRAN, MEDIUM, ST. LOUIS, MO.

CHAPTER XI.—Continued.

While Ethel was speaking a luminous light was emitted from her person, and in this light there were reflected views of her pilgrimage through the many spheres of unfoldment in the world of souls. There I observed mirrored her deep devotion to truth. It seemed as though her whole powers of mind were bent on the discovery and retention of this gem. This is no easy task, for conflicting opinions often cloud and confuse the wisest teachers for a time; or until fully freed from the many er rors that clouded earth life; and it is often a hard task to solve the question

'Yes, yes," said Ethel, with much feeling, "I stood where I could see the benefits of adversity roll their waves and lash my frail bark on a pitiless sea, but the storm is past, and I could comprehend its use and necessity. Resignation was a lesson that my repining spirit had to learn, yet how often did the blistering memories of earth come before me as reminders of the past. I had craved that which the world never gives, and my idealism was wrecked by the billows that break on the shore of the real. James, did you think my spirit would retain no token to fetter my soul to the past; no pulse to beat in the heart you broke-the heart that has clung to you changeless and true to the last: that mourned you on earth and would miss you in heaven? Now these earthly things have gone, and a deep peace and tranquility of spirit have taken their place. I was proud of your awake to duty, although the hopes of rebuked by this child?" the morning lie withered at night. I Reuben replied: "Bishop, you had have aroused your slumbering brain to better take Zurilda as your guide in trying for seventy years to serve God,

"Olf, God! thou didst give this angel child charge over my earth-life, and as a silent monitor she has led my soul to thee, and has guided my feet in the path of eternal life. Mental and spiritual waves of deep thought have often flashed and been reflected from the higher spheres on my human mind that took shape and color, impressing images on my surroundings that others might read; yes, and thoughts, too, that were wrapped in impenetrable ob-

and I found that there was no room for beauty decaying, your hair turning to then, is your work for a time."

the silver of age, and I knew that ere Elon said: "I, too, was a bishop of curv space or time, and can and does long the angel of change would wrap the established church of England, and cupy space or time, and can and does his mantle of life around you that your entered this life with my harness on, rise above material things and record soul might be glorifled. You have only to strive and lovingly obey the prompt- wear the purple, self-righteous, Phariings of the good angel within you, to fulfill your grand destiny. Every aspiring soul is sure of success. Let your ideas represent the highest type of spirituality, and the silent voice, which takes no form of outward speech, will reveal to you the eternal; and in the temple of God which is humanity, you will find many altars. In to these temples you must go to unfold the human spirit. You can reflect the divine presence on these altars, shadow forth its light and glory, and lead the thirsty to will carry no sin offering with you, as you did under the apostolic power, socalled; no sacrifice but the putting resting from their labors, and their away of evil, each one bearing his or her own cross; no burnt offering, but the fire which shall consume error and ignorance that each one has done. Let Brings back each faded form to view; your formula be the robe of charity and meekness and love to God and man. Your thirty-nine articles will be "to do unto others as ye would have others do unto you." You shall have no feast days or Sabbath days, wherein ye day in which ye shall serve and aspire tell me, if you can?"
to know one universal, uncreated power
"Wife," said the rector, "I feel that make a mock, but every day shall be a and presence, that dwells in man and Bishop Sutherland is chanting peans of

truth and wisdom in many ways. Then your chanted peans shall resound throughout the blue dome of heaven, and from the angel spheres Wise. 'Thou art worthy' shall return to you. No longings or fears shall fill your soul with doubts, no tears dim your eyes, for you shall hear the God within your soul speaking to you, and through the vista of the past you may see his footprints as he led you. You need no Zoroaster, no Buddha, no standard-bearer, but the rule which Jesus Christ taught ---love to God and man. Fill your lamp with the oil of love to cheer, and engrave upon every human soul kindness

"Go back to your companions; to the cold, hard world. Return love for hate which the wind of reason will blow wield no blood-stained wreath of viviled no blood-stained no b tory Carry with you the flowers and Nor am I his keeper; but I know that fragrance of this clime; they have lived he must now render an account of his you cannot divine their origin. The shipbook that has been sealed is now open; the divine will is written on every page, on the rocks and on the starry dome. What, then, is required of you? Your own soul? God has given you this "to keep. Your Zion is mournful and despolate, and in spiritual darkness. Go leep. Your Zion is mournful and desolate, and in spiritual darkness. Go back to earth and wipe the tears from the sorrow-dimmed eyes of those who mourn; lift the veil between the dead on earth and the living here—then you will be fulfilling your mission. Begin your life anew and from the pages of truth comfort those who hunger for the bread of life, and let the voice of the squl be expressed as a message of peace of squll be expressed as a message of peace of the squll be expressed as a message of peace of the square of the squa the church has forbidden as mysterithough the dim valleys below. As I through the dim valleys below. As 11 the church has forbidden as mysteritold you, we shall not be separated, but
must each fulfill a mission—yours is
to the earth for a time; mine will be to
lead and guide your feet in your earth
lead and guide your feet in your earth
work until that is anded, then we will

must faculties,

Declesiasticism
thought will be opened to your mind,
and you will be aware of a new process
agery for your child, and a message
from Gol to lead you, to the courts
above. You have been led by external
thought will be opened to your mind,
and now do you look to a spiritual imand you will be aware of a new process
agery for your child, and a message
that now restrict you, will fade away as
the light of divine things displaces mathings. Think of her as here pleading.

saying:

"These are tears of Joy that well up from my soul; there is a fountain there ioices.

spirit, we must have existed for if we your soul's yearning, you will stand on were a creation, or only had an exist the shore of eternity like a blighted ence from the hour of our birth, that bud. Nay, do this not. View God as would not imply immortality. Jesus not far off, but as a power existing in said that we were with the Father in all things and manifesting his goodness the beginning, and this gives us our in all. Knowing no locality, his presdower and immortality, and we shall execute the all space. Do not confine this list with him to the end. Eternal progression is our destiny, a law of our being. James, you can never compressing anger—this will dwarf the soul. hend the God before whom you bow and Now, husband, for all time hear me. worship, but you may formulate an ideal None can limit the aspirations and and draw an imagery from what you yearnings of my soul, nor can there be can glean in the many spheres that any boundaries set for the limitless demonstrate this power, wisdom and ocean of thought that is ever welling up love; but if you had studied nature in me to know more of life beyond the while you were an inhabitant of earth, grave. I fear no foe but ignorance." and had read nature's revelation in At this point my father turned to the place of man's theology, you could now rector and said: approximate to something near a corme something of the home and employ-rect idea of God. Your soul will tell ment of my wife and child, outline life all that is."

Bishop Sutherland turned to Reuben Bishop Sutherland turned to Reuben and Elon and said: "How shall I undo the greater part of my earth work, spirit to unfoldment and keeping you spirit to unfoldment and keeping you which I thought well done until I was which I thought well done until I was "Mr Wellington" said Mr. Sharp

interest again and have unbarred the many things and return to earth. Go and have read the Bible by the light while Ethel was speaking the bishop theology, and undo the errors as far as but I have failed to draw from it the was very attentive, nodding assent to you can. Go to Mr. Wellington, Zuril. life essence that fed my soul, yet there all she said, and then exclaimed: da's father; you were his friend and has been a spiritual nourishment, a diof errors about him; and in whatever called, and you know that it is but the the spiritual interpretation of the Bible awakener of life-a resurrection of was fed to the soul it would be nourfrom dead matter that clouded your ished, and not in doubt and darkness, Yes," said Ethel, "and those images spirit. Death was in the world before as it so often is. When Bishop Sutherof wrong, or errors that we loved so, sin or evil, and is not a penalty of sin, land laid aside his clerical robes, I was hinder our progress most in this life or the fall of man, as you taught. Teach astonished, yet I know that many in the and are the most stubborn to overcome. | man that personal holiness is the duty | church would have followed him if they I struggled long and hard to eradicate of each individual; this will bring him had possessed the courage to do so; the Trinity held by the church in which nearer to God and divine things. Do and I also feel that Mrs. Wise is nearer I was born. My guide allowed me to not outline a God. You must see God right than wrong. Our rector says we room for it. My soul was expanding in you to God, and will be the interpreter and unseen world, but Mrs. Wise seems the browledge of one God, the ottel the knowledge of one God; the attri- and the most potent power you can to have had a bird's eye view of that butes of that infinite power filled me, use is love. This is a solvent of un world, and it is but human for us to and I found that there was no room for known power; it is God's agent—'God wish to know and desire to have that any more gods. Yet there is a trinity is love.' The boundless universe is be question answered, 'If a man die shall mirrored on my soul—it is love, truth fore you, and eternity will not be too he live again?' Mr. Wellington, faith and purity; and these constitute the long to rebuild the temples of God. As will not give the answer."three gods in one, manifesting the attributes, of the infinite soul. The world, you will desire to be a builder for guide of my life here is to do unto oth- God in the physical world. The poor, tryman and was liable to be called upon ers as ye would that they do unto you. forlorn children of earth will need your Then I endeavored to do unto you as aid, and these spiritual temples you you did not unto me; and more so, as build will remain through eternity. the powers of our bodies are limited by your The unfoldment of the human spirit,

> Behold me now, stripped of all rights as bishop, divested of any authority. All this availed me naught. You must retrace your steps as I have done."

> > CHAPTER XII.

A Visit to My Earth Home.

It was my accustomed time to yisit my earth home and the bishop accomliving fountains and feed the hungry in panied me. In my father's home sevspirit with the bread of heaven. You eral of the vestry members, with Rector and Mrs. Wise were assembled "Our dear dead," said the rector, "are

> works do follow them." 'Fond memory, to its duty true,

How life-like, through the mist of years, Each well-remembered face appears.' "Ah. indeed." said Mrs. Wise. "Hus-

band, were Mrs. Wellington and Mrs. Howard resting from their labors when they imaged their likeness on that can-

nature, manifesting to man his love, praise to God and that he has received a great reward as a steward of the

"Well, husband, I do not," said Mrs "I can see through a glass darkly that he is now being taught-learning his first lesson of profound knowledge—and is taught by a child."

"Ah," said the bishop, "now I am beng weighed and found wanting." The rector said in a loud tone to his wife: "Judge ye not, lest ye be also as I did; I feel as if I had more room judged."

"Husband," said Mrs. Wise, "many who have been canonized as saints, were we to investigate their lives closely, would surprise us by the life models they left behind. High-sounding titles and brilliant epithets are often chaff ing for us," said Mrs. Wise. responsibility to God for his steward--and I feel that his talent was hid amid formula and creed until Zurilda

lifted the veil from his eves." "Wife," said the rector, "you need

When Ethel had finished speaking, I sin and death and the atonement, or the bishop bowed his head and wept, God being reconciled to God. I want to know more of the atonement with God, in knowledge and in wisdom. I believe there are no mysteries. As my mind that I knew not of: myriad streams are expands eternal truths penetrate my flowing from it, and my inner being re- being and what seemed mysteries are but the deep truths of God. Of what "I had not understood the term im- use are our minds? Are they not for mortality as it appears to me now," growth through the endless ages of said the bishop. "To have even been an existing soul and to ever be an im written on, within and without, and mortal being, fills me with over never be full. We ought to know somewhelming gratitude and love inex thing of our future. God did not give pressible to God. Nay, I cannot comprehend this."

us this yearning soul to be hushed or smothered out, and, husband, if you "Yea," said Ethel, "somewhere, as will let the weeds of theology smother

you that immortality is stamped upon beyond the grave, the redeemed in heaven." "Mr. Wellington, we dare not peer

'Mr. Wellington," said Mr. Sharp, guide in many things, and wove a net vine strength, that has ever sustained me. I know that man's interpretation degree you were instrumental in fasten. of that book falls short of its object. Ining any supposed truth in his mind, to deed I have often asked myself this the same degree you must assist in the question, when in doubt, 'May not man removal of the same. Remember that be but an ephemeral blossom on the you now have no theories to offer, or ocean of time?" But when this thought doctrinal schemes to lay before the would arise in my mind an inward acpeople; what you now teach will be the cuser would silence it at once. Now truths. You have tasted of death, so I affirm that if the spiritual essence or At this point the rector called on Mr.

> to answer at a higher court.
>
> Mrs. Wise then said: "Mr. Sharp, other realm, when time and space have

Bearing the cross of Christ, born to spiritual things. God has given us the unlimited power of our minds for use, see-like, I thought in my church alone and will require of us a return. As I could man worship acceptably to God, look over the church it seems to me like a dry stubble-field—its substance gone. This is because there has been no growth? Because of the boundary lines set by the church limitations that are not to be passed, and I feel humiliated at this.

"Why do we have aspirations and desires? Can we aspire to nothing or to something that is not? We must conceive of something that is higher than we. Images are cast or reflected on our brains; they are fertile with visions that abound in unclouded space. Your little child lies dead before you; farewell, then, to faith. Can you then say, 'Oh, God! thy will, not mine, be done?' Try it-I have. Yes, I have tried it, and my yearning soul has been an swered back, 'There is no death, only change.' Angels have ever visited the earth clothed in immortality. To me me heaven will be no heaven without the sweet voices of my children, and why may not I picture them in my dreams day or night? Do they not help me when my soul cries aloud for them? Yes, the spirit world is peeping in upon us, a cloud of witnesses hang over usthis is the sunlight of my life. I believe, too, that death has no power over affections formed on earth. Reason is now my guide, the free use of which has led me out of theology, or orthodoxy and is protecting me against error. Shall we close our hearts against the knowledge that is knocking for admis-

sion? No, verily."
"Well," said Mr. Sharp, "We are now on forbidden ground, but I must confess that it is intensely interesting to me. I

to grow. "There is a growth, too, that we ought to have had long ago; we should have eaten of the tree of knowledge. and not allowed others to do our think-"Rector," said my father, "can you

not give me one crumb of comfort in regard to my loved ones gone before?" "No." said the rector, "you must use your faith; it is the lamp that will light

your path to God." "Husband," said Mrs. Wise, "faith will not bridge over death. Knowledge alone can do this." "Mrs. Wise, how can this knowledge

"Mr. Wellington," replied Mrs. Wise "the law of harmony will bring you work until that is ended; then we will may thunder, but the God in man will terial things—for the foundation of all with you for a recognition of her right-er spheres—you and I, hand in hand, to know where has the loved one gons. Latent powers that are inherent in us banish this thought, nor scorn the Musband, I have heard enough about can then be operated on by our spirits, pleading of the angel child who is now

and also be nided by the angel guides who attend us. Absolute power over our individualities is ours, if we attain to a proper knowledge of our soul's requirements. We express, through the mind, the life of the soul and there are reflections cast on our minds from spirit realms. Now, you have had an ideal reflected on your mind in relation to your child, Zurilda. This ideal was spiritual, but misunderstood by you. You not being sufficiently spiritualized. could not recognize the spiritual cast that was reflected. Your not being aware of this, thwarted the efforts made to impress your mind, by forcing on Zurilda other conditions, for there was embodied in her a spiritual expression to he wrought out in her life on earth, but the invisible powers could not show through her the intentions of that expression. Your mind has been governed by physical conceptions. The mind under the power of the spirit, can not be measured, and must at last cope with all the problems relating to material and mental processes. If you turn your eyes to the earth, they will reflect the earthly things and you will never

get beyond material things.
"Mr. Wellington, your question involves a world of thought. As I have said, our minds have no limit. Study, then, the law of the mind; go into the realm of the satisfies. realm of the spiritual for yourself, and you will find that your ideal is a spiritual one and that all you had pictured for Zurilda will be mirrored there—and the image reflected will far transcend the picture, drawn by you. I believe you will behold her divine image and hold sweet communion with her ere you pass to the life beyond.

"For memory will come with a gentle hand. And breathe on your soul her

From the immortal land." "Wife," said the rector, "what school of ethics do you hail from now? Your moral principles are good, and the philosophy that teaches man his duty is also good; but you are out on a sea of thought, without a chart or compass, and you have no safe anchorage when you throw faith overboard. Would you not better draw in your lines and furl your sails before a tempest overtakes you? Remember that your sea is rough and that you may have to call on the Master, as the disciples did, lest you

perish. "Husband," said Mrs. Wise, "all are not equal in their expression of thought. Some are born geniuses, adapted to one form of thought; some to another; while others are receptacles for divine truths. The seed germs are an immortal base, and the dew of love, distilled by angel loved ones, will bring forth the flower and fruit in due time. Shall close my soul to the truths that are springing up before me, reflected from God? No, I cannot. Our minds are under tribute to the demands of the spirit, and it is the spirit speaking, and the soulesserting its supreme control over our material natures that compel me to utter truth in its essence, for truth can bear the light.

"Husband my ethics belong to no school. Pythagoras, Socrates and Plato, with all the great minds of the past, understood far more than we of to-day; and we ought to accept the soluions they left us to the problems they solved. We are confronted on every hand by a power, a force and a law infinitely beyondous, that remind us of an infinite presence, and we ought to try are remedial. His cold, cast-iron theolto comprehend this power. If we would interrogate nature and take from her heart will beam out from the frozen her deep secrets, we would find that crest, melted by the rays of Divine love universal love and justice rule there. Yes, the atmosphere is full of thought from the accumulated knowledge of arisen minds, and every breath comes laden with wisdom; it is the Scripture of God revealed to man, and if our souls were attuned to spiritual melody, we could hear voices sing to us a new song | is dethroned, and a vacillating Aaron is -a song of redemption from ignorance. If we go into the bowels of the earth Tell him of the ministry of the angels; and take the flinty rock, its lips will tell him of the divine life within and sound an anthem, and the beautiful that it will manifest itself. Tell him of flowers exhaling their fragrance tell of the covenant of love, and the soft wings infinite love; but you and others cry death and damnation to the most per-

fect work of God-man. "Husband, the veil is rent, the seven seals are broken, and no mediator can now stand between my squl and God. What doth the Lord require, but to deal justly and love mercy? See, I have set before you this day life and good, death and evil-choose between them. I am endeavoring to cope with all the problems of material existence, and of men, baptize them with the fire of will try to read the thoughts of God that are stamped on my soul. Eternal and I will try to carve out the divine symbol of eternal existence that is stamped on my mental nature. I am looking for the fulfillment of this

"Mr. Wellington, I have spoken from the fulness of my soul, that has been touched by an infinite hand and made to feel the peace of God resting there. It is not the sense of sins forgiven, nor is it a peace purchased by the blood of another. No, it is a deep peace, a knowledge of my atonement with God. know that the material world is but a film, through which the spiritual world is shining on us, and that the silen ones surround and guide us. The man in the pulpit talks to us of the hand o God made visible among us, and tells us of the wrath of God, who is only love -for I hear his voice in my soul it cries out for its own; then death is bridged over and the here and hereafter blend. I cannot cease to think: growthful soul must think, must have facts—and truth will reveal them. Life is one long, unbroken chain of being with many links. Once the eternal spoke to man from a burning bush, but now he speaks through the lips many. There is no demand without a supply, and mysdemand is being supplied. The sacred torch is lighting my path, and my song is, 'Nearer, my God,

to thee. 711 as My father washvery attentive to what Mrs. Wishisaid, and Mr. Sharp seemed to be overpowered by her "new ideas," as he aptigctermed them. Glancing at

the rector, my father said:
"Mrs. Wise, nou are like Samson of old. You are pulling away the pillars of the temple that it shall fall on our eads." yo: 97. "Mr. Wallington," said Mrs. Wise,

my strength is toot in the hair of my head, like Samson's, but in the immortal principles I am enunciating; and I do hope that I am among my friends not enemies, as Samson was, and shall have no fear of having my eyes put out as his were. The truth is not concealed disease worse. Use instead Vernal Saw Palmetto Berry Wine. It tones, builds up, gives new strength and vigor, not alone to the bowels but to the whole be-

knocking at the door of your heart for admission."
"Mrs. Wise, can you affirm what you

are saying is true?" asked my father.
"I can indeed," she replied, "from the word of God, written and revealed in nature as it lies all about us. Mr. Wellington, you admit that we live after the death of the body. The invisible ones are rekindling the fires on our altars and are speaking inspired words to men to-day They sit like stars at the celestilals gates, pleading with us to make our souls the standard authority in determining what is true and what is false, for the God within us shall bring us to judgment, and if acquitted by the inward judge, none other shall have power over us. Mr. Wellington, Zurilda will never leave you in your ungrowthful state, but will bring the bread of life to your hungry soul. Let the love of that angel child, who is now bending over you, shine into your dark life; let its warm rays melt the ice in your breast; draw her nearer to you by the cords of love that bind parent and child. You are concealing deep emotions that are now welling up. Do not let this pass away into a silence that will reproach you. Now that the gate is ajar, thrust it open and bid her and others welcome. Your strong heart craves affection, and you will feel that this triumph over self is a victory. We have but one guide against error-it is the free use of reason; and the purity of our lives is protected by a firm reliance upon God. 'He shall give his angels charge over thee.'"

The bishop was much surprised by his visit to my father. He saw his influence over him had been strong and that he had a work to perform in removing

To this question Reuben replied "You must take down the entire structure of theology and remove its base. In the first place create in his mind a desire to know the future destiny of man the facts in relation to the soul, its re lation to God, and its immortal condi tion; enable him to think and reason for himself; this is the basis on which to build. "He should meditate and then ex

press his thoughts, and if his mind is in a receptive state, he will perceive many things that are new to him. Lofty and sublime truths, that are now hidden will come to him in a new light, and if he studies the laws of nature in relation to mind, he will find a fulfillment of all his desnres, and every hope will be realized. As his idol of clay crumbles away, from the ruins there will arise the spiritual courerpart that contains his ideal imaged in a glorified state. Nor will his Christ be on Calvary's Mount, a bleeding sacrifice to plead with God for his redemption, but it will be his angel child who has opened the gate of life, bringing spiritual knowledge to him. She will be his redeemer she is the evening star of his life, and is now twinkling sweetly and calmly in the clear sky above him. The judgment hour will come to him and his buried talent will assert itself. The world and the church will not always applaud and caress him; tares and wheat grow together in every soul; his own ointment will not ease his throbbing pain; wealth and power will hang over him like a millstone; he cannot escape the consequences of his errors. All punishments ogy will be broken and a kind, fatherly that the angels are shedding on him. The Eternal is speaking to man now, in the soul, not in the mount, or in the burning bush as of old "No golden divinity can abide within the soul that has been touched by the

of peace, that cover him; that it is not a voice from the tomb, nor a whisper from the cold marble hall of death, that is falling on his ear, but the arisen spirt of his child in her glorified state. Dissipate the fear of death, turn him from the past, let him look at the present. A voice will murmur in his ear and the chanting music of inspired lips light his future. Go forth and pluck the tares and thorns that you sowed in the minds purgation, and the water of self-regeneration, and purge them with hyssop, progression is the destiny of the spirit, and lo! the spirit of truth shall abide

(To be concluded.)

HER TRANSPLANTED ROSE.

He came to her in the early dawn, And lived in her arms one day, But the little baby soul was tired, It had come such a long, long way.

But a whisper grew at the lips of the world, The sun rode hush'd and high, She looked and caught the eye of God As the sorrowing winds went by; And her heart lay close to the Heart of

While the morning held its breath, Ah, me! the messenger stole so near,

And the name on his wings was Death! And the child, when the summons came at dusk.

Looked up with his eyes of blue Straight into the vision as though "How long I have watched for you!"

breast-And she knew, though her eyes were While this meant torturing grief to her, It was endless peace to him.

Then fell back cold on his mother's

And the flowers they sent to the moth-Withered beside her bed, But her little immortal flower was

She smiled when they called it dead! Frederick Lawrence Knowles.

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the errors he had planted. He said, "I am face to face with a problem that will require courage and patience to solve; where shall I begin my work of reform?"

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The park was never more beautiful Hath fled forever-oh, give me rest." than at this season. Its trees, grass and plants are in fine condition, while its attractive cottages and cozy tents are charmingly inviting. And just here I might make special mention of the tent life which many prefer because of its novelty, its freedom and its fresh air. By writing to Mr. J. C. Blodgett, Mt. Pleasant Park, Clinton, Iowa, a tent can be erected and awaiting your arrival, at a cost of \$1.75 to \$5 per week. Cots, comforters, chairs and all paraphernalia necessary to make a complete outfit can be rented at an additional small cost,

Body and o'ertaxed mind to healthful ease unbent.

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ticulars, write the secretary, MRS. M. B. ANDERSON, Clarksville, Mo.

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rills:

"Oh, let me rest," says the child at play, "I'm weary of sporting the live-long day; I've chased the bee o'er the breezy hills, And followed the course of the dancing

I've turned a wreath of the brightleaved flowers, The fairest that grew in the woodland bowers:

But the dew is gemming the violet's crest. And the bee and the bird from their

"Oh! let me rest," says the child of grief "To the spirit weary, oh, bring relief; 've sought for peace through the changing years, But the past is dim with the mist of

tears: tumn leaves, And a dirge-like music the wind harp

weaves, And the light that shone o'er a soul once blest,

'Oh, let me rest," is the orphan's cry, And pale lips part with a plaintive 'I dreamed of pleasure, but childhood

years Were crowned with sorrow, and draped in fears; precious treasure was mine awhile,

balm for sadness, a mother's smile; But never more on her gentle breast, Shall my head be pillowed, with love to

'Oh, let me rest," says the man of toil, "I've searched for treasures the cold "And in the unquestioned freedom of I have jewels bright from the distant damp soil; mine.

And the social blessings of song and wine: A crown of pearls on my brow is set, But my heart is wasting with vain re-

'Tis a worthless treasure—oh, give me rest!"

"Oh, where is rest," says the gray haired sage, As he reads with wonder the holy page: "A toll-worn pilgrim I've sought it long; Doth it only dwell in the poet's song? And must the shadows of eve that close O'er weary mortals bring no repose?

God, As he meekly kisses the blighting rod 'And its Eden-blossoms of beauty dwell, In the heart that can whisper, "All, all 'is well!"

A rock of refuge, a blissful goal; Oh, come unto me, I will give you rest!' Shirley, Mass. BELLE BUSH.

"The Molecular Hypothesis of Nacided by the next issue of The Progress-Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual ros-For announcements and further partrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to

ORGANIZATION.

The Necessity of it Plainly and Conclu-

People who have always been fed upon the crumbs of faith and crusts of superstition, who have partaken of the poorest quality of bread as a represenlative of the flesh of the "Redeemer," should not be too severely criticised and censured for not believing in the philosophy of Spiritualism. It is rather too large and square a meal for their delicate digestive organs,

It is like awaking from an awful nightmare to behold a world of real peace and beauty.

There is a sweet bewilderment that comes with the awaking from the awful dream of old theology into the sunlight of Spiritualism, that often makes the new convert over-zealous, over-credu-lous and an easy prey for the rascally charlatans who are ever on the trail of progress and increase of our member-ship. These should be watched and calmly reasoned with, and taught that perfection must not be expected from the spirit side or from the earthly side; that as we are at death so we enter upon the duties and experiences of the new and higher life; that it is necessary to be cautious in the search for absolute truth even in Spiritualism; that it is easiest to be duped in the search for evidence of spirit return through the more maryelous phases of manifestation; that the phenomena so clearly resemble, in part, the work of the prestidigitarian that the latter is often substituted for the genuine phenomena.

It is well to establish a class in connection with every society and have instructive and interesting books or parts of books read, or essays of an instructive character composed for the occasion and invite new converts in and have them take part and get interested in the philosophy in connection with the usual psychic readings so much sought at the meetings.

It may be well enough, as a rule, to present to the orthodox attendants of our public meetings the ridiculousness of their position, but it should be remembered that Spiritualism opposes error, not persons,

If an orthodox brings his Bible with him we will repair it. If an agnostic comes in, only doubting, we will prove our claims and give him hope.

We have many "fads" to which people can become attached according to their bent, and still be Spiritualists in the true sense of the word.

While we have a "Declaration of Principles" for the world to look upon

to distinguish us from other religious bodies, to subscribe to them or to even endorse them in toto is not compulsory. Anyone who becomes convinced of the truth of spirit return, which also proves continuity of life, may be considered a full-fledged Spiritualist. We are organized because in organi-

zation is strength and the purpose of our organizing is progress and protection. Legal organizations can demand legal protection of legal rights, and un-organized our mediums have ever been subjected to the persecutions of unmerciful bigots who gloated over "stamping out a spook shop," arresting mediums indiscriminately, but wherever we have been organized we have occupied the position as a religious body and gained a victory.

It is true, as we have become better united the laws have by our persecutors been made more stringent and in some states prohibitory of the practice of mediumship for money. But through or-ganization into religious bodies with salaried mediums and speakers we could give Spiritualism to the public and overcome the oppressive and prohibitory side of the persecution, under the Constitution of the United States. It may be possible to restrict the practice of mediumship as a business transaction, but as a religion, never.

This work until all laws against the practice of genuine mediumship are either wiped from the statutes or rendered inoperashed to a finish. tive and null by supreme court decis-

If we are worth anything to the advance thought of the world; if we are worth anything to the world as advocates of religious reform, as representatives of a truth; as presenters of proof of future existence, we are indeed worth struggling for the advancement and protection of our organizations and every true phase, physical, ethereal, psychic, inspirational, etc., should be supported and presented to the world.

It may be true, it is true, that there are avaricious spirits surrounding many of our mediums, scheming, watching, planning and advising beyond the limit of honesty, but the spirit world as whole has no special desire for man's financial advancement, except, perhaps, to make a prosperity that will reach into the upbuilding of universal brother-hood on earth; and although this may have to outride the waves of selfishness, tyranny, bigotry, greed, war and devastation, to win, if the eternal powers of right and justice operate through the spirit of man in the form and free, it will eventually come.

Thoroughly organized, the Spiritualists, co-operating with the spirits, one looking after the material and the other the spiritual side of matters, ought to be able to advance much more rapidly and with greater stability than ever before.

Flock around our missionaries and aid them in this good work. DR. T. WILKINS.

Skepticism Not Always Intelligent. For some reason or other, my innocent little article on the above subject in The Progressive Thinker a few weeks ago, drew fire from Bro. W. F Jamieson's intellectual arsenal. real funny that he would let a little thing like that get him so stirred up. I was aware that he posed as a skeptic and as a materialist, having purchased and read his debate with Rev. Moses Hull on the subject of Spiritualism, but had no idea that he would pay any attention to what any far lesser light than our own Moses would have to say that would in the least antagonize him apparently or really.

It seems to me that materialism is rapidly losing its influence upon the thought of the day. Huxley, Tyndall and Spencer who were supposed to be materialists, have stoutly repudiated materialism, and the recent researches of such scientists as Hodgson, Hyslop; James, Crookes, Wallace and others, have knocked from under it any props it may have had.

But to return to our subject, I remark that skepticism is not always a mark of intelligence. Hypnotism, telepathy, wireless messages, etc., are now said by scientists to be established facts. But personally, I have never seen them demonstrated. Am I therefore to infer that hey never have been demonstrated, or that those who have demonstrated them were simply mistaken, duped, deluded, crazy, deceived by their own senses? H. V. SWERINGEN.

"Meatless Dishes," Very useful, Price 10 cents.

WORDS OF WISDOM.

Concerning the Demeanor or Disputants,

"Careful discussion in a harmonious way."—The Progressive Thinker. In the same number (July 4) Mr. W. F. Peck says: "The most deplorable and discouraging feature of these discussions is the dogmatic and unkind criticisms that so many prominent Spiritualists make of ideas and movements that do not meet their approbation. Discussion is, or should be, freely indulged, but in the spirit of a truth-seeker and

not of the dogmatist." "I love debate and discussion, but when I read the intemperate and un-kind things that are too often indulged toward each other by people in our ranks, my heart sinks with apprehension for the success of our cause."

At the close of one of the most stormy sessions of Congress, its closing hour, Speaker David B. Henderson said: "I have seen beautiful and instructive things on this floor, sharp, able, feeling debate, and debate, gentlemen, is the foundation and sustaining power of American liberty."

The public will learn, in time, that illtemper should have no place in debate. Let it be sharp, spicy, humorous, but good-natured. "People must learn to discuss religious differences without resorting to strife," says Rev. J. H. Paton. Because some cannot govern their own temper, when hard-pressed, they decry debate. Every debater should practice the principle so finely stated by our great author, W. D. Howells: "Kindness and gentleness are never out of fash-John Wesley remarked: "It is far

easier to despise, at least seem to despise, argument than to answer it." Said J. D. Morrell, author of "History of Modern Philosophy": "Discussion is the very bulwark of truth—the only antagonist of dogmatism—the only hand-post that points us perpetually along the pathway of moderation, which is most commonly the path of truth." Is that not true? Wherever free speech is smothered despotism reigns, in a church, in a nation, or in a news-

John Milton asked this question: "Is it a fair course to assist truth, by arrogating to himself the only freedom of speech, and stopping the mouths of others equally gifted?"

In by-gone ages Christians practiced the broad principles of debate. Trench, in his great work on "Study of Words," pithily states:

"This historic fact that the church of Christ planted itself first in the haunts of learning and intelligence."

Mark well the why! He answers: :

"Another, morally more important, that it did not shun discussion, feared not to encounter the wit and wisdom of this world, or to expose its claims to the searching examination of educated men, but, on the contrary, had its claims first recognized by them, and in the great cities of the world won first a complete triumph over all opposing powers."

Is it possible that since Christianity has become popularized it has grown weaker? Is science gradually undermining its foundations, this religion, which (in its early career) "did not shun discussion"? Does it now find its faith so feeble, and skepticism so strong, that it piteously begs' to be "let alone"? Will it continue to refuse courteous controversy:

I am in hearty accord with every man nd woman, Spiritualist; Christian, or heathen, who earnestly, actively favors free discussion, concedes a full, impar-tial hearing to the "other side."

But always it should be harmonious, kind, truth-seeking. I have met a few clergymen who pose as intellectual pugilists and imagine that abuse, offensive personalities, dogmatic assertion (in a word, ungentlemanly conduct) will win them victory, which appears to be the height of their ambition. The quality of a debate depends upon the debaters. There are crabbed, ill-natured controversialists; but why charge upon debate the fault that can be traced directly to the unhappy temperament of the individual? or, mayhap, the evil influence of the times?

"Demosthenes, contending against Philip and his hired advocates, thinks no excess of vituperation too violent, no term of abuse too big for the mouth of his anger."

As your Prof. William Crookes observes, this is the "spiteful, bad old style."

John Milton, an almost perfect author, "twin brother of Shakspeare" in genius; glorious John Milton, blind, but clear-seeing, blazed the way' (Puritan though he was) two hundred and fifty years ago for American freedom and in dependence. Patrick Henry, Benjamin Franklin, John Adams, Thomas Jeffer son, Thomas Paine, Ethan Allen, the Lees, and many others, lighted their lamps of liberty by the resplendent light of Cromwell's adviser. Had England listened to the wisdom of Milton she

would have been a republic to-day. It must not, however, be forgotten, as A. J. St. John tells us, that Milton lived in an age when "Abuse was constantly mistaken for logic." Says this author, St. John, "It was generally, in those times, considered a man's duty, when engaged in any important controversy, to blacken and vilify his adversary to the utmost extent of his capacity; but of a man so great and wise as Milton, better things might have been expected. He yielded, however, to the influence of

example, and to the temptations of the subject." The result is coarse, offensive language in his prose writings. Milton's antipathies were fierce. True, the spirit of the times was flerce, those turbulent days of the Commonwealth. Disputants had not yet learned that etiquette should always accompany erudition. Nor have some yet learned that lesson, if Brother Peck is right, and I think he is. I believe it was Dr. Young who said, "Every author lives or dies by his own pen, and that the unerring sentence of Time assigns its proper rank tosevery composition and to every criticism, which it preserves from oblivion." in

The model controversialist is the embodiment of good nature, suavity, gentleness, refinement. His panoply is self control; his grand aim Truth. critic who is worthy the name must be loyal to truth.

Some suppose that disputants should never employ the weapon of Ridicule, just as our forefathers imagined that the sermon should never sparkle with wit-and it didn't! Those were haleyon days for Doctor Dry-as-Dust. Dullless and depth were conceived to be twins.

Wit, sarcasm, ridicule (not of persons) have their part in purifying the mental atmosphere. As the lightnings play around the mountain tops, so the keen flashes of sarcastic speech light up the grandest and highest thoughts. The reasoning organs and mirthfulness are

and have witnessed more peevishpess in the pulpit and vindictiveness on the lecturer's platform than ever existed among men who pleaded for truth on opposite sides face to face.

Controversy has taught me the invaluable lesson of a genuine charity. My Christian friend, I concede, has as good a right to advocate his views as I have to dissent from them. He is fully justified in propagating them in every honorable way. I have no right to deny to my Catholic, or Jew, pagan neighbor the inestimable blessing of free speech. Further: It is my duty to uphold him in this right of free speech though I may not agree with him in a single opinion. Americans should be on their guard and never let this fundamental right slip

from their grasp.
I cordially agree with those Spiritualsts who declare with John Stuart Mill: 'All silencing of discussion is an assumption of infallibility."

W. F. JAMIESON.

FROM CALIFORNIA.

WHAT WE CLAIM FOR SPIRIT-AULISM.

An Address Delivered by Dr. W. T. Nichols, Before the California State Spiritualist Convention, June 28. Horace Greeley was once asked if he and time to write a short article on a

certain subject.
"No," he replied, "but I have time to write a long one." So, having but a few minutes to speak at this time, I have attempted to pack

a large subject into a few short sen-"Thou wert the noblest Roman of them all." Thus spoke Antony of the lead Caesar. So we as as Spiritualists, beholding

Spiritualism enthroned among the galaxy of religions, can with truth exclaim, "Thou art the noblest religion of Spiritualism in fact is the progenitor

of all religions, for each had its origin in a belief in some kind of future exist-Spiritualism is founded in, and is an expression of, the highest manifestations of life and consciousness, and all

else, whether it be religion, philosophy, or science, has its roots deeply imbedded in the basic principles of Spiritualism. Full and continuous life.

Clear and comprehensive conscious-Incontrovertible demonstrations truth.

Unselfish and universal love.

An all-enfolding and unswerving jus-

Continuous and eternal progression. Communion between the two worlds. These are among the grand gifts of Spiritualism to man, although he has never yet attained to the fullness of their measure; yet there they have stood on the shores of eternity, ever shedding their illumined rays through the shadows of earth.

But the man of the past, has been so tossed by the vicissitudes of circumstances on the ocean of material life that he has beheld them only as the gleams of a beacon light. Catching glimpses of a continuous

life, he has woven them with the fanta-sies of his imagination and peopled the earth with fairles, goblins and devils. Seizing a few rays of love, he has tarnished them with the turbulence of his passions-created revengeful monsters, and called them Gods. Perceiving gleams of spiritual con-

sciousness, he has jumbled them in a labyrinth of superstition. Beholding fragments of truth, as they flashed through the mists, he has crys-

tallized them in a medley of religious vagaries.

by his own littleness, and dotted the world with tyrants. But Spiritualism, the synonym of life and love—the herald of liberty, truth and justice, with the light of eternal consciousness on her brow, has infused evolutionary man with its involutionary forces, that he is fast taking his right ful place in the kingdom of nature, for those who are touched by the spirit of an all-comprehending consciousness are no longer slaves to circumstances, fears. ignorance and superstition, but are kings in the universe of mind, conscious of their ability to survive the grasp of lisease, the rack of tyrants, the crash

of worlds, aye, and of death itself.

This knowledge of man's continued existence and intercommunion is the greatest boon ever bestowed upon the yearning heart of a suffering humanity, and this glorious knowledge it is the blessed privilege of Spiritualism to bear to every longing soul of earth.

And the message bearers of these choice gifts to man, what of them?

A high development of his or her spiritual faculties and an organism responsive to universal spirit consciousness Passive attention to all that is above them, and positive resistance to all that s beneath them, and above all, a strict adherence to truth as enunciated by the higher spiritual intelligences, or as messages of love, remembrance, or ad-

vice of the arisen loved, to mortals. There is nothing so fraught with importance to humanity as continuous life. and the sacred relations existing be tween the so-called dead and the living; and there is no position on earth so delicate or responsible, as that of mediator

As Caesar suffered greater wrongs from his pretended friends than from his avowed enemies, so Spiritualism has received more vital stabs from her incompetents and hypocritical friendsthe Judases-than from all her other traducers.

The public is somewhat to blame for this, however, as many people expect a medium to reproduce all the seeming wonders of a Herrman or a Kellar, and too often desert the meetings of tried and honest workers, to patronize some sensational advertiser, who promises to materialize an elephant, or to make piano dance on the point of a needle! In a measure to overcome this condi-

tion of things, and to purify and uplift the cause is the aim of the California State Spiritualists Association, as it is that of all the other states and of the National Association.

And it is a duty to Spiritualism, to the spirit world, to self, and to the pub-

lic that every speaker, every medium, and every believer in the grand spiritual philosophy shall aid them in this great work, that Spiritualism may take its rightful place in the world, and be recognized by all peoples in all places, not as something to amuse and mystify, but as a reliable channel of communion with the loved ones gone before, and as pre-eminently, the noblest religion of them all.

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HUDSON TUTTLE.

Editor-at-Large for the National Spirit ualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

The New York Sun Has Something to Say on Psychical Science.

with Dr. Wallace, Sir W. Crookes and a few others, has stood in opposition to the great majority of scientific men in his attitude towards the obscure psy chical phenomena known popularly under the names of telepathy, clairvoyance, Spiritualism and so forth. As president of a section at the meeting of the British Association twelve years ago, he urged his colleagues to recognize and investigate these phenomena, pointing out that they were not less real or less important than other phenomena at one time held to be without the re gion of science but now earnestly studied by the most orthodox. For example, he cited the abnormality of hypnotism, multiple personality and the nature of disease. These, he said, were once ignored, and similarly to-day men of science hung back from whole fields of inquiry, content in the helief that they were not fit for investigation. One of the great difficulties in such investigation was this, that the relation of life to energy was not understood. We had to world," but no proper place had as yet been found for it in the science of physics. This difficulty has again and again been alluded to by Sir Oliver Lodge in carefully weighs evidence from every

ment he is in the depths of a contro-

beyond the comprehension of the gen-

eral reader. At the last meeting of the Society for Psychical Research the late Frederic Myers' monumental work on "Human Personality" was the subject of discussion, and Sir Oliver Lodge took occasion to reassert his attitude and to hail Myers as a man of science and the first to evolve a reasonable comprehensive scheme involving much that had hitherto passed under the title of "occult." In the pages of Nature he states the case in even stronger terms. Granting that Myers lacked technical training, "I would point out," he writes, "that men not professionally scientific have had a profound influence on scientific progress before now, and if I were to seek for an analogy to the effect which I expect these volumes will have upon the devel opment of the psychical sciences, would liken it by anticipation to the effect of the 'Novum Organon' upon the physical sciences. Francis Bacon was a man of letters, not a scientific man, but he recalled all educated men to the pos sibility of exploration by experiment and observation, and so cleared the ground and paved the way for the general acceptance of the results of Gilbert and other great and truly scientific men of the same and subsequent eras, whose pioneering work might else have been lost in a mist of dislike, disbelief and obscurantism. Myers has shown that obscure psychical phenomena can be legitimately investigated by observation and experiment, and can be regarded as part of a sufficiently comprehensive scheme of natural knowledge; him, then, I liken to Bacon."

Dr. Walter Leaf, discussing the same work at the meeting of the Society for Psychical Research, offered this objection, that the conclusion drawn by Myers in favor of the survival of personality after bodily death was precisely op posite to that which he himself would draw from the evidence. Oliver Lodge answered that conviction was not to be expected or, perhaps, even desired. Myer's conclusion has been nonularly selzed and over-emphasized till many think that an easy credulity was his characteristic attitude. But even the physicist, Sir Oliver observed, was often twitted for believing in the reality of an ether, which to the onlooker was a bare hypothesis. "This, however, was," he went on to say, "one of the cases, and there were several, where the onlooker did not see most of the game; where the man in the street, with all his conspicuous ability, was not an ultimate authority." It was difficult, he added, for such a man to realize "the strenuously-acquired, full-bodied certitude, or the clear-visioned perception, and what one could hardly help calling, in some sense, knowledge," which might be possessed by the trained man of sci ence by soaking his mind in a subject for years, "by continually thinking unto it" in Newton's phrase.

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents. "Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in **B**piritual suggestiveness. Cloth, \$1.50.; For sale at this office.

The Progressive Thinker. | A STORM GENTER

Ranks of Spiritualism.

In all ages of the world and in all conditions of society, there have been certain Storm Centers, and the startling events therein evolved, now constitute universal history. A Storm Center may not only occur in the world of matter in the physical realms, but in politics, in religion, in science and in governmental affairs -in fact in all the diversifled affairs of life these Storm Centers are continually arising, and through their influence the world is being gradually raised to a higher plane, or, perhaps, may be debruid thereby.

See the great slaughtering battles of the world-Storm Centers-changing the destiny of nations.

Every national election is a Storm Center, from which new conditions

There was a Storm Center at Waterloo when Napoleon lost his prestige, and Europe no longer trembled at the mention of his name, and a Storm Center when our Revolutionary War occurred, and another when the South seceded from the Union, and still another when our armies marched into Cuba.

These Storm Centers are merely the outbursts or expression of various potent forces, whether acting in unison or in conflict. A great author may induce a Storm Center that will cause an entire nation to vibrate. That was accomplished by the illustrious Mrs. Stowe in her "Uncle Tom's Cabin," and was the harbinger of the freedom of the slave.

The world would never progress without these Storm Centers. They have arisen continuously in Spiritualism. The free-love movement, inclining to bestiality and rottenness, swept over its ranks in a Storm Center that nearly for a time disrupted our cause and gave it a black eye which lasted for some For many years Sir Oliver Lodge,

> We now have a new Storm Center, and its vibrations and internal mutter-Ing can be distinctly seen and heard. We allude to "A GREAT PSYCHOLOG-ICAL CRIME," lately issued from the press, Mrs. Florence Huntley, a cultured author, lournalist and profound thinker, being its editor, but in no wise its author. He, as yet, is UNDER COVER, exercising a prerogative that belongs to every American citizen, and for which course we have not the data whereby we could accurately judge him -either with praise or censure. But brushing aside that thought we can only view the work as a new Storm Center in the ranks of Spiritualism, and which will create a far greater sensation than the famous work by Dr. Hudson, wherein the "subjective mind" played such an important part.

The author claims that he has discovered "A Great Psychological Crime" in our ranks, and yet he does not always inscribe any criminal intent or design on the part of those who are at one end recognize in life a guiding and directing of this psychological crime—the vicprinciple "disturbing to the physical | tims. That there exists such a thing as A Great Psychological Crime, we can not for a moment doubt.

The really critical wise man, one who

the meantime, and at the present mo- point of view, and who only desires to arrive at the truth, will direct his atversy over "Psychophysical Interactention to every Storm Center that may tion," a controversy that has gone quite arise, and endeavor to arrive at the actuating cause thereof, and the effect that will invariably follow. As an illustration of A Great Psychological Crime, in the Storm Center that has been evolved, the author states that some years ago an acquaintance of his. a lady of unquestioned intelligence and moral character, became interested in the study of Spiritualism. She was finally developed into an excellent trancespeaking medium. Her controls, however encouraged her to believe that under their domination she might become a world-renowned 'magnetic healer.' They held up before her the two most powerful motives or incentives possible in her case—the love of humanity and the gratification of vanity. She was led to believe that in the capacity of a great 'healer' she would be a blessing to humanity and at the same time be able to gratify her vanity, the lavish expenditure of unlimited wealth.

> "These proved sufficient motives and inspirations to command her willing and active co-operation. She adverhumanity according to the usual methods, and soon succeeded in the establishment of a large and lucrative pracher patients, among whom a number of remarkable cures were soon reported. It shortly developed, however, that her methods of treatment were offensive to her lady patients. - This became so procontrols she ultimately confined her practice to 'gentlemen only.' This was

> but the prelude to her complete ruin. "Step by step she was led onward and downward by her controls until her 'magnetic treatments' became only another name for the indulgence of the most depraved passions of human nature. While under complete trance control she delivered learned lectures to her patients on the subject of the great law of magnetic exchange, which her controls alleged was at the basis of all therapeutic processes.

> "Cunningly and with consummate skill it was developed that the patient needed and must have the magnetism of his medium, and the medium in turn needed and must have the magnetism of the patient to sustain her in her work. This was but an even exchange, and was demanded by the great law of sophistry that the sex relation was God's divinely appointed institution by and through which to effect this 'magnetic exchange."

> "As might be anticipated, the natural reduct of all this was an abandoned exemplification of the doctrine of Free love. By both precept and practice this nedium under domination of her controls, became an exponent of that

blighting and destroying fallacy. As a perfectly natural result, Spiritualism in general and Spiritualists in particular were compelled to share the burden of moral turpitude for which her deprayed and degenerate controls alone were re-

sponsible. "Leading Spiritualists defended themselves against the charge of 'Freelove' upon the ground that the entire organization of Spiritualism could not justly be held responsible for the sophistries or the deliberate wickedness and depravity of a few 'bad mediums.' Here again the innocent and defenseless medium is made the scapegoat to carry the sins of her false and vicious controls into the wilderness," and who will say that in this case there has not been "A Great Psychological Crime" committed? In this Storm Center book—A Great

differentiation and that, too, in the ranks of Spiritualism, to add to the endless variety already existing, and which have proved a distracting and often disheartening puzzle to every thinking mind in our ranks. "In the ranks of Spiritualism," we say, for the author of A Great Psychological Crime IS A SPIRITUALIST IN ITS BROADEST AND THE MOST COMPREHENSIVE SENSE, if a firm, unwavering belief and actual knowledge that the denizens of the spirit realms can communicate with those still on earth plane, constitute a person one. But right here the differentiation sets its impressive seal. He claims that a spirit obsessing, conrolling or influencing a medium as set forth in the horribly distressing case related above, is committing A Great Psychological Crime, and in that respect Spiritualists will certainly agree with him. And right here the differentiation shoots off impressively, and assumes that mediumship generally comes under the head of A Great Psychological Crime, inasmuch as the medium surrendency of which in all cases is more or realms can be carried on far better by those who have the requisite knowledge, without allowing a spirit to assume any control whatever of one's own

temple, the human organism. As we said last week, and repeat again, that spirit control in its higher aspects is regarded by advanced Spiritualists as perfectly harmless and healthy, and promotive of spirituality and intellectual growth, and in every way beneficial to the medium, and they will be slow to think otherwise, yet they will greet most cordially any person who can open the gateway to the spirit through the present-day mediumship.

author of A Great Psychological Crime is the central figure of some of the very brightest minds, and they are quietly and unobtrusively working along humanitarian lines, curing cases of obsession that the Spiritualists and their very best healers and mediums could in no wise relieve, and they, through their teacher, are in constant touch-they claim-with the spirit realms, and that, too, without the aid of mediumship in any sense whatever, and how that is accomplished will be eventually given to the world, hence we say that this modmost important Storm Center that has portance, that will persist, no doubt, in

Preparing for an Emergency.

spite of all opposition.

Anthony Maitre, secretary of the Na tional Federation of Catholic Societies. addressed the State Federation meet ing, held in the hall of the Catholic Knights of Columbus. He stated as the chief reason for the existence of the national federation and the state federation, which are auxiliaries, the necessity for bringing the Catholics of America together to prepare for an emergency. He said that the federation must be a harmonious body, non-no litical, and must demand such recognition as 12,000,000 Catholic Americans 6.000.000 Catholic Filininos and 1.000.000 Catholic Porto Ricans are entitled to re-

The meeting was composed of dele gates from various parts of the state representing 3, 274 members.

The nature of the "emergency," and the nature of the preparation therefor, are not definitely stated. And the "rec ognition" they consider Catholics en tised herself to the world of suffering | titled to receive, is also left to be surmised.

Be their numbers more or less. Catholics are entitled to no more right, under tice. At first both men and women were our form of government, than any other sect, great or small, and that consists simply in protection in religious and secular freedom.

But it is the genius of catholicism as administered by its church authorities, nounced that under the guidance of her | to strive to dominate all things, religious, secular, social, political, educational, moral, etc. This movement of Catholic societies

portends further united and concerted effort to undermine and . weaken our public schools, or else catholicise for one thing, and to solidify Catholic effort to dominate-in politics. It aims to extend the power of the Catholic church in all available directions and by all available methods. And history shows that in the matter

of methods, in the past, that church has not scrupled to use the weapons of war and bloodshed to accomplish its pur-

In view of the Catholic preparations, it would be the part of wisdom for non-Catholics to "prepare for an emer-

gency.'

Readers, Take Due Notice.

No one can intelligently review "A Great Psychological Crime" without the 'equilibrium of forces.' Thence it | first carefully reading the book, hence conditions are complied with.

> "Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1. "Why I Am a Vegetarian." By J.

> Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

ARTICLES FROM THE EDITOR-AT-LARGE.

NATIONAL SPIRITUALISTS' ASSOCIATION. | THE STRANGE FEATS OF MODERN MAGIC.

According to the self-accredited critics, the National Spiritualists Association has been dead or dying since the hour the author, Brander Matthews, with self-sufficiency and asserof its birth. Scarcely anything mentionable they have not tion which can be described only by the slang word, "gall," asserted as affecting it. Opinions and advice have been shows to his own satisfaction, that Dr. Oliver Lodge in his freely expressed without the asking, and the carnest work address as president of the Psychic Research Society, is uners have found obstacles constantly thrown in their way.

For a time wreck seemed certain on the Charybdis of the his investigations of psychic phenomena. "Infinite Mind" which had been inadvertently inserted in the statement of principles. "Oh, the awfulness of endorsing Houdin a story about the appearance of this magician before such a belief as that there is an Infinite Mind! Seize it and the Court of Louis Philippe in 1846, and of an astonishing tear it to pieces!" Psychological Crime—we have another

The student of nature cannot but see on every side the expression of mind; the result of intelligent plans and ingenious devices. If we say it is a part of matter, that matter and mind are co-existent, we are only using what others call

Jupiter, Osiris, Allah, Jehovah, God, Force, Energy, Mind. While this controversy was going on, the great issues were kept in abeyance; a fog-bank of words rolled up in the

And then came the Scylla of the creed scare! The goblin creed would surely get us "if we did not watch out." It was the purpose of the leaders to fasten a despicable creed, a binding creed on Spiritualists. What was this creed? A statement of principles, that is to say, an expression of all members of the Association, and subject to revision or complete change at the hands of any subsequent convention. Is t just to call such a statement a creed?

A statement of principles is essential, for every association must have something fangible to present to the world for the motive of its being, and for which it stands pledged. That made by the first convention has been revised by each | the package to depart, and raising the bowl, a turtle dove succeeding, until it is a fair and general expression of the belief and purposes of the great body of Spiritualists.

The carping about "Infinite Mind" or "Intelligence." has drifted into other channels. One writer opposes the free publication of tracts, etc., and advises that the money be given to extend the circulation of the spiritual papers. And dove. The key opened the box, the handkerchiefs were ders his own exclusive personality to other wants the money given to endow a spiritual school, and the use of another—a spirit—the ten- another to furnish homes for mediums and the aged. Others had placed the package there in 1786 that this trick might think it folly to send out missionaries. A prominent writer | be performed. less damaging and destructive to it, and of the old time, in a fine strain of scholastic criticism, picks that communication with the spirit the name to pieces, declaring "spiritual" a misnomer and ignorantly chosen, and wants "spiritism" in its place-poor, little, narrow, abortive "spiritism"!

Some there are who think a spiritual school a great want. Others that the present colleges are as good for Spiritualists as for any one.

Others demand that the means go to the founding of chartable institutions.

Well, the treasury has a few thousand dollars which has been conserved for the most urgent and practical uses. It is of the places designated on three cards. He well knew that not because there is opposition to the building of a university | the king would not select the candelabra as it was too easy, or asylums in every city, that the funds have not been used and he equally well knew that he would not have the pafor such purposes. It requires some millions of dollars to tience to wait for a search to be made at the distant dome of build a college like Harvard or Cornell, and to the first cost the Invalides. The orange tree was near and yet difficult. of asylums must be added the constant expense of mainteworld and present a better way to con- nance. If those who desire these things will put up the mill- them and by a method well known to conjurers, forced them verse with the denizens thereof than ions, their demands will be executed. At all events, it is use on the king. Having thus designated the place, Houdin went less to speculate and contend over what should be done with | to his table and exchanged the package for one exactly like We desire to say right here that the money not in the treasury.

And after all, who are these who object and criticise the Association? Those who have shown the deepest interest, had already made himself familiar, and concealed the box in and labored for its success? Or has it not come mainly from which he placed it. Houdin kept his audience amused by those who have stood without? Its bitterest enemies could side talk until his son had ample time. Then he placed the do no more with all their hatred, than these professed package under the glass bowl, and rapped on it and com-

heavy and precious load, by what he judges the best road, the wonderful find made. and hurries at such gait as he thinks he can endure. No one assists him in packing or shouldering his burden, and he de of Home. He was invited into the homes of people like Serparts alone. After awhile, when he reaches the mountain geant Cox, William and Mary Howitt, J. C. Hall, and before steeps, he meets many stragglers who gather around him and the courts of Louis Napoleon and the Czar of Russia and are prolific of suggestions. "Why did you not start earlier? never a shadow of deception rested over him. He had no Why do you not go with the crowd? What is your idea of paraphernalia or confederates. The manifestations did not carrying your load on your right shoulder when you ought to always come, failing when he most desired them. The story ever occurred in the ranks of Spiritual- strap it on your back? Why do you not carry imitations of of these wonderful phenomena is given in "Incidents of My ism, a differentiation of world-wide im. the old style of goods? Why do you take this difficult road Life," which is as authentic as the words of Houdin. How when the other is smooth by long travel? Go our way and different were the manifestations of Home, will be seen in when you arrive."

> The weary man with honor only can say, "If you do not wish to assist me, have the honesty to stand aside and let me go my way to the place I intended."

The association has had to meet the open opposition of its enemies and carry the heavy burden imposed by its professed friends. Its methods may not be the best, but they have won a reasonably fair success. Those who have actively engaged in the work, are assured that a gain has been | top and then came gently down to its original position. Mr. made, though not perhaps in the full measure of their desire | Home felt something on his head and found it was a leaf. or expectations.

A great number have read the free literature sent out who would never have seen a line of it otherwise. Thousands have listened to the missionaries who would never have heard a word of the spiritual philosophy. These devoted workers have for a nominal salary, given their time and strength to the cause, and the societies they have organized are centers of influence uniting individual effort for common gain.

In ten years the association has grown into vigorous life. It has a splendid home at the Capital. It represents state feet above the height of the table." and local societies, and stands before the world as the representative of Spiritualism. If you are a friend of this movement; if you really desire to help it onward, do not stand fault-finding at the best efforts of others. If you can do better, join its forces and put your plans in practice as members and integral parts of the association. If you desire to stand say that the phenomena were all carefully examined and outside, and while professing deepest concern and sympathy, tested." It was after dinner. "Mr. Home said, I am growindulge in criticisms, which to say the least, are unfraternal, that also is your privilege. A brake is as necessary as a motor to a car-in its way.

The Association will live and grow in influence, because consolidation of individual efforts is essential for the best We carefully measured the extent of the elongation against individual growth. The organization in conjunction with the the wall. It showed eight inches." press, may become a great power for the extension of the spiritual philosophy of life here and hereafter.

carry with it but it is not obliged to reject what is valuable festations, and these instances are given, not as unique, but simply because held by other systems.

Spiritualism is a universal ecclesiasticism, gathering the from the devices of the common juggler. good and true from all religions, science and philosophy, reaping the harvest of the world's best. The creed of the association is demonstrated truth wher-

ever found, and its object is the promulgation of this truth, for the betterment of its members and the world. HUDSON TUTTLE. de lla

Editor-at-Large N. S. A.

History is blography on a large scale.—Lamartine. Justice is the constant desire and effort to render every man his due.—Justinian. For a nation to love liberty, it is sufficient that she knows

10 in

it; and to be free, it is sufficient that she wills it.-Lafayette. I have never in my recollection written or spoken words was but a natural step to develop the no criticism of the same will be admit- to an acquaintance, from indignation at the supposed wrongs ted to our columns, unless the above he had done me, for which I have not afterwards been deeply ashamed, if-not inconsolably sad.—S. P. Herron,

> I want every school-house to be a temple of science in which shall be taught the laws of nature, in which children shall be taught actual facts, and I do not want that schoolhouse touched or that institution of science touched by any superstition whatever. Leave religion with the church, with vidual heart and man.-Ingersell.

Scribner for May has an article on this subject in which scientific in his methods and unsound in his conclusions in

To prove this, he cites from the autobiography of Robert trick he there performed. By this he intends to show that the manifestations through the celebrated medium D. D. Home were also tricks, but less wonderful.

Houdin describes the trick and its performance, but like a true magician, covers it with mystery. He was given six days to prepare and make his arrangements. After the usual program, Houdin asked for six handkerchiefs from the ladies present. These he rolled into a package and placed on his table. He then passed blank cards, requesting each one to write thereon where he or she desired the handkerchiefs to be taken. After he had gathered the cards, he went to Louis Philippe and asked him to select three and then decide which one should designate the place where the handkerchiefs should be transferred.

The first said, under the candelabra; the second, in the dome of the Invalides; the third, in the box in which an orange tree was growing, the last one to the right, in the garden. The king selected the last. Houdin went to his table and placed a glass bowl over the package. After awhile he tapped on the bowl with his wand and commanded had taken its place. Sentinels were at once sent to guard

the tree and the gardener called and ordered to search at the roots. He returned with an iron casket, eaten with rust. The king tried to open it but found it was locked. Houdin told him to take the key tied by a ribbon to the neck of the there with a parchment signed by Cagliostro, saying that he

This is the trick that a writer who rates himself so superior to Dr. Oliver Lodge that he feels qualified to crush him with an off-hand criticism, compares with the manifestations of Home as being more wonderful and "better authenticated," and "more abnormal." That is, Houdin was a confessed deceiver and Home was nothing more.

This trick of the magician, to one unacquainted with the art of legerdemain, is inexplicable and yet it is so simple that it is childish when explained. Houdin's son was his assistant. Before the performance the magician wrote the names When he gathered the cards he introduced the three among it in the "servant" or drawer. The real package was given to his son who at once hastened to the garden with which he manded it to go to the designated place. Then the king hur-A man sets out on a journey to a distant city, carrying a ries sentinels to the orange tree, the gardener is sent for and

Compare this with the least manifestation in the presence we will keep you company if you will give us all you have the following instances taken at random. They are on the authority of a correspondent of the Spiritual Magazine, youched for by the editor and nine members of the circle. The seance was held in a room into which the full moon poured its light.

"The window blind then commenced to move up and down -no one near it, evidently to tone the light; and while we were remarking the singularity of the phenomena, and how high it went, all looking at it, suddenly it sprung up to the Suddenly a leaf of a geranium was taken and dropped into the lap of a lady sitting at the table. After a pause, Mr. Home said he felt that he was about being lifted up; he moved from the table and shortly he said, 'I am rising," but we could not see him; "they have put me on my back." 1 asked, "Will you bring him as much as possible toward the window, so that we may see him?" and at once he was floated with his feet horizontally into the light of the window so we all saw his feet and a part of his legs floating on the air like a feather, about six feet from the ground, and three

This feat of levitation occurred many times and was carefully observed by men used to observation, and all saw it as absolute, and unaccountable.

The elongation of Mr. Home's body was never imitated by any magician. As described by Mr. Jenkins: "Suffice it to ing taller, and then the remarkable phenomenon of elongation was witnessed. It was repeated three times. The first time Mr. Home lengthened to about six feet, nine inches and then shortened below his normal height to about five feet.

It must be borne in mind that during these manifestations he was in an unconscious trance. Two volumes by himself Very little of the old forms and beliefs can the association and one by his wife, are filled with equally remarkable manifor the purpose of showing how entirely different they were

Almost every phase of manifestation came in the presence of Mr. Home. He sat with his friends without the least preparation. He had no apparatus. He disliked dark circles, holding that a light sufficient to make everything distinct, was not opposed to spirit power. He scorned to receive pay, and his seances were always free. He went to the court of Russia unknown except for his remarkable faculty. and by sterling worth of character won his way to the es teem of the highest officials. He married the cousin of Alex. Aksakof, Chancellor, and the Czar stood god-father to his son. No magician ever attempted to perform these manifestations under like conditions. Their bungling imitations were not even passable counterfeits.

> HUDSON TUTTLE, Editor-at-Large N. S. A.

Design, represented as a search after final cause, until we ome to a first cause, and then stop, is an argument, I contess, which in itself brings me no satisfaction,—Newman.

I believe that the best way to save the soul is to feed the body. I have more faith in one bag of potatoes given to the poor than I have in forty prayers asking God to clothe and feed them. We cannot always estimate grief from the the family, and, more than all, leave religion with each indi- amount of crape worn, nor by the height of the monument at the grave of the dead .- M. Babcock.

HEALING OF DISEASE.

Some Radical Thoughts From an Octogenarian,

The article in The Progressive Thinks er of June 13, page 8, copied from the Chicago Journal, upon the Pennsylvania Superior Court decision against the healing of disease by prayer, should, in my opinion, not go unchallenged, as the writer pronounces every one who does not admit the wisdom thereof an unreav sonable person, and him, who denies the value of medical and surgical science, a fanatic. He says "it seems incredible that there are many people in the world who by any twist of religion or reasoning deny the logic of this opinion, yet it is a fact that such people do exist in large numbers," etc. The writer of this article has evidently great faith in his own judgment, yet he fails to recognize the great difference between surgery and the practice of medicine.

Surgery, which has taken great strides in boldness of execution during the last few years, may justly be called a science, and is of inestimable value to the human family, though much of it is mechanical expertness, acquired and perfected solely by constant practice. It does not claim that by uniting a wound and preventing ingress of matter, or by excision of some diseased tissue it is performing a cure, but is simply assisting nature, which alone can heal both animal and vegetable iniuries.

The cure of disease by drugs, on the other hand, is a profession. The attending physician professes to cure the sick by administering drugs, well-knowing that almost all of them-yes, let us say all, have in his own and others' practice proved unreliable and disappointing. that a great majority of his patients would have got well without his treatment, and if he is honest with himself, that some did recover in spite of it.

It is true, the knowledge of the basic sciences of medicine, anatomy, physioloby, chemistry, hygiene with much of observation and experience, enable the intelligent physician to benefit sick mortals more than any one else, and should be employed in time of sickness, but when he makes his patient believe, as is almost universally done, that his life depends upon swallowing a certain drug, at certain stated hours, he teaches what is false and besmirches himself and his high and noble calling. As in external, so in internal disease, it is nature that cures and the empirical and unnatural drugs increase rather than allay the existing disturbance. And their baneful effect does not even stop here. but instills into the minds of ignorant mortals the unfortunte belief that health, which depends mainly upon the control of our vicious appetites and passions and a harmonious state of the mind can be secured and preserved by swallowing certain nostrums.

Who can tell how many lives have been made permanently wretched by stimulants and anesthetics, administered by physicians to allay some temporary pain or discomfort? The fact remains, that so far drugs, with a few, but doubtful exceptions, have done vastly more harm to the human family than good. Such being the case, and who but interested parties will deny it, the management in sickness by the doctor should be that of the captain of an ocean steamer, who, while unable to stay the storm-tossed waves, guides his ship to a harbor of safety. sels are lost in spite of his skill, and some lives will be lost, that should not, but fewer by far. I claim, than under the administration of unnatural, empirical and irritating substances, styled medi-

I have never since the war of the rebellion, when I saw so much harm done by doctors, who had not yet lost faith in drugs, employed a physician or taken any medicine, during any of my dis eases-three of which were of weeks' duration and nigh unto death-aside from what any intelligent nurse knows when and how to administer, and have under this tentative treatment reached the ripe age of 84 years and over, with a fair prospect of several years more, while others in my neighborhood, with the same disease, about the same time, with attending physicians galore, have ever since been resting peacefully in the grave.

Take your choice. And what, may the reader ask, is your method of cure? If the predicate. that nature alone possesses the power to heal wounds, and repair diseased or gans of the body, is correct, then that power is possessed to a certain degree by every mortal, for he is a product and a part of nature. That he does possess t, and that it can be developed and enlarged by will power, has been proven to me during the last few years, beyond any reasonable doubt, in numerous in-

I do not intend to fight the battles of Prayer Healers, Christian Scientists, etc.. for I do not believe their methods to be correct, but their rejection of lrugs is sound and true.

The writer of the Journal speaks of the marvels of medicine, which has been gradually developed for many centuries, and says he, a cult (of fanatics) deserves no recognition that steps in with the wave of the hand as it were and attempts to overthrow the whole

system. Where and what is this marvel? Under all the different schools of medicine (itself a proof that it has not yet earned the honorable title of science) men get sick as they did hundreds of years ago, and as many die in infancy and middle age. If statistics should disprove the correctness of a part of this assertion, the improvement is surely not caused by invention of more efficacious nostrums, for all are sooner of later rejected and displaced by new ones whose fate will be the same, but by better understanding of the laws of health and our superior environments With higher and more practical education of the rising generation these will be still more improved, hygiene better observed and mankind will be freed from many forms of disease to which they are now subject. Let me assure the writer of the Journal that the syst tem as now practiced, will in time be overthrown by these despised anti-drug healers, who are the sappers and mine ers against this fortified castle of humbug. Then will cease the upreasons able hue and cry by ignorant and finan cially interested officials at the death of every patient who dies under prayer of mind treatment, while no notice taken of those who die under the hands of the regular faculty.

Xenia, Ohio. E. LINDNER.

ANNOUNCEMENT TO THE PUBLIC All money in donations or collection Home or Relief Fund, should be sent to this office to the secretary, if not di rectly paid to our authorized mission aries, who can show a missionary cen tificate of later date than October, 1902 No other is authorized to collect money for this association. Contributions large or small, are gratefully accepted MARY T. LONGLEY,

N. S. A. Secretary. 600 Pennsylvania avenue S. E., Wash

ington, D. C.

MOSES HULL'S REPLY TO CRITIQUES ON THE MORRIS PRATT INSTITUTE.

To the Editor:-At the annual convention of the Morris Pratt Institute Association there was a vote passed, "That we ask our president, Moses Hull, to write and publish in the Spiritualist papers, an article correcting some of the errors concerning the Morris Pratt Institute and its work."

As a critique is, according to Webster, "a critical examination, dissertation or analysis of a thing," it is only by courtesy that many of the fulminations published with the apparent design of injuring the Morris Pratt Institute, and crippling its work, can be called critiques.

I may be permitted to preface my remarks with the statement that anonymous letter writers are neither brave nor wise—their effusions receive no attention from me. Occasionally, for amusement I read parts of such letters before committing them to the flames. Honorable ladies and gentlemen are never afraid nor ashamed to place their names to their offusions.

Paul was not far wrong when he said, "We can do nothing against the truth, but for the truth." The most of the guns which have been turned against the Morris Pratt Institute have been wrongly loaded; the danger from such is at their breech-never at the muzzle. When the smoke of battle has cleared away the Morris Pratt Institute will be found standing as firm as the rock of Gibraltar, and as serene as the sphinx of Egypt. Every word said against the Institute will eventually strengthen it in its work.

We have recently had our annual convention and meeting of the board of directors. All marveled at the work done by the Morris Pratt Institute both educationally and financially. The debt which "hangs like an incubus," is already reduced to seven hundred and fifty-five dollars and thirty-four cents. The building is in repair, and, with the exception of two or three bedrooms, is furnished throughout. Is it possible that those who began less than two years since, and have raised about six thousand dollars, and put the most of it in on improvements of the property, are after all that effort to be wither killed or scared by an "incubus" of less than eight hundred dollars. Those who thus judge our workers know little of the stuff of which they are made. The credit of the Institute is to-day good for ten times the amount of its indebtedness. Those who know it the best will trust it the

The supposition that the board of trustees can be held for the debts of the Institution is pure imagination, and has no foundation in fact. This I say after consulting the best lawwers in the state.

The students which some writers have represented as only six, and others as only ten, were fourteen in number. Our catalogue, just out, and which anyone can have for the asking, gives the names and addresses of each one of them. The publishing of this catalogue was the driving of a stake from which to measure. From a class of only fourteen in 1902-3 to one of that many hundred in twenty to fifty years is an excellent showing. 'The school under proper management, and with the co-operation of those who need it, will grow in that or a greater ratio. Opposition based on ignorance of what the school is and does, will, like a mad serpent sting itself to death. If we have all the students who have promised to be here the next term we shall have over fifty. We, however, count no students until they are on the grounds.

Our captious critics all seem to be "friends," at least they say they are. Who was it that prayed, "God deliver me from my friends"? Well these "friends," who have undertaken to write the school down, in order to save a home for poor mediums, have evolved the most of the facts which they use. out of their own inner consciousness. Very few of them will wash.

If Mr. Francis' questions had not been quite thoroughly answered by Mrs. Stewart, Mr. Barrett, and Mr. Peck, I twould take them up seriatim. As it is, I will only refer to a few points. With regard to the "large committee of learned Spiritualists" to get up a curriculum for the school, I vote yes, every time. Will Brother Francis please select that committee? I have only one favor to ask, that is, let that "Committee of learned Spiritualists" be composed of tnen and women who have interest enough in the Morris Pratt School, to, at least become members of the association which is responsible for its existence.

One anonymous writer, from Waukesha, wants the books of the institution overhauled. Our books have ever been of a Spiritualistic teacher."—Geo. F. Perkins. tonen to the public; it is only thirty miles distant. Why hid not he or she ask to see our books before rushing into print with insinuations? This party will search a great while before he or she finds a cent of his or her money misappropriated. Very little has come from Waukesha, and that not from anonymous writers. The interest of this writer is, no doubt, wholly on behalf of others.

Mrs. Clara Watson, who again joins the crusade of faultfinders, "once upon a time," through the columns of The Progressive Thinker, selected better men for the officers of the Morris Pratt Institute, than those who now fill that position. I seconded her motion and offered to help her elect them; but, alas! her interest was not deep enough to induce her to become a member of the Association, nor to do anything in Its behalf beside to put up an occasional growl at its workers. One man, who favors Brother Francis' "large committee,"

was "once upon a time," so much interested in a school that he assisted it with a cool three hundred dollars. If his interest had not run out, that man would be an excellent one to put on as chairman of Brother Francis' "large committee of learned Spiritualists." His interest in this school has not yet reached deep enough to lead him to assist, by as much as one cent, to aid those who are sacrificing their all to make this school a success.

This man ought to be teacher of the Homiletic class. He is the man to tell that class just how high to raise the hand when one pronounces the word God. As he decides that the Morris Pratt Institute is no more needed than "the fifth wheel to a wagon," perhaps his interest will hardly justify his taking a position on Brother Francis' committee. Doctor's interest is on the rapid decline. On Nov. 7, 1902, he wrote me a beautiful letter, one that I prize highly; in that letter he says, "I am deeply in sympathy with your educational movement, which centers in Whitewater, and I can see only success in that line of work so needful." [As needful "as the fifth wheel to a wagon."]

Good for our grand old Brother Peebles. What a pity that his interest did not last until warm weather set in. He might have helped us.

As to the question about what the public schools teach, and do not teach, that is nothing here nor there. Mr. Francis knows, and others ought to know, that in the public schools few of the studies are elective. In a few cases students may take their choice between two studies, neither of which is needed to fit our students for their work. I submit that it is not just to refuse students the lessons they may need to fit them for their work unless they take a four years' course in a curriculum not desired. There are many studies which may be important to others and yet not necessary to fit a person to work on our platforms. Besides that, our most important studies are not taught in the public schools. Even if they were, we have and expect to have students who could not be admitted into the public schools. I think that if Brother Francis will visit our school next fall or winter he will find students there between forty and sixty years old. Such can find no place in our grammar schools non in our

*Brother Harrison D. Barrett writes an able article. The only real point of difference between him and the managers of the Morris Pratt Institute is where he says, "I can see no objection to making the standard of admission to a Spiritual. Istic school a very high one, even requiring that the pupils should all be high school or academy graduates ere they sought admission therein."

Here is one of the very few places where Brother Barrett and I part company, I see no reason why we should eter-

through no fault of their own, falled to get such as educa. In the equipment of platform teachers, the Morris Pratt tion as is now offered to the young people of America. The training school is no necessary to their acquirement. principles of grammar, rhetoric, and many other common school studies, can be taught in the Morris Pratt Institute as well as elsewhere. Why cannot those who are beyond the high school age come and learn these necessary branches? Will Brother Barrett or somebody else tell us? We work for such and invite them to our school. Please, some of you critics, show us wherein we are wrong.

The editorial in The Progressive Thinker which questions my sanity may be more than half right; on that point I will offer no defense. What I said that leads the editor to think that I have "run off the track of common sense," is, however, true. We are to-day losing ground everywhere because of

the ignorant platitudes in which many of our speakers deal. Good old Father Conger thinks that I have "hauled fifteen millions of Spiritualists over the coals." That all depends on two things; the first is, whether our pretended statisticians are correct in reporting the number of Spiritualists in the United States, and the second is whether Brother Francis was correct in his estimate that Spiritualists, in order to care for our old and worn-out speakers and mediums, let the Morris Pratt Institute go to the wall. If the number of Spiritualists should fall some fourteen millions short of the fifteen million estimate, or rather the guess of those who report the numbers, or, if Spiritualists should find themselves able to assist our few worn-out workers, and at the same time take care of the Morris Pratt Institute, then the "hauling over the coals" applies to the supposed statisticians, and to Brother Francis' guesses-not to Spiritualism. I know Spiritualists of the United States do not number two miliions, and I know that they are both able and willing to care for worn-out workers, and assist in preparing others to do the work of Spiritualism. Hereafter, I will have to label my "goaks," as Artemas Ward said, so that Brother Conger can understand them. I will now say that true Spiritualists will sustain the Morris Pratt Institute, and will at the same time care for all deserving mediums.

Brother Francis thinks we should select and send to school those who have an aptitude for the work they are expected to do. So do I. Now I will ask Brother Francis: Do you know one young gentleman or one young lady who is adapted to the work and who needs an education? If so, select and send such a person along; if not, write to Brother W. F. Peck; he knows of several. I know many such, and have thus far, at my own expense kept one in the Morris Pratt Institute. I shall continue to do so. Will Brother Francis, through The Progressive Thinker, and otherwise, encourage others to follow that example. If so, and if others will fail into line and do such a work, we will be compelled to double the capacity of our school buildings as well as to look out for more teachers.

If Brother Peebles will give us a little financial aid I will give him the pledge of the managers of the Morris Pratt Institute that our Homiletic class will not be subject to the charges he brings against the one in which he graduated. If Brother Conger, or Sister Watson will each send a student or two I will enter into bonds that this shall not be a sectarian school

Come, you great Spiritualistic reformers, do something more than to stand back and object. You misrepresent yourselves; you have talents for something higher and better than that. The work you are now doing is beneath you. Take hold of this educational work, and thus gain the right to file your objections.

Let us unite and make the Morris Pratt Institute what it should be, the equal of any school in the world. I am ready and willing to step down and out of it, if you desire; will you step in or see that others take hold and do the work needed? If you will, I promise to contribute not less than one hundred dollars per year to assist you in your work. I further promise to visit the school occasionally, so that when I complain I will know what I am talking about. Now if you refuse to take hold of this work, please do not stand outside and put the brakes on the wheels of educational progress.

EDUCATE, BUT DO NOT QUENCH.

'The Letter Killeth, but the Spirit Maketh Alive."

'An educated medium may enhance his value as a teacher; but a book worm without mediumship, depreciates the value

"The public worker needs the education of our earthly schools, as well as the education that comes direct from spiritual sources, to properly equip him for public work,"-Jas. C. Underbill.

"There is not absolutely one out of five who has graduated in our present school system that understands the plainest principles of orthography."—D. W. Hull.

"Out of all the college graduates, very few, if any, would be capable of expressing anything but the most common platitudes."-Ibid.

"Nothing pure or true, good or lofty can be advocated without antagonizing the Bible * * * Spiritualism is too pure and exalting, too grand, ennobling, beautifying and practical to need the impure, the vile and impractical to uphold it."-Clara Watson

"What we most need is more internal spiritual lives and less external show and aping. The thinkers havn't any more use for a sectarian college than for churches and their rotten deceptive methods."-Dr. M. E. Conger.

"There should be a spiritual side to all instruction; and in my experience of seven years as a teacher of district and high schools, I am in a position to declare that the spiritual impress is largely wanting."—Harrison D. Barrett.

"Educated Spiritualists have for years deserted the aver age Spiritualist meeting because of the illiteracy of the speakers, and their cry has been for educated teachers. If the public schools could furnish them why have we not had them?"-Clara L. Stewart.

"Is it necessary to a large class of students as mediums and speakers for the platform, when we have our veteran workers, cultured, refined, logical and eloquent, who are vainly seeking remunerative employment? * * * I also believe that any sensitive or medium who wishes to improve in grammar, rhetoric, deportment, can do so without the necessity of attending college or other public institutions."-Mary T. Longley.

"We must rally around the flag of Spiritualism and do what is best for the good of the cause."—Will J. Erwood.

"In my estimation the grandest thing about our philosophy is that we are allowed to think freely * * * * and above all to remain untrammeled by creedalism."-Ibid.

These excerpts from the writings of leading thinkers who have expressed their views on the Morris Pratt School, and kindred subjects, in late issues of The Progressive Thinker. are, I think, representative and impressive.

A critical survey of these outlines will give the thoughtful observer a fair estimate of the attitude and trend of thought dominating this brilliant symposium. There seems little left to be said on the subject; but much, perhaps, to be digested. A tout ensemble of these varied expressions may be helpful as a means of concentration, and a short summing up of the various views contributed from the bright minds so vigorously differing yet so generally agreeing on the most vital questions. With one accord education is endorsed, and Spiritualism sustained. Bad grammar and worse logic are deplored, especially when they are made conspicuous upon the spiritual platform. The Bible does not appear to have many worshipers in this symposium. The present and future seem to hold the most promise, and inspire the most interest.

While education is admittedly important, it is not indispensable to the exercise of spiritual gifts, and may be an obstacle to the best psychic results. This, of course, depends a good deal upon the kind, or quality, and how attained. But,

The prevailing thought seems to be that this school is a sectarian, theological institution. I do not so understand it. But it is admittedly a "training school." For what does it train? Not, as I understand it, for a theological catechism, or a dogmatic religious creed, but to qualify speakers in the art of expression, to fit them for the ministry of Spiritualism. Is this a necessity for the desired revival, and as a means to attract educated people and interest scholars and thinkers?

I think not. The tendency for the past twenty years has been to give the best speakers and most inspiring orators a second place, and the class of uncultured, superficial, and sensational advocates has been in greater demand.

How the Morris Pratt School is to perform the magical leat of changing the dehiand, by adding to the already overlarge supply of educated speakers, is the conundrum. But, admitting the need of more qualified speakers, how is this school to provide them? There are no trained ministers, who are not naturally inspired orators, that compare with the best speakers on the spiritual rostrum, who depend chiefly, if not entirely upon the moving of the spirit, and who seldom prepare a discourse in advance of its delivery. On this point Brother Moses Hull is heterodox. I have heard him on several occasions say that "no speaker has any right to insult an audience by going before them empty-headed." That "any speaker ought to be ashamed to appear before an audience without having his discourse thoroughly committed and knowing every word he was going to say." But in the audience were several speakers, who almost invariably go on to the platform without even an outline of the discourse they were to deliver. In fact, the best speaking I have ever heard has been this impromptu class and some of them—if not the majority-never had even a liberal common school education, and none of them had graduated from a training school. Where will we find among the trained ministers-except a few of the inspired ones like Beecher, Chapin and Brooksthe equals of Seiden J. Finney, Franklin L. Wadsworth, Mrs. E. L. Watson, Lizzie Doten, A. B. French, Walter Howell, Nellie T. J. Brigham, Mary T. Longley, Mrs. F. O. Hyzer, J. Clegg Wright, Fanny Burbanks, Willard J. Hull, --- Felton, Mrs. M. J. Wilcoxen, Cora L. V. Richmond, Mrs. Russegue, Sarah Byrnes, Elizabeth Harlow, J. J. Morse, Anna L. Gillespie, O. P. Kellogg, Clara Watson, Jennie Hagan Brown, L. V. Moulton, Abbie E. Sheets, W. J. Colville, Harrison D. Barrett, Dr. J. M. Peebles, Addie L. Ballou, George A Fuller, and still the list is not full. A few of these are scholars and have had the benefit of superior schools; but I think all of them are what may be called inspirational; and most of them go before their audiences without being "loaded down with their subject," or even having a full outline of it prepared; and as a rule the less preparation the better the speech, if they have the conditions for free inspiration.

I have heard many of the grammatical breaks, as well as the logical absurdities from the platform and they seriously mar the best efforts; but they are not limited to the ignorant. I have noted them in the prepared speeches of supposed scholars. Just after reading D. W. Hull's remarkable statement that "there is not absolutely one out of five who has graduated in our present school system that understands the plainest principles of orthography," and that "out of all the college graduates, very few if any would be capable of expressing anything but the most common platitudes," I read in the Science News, the views of Prof. Oliver Lodge, on life, and a criticism on the same by Dr. Hobson, of Chester College, Cambridge, England, in which the following oc-

"Considering that the motion of all the parts of any mechanical system are completely and uniquely determinate, by means of the law of energy and other mechanical laws, it seems difficult to understand how room is left for supplementing these laws, or how the psychic can interfere in a mechanical system, without transversing them." Here is a college professor-if, correctly reported-saying "motion are!" As well say "apples-is," "Moses are," "I are." I once heard a college professor and linguist repeat from a lecture he had published, this phrase, "Of they," and he repeated it several times, which left no room for supposing it was a slip

But if college graduates and professors make such blunders, what reason is there to suppose the graduates of the "training school" will do any better?

But I believe the Morris Pratt School grow into something that may be of great advantage to the world. Not as a sectarian college, or "training school," for the purpose of manufacturing ministers that have no demand in the spiritual market, nor to exploit Bible Exegesis, or Homiletics. These might have an incidental place, but the need is for a broad-gauge, high-toned, scientific and classic college, differing from all others in that it should be equal or superior to the best now existing, with the added advantages of a thorough system of psychic study that should include all that is known of the spiritual, and ample facilities for extending this knowledge indefinitely by the most approved methods and scientific thoroughness. But while the exchequer is taxed beyond its capacity for other pressing needs the school can wait.

I do not think the appeal for help to equip a training school will greatly enthuse the pockets of Spiritualists. Not because they are indifferent to the cause, or to education; but because they do not see in the present status of the Morris Pratt School much promise for either,

By all means let us encourage education, not alone for speakers, but for all; but in no case let the fire of inspiration be quenched. The formalities and mechanical discipline for the manufacture of Spiritual ministers, is almost sure to stifle and chill the "spirit that maketh alive," especially when it is dominated with the idea that all platform work must be prearranged, memorized, and repeated, parrotlike, by the properly trained machine. No such mechanical oratory ever equals the spontaneous outpouring of a truly inspired lium. I hope the Morris Pratt School will find the n support, and will evolute into a representative collect will lead all others into the world; for nearly all sci tre dominated by a sectarian spirit.

LYMAN C. HOWE.

TIME'S MYSTIC MEASURE.

Forever and forever does time's "mystic measure" roll. And thus must ever measure all things-all things but the soul! The soul's far-off beginnings unknown to sense or time,

It's glorious destination, the heights of life sublime, Is endless in duration; beginningless the same. A spark of being ever joined with the eternal flame. Full many a thing there is to be gauged by time and space, For everything in nature seems just fitted to its place; All things come in season, all things come most opportune, Nothing ever comes too tardy, nothing ever comes too soon, But all proceed in order from tiny mite to mighty sun, And all must keep their time and place as round and round

they run:

And unto each and all doth time allot the proper gauge-To some a moment only, to some a lingering age. She holds the "scales of justice" to all who've lived or died, And none have cause to murmur, for none she's e'er denied: She mother of all the living, builder of all that stands. Destroyer of all that's fallen-all must move at her com-

mands; And thus her "mystic measure" through all things ever winds.

On this earthly side of being all earthly things she binds: She loosens all from thraidom, unfetters all that's bound. But leaves the soul in freedom, its source and end unfound, -0. W. Barnard.

We should impart to others our courage and not our despair, our health and ease, and not our disease.—Thoreau, While there coexist two ways of life so radically opposed nally doom to ignorance those who in their young days, while good grammar and correct logic, are essential factors come properly adapted to either.—Herbert Spencer, as the militant and the industrial, human nature cannot be-

DAMNABLE DOCTRINES.

Presbyterlanism, Ghostly and Black as Ever.

The glad shout echoing through the press a short time since that the Presbyterians in council at Los Angeles, Cal., had by a large majority vote revised their 17th century confession of faith, proved to be a false cry.

The old Presbyterian creed of the Calvinists stands before the mirror of this 20th century in all its ghostly horrors of damnation for the non-elect-damnation for the non-elect infant, partially concealed under the euphonious phrase, "a declaratory statement." This revision committee's declaratory, or explanatory "statement," voted upon and passed at the late Presbyterian convocation in Los Angeles, did not amend or touch the ecclesiastical heart of the Presbyterian creed. This is already causing discussing and dissension in the churches. One of the most distinguished Presbyterian preachers, the Rev. Dr. Herrick Johnson, put the case thus squarely: "It (the declaratory statement) is not to be a substitute for nor an alternative to the confession. The old and fine form of subscription to the confession remains without one iota's alteration in word or spirit. We shall still receive and adopt the confession of faith of our church as containing the system of doctrine taught in Holy Scripture. But this brief statement of the "reformed" faith will help all men to a better understanding of what our doctrinal beliefs really are." '

"The revision committee did not recommend any change in the text of the third chapter of the 'Confession of Faith,' dealing with the matter of election, but contented themselves with adding a declaratory statement.

No amount of euphemism can change the meaning of the words, 'By the decree of God, for the manifestation of his glory, some men and angels are predestined unto everlasting life, and others preordained to everlasting death."

"So with regard to the article in the tenth chapter, which runs, 'all elect infants dying in infancy are saved.' The straight and simple way would have been to strike out the word 'elect,' and have made the article read, 'all infants dying in infancy are saved.' What the revisers did was to retain the old expression and to explain it, or rather explain it away."

Remember, that these are the words of an eminent Presby terian preacher high up in church propagandism.

The New York Sun in writing of this pretended revision, says: "The Presbyterian agitation over revision during the past fifteen years may be said to have come to nothing deserving of respectful consideration."

"We are told that after the revision had been adopted so unanimously 'half an hour was spent in prayer and praise for the work accomplished'; but the accomplishment does not seem to have been enough to justify any such demonstration of satisfaction by an assembly of intellectual men. Dr. Van Dyke, speaking with great impressiveness, said he wished to make it clear, especially to the brethren of the press,' that this revision does not mean that the Presbyterian church has changed her base one inch."

The Chicago Post, not behind the New York press, thus states the whole case in a nutshell: "The Presbyterian Confession has not been revised even in the changing of a single

The above position requires a clear and condensed statement of the Presbyterian confession of faith. Before me lie the longer and the shorter catechism of the Presbyterians; also the "Constitution of the Presbyterian Church," published in Philadelphia (city of the famous Seybert Commission-a commission that "gobbled" the money without honorably investigating spiritism, as intended by Mr. Seybert).

Here is a portion of the Presbyterian creed, or confession "By the decree of God, for the manifestation of His glory

some men and angels are predestinated unto everlasting life and others foreordained to everlasting death.

"These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished. "Those of mankind that are predestinated into life, God

before the foundations of the world were laid, bath chosen in Christ unto everlasting glory out of his mere free grace and love, without any foresight or faith or good works, or preference in either of them, or any other thing in the creature, as conditions."

After their collegiate course, and when Preshyterian ministers are ordained, they are asked this question by the pres-

"Do you sincerely receive and adopt the confession of faith of this church?" etc. They answer in the affirmative, and the following are some of the doctrines taught in the confession of faith of this church:

"God by an eternal and immutable decree hath chosen some men to eternal life, and also, according to his sovereign nower. He hath passed by and forcordained the rest to dishonor and wrath (page 165).

"The punishments of sin in the world to come are everlasting separation from the comfortable presence of God, and the most grievous torments in soul and body, without intermission, in hellfire forever (page 175).

"At the day of judgment the wicked shall be set on Christ's left hand, and thereupon shall be cast into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels forever (the larger catechism, page 219).

The end of God's appointing this judgment day is for the manifestation of the glory of his mercy in the eternal salvation of the elect, and in the damnation of the reprobate. These reprobates shall be cast into eternal torments and be punished with everlasting destruction from the presence of the Lord and the glory of his power" (page 152).

Here, then, we have Presbyterianism straight; that "men by the fall lost communion with God," and so "under his wrath and curse," are "made liable to all the miseries of this life, to death itself, and to the pains of hell forever"-tormented "soul and body in hellfire forever"-the "unspeakable torments of hell with the devil and his angels" and the "damnation of the reprobate." Now, honestly, do Presbyterian ministers believe these doctrines of reprobation, doctrines of damnation in hellfire forever? or do they

> "Smooth down the rugged text to ears polite, And snugly keep damnation out of sight?"

They certainly struggle in their sermons to keep "damna tion" out of sight. They are either ashamed or afraid to preach their heaven-dishonoring, suicide-causing doctrines. My venerable grandfather, fearing that he was not one of the "elect," became insane, and on a Sunday morning committed suicide. These Presbyterian doctrines are simply "damnable." J. M. PEEBLES, M. D.

Battle Creek, Mich.

GEMS OF THOUGHT.

Woe, woe to the day, and thrice woe to the people, when the religious power can compel the civil.—American Sentinel. The training of men is the greatest factor in civilization. and nature plays the greatest part in it.—H. W. Mable.

Applaud us when we run, console us when we fall, cheer us when we recover, but let us pass on-for God's sake-let us pass on.—Burke.

The attempts which Paley and others have made to solve this mystery [design in nature] by rising from the laws to the cause, are evidently futile, because to the eye of reason the solution is as incomprehensible as the problem.—Buckle.

Nor can I readily perceive the difference in principle between those ministers of the gospel who themselves gird on the sword, as in the olden time, and those who, unarmed and in customary suit of solemn black, lend the sanction of their presence to the martial array, or to any form or preparation for war,—Charles Sumner. 13 P. S.

Restores Eyesight.

Actina," a Wonderful Discovery Which Cures Diseased Eyes, No Matter Whether Chronic or Acute, Without Cut-

There is no need for cutting, drugging or probing the eye for any form of disease, for a ew system of treating afflictions of the eye has

ting or Drugging.



of the eye through this grand discovery, when eminent oculists termed the cases incurable Here are the names and addresses of a few test cases and the names of the diseases cured: Miss Reed, 500 Prospect Ave., Kansas City, Mo., eye sight restored. Robert Baker, 80 Dearborn St., Chicago, 111., blindness prevented. A. O. T. Pennington, Mass. Bidg., Kausas City, Mo., catar auts cured. W. W. Lauber, Aledo, Ill., astigma tism cured. R. W. Randall, Chicago, Ill., blind ness prevented. W. W. Owen, Adrian, Mo., blindness prevented. General Alex. Hamilton,

Tarrytown, N. Y., neuralgia of eyes cured. Hundreds of other names can be sent on application, "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial, post paid. If you will send your name and address to the New York and London Elsotric Ass'n, Dept.T, 929 Walnut St., Kansas City. Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and



The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrap-per, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to Keep watch of the number on the tag of your wrapper.

KEEP POSTED

In Current Spiritualistic and Occult

You can do it by reading each week The Progressive Thinker. The Philo-ophy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all.

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The Blue Laws of Connecticut. Taken from the Code of 1650, and the public records of the colony of Connecticut previous to 1655, as printed in a compilation of the earliest laws and orders of the general court of Connecticut; also an account of the persecution of witches and Quakers in Now England. Some extracts from the Plue I awa of Virginia. Price 25 cents

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THE OTHER WORLD AND THIS. THE UTIEK WUKLU AND THES. A compendium of Spiritual Laws. No. 1. New White Cross Literature. By Augusta W. Fletcher. M. D. In this volume the author, in the thirty-nine chapters, discusses a wide variety of subjects pertaining to Spiritualism, from a spiritualistic standpoint. She evinces the powers of a trained thinker, both in matter of thought and fine literary style, and capability of thought expression. The subjects are well handled with conciseness and yet with clearness. It will prove a rich addition to any Spiritualist's library, and a most excellent book for any one seeking information concerning Spiritualism and its teachings. Price \$1.50.

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.. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be with ink on white one side of the paper.

ITEMS,-Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

Take due notice, that all items for this page must be accompanied by the full name and address of the write. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep coples of your poems sent to this office, for they will not be returned if we have not space to use them.

E. J. Bowtell has open time for lecture engagements season, 1903-4. He may be addressed during July and August, Pine Grove, Niantic, Conn. Home address, Box 82. Olneyville, R. I.

Mrs. J. D. Palmer, corresponding secretary of the Southern Cassadaga Camp nt Lake Helen, Fla., has been very ill for some time. She will go East this week for her health. She will answer all correspondence in regard to the camp as soon as she is able.

Charles V. Schmidt writes from Milwaukee. Wis.: "Mr. Max Hoffmann has just closed a very successful three months' engagement with the Unity Spiritual Society and the many old and new friends of the cause regret that the season has drawn to a close. It is certainly a great privilege to be the message-bearer from the celestial realms. and we trust that he may long continue to bring light and comfort to mankind, and lead them onward to a higher and trucr conception of life and its responsibilities."

Dr. Freedman, the excellent Australian healer, and his wife arrived in the city last week from California. enjoyed their visit to the Pacific coast exceedingly well. Mrs. Freedman is a fine test medium. They will go from here to Reed's Lake Camp, Grand Rapids, Mich., where they can be addressed

Dr. Beverly writes: "Lakeside Hall was packed to hear Dr. Beteiro last Sunevening, lecture on the Secrets of Occultism. Every Sunday afternoon and evening the best talent is at the hall to instruct you in the true way of life. We also had a young soldier from the Philippines, who has lately devel-Sunday. All are invited to a union picnic, Saturday afternoon, August 8, 2 p. m., at Jackson Park. Banquet will be served between 4 and 5 p. m. All medisic speaking etc. will entertain you Take Jackson Park car, go to end of the line. Walk east to lake to the German building. The shade is lovely, plenty cises in case of rain. Don't forget this date. Let us get acquainted with the good in each one and enjoy the presence and power of the spirit forces. Bring your lunch. Everything will be free, including lemonade. etc. Astrologers, palmists and psychics of all kinds will answer questions and bring greetings

from your angel friends." Thomas Brim, of Birmingham, Eng., ays: "The thought that we have all of us lived before comes quite naturally to a great many people, and yet to oth ers the idea seems to be one that is very hard for them to accept when they first come to think of the matter and to study the wisdom religion. 'Yes, the teaching is very beautiful,' some say, but we have had enough of this life and do not want to come back.' Now, this is not a matter of what we want, or, with our limited knowledge, of what we think we want to do. It is a matter of what is the law and of what is necessary for our evolution.'

Jessie S. Pettit Flint says: "There seems to be a growing tendency on the part of some of our investigators, scientists and divines to accept facts and shrink from conclusions. Many of these same noted gentlemen have been se verely scored (unjustly to our mind) for so doing. It is one thing to believe and another thing to be. A man may believe that a communication comes from a decarnate, accept it fully, and yet that belief does not make him a Spiritualist—any more than a belief in Christ makes a man a Christian. It is the development of the Christ principle within, the unfolding of the spiritual nature, that makes a man a Christian or a Spiritualist, and it is in accordance with the degree of this unfoldment that a man loses his sectarianism, becomes brotherly, charitable and brave. How can a man be brave without the bravery is within him? And this only comes through the unfoldment of the higher or spiritual, nature—a bravery that dares do and be as well as believe, a bravery that stands unflinchingly for truth, whatever the consequences. Belief does not alter truth, but truth does change belief, and it does take good moral courage and high spiritual unfoldment to sometimes avow one's convictions, to boldly step out and say, I am, as well as I believe. Now until a man attains sufficient courage to do so, do not censure

Will J. Erwood writes: "For the last time before the opening of the Waukesha camp-meeting, I would like to call the attention of all Spiritualists to the camp. Nowhere is there to be found a city more famed than Waukesha, nor one that offers greater advantages to the sight-seer and camper. In presenting the talent secured for this camp, our association feels assured that it best to be secured in this country." For casion, with Mrs. Atcheson, Mrs, Reyling, 1 this reason, we feel that no one will noids is state missionary for the adingly.

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

make a mistake by coming to this

year's camp. The camp opens July 17,

and closes August 17, thus affording a

full month's outing. Everything has been done to make this camp attractive

and comfortable. The tents are new, and the grounds clean and cheerful The meetings will be held in a large tent, especially designed for such pur-poses. While this is one of the new camps there will be found nothing but that which is the equal of other camps. We have first-class speakers and test paper, or with a typewriter, and only on mediums, and of a class which leaves no question as to its reliability. Among the many advantages is the new bridge across the Fox Rixer, which brings the celebrated White Rock springs within a few minutes' walk of the camp-grounds. Everything that is needed can be found on the grounds. Good tent accommodations; a fine restaurant; refreshment stand; weekly excursions to the points of interest will add to the attractiveness of your visit here. Read over the list of notable workers and mediums who will be in attendance, and then come and enjoy yourself. Among them are Rev. Moses Hull, Mrs. Mattie Hull, Catherine McFarlin, Mrs. S. M. Lowell, Rev. T. Grafton Owen, Miss Agnes Chaffee, Miss Alfa Bullock, Clara L. Stewart and Will J. Erwood. Also Mrs. Eva McCoy and several others whose names do not appear on the programs. Send for program and particulars, or send

> at Waukesha, Wis." Dr. G. B. Warne writes: "Mrs. M. E. Burgett, the colored medium, has returned to Chicago from a Topeka trip. and is again rushed with work, at 3156 State street. Her powers of clairvoyance and clairaudience when entranced, are of a high degree. Her friends all hope that she will not allow them to become impaired by overuse, but strengthen them by judgment in the amount of work she tries to do. It is rare to have strangers referred to her get other than satisfaction. Only yesterday a business man, who believed in letting the dead alone, came from a sitting with her, almost moved to tears by the interview with departed members of

and secure tent at once. Address me

his own family. Genuine work wears. Mrs. Carrie Wolf writes from Louisville, Ky.: "As so many of our members of the Association for Spiritual Culture are unable to attend the camps, we have decided to continue our meetings during the summer. Our meeting last Sunday evening was a thorough success. Our medium, Mrs. Annie Throndsen, who is also our lecturer, delivered an excellent discourse; subject 'A Search for God.' About forty tests were given, and all recognized. Indeed I think we should feel quite encouraged for the great interest shown. Many of the Spiritualists of our city are going to the camps, with a view of learning more of this beautiful philosophy, and I hope to attend Lily Dale. and Chesterfield, with Mrs. Throndsen."

Dr. G. B. Warne writes: "Some three years ago Associated Press dispatches reported the well-known medium, Adah Sheehan Horman, involved in questionhla h vermed oped three phases of mediumship, and tails of the transaction and result of her is wonderful. He will be with us next trial in court never reached me, or were passed unnoticed. Copies of the Ohio Penitentiary News, of June 27 and July 4, reveal the fact that she is an inmate of that prison. She is editress of Facts, ums are especially invited to come and Frills and Frivolities from the Female enjoy a day of recreation. Special mu- Prison, contributes a thirty-six line poem on the Poor Little Hobo Dog; and on behalf of the female prisoners made presentation of a testimonial to retiring Warden Darby in an address described of water, and room inside for all exer- in another department of the issue as a 'literary and elocutionary gem; poetic gems of her own creation and some borrowed from others, fell in easy grace from the talented lips of the speakers. Old friends and fellow-workers will send only kind thoughts to our sister in misfortune, and hope that this talented woman was more sinned against than sin-

Mrs. Cora L. V. Richmond and Mr. Richmond returned from Baraboo, Wis., July, 1, after a most enjoyable visit, and one fraught with great spiritual bap-tism. Mrs. Richmond's guides gave nine public discourses, and held four private meetings. At all of these questions were answered, and at the latter "name poems" were given by, Ouina. Almost immediately on her return to Rogers Park, Mrs. Richmond was called to Fort Wayne, Ind., to officiate at a funeral, July 5. A large concourse of people were assembled to listen to the address. The deceased, Mr. Martin H. Wefel, was a very prominent citizen and a devoted Spiritualist and reformer. Mrs. Richmond's summer engagements are as follows: Cleveland, Ohio, July 9 to 16; Corry, Pa., July 17 to August 7; Mantua, Ohio, August 9 to 16 inclusive; Niantic, Conn. August 23; Onset, Mass., the remainder of August; Central and Western New York (Cuba) September 1 to the 14th. Mr. and Mrs. Richmond will return to Chicago in time for the opening of the regular services of the Church of the Soul, September 20.

Mrs. L. L. Curtis writes from Lake Brady, Ohio: "The Lake Brady Spiritualists Camp Association opened its twelfth annual session, Sunday July 5, in its own home, under a tent surround ed by tall trees and graceful foliage that nature has so kindly decorated the little spot with. In the large assembly sat the contented, those who know the other spheres of life, can talk to the First, and those who desire to be contented through hearing something that tells their own are not lost to them, and can look through the thin veil between them. After the welcome to all to the new home by the chairman, Mrs. Anna L. Gillespie, of San Francisco, Cal., uttered a prayer for the uplifting of Spiritualists and Spiritualism. The assembly then joined the choir in singing 'America,' that is so dear to the hearts of all true Americans. Mrs. Gillespie followed by a talk varied in nature, but each thought presented was a lesson to

ner of delivery made all feel happier and better." V. H. Hickox writes: "The First Spir itual Society of Niagara Falls, N. Y., held a mass-meeting in the Maccabee Hall, on Sunday evening July 5. H. W. Richardson, president of the State Association of Spiritualists, and Mrs. Tilcan justly say, "We have some of the lie U. Reynolds were present on the oc-

the people of earth, and the kindly man-

When writing for this paper use a pen or typewriter.

TAKE NOTICE. All books advertised in the columns of The Progressive Thinker are for

sale at this office. Bear this in mind.

vancement of Spiritualism. Mr. Richardson led off with a short address. His remarks were interesting and instructive. The people seemed to enjoy the words as they flowed from his lips. Then Mrs. Reynolds followed with an earnest and inspiring lecture upon the truths of Moliern Spiritualism-the contrast between that and Christianity on the immortality of the soul or spirit. She held her audience spellbound for nearly an hour. She left a good impression. After the close of her discourse the ceremony of initiating a new member into the society was the next in order. A lady joined the forces, so the good work goes on. Mrs. Atcheson gave a short discourse on the work and trials she has had for a year. She returned to her home discouraged, but the spirit band cheered her on. At times she almost gave up Niagara Falls as hopeless, but she struggled on and on until now she begins to see the way bright for Spiritualism to get a strong foothold upon the solid rocks of old Niagara. She gave four tests that proved correct. That closed the meting with satisfaction to all those who were present."

W. J. Hicks writes from Anaconda. Mont.: "I am very glad to say that we have effected an organization here of a Local, both in Butte and Anaconda, also a state association. We had quite an amount of bigotry to work against, but in spite of it Brother Kates and wife have made a lasting impression on the cities of both Butte and Anaconda, Mont. The churches went so far as to warn the flock not to attempt to attend any of those Spiritualist meetings, as they were dangerous to them, and I was present and heard in one of the churches the statement that all the socalled new thought, such as Mental and Christian Science and Theosophy, were mere rubbish. This will serve to give you a little idea of what has to be done to open the eyes of the people here. One priest came to the door and looked in and saw some of his flock, and went and notified them not to attempt to go there again, and it had its effect, while they are still investigating. It was much about the same the first meetings at Butte, but the last three days and night in Butte, where the state societies were brought together there was a marked improvement, and the hall was filled at all meetings with a very honest lot of people, and the next time that Brother Kates and wife come to this part they will receive a different reception than they did at this time. I wish to ask through your paper for names of any Spiritualists in this state (Montana), so that it will help me get in touch with them, as it is my intention to ask personally every one in the state that are not taking a spiritual paper, to give me their names, so that they may be urged to take one or the other. We are all very thankful to the N. S. A. and its officers for the aid they have extended us in having Brother Kates come out so far to help us. Want of time at this writing prevents me from giving a more complete account of our meet-

The Social World, at Galveston, Tex., says: "The garden at the Spiritualist Temple is well worth seeing. In the first place the Temple, the old St. James' church, is built on the street, with no inclosed yard whatever. Where there is a will there is a way; because there is no yard does not prevent the Temple people from having a beautiful garden. The sidewalk on the Postoffice street side and that facing Fourteenth street is converted into a garden. Today tall sunflower plants covered with flowers border the sidewalk Violet bushes edge the sidewalks there just as they do in private gardens. Sweet peas and vines of many kind are trained gracefully about this free garden. A wood lattice arbor with seats on either side give rest and shade for the passerby. Lettuce and one or two plants from the kitchen garden grow on this sidewalk. The first thought that strikes an observer going this way is: I should think they would be afraid people would pull that lettuce or pluck those flowers.' The garden flourishes on and no vandalism seems ever to touch the public garden snot. Whether it is the quiet neighborhood or the belief that 'We plant that others may enjoy, it matters not, the sidewalk garden is at once pleasing to the eye and an object lesson to the many."

Montana is coming to the front. The N. S. A. missionaries, Mr. and Mrs. Kates, held a meeting at Butte that seems to have been a decided success.

A Butte paper says: "Before the meeting closed Mrs. Kates gave some wonderful exhibitions of her clairvoyant powers. In her tests and messages she told several different persons in the audience of things and persons which were supposed to be known only to the parties themselves. She claims to act as a sort of medium for the spirits of the dead to communicate with the living. She even gives names and dates. She told a man in the audience that he had signed a paper to his regret on March 17, 1875, and after studying awhile the gentleman said it was correct. In some instances the names re ferred to by Mrs. Kates could not be recalled by the parties, but she says that if they will inquire and think over the past the names will almost invariably be found to be correct. She says that sometimes the impression upon her is so weak that it is hard to tell exactly what is meant, and in this way mistakes are often made. Mrs. Kates says she has had this power ever since she can remember, and it has grown stronger as she has grown older. She stated that she does not understand it, and that at school the girls called her the 'spookite.' To-day is the last day of the state convention, and from here Mr. and Mrs. Kates will go to other cities in Montana. At the meeting this afternoon Mr. Kates will deliver an address upon the 'Fruit of the Spirit,' and the meeting will begin at three o'clock. In the evening Mrs. Kates will speak, giving a broad delineation of Spiritualism. At each of the meetings Mrs. Kates will give tests and messages." The officers elected are as follows: W. J. Hicks, Anaconda, president; James Kirkpatrick, Dillon, vice-president; Fred G. Spethmann, Anaconda, secretary; Mrs. M. P. Hicks, Anaconda, treasurer; Mrs. M. A. Logue, Butte; Mrs. Della Wormell, Anaconda; Mrs. F. D. McCormick, Billings; A. Laurens, Livingston; James I. Mottler, Great Falls, trustees.

G. W. Kates and wife, N. S. A. missionaries, held meetings in Livingston, Montana, July 6 to 9 and organized a local society. They have the following engagements: Ogden, Utah, July 11 to 15; Salt Lake City, 16 to 19; Aspen Col. 21: Leadville, 22 and 23; Franklin, Neb. camp-meeting, July 25 to August 3; Delphos, Kansas, camp-meeting, Aug. 8 to 16; Vicksburg, Mich., camp-meeting, 18 to 23. Address them accord-

ALWAYS GIVE FOUR FULL NAME sation that he, at least, believes that and address when sending no-tices and tommunications for PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

C. W. Stewart, whose lectures are always entertaining and instructive, is now at Reed's Lake camp-meeting, where he can be addressed for engagements. Address him as follows: Station F, Grand Rapids, Mich.

Mr. and Mrs. Folsom, mediums for tests and physical manifestations, and who have been doing an excellent work in the west, are now at Reed's Lake, camp-meeting, Grand Rapids, Mich. Science or the Bible? What was the

size of Noah's ark? Was the deluge

lems that caused the chair at the Meth-

odist preachers' meeting to exclaim in desperation: "Brethren, let us proceed

in at least a half-savage manner to dis-

universal? These were the knotty prob

cuss this subject." Dr. Stephen Bowers delivered his "Scientific View of the Deluge," which proved not to be the exact view of some of his brethren. In re-plying to objections which had been hurled at him in the discussion, at the close of the reading of his paper, he said: "I had no idea I was addressing a lot of skeptics—I thought I was talking to Methodist preachers" Dr. Bowers endeavored to explain that the deluge was universal; that it was one of several and merely a geological outcome. propounded the theory that one-third of the ark was big enough to have accommodated three times the number of specles of animals known to scientists today, and claimed that the size of the ark has always been the chief objection raised against a universal deluge. The discussion that followed was distinctively old and new thought. The older divines advocated Dr. Bowers' method of handling the subject and agreed with him that the Bible's version of the deluge should stand without examination. The younger preachers, many of whom were present, praised the paper, but frankly announced that they didn't believe in it. Rev. Edwin H. Fretz, Rev. G. Fisher and Rev. A. Inwood were unwilling to believe in the deluge as a premeditated act of God to wipe out thousands of people; but rather as an instance of God's ever present offer to the lost to be saved. Rev. Geo. W. White, of Pomona, said: "There is no use to try to infuse modern scientific ideas into the Bible. You can take science's view or you can take the Bible view, and still there will be a question in my mind about the deluge."

R. D. Smeaton, president, and W. A. Rosell, secretary, write: "On the first Sunday in August, 1903, the Progressive Thought Spiritual Society of Cleve land, Ohio, will, in connection with the American Spiritual Religious and Science Union, hold a session meeting at Maple Dell Park, Mantaua Station, Ohio. Good speakers, good mediums and good music will be in evidence. A cordial invitation is extended to Spiritualists everywhere to come and join us. We will use every effort in our power to make the day complete. Those who do not care to bother with a lunch basket will find a good dinner at the hotel on the grounds. A fine programme has been arranged which will be given later on. Make all your arrangements to meet with us. Excursion train leaves Erie depot at 8 p. m. Morning session at Maple Dell, 10 o'clock; afternoon ses sion at 2 o'clock. We hope to see al old friends and many new ones on that

day." Frank T. Ripley goes to Washington, Pa., for October. He would like en-gagements for September, November December and January. Address all letters to Chesterfield, Ind., Spiritualist Camp-meeting for July and August.

D. L. Hawkins, of Winchester, O. T. writes: "If those unfortunate individuals who are obsessed, will write me, I be for them to help some other unfortu- Grand Rapids, Mich. nate when opportunity offers."

LILY DALE CAMP.

News From the City of Light Assembly:

City of Light Assembly opened auspiclously, Wednesday, July 8, and although the season is much earlier and longer than ever before, there were more people present than is usual upon opening day. The ground collectors re-ported for this day the names of some two hundred applicants for season tickets, a large increase over previous years.

A merry party of fifty or more couples, besides spectators, "chased dull care away," Wednesday evening at the au-ditorium, to the rhythm of the Northwestern Orchestra, which has a repertoire of new music, and an added touch of interest and musical expression.

Comments of commendation and satisfaction are heard on every hand concerning the neatness, taste and beauty exerywhere exhibited, and an increasing spirit of buoyancy and hope is everywhere manifest among cottagers and visitors to the effect that the attendance and interest will be largely in ad-

vance of previous years. An astrologer who has made several accurate predictions in the past relative to this association, gives an unusually fine horoscope for this season. He says in brief: "There will be an abund-ance of spiritual and physical comfort and satisfaction to all who are fortunate enough to visit this assembly this year. Money will flow freely. Strangers will buy cottages. Many people prominent in financial and governmental affairs are due to appear here this year. The fountain of, wisdom will be freely. opened and orators inspired as of old. There will be a start toward the estabishment of one or more beneficent institutions the full purpose of which are not yet defined. This is ordained to be place of instructive recuperation and intellectuality and should be managed by women, etc. I am willing to go on record as predicting more than double the number of visitors of late former years."

On opening day just before the lecture, President Pettengill, clad in a di-aphanous combination of purple crepe de chene, lace and satin ribbons stepped forward and in a few well chosen words of welcome and kindly cheer, made everyone feel at home and happy under the new regime.

Carrie Twing, always popular because of her tender sympathies and kindly nature, gave the opening lecture, upon "Yesterdays and To-days," which was full of pathos and good, advice. She closed with a charming metaphor, saying: "Let us take all the misunderstandings and heartaches of the past and present, and build into a bridge of tears through which the sunlight of forgiveness shall reflect a rainbow of

promise upon the future of the City of Light and our noble cause." Thursday, Elbert Hubbard, "Fra Elbertus" of "Philistine" and Roycroft fame, spoke to a large and appreciative audience upon "The All-Round Man. and How to Produce Him," not hesitating to manifest by his trend of converthe chief spot of earth to bring forth such a production in all its glory, is in the Roycroft shops of East Aurora N. Y. J. Clegg Wright was the speaker of Friday, upon "The Soul and its Personallites," in which he claims that the soul expresses in accordance with past experiences and may go back at will to molecular and mechanical attributes, though he did not seem willing to class these various expressions of experience under the trite old name of "Reincarnation. J. E. HYDE.



LIST OF CAMP-MEETINGS.

Send In Your Dates and Name of Secre tary at Once.

Lake Brady, Ohlo. Lake Brady camp opens July 5 and closes August 30. A. G. Keck, secreary, Akron, Ohio,

Chesterfield, Ind. Chesterfield (Ind.) camp-meeting opens July 16 and closes August 30. For programs and other information address Flora Hardin, secretary, Anderson, Ind.

Forest Home, Mich. The fourth annual camp-meeting

opens at Snowflake, Mich., Aug. 1, and closes August 23. Write to Mrs. Ruth Eastman, secretary, Mancelona, Mich., Box 69. Ottawa Camp, Kansas.

This camp opens July 30, and closes ugust 9. For full particulars address

H. W. Henderson, Lawrence, Kansas. The Waukesha Camp, Wis. This camp opens July 17 and closes

August 17. For full particulars address the secretary, Will J. Erwood, No. 1334 Pine street, La Crosse, Wis., or Clara L. Stewart, president, Whitewater, Wis. Ottawa, Kans.

tinues to August 9. For full particulars address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kansas.

This camp opens July 30 and con-

Wonewoo, Wis. The Wonewoo camp opens this year on August 13 and continues to the 30th of that month. Address for particulars, Miss Gertrude Spooner, Wonewoc, Wis.

Reed's Lake, Grand Rapids, Mich.

The West Michigan Spiritualist Association will hold its meeting this year at Grand Rapids, at its grounds, at Reed's Lake, known as the "Pioneer Assembly Grounds." Meeting opens July 4, and closes August 30. For full particulars address D. A. Herrick, presiwill relieve them of this trouble in short ticulars address D. A. Herrick, presinctice, and all I will charge them will dent and manager, 296 N. Ionia street,

> - Delphos Camp, Kansas. Commences August 8, and continues

until August 24. C. J. Ballou, president; H. D. Dwight, secretary.

Summerland Beach, Ohlo.

Summerland Beach Camp, Millersport, Fairfield county, Ohio, 35 miles east of Columbus, opens August 22 and closes September 6. 1903. David Climer, President, 282 West Fifth avenue. Columbus. Ohio: Hattie G. Webster secretary, 55 McDowell street, Colum-

_ Winfield Camp, Kansas. This camp will be held in Island Park, Winfield, Kansas, commencing July 3, and closing July 13. For full particulars write to Mrs. Maud K. Gates, corner Second and Indiana streets, Highland Park, Winfield, Kansas.

Marshalltown, Iowa. This camp begins August 23 and ends September 13. For full particulars adiress E. M. Vail, president, Marshall-

Franklin, Neb. This camp commences July 17, and

continues until August 2. For full par-ticulars address D. L. Haines, secreary, Franklin, Neb.

Haslett Park, Mich. This camp commences August 1 and

continues to August 30. For programs and full particulars, address the secretary, I. D. Richmond, St. Johns, Mich.

Vicksburg, Mich.

This camp-meeting is located at Fraser's Grove, one-half mile south of Vicksburg. It commences August 2 and closes August 22. - For programs send to Jeannette Fraser, Manager, licksburg, Mich.

This camp opens July 26 and closes August 23. For programmes apply to A. McKelvey, Grand Ledge, Mich. Lake Helen Camp, Florida.

Grand Ledge, Mich.

The Southern Cassadaga Camp-meeting will convene the first of February, and will close the middle of March. For information and programmes, address Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

City of Light Assembly, Lily Dale, N. Y. The City of Light Assembly, formerly the Cassadaga Lake Free Association, will convene the 8th of July and close the 2d of September. For information and programs, address Mrs. Isabel Bates, corresponding secretary, Lily

Saugus Center. Mass. The Lynn Spiritualists Association will hold meetings every Sunday, ending September 28, at Unity Camp, Saugus Center, Mass. Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

The Onset Camp. Opens July 12 and closes August 30.

Maple Dell Park, Ohio. The American Spiritual Religious and Science Union will hold a camp session at Maple Dell, commencing July 25 and closing August 30. Lucy King, corresponding secretary. Address stamp, Box 45, Mantua, Ohio.

Harmony Grove, Cal.

The seventh annual camp-meeting opens July 26, and closes August 9. We are expecting a very prosperous camp. For particulars address Frank C. Fos ter, secretary, Escondido, Cal.

Camp-meeting at Etna, Wash. The Spiritualists of Clarke county Washington, will hold their second an nual camp-meeting in their beautiful grove in Etna, from August 9 to 30. Good speakers and mediums have been engaged. For circulars and information address the secretary, Henry B. Allen, Etna, Clarke county, Washington.

Freeville, N. Y.

The Central New York Spiritualist Association will hold its eighth annual camp-meeting at Freeville, N. Y., Aug. 1 to 16. B. Rhodes, Elmira, N. Y., president; Victoria C. Moore, Dryden, N Y., secretary.

Lake Pleasant, Mass. This camp commences August 2 and continues for 30 consecutive days. For

information and programs address Albert P. Blinn, 61 Dartmouth street, Bos-Los Angeles, Cal. The Southern California Spiritualist

Camp-meeting Association will hold its camp-meeting in Los Angeles, Cal., from August 16 to September 13. Address all communications to W. F. Vose No. 1337, East Twenty-third street, secretary, or Mrs. Essie Ashby, 1306 East Twenty-seventh street, president.

Lake Sunapee, N. H. Camp. It will be held at Blodgett's Landing. N. H., for four weeks, commencing August 2, and closing August 30. The business committee has engaged an excellent list of speakers and mediums, For programmes, address the secretary, Lorenzo Worthen, Hillsboro, Bridge, N. H., until July 28; after that date, at Blodgett's Landing, N. H.

Camp-meeting in Oregon. The Spiritualists of Oregon will hold their annual camp-meeting from July 4 to July 20 on the beautiful and inspiring grounds of the Clackamas County Spiritualist Association. For particulars, address the president, Geo. Lazalle, Oregon City, Oregon.

Mt. Pleasant Park, Clinton, Iowa. The camp session of the M. V. S. A. Mt. Pleasant Park, Clinton, Iowa, will open August 2 and close August 30. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

Verona, Park, Me.

This camp opens August 2 and closes August 30. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Island Lake, Mich.

The Island Lake Camp Association desires to announce that the season of 1903 opens July 23, extending through the month of August. Correspondence solicited with a few more good phenomenal mediums. H. R. LaGrange, secre tary, 350 Grand River avenue, Detroit,

The Niantic Camp.

The Niantic Camp, Niantic, Ct., opens

June 22, and closes September 7. For full particulars address Mary A. Hatch, secretary. Old Testament Stories & A Unique

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new book in these lines from "Aurora Leigh."

If a man could feel

Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through

The hieroglyphic of material shows,
Herceforward he would paint the
globe with wings."

The aim of this book is to reveal the
curiously close correspondence between

the developments of modern science and spiritual laws; to note that new forces, spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautience the author of The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a bigher morality and increasing happiness. The book is characterized by the mane essential style and qualities that have insured for "The World Beautiful" volumes an almost world relations. ful" volumes an almost world-wide popularity.

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What All the World's a-Seeking.

manism. Cloth, 75 cents.

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Each is building his world from within; thought is the builder; for thoughts are forces,—subtle, vital, irresistible, omnipotent,—and according as used do they bring power or impotence, peace or pain, success or failure.—From Title page.

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This department is under the man HUDSON TUTTLE.

Actress him at livilin Heights, Ohio.

NOTE.-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omited, and the style becomes thereby sertive, which of all things is to be Correspondents often 1 with waiting for the appearance of their questions and write letters of in-The supply of matter is always

I weeks should the constraint of the supply of matter is always

The supply of matter is alway several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and matter, or as the only reality; opposed place, and all are treated with equal

NOTICE.-No attention will be given the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordipected. HUDSON TUTTLE.

Geo. L. Smith: Q. I am anxious to know, if God did not make the world in six days, how it did get made?

A. Directly and ingenuously thinkers of all ages. Every philosopher Every religion begins with a cosmogony, down to the latest agnostic who in a wild way cries out that he knows nothance by the plea of the mystery of godli-We know the story of Genesis is a myth; an attempt to solve the problem to the understanding of childhood of mankind, inwrought with solar myths

and phallic worship.

The Indian satisfied himself with the story that the beaver dived to the bottom and brought up mud which he placed on the back of the turtle, and this earth grew, extending until it became as at present, yet supported on posed the giant Atlas carried the world on his shoulders.

All these folk-lore stories are alike to the satisfaction of the child-man. the ages, found the problem awaiting ed clearly in her ears, "Mother, calm them which they were required to solve yourself, and go down to your friends. to make good their claims as philosolamentable. It is a strange anomaly grave. Henry George, an old, whitethat the human mind should take quession, waste its energies thereon, and leave those of practical importance that a flag thereon, and being of a tender, are within its reach.

plainly matter and force-alone have matter. outwrought creation as we find it, deceive themselves with words. Simply fore the passing out of Mr. Rogers,

The material scientist assumes the existence and eternity of matter. Is it superior spirit, intelligence, wisdom and After the stroking had ceased, he awoke power? These may be inseparable from his wife and told her of the spirit presnatter but are as essential as the mater through which they are expressed. We meet with intelligence everywhere. The blade of grass beneath our feet affirms it, and the stars express it in their wonderful revolutions.

There is mind as well as matter, in Nature.

Thus far there has been more contention in giving it a name than in explaining its character. We may call it Buddha, Osiris, Jehovah, Allah, Jove, Zeus, Odin, God, Force, Energy, the Potentialities of Matter, it is all the same; we have not advanced a step in explana-Is not the same unknown power be

hind all; moving all; which our finite

minds know nothing of in its infinite swing, except as it reveals itself in the moving pictures which come like incomprehensible shadow before our minds? With finite mental powers it is presumptive to attempt definition of this unknown and infinite Mind in Nature It is like our own, but unlike in its personality. Fortunately a full knowledge of it is not necessary for an under standing of the phenomena of the world, and it is a waste of time to attempt to scale the inaccessible heights, or to sound the profundity of the abyss to the foundation of things. What we can know is the processes of growth, or evolution. This has run on lines which are called laws, but care must be taken not to confuse law with force. Law has no power to do or undo. It is the direction in which the unknown power moves: the track on which the car runs, when impelled by the engine.

Every philosopher, every scientist has paused on the threshold between And never can understand. matter and spirit; between a new cos has not yet given a name.

Loveland says, we use the wrong word And then the old landlord went off and when we use Spiritualism instead of

A. Spiritism was used by Kardec. and has been accepted by those European Spiritualists who believe in reincarnation. The English and Americans have uniformly taken Spiritualism as their title. In my own writings this

cause the word embraces more than the phenomena; it stands for a philosophy of spirit existence, as well. The Century Dictionary, which is highest authority, makes the words synonymous. The analysis of Brother Loveland in a late number of The Progressive Thinker, is not in accord with this standard We may admire his scholastic ingenuity and hair-splitting nicety of definition, while we laugh at the absurdity of his conclusions. The meaning of words is often quite changed from their original significance, as instance spirit, from the

Latin spiritus, a "breathing or blowing," the "breath." It has changed until it stands for a being with ever-enduring personality. When the word spirit is now used a great deal more is intended than "breathing or blowing." We have a philosophy of spiritual things, and hence spiritual in its character. It is a great deal more than a philosophy of spirit, for it embodies ideal spirituality. The definition given in the Century Dictionary is from the standpoint of Spiritualists, and nothing could be clearer or better express their of views.

"2nd. In philosophy, the doctrine of the existence of spirit as distinct from to materialism.

"3rd. The belief that disembodied spirits can and do communicate with anonymous, letters. Full name and ad- the living, especially through the agency dress must be given, or the letters will of a person peculiarly susceptible to not be read. If the request be made, Spiritualistic influence, called a medi um; also the various doctrines and the ories founded on this belief."

In the same manner Spiritualist is de fined as, "One who accepts philosophical Spiritualism; one who believes that intercourse may be held with departed spirits."

In the broad meaning given the word it covers the phenomena, the philosophy and science of the spirit world, in itself

and man's relation thereto.

It's a good word. There can be none better. It draws the line sharp, and emphasizes that there can be but two pressed, this question has perplexed the schemes to explain the phenomena around us, the spiritual and material has set out with a scheme of creation. If you are not one you must unavoidably be the other. Spiritism is a poverty stricken word in comparison. belief in the phenomena, which may or ing about it, thereby joining hands with may not spiritualize and carry with them a higher moral philosophy.

MARVELOUS MANIFESTATIONS.

The Departed Spirit Speaks—A Most Beautiful Light at the Grave-The Spirit Vetta Communicates. Our departed brother, Wm. Rogers,

has already manifested his new life beyond the grave. A life-long Spiritualist, his avowed purpose was to give evithe turtle's back, as the ancients sup-dence to his immortality if possible The burial of his mortal remains occurred Monday afternoon, June 29. After the ceremony, the weeping widow untrue, yet they answered the question repaired to her room, and lay on her bed for quietude. She had been there The philosophers as they came along but a short time when his voice sound-She did so immediately. But this manphers. The inadequacy of the solu-ifestation is not so marvelous as the one tions of their predecessors was only too that occurred the next morning at the headed ex-soldier and comrade in the tions entirely beyond its comprehen post G. A. R., with Mr. Rogers went to the grave early in the morning to place re within its reach.

If we reject the six days of creation, and wept. To use his own words, it by no means follows that we are obli- "The most beautiful light broke around gated to give an explanation of by me. I can't describe it; words won't whom, when and how the universe came express it, and then William stood by into being. Nor when we reject the my right side and said, 'Don't mourn; story do we necessarily reject the inter- I am happy.' It only lasted a moment position of God. If the theory of evolu- and was gone. I can't understand it. 1 tion be accepted, God is not ruled out, never saw or heard of anything like it. as many understand. That theory sim- Mr. George is an honest old German ply gives the method by which living be whose truth and veracity have never ings were evolved; it does not attempt been questioned. He is not a Spiritualto explain the force or forces back of ist. I do not think he ever read of a the phenomena. Those who assert spirit manifestation. The old gentle-that "matter and its potentialities"— man is considerably worked up over the

placing potentialities of matter, force, there was a demonstration for him. or energy in place of God, does not About three o'clock one morning there change the conclusions however brill was a gentle stroking of his face by a iant and confusing the glamor of its sci-entific terminology. pair of hands. Thinking it was his wife, he said: "Why mother, what is the matter?" and the answer came, "It's not existence and eternity of matter. Is it mother, but your daughter Vetta. I not as justifiable to assume that there is have come to soothe and comfort you."

> These unmistakable demonstrations of the truth of our philosophy, coming

right at home, are very gratifying to our society.

O. V. LABOYTEAUX. Reading, Mich.

THE MICROBE.

A fool there was, and he swallowed a germ, Even as you and I:

And down in his stomach it turned to a worm-I'm not quite sure that's the medical

But it made the poor simpleton wriggle and squirm, Even as you and I. Of the years we wastel And the tears we waste!

And the work of the head and hand Eelong to this impudent microbe,

This thing you can feel but never can And can never understand. But a fool he was, and his goods he

spent, Even as you and I. He fished for that germ till his money And then the old landlord came for his rent

Even as you and I. Oh, the toil we've lost! And the spoil we've lost! And the excellent things we've planned, Are foiled by this impudent mi-cro-be,

This thing you can feel but never can

mogony, the moving power of which it The fool was stripped to his foolish hide Even as you and I;

But the germ and the landlord stayed by his side Querist: Q. Is it true that, as Mr. And never let up till the poor devil died:

cried. Even as you and I. Oh. It isn't the shame! And it isn't the blame!

That stings like a white-hot brand. Are foiled by this impudent mi-cro-be, This thing you can feel but never can

distinction has always been made, and And never can understand. the preference given to Spiritualism, be-"How Shall I Become a Medi-

In Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tittle, Berlin Heights, O. | Conditions accept the messages from their department of a friends; and many do, in time, leave their outworn, outgrown garments of faith.

A. H. NICHOLAS.

Summerland, Cal.

Summerland, Cal.

Summerland, Cal.

All may joyfully untrammeled thinker. Spiritualists who love deep, clear thought, reverent their outworn, outgrown garments of faith.

Summerland, Cal.

Summerland, Cal.

Summerland, Cal.

A. H. NICHOLAS.

Summerland, Cal.

Summerland, Cal.

um," Fully Arnswered

RELIGIOUS SECTS.

They Are Concomitants of Christianity.

Goodness, resting on the basis of man's religious beliefs makes a wide contrast and conflict in the component parts of goodness. That which is religlous goodness to one class is sacrilege to another. Many believe they are righteous and will be saved, because hey live according to the Holy Bible; but no one can live according to that with-out living many lives. It justifies a man in all the bad things he over did One can live as a murderer "after God's own heart"—another as a bigamist another the life of a celibate-another a robber-another an adulterer, and so

The Bible is a conglomerate mass of errors, contradictions, superstition, morals, fabulous history, which was made up by the ecclesiastical powers. whose purpose was to hold supreme power over the people. They alter, revise and amend it occasionally to suit their fancy, and call it "the unchangeable Word of God."

Religion is a priestly game, Supported by the Pharisees-Carnal and greedy all the same,

Scheming for power wealth and ease.' Much of the Bible is clouded in myth and mystery and all of its teachings have been fraught with disastrous results to the human race. It has filled the world with discordant theories and doctrines, and done more harm than all other books combined. It is like a musical instrument on which each one plays his or her own tune.

Each sect regards the Bible a sacred book, and all appeal to it for authority, and each finds in it proof of its own belief, doctrine and church. A sectarian's rendition of the Bible will be in accordance with his sectarian views and every interpretation of it breds discord.

The hundreds of sects and churches are concomitants and factors of the Christian religion which produces them. Some of them are as widely different from each other as black and white, yet the crooked old Bible sustains one as much as the other. The most popular sects have agreed to call each other orthodox, while others, not admitted into the ring, they denounce as "heterodox." Each sect thinks it is the only one that is right.

The devotees of old religion accept the most absurd superstitions without proof and shut up their souls to every fact. Theologians teach that what man believes is more important than what he is or what he knows. They want their votaries to hold the idea of a future life, as they teach it, by faith and hope; but blind faith no longer satisfies inquiring soul. The teacher of theology is sure his pupil is gone to hell of will get there the moment he is able to prove anything pertaining to spirit existence.

Christians have taught the doctrine of another life for centuries without proving it, and threatened all who do not believe it with eternal burning. It is not strange that they reject the truths of Spiritualism in this age, when it flashes so much light on the errors in religion, which has closed the door to made the race dependent for spiritual teachings upon external forms and theological training.

Old religious doctrines are continual ly being modified, approaching toward Spiritualism, which comes to all for the benefit of each and all, to give us knowl edge, to chase away the shadows of death, to change the gloom of the grave into light and joy. Humanity at large will yet come into heritage of the spiritual forces that have been denied them through superstition on the one

hand and materialism on the other. We only repeat that which our spirit instructors have an written when we say that, from thousands of intelligent spirits who were once devotees of the Christian religion on earth comes the verdict: "Christianity is a solemn farce—an empty show—a delusion." And we accept this as a true verdict. We can plainly perceive this fact by observation, without going to the spirit world to ascertain.

For centuries the church has done more than anything else to make the world miserable. And it were not so bad if it had stopped at the grave, but the unhallowed influence of false teaching leaps the boundaries of the tomb and fetters the soul in spirit life.

You can learn to unmake any hell you ever have and create for yourself a desirable heaven. Blossoms bloom not so much for eyes to see as because blooming is the loveliest, most natural thing they can do. The methods of knowing how to think and of growing toward it are not prevented by creed, dogma nor prison cell. There never was a creed strong enough to hold a person who

had outgrown it. As soon as human lives become aware that they are entitled to exercise any of the spiritual gifts-that these gifts, according to the growth and needs of the human race, will become more and more the possession of humanitythat all that realm that has been clouded by ignorance, superstition and bigotry is being opened as a portion of the legitimate possessions of the human race, the psychic growth of the world will be wonderful. Instead of children being punished or treated by physicians because they have psychic powers, they will be encouraged and strengthened, and people will gradually learn that the possession of psychic gifts is not a veakness but a strength, and the rarest and best possessions of humanity. People will enter into a knowledge of spiritual things; will know that these are a legitimate source of inquiry, and that the human mind may intuitively be opened to receive impressions, teachings from those who have passed away -that this will be no longer sacrilegious, nor sinful, nor forbidden, but will be one of the great strides in human

recognition and advancement. After centuries of fighting the imaginary devil, Christianity now confesses that it is an unequal fight and the devil is master of the situation. Satan should be praised and honored for his victory. People cannot be coaxed to church on Sunday to hear the old fables and doctrines reiterated, and so the clergy want more stringent laws to compel the people to attend their ministrations instead of going to places where they go by the thousands to enjoy a few hours once a week after six days of toil. They have had enough of slavish fear and sanctimonious cant, and they want no more "blue laws."

The opposition brought to bear progress nor win back its converts from heir faith. It sets up no superior personage to whom homage is due, and is the only religion that in essence is en-

tirely free from idolatry.

People of all classes have a common bond in Spiritualism-in its revelations, because they accept these facts by proofs to them given. All may joyfully

MOST REMARKABLE

A SPIRIT APPEARS ON THE STAGE.

An Actor's Tongue Cleaved to the Roof of His Mouth.

To the Editor: 1 A few days since while reading "Farmous actors of the Day in America," by Lewis C. Strang, I came across an incident relating to the stage career of the famous actor and tragedian, Joseph Hawdrth, think will prove of interest to the many readers of The Progressive Thinker. As the volume referred to is read by but few, I take it, outside the theatrical profession, it has probably not been read by the readers of the Spiritualist press in general. The author of the book referred to says of Mr. Haworth that he was born

in Providence, R. I., on August 7, 1855, but was brought up and educated (in Cleveland, Ohio; that his debut was made in May, 1873, at the Academy of Music in Cleveland, when he played the Duke of Buckingham to the Richard III: of Charlotte Crampton, who gave him an engagement in her company, after hearing him recite "Shamus O'Brien" at an amateur entertainment. After a year with Miss Crampton, Mr. Haworth joined John Ellsler's company at the Euclid Avenue Theatre, in Cleveland, etc., etc. I repeat the words of the author in the above, in order to make more clear to your readers what now

follows, in which the author uses Mr.

Haworth's own words, as follows: "I got along nicely enough until the closet scene. [Mr. H. was playing at his benefit performance in 1877, the role of Hamlet to Miss Effic Ellsler's Ophelia.] I had just finished the lines. 'Look upon this picture,' when I looked across the stage, and there stood Charlotte Crampton in her Richard III. costume, glaring at me in exactly the same manner as she glared at me on the night of my debut. Why, the woman had been dead a year! I stood transfixed with horror, and my tongue cleaved to the roof of my mouth. The audience thought it was acting, and gave me round after round of applause. As I looked, the apparition, or whatever you may want to call it, vanished slowly, and for a moment I closed my eyes. When I looked again, the demon-like figure had gone. I was stuck in my lines, and I don't know how I recovered them again; but I did go on through the part mechanically until the end. I was called before the curtain and again at the close. I am not a Spiritualist, and I cannot account for the horrible experience. Call it an optical illusion or anything you will, I shall never forget it. Miss Crampton was buried in a little Catholic burying-ground in Louisville. I remember when I was playing there I

her last resting-place." PAUL R. ALBERT. Manager Opera House," Chattanooga,

visited her grave. A small stone marks

Hypnotism a Cure for inebriates.

By means of the ienlightened employment of hypno-suggestion, the subliminal self-that principle which dictates what is right and inclines to good—may be brought into active control. It hapindividual spiritual experiences and pens to be a psychological fact that, in state of sleep, either natural or induced by an intelligent physician through ordinary hypnotics, a human being is obnoxious to the insinuation of a belief, impulse or thought which may

dominate the waking life, Periodic drink atorms, are usually forecast by significant indications, wellknown to the family and friends of the victim—irritability of temper, unreasonable suspicion, so-described "cranky spells," abnormal restlessness, unaccountable depression. Immediately upon the appearance of these symptoms Immediately the patient should be treated by suggesefore opportunity is given for the craving. Such a subject frequently recognizes his danger and sincerely wishes to be cured. He is tactfully conducted into the subliminal sphere, and then assured that in accordance with his own desire and decree, he has lost all craving for beer, wine and whisky; that alcohol in any form will disgust him, and, as a safeguard, that he cannot swallow it, cannot carry the containing glass to his lips. The society of low companions is tabooed; the pleasures associated with drink and the glamor of the barroom are pictured as meretricious and placed in vivid antithesis to

the chaste delights of home life. The physical, mental, moral and eco nomic bankruptcy that accompanies dipsomania is held up before the view of the sleeper, and he is forced to the conviction that begotten of this apprehension has come into his soul an abhorrence for drink and all that it stands for. He realizes the presence of efficiency within him adequate to the enforcement of radical abstinence as the principle of his life, and he is rendered insensible in the future to any such combination of passion and allurement as has usually constituted temptation. So he is led instantaneously to scorn recourse to alcoholic stimulants or to extrinsic exaltation of any kind either for convivial reasons, or in time of depression, misfortune or sorrow, and to depend exclusively, under any mental or physical strain, on the units of energy egitimately manufactured out of the nutritious food, non-intoxicating drinks, air, exercise and sleep, He will always act in response to that suggestional force when it is imparted by a pureminded "suggestionist" who is in genuine sympathy with the inebriate and operates with the courage of his convictions.

J. D. QUACKENBOS.

Russia or United States.

Is it not strange that American wo-men should have to plead and argue with their "men folks" for the ballot, this foundation right in republics? There are no men in the world so kind to women, so considerate of individual women, and yet all constitutional governments establish less sex aristocracy than does ours. Exen Riesia, an abso-lute autocracy, treats the women as well as the men. The peasant woman has equal rights under the law with the peasant man. The individual woman in the United States is the proudest, happiest, best developed and most loved woman in the world. The woman citizen is relatively to the more oppressed. more oppressed.

More oppressed.

I have been a beligver in suffrage for women for more than thirty years. My husband was my first teacher. During the last ten years I have seen so much of the good results, of its operation in the four Western States which are real-The opposition brought to bear ly "free States," that I am getting really against Spiritualism does not retard its impatient with my countrymen that they are so slow in bringing in this political reform. It works good and only good to the public and to women them selves. J. ELLEN FOSTER.

> "The Religion of the Future" By S Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists, who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by it; perusal. For sale at this office. Price, icoth \$1; papers, 50 cents. untrammeled thinker. Spiritualists

The three-days' meeting closed Sunday night, June 28, the vast audience occupying the two large halls of the Burbank. Mrs. R. S. Lillie, Mrs. Julia Steelman-Nichols, Allen F. Brown, state organizer, Rev. W. C. Bowman, Dr. T. W. Nichols, Mrs. M. E. Kratz, Dr. Chesbro, were the speakers of the evening. The large halls were packed Dr. Chesbro, were the speakers of the evening. The large halls were packed to their utmost seating capacity, many people being unable to gain entrance to within hearing distance in the outer Theosophy. Price \$1.50. within hearing distance in the outer hall.

Among the gems of inspired thought, flashed from the souls of some of our best workers in the cause, were the following: "For hundreds of years the Christian

world has called for Jesus to come and be in their midst, but it was left for the Spiritualists to hear from him."-Mrs. R. S. Lillie. "Among the great needs of the hour

is a clearer and a more scientific understanding of what constitutes mediumship-its laws and its realities."-Julia Steelman Nichols, "When the world shall accept the har

monial philosophy in all its beauty, then shall Spiritualism be known for what it s."-Rev. W. C. Bowman. "The light of Spiritualism is an honest medium."—Mrs. Maude Chesbro.

"Spiritualism gives to the sorrowing the comfort which no other religious thought can."—Allen F. Brown. "The fundamental principles of evolution have given to the world-Spiritualism as a rational religion."—Dr. Ches-

"Organization and co-operation shall give to the Spiritualists what our philosophy calls for—the right to think, to learn and to grow."-Edith Nicholas "Surmounting all religions, Spiritual-

ism stands as the noblest of them all."
—Dr. W. T. Nichols. "From the hearts of our converts from orthodoxy, Spiritualism takes the fear of death, and in its stead implants the star of Peace."—Mrs. M. E. Kratz. "Spiritualism calls for sympathy and unselfishness on the part of its ad-

herers."—Mrs. Lettle Allen. "Spiritualism binds all human hearts into one grand demand for harmony." Mrs. M. C. Vlasek. "Co-operation shall give to us the prestige and recognition our grand

cause demands."-Ella Wilson Mar-Many were the comforting messages from the higher life, voiced by Julia Steelman Nichols, Mrs. Whitney, Maude Chesbro, Edith Nicholas Cobb, Mrs. Vlasek, Mrs. Horder, Mrs. Kate Haskins, Mrs. Weeks Wright, Mrs. Ella White, Mrs. Hammond, Mrs. Essa Ash-

by and others. The addresses by J. Munsell Chase. editor of the Philosophical Journal, and Allen F. Brown, on organization, incited great interest.

Much credit for the success of the mass-meeting is due the state officials and the officials of the several local societies. C. CHARLES STEWART.

An Appeal for Assistance.

To the Editor: -Last month I was arrested for practicing medicine and surgery, but the judge threw the case out of court, as I was only a magnetic heal-er and psychologist. Then the Board of Health, with a prosecuting witness, had the case taken up again, and again I was cleared. Now they are going to carry it up to the next court in September, and I would like to have all healers in the state help me to make the fight. I am sure I will come out O. K. again, but it takes money to make a fight for your rights. Prof. Weltmer wants me to carry it through all the courts in Illidid in Missouri, but I am not able to do so without help from brother healers on the outside of this city. I am well known in Chicago by many spiritualists and I am sure I will get support from them. I would be pleased to hear from anyone in regard to the case. Address me at the Soldiers Home, Danville, Ill. CHARLES KELLER.

WE ARE ONE.

We must do the best we can, Always toiling in the van, To uplift our fellow-man To higher plane; We must let the sunshine out, Shedding brightness all about, As we tour this earthly route To goodness gain. We must lend a helping hand To the weak who cannot stand: We are members of one band,

A living chain. Life is like an endless sea, Bearing us unceasingly To one common destiny, An ideal goal; As you struggle with the tide. Help the brother at your side

Love will prove a potent guide To lead the soul. Shoals and rapids here we find, Snares and pitfalls catch the blind, Reason elevates mankind Above the mole.

Help to make life's journey sweet. Smoothe the path for stumbling feet, Have a smile for those you meet Upon the way. Mortal life is but a span In Dame Nature's subtle plan

To evolve the soul of man Above the clay. Let the love within you glow Warm as sunshine, pure as snow, Clear as crystal let it flow— It will repay.

Human life should not be drear. Sunshine makes the darkness clear, Sympathy is very dear When we despond. Life on earth should be a dream Brighter than the sunshine's gleam

Floating on a waveless stream To the beyond. We are germs of the divine-Cendrils of the living vine Clinging to a mystic shrine With hopes most fond. HENRY M. EDMISTON.

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LIFE'S SPIRITUAL FORCES.

How Shall We Develop and Utilize Them?

It is a fact that is well established in the minds of all human beings of average intelligence that while they nossess in a greater or less degree the instincts and passions of the brute creation, they also realize within themselves a superior element, and that however it may be oppressed and overshadowed by the animalism of their lives, that higher force is struggling to give expression to its powers and to assume its proper place, which is to dominate the lower. In proportion that the spiritual forces gain the ascendency, the individual or race advances in civilization; and when it is relegated to the background of life. then we see the manifestation of such conditions as the massacre of the Jews in Russia, and the bloody riots resulting from the struggle of the social and industrial forces to adjust themselves and come in harmony with the spiritual nature.

The question, how shall we develop those higher forces that are struggling to give a more perfect expression?

First, there must be a realization that we possess them; that life is something more than to "eat and drink, for to-morrow we die:" that however needful those acts may be for our physical existence, to suppose that they comprise the all of life would leave us far in the rear of understanding the true meaning of existence.

The next step, after we have become conscious of their presence, is to put them to use, to assert their right to their proper place in life's program, which is the foremost where they shall in proportion to their development control the animal instincts and passions. transmuting the forces of the lower nte that can be a ilated by the higher.

This is not the work of a day, year or the period of our material lives. We are not responsible for the use of powers that we have not come into conscious possession of; but after that important event takes place the responsibility increases in proportion to the growth of those higher powers. The world plodded along for ages before it made practical the forces of steam and electricity, and while they have greatly augmented the power that can be utilized in the material world, the responsibility is great that they be used to develop those higher and more subtle forces which, if life is truely advancing,

must in time be unfolded. That divine law which has come down through the ages which says that "whatsoever a man soweth, that shall he also reap" is founded on absolute truth. To utilize these mighty forces that have been revealed to human life for any but the most beneficent ends, making them not subservient to the spiritual law for the still higher development of life, will result in their nullification and eventual loss to the race.

The "lost arts" is a fact proven by the explorations made in the ruins of dead civilizations. They were given for beneficent uses and they were prosti-tuted to base ends, and the knowledge and power which they gave to human life was withdrawn until a more propitious time when the race was capable of understanding and properly using them. The modern world has in com-parison to the ancient a most glorious inheritance, the result of the titanic struggle of past ages to overthrow the dominion of the brute and in its place establish the divine human. Are we worthy to be the lawful heirs of such a glorious parentage? It is hoped that we have that high appreciation of our inheritance that will cause us to use it rightfully, for if not it certainly will be withdrawn and given to that age which can appreciate its blessings.

That there are mighty forces waiting to be developed is proven not because we have seen their external manifestations, but because we have felt their silent influence in our lives giving us evidence that beyond our present attainments there is an undiscovered country more glorious, and when we are able to appreciate it, better fitted to become our habitation.

"These perturbations, this perpetual

Of earthly wants and aspirations

Comes from the influence of an unseen star: An undiscovered planet in our sky."

These higher spiritual powers will be given to human life when it is capable of using them. Then the law that governs the operations of nature's great Inhoratory will be understood power will be had to prevent those disastrous floods and drouths and cyclones, before which at present humanity is helpless when those destructive ener-

gieš are aroused. "For the race to have under its present phase of development power to control the physical elements to that extent that it could vary the temperature, and produce either wet or dry conditions

have to pay trust prices or go without. To assert a belief that in the spiritual evolution of the race power will be de-veloped which will enable it to control the clements may seem to some minds the height of absurdity; while there are others who, reasoning from past developments can see no inconsistency in the assertion that the same power that has brought life up to its present level will continue to endow it with still greater ability to manifest its destiny in a manner that at present scems impos-

sible of comprehension. The modern world is a great surprise party. There is flashed upon us that which to the majority of human beings is some wonderful discovery which upsets all preconceived ideas and takes us into wonderland, and hardly before we recover from our astonishment the sceno changes and we are greeted with another surprise. A generation ago the possibility of producing a light that could penetrate opaque matter, making the interior visible, or of sending intelligent messages hundreds of miles without any visible means of communication, seemed impossible as a trip to the moon. The great question before the world is, what next? We are getting accustomed to these surprises and are anticipating at any moment some wonderful revelations.

If the race is to be capable of understanding the proper use of the discoveries already made, and of the more wonderful ones that are yet in the infinite storehouse waiting to be utilized, its spiritual faculties must be developed proportionally with the intellectual and mechanical; for if not it is giving loose reins to forces that when started it has no power to control and which will prove disastrous to any race that seeks to utilize those forces while neglecting the spiritual part of their life. The Biblical saying is a truthful statement. "Seek first the kingdom of heaven and all these things shall be added unto you." Forces before which at present humanity stands powerless will, through a more perfect under-standing of the laws that govern them,

Believers in the philosophy of Spiritualism know that where communications are desired from the spiritual world that will be of moral benefit to the recipients, there must be harmonious conditions; that while no one has to surrender their individuality they musmove as the heart of one. Who can tell what is possible to be achieved when the race has outgrown the discordant notes that at present are being sounded on the keyboard of life, and the energy that is being expended in antagonizing each other used to build up the waste

blossom as the rose. The present age is a revolutionary one; a revolt against the bondage to dogma and creed, and many things that were held sacred, exclusive property of the holy (?) orders, the rightful heirs are found to be the universal humanity, and that the gateway which opens into a broader and more expansive life for the race cannot nevermore be closed to anyone, and over its portals are en-graven in letters of light, freedom for

The fiery furnace has been the pathway up through which life has had to travel to attain to the higher planes of being. The dross of its animalistic condition had to be eliminated. It could not be carried into that spiritual republic toward which it is moving, and as it advances the narrow confines of its former environment is broadened and

HAMILTON DE GRAW. Shakers, N. Y.

Clergymen Get Spiritual Tests. The visit of Nicodemus to Tesus night is paralleled nowadays by doctors of divinity going to dark seances. The late Dr. Byron Sunderland, of Washington, D. C., was a notable example. A friend who was present at the dark circle told me that an Indian girl materialized and addressed the clergyman thus: 'Say, ain't you a soul-saver? You better not let your people know you came

again Mr. Keeler declined. A third time the gentleman came and at last obtained consent, provided he himself

slates were not seen by Mr. Keeler at the sitting, but the layman present told him that the clergyman was amazed at

the result.

There is nothing more convincing of spirit return than independent slate-Sunderland at the dark circle had some slate-writing only a few days ago, which he at once brought to show me. Five slates contained fifteen different communications, five of which were written respectively in German, Spanish, Greek, French and Chinese. The Greek writing was signed in Roman capitals, "SOCRATES." The time consumed in all the writing was just five minutes by the watch—average, one minute to a slate. And on one of the slates, containing a message signed "A. Lincoln," was a striking likeness of himself, apparently in this way. An upright oval spot was whitened with the bit of slate pencil enclosed. Then the dark portions-hair, whiskers, shadows and clothing-were apparently made with lead pencil, not enclosed. To draw such a picture would take at least fifteen minutes' time by an expert artist. But the whole slateful was done in one minute, as affirmed by Mr. Keim, who obtained the slate-writing. Most of the fifteen communications came unsolicited and unexpected, and the signatures

Some time ago, Mr. Keim obtained through a medium in Philadelphia a long communication covering thirtynote pages. The time consumed was not more than fifteen minutes, so that the writing was done at the rate of about two hundred words a minute.

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[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to a higher life, from his home in Allegheny, Pa., June 29, Edward Williams, in his 38th year. The funeral services were conducted from his home, by Rev. L. M. Oles, of the Psychic Research Society of Allegheny.

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dents of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenmacher, pastor.

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be intelligently controlled, and what is now so destructive will be directed into useful channels subject to the intelligent will of its master.

places and to literally make the desert

all to enter regardless of sex, race or previous condition of servitude.

made more glorious.

here.' The same informant, happening recently to be introduced to another D. D.. upbraided him for preaching against Spiritualism. Not long thereafter another person persuaded the preacher to have a slate-writing, and called on P. L. O. A. Keeler to make an appointment therefor. Mr. Keeler flatly refused, because the preacher had denounced Spiritualism and Spiritualists in a published sermon. The gentleman came again begging a sitting for the clergyman, but

would be present as a witness. So the preacher and the layman came, the former avowing his honest intention to obtain a test. His concealed questions were answered as usual. Then Mr. Keeler catechised him as to what he knew about spirit manifestation. The preacher confessed he knew little save what he learned in the time of Judge Edmonds, who died some twenty years ago. The answers written on the

writing. The friend who detected Dr.

were characteristic. WM. HENRY BURR. Washington, D. C.

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ings, 7:30 p. m. Mrs. W. F. Schu-Church of the Spiritual Forces holds

sages at 8 p. m. sharp,
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would be disastrous. The sense in the stincts are too dominant, and some giad! Write. Address, enclosing two pages, and is printed handsomely on gantle weather trust would be formed, stamps, Mrs. Dr. J. A. Bliss, 3426 Woods heavy paper, with wide marging. Price and if we got any worker we would land Ave. Kansas City, Mo. 713

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VOL. 28.

CHICAGO, ILL., JULY 25, 1903.

NO. 713.

WANTS TO KNOW.

Dr. Sweringen Wants to Know How Ministers Can Preach a Future Life and Not Believe in Iti

While on the subject of skepticism in Several issues of The Progressive Thinker, I cannot resist the temptation of continuing it on account of some further developments bearing upon it. I have struck a rich lead in our ene-

mies' domains, the church, and must be careful how I handle it, lest it be closed to me in the future. I will be unable, therefore, to mention any names, dates, particulars, etc. Suffice it to say that I have several true blue friends who are in the orthodox ministry, but who are in the orthodox ministry, but who one. Though one may be tempted to are also, Spiritualists—wholly con- scoff at such portents, many authentic vinced of the truth that there are genuine phenomena in Modern Spiritualism. and who accept them as the most hapwho are ignorant of the truth of Spiritualism, and who oppose it with oldtime but waning orthodox zeal, an ex-

pression of their opinions upon the subject, which finally (in some peculiar manner) reaches me. And the intermay they found that the dream was esting feature about such expression is that I get it in black and white over the signature of the writer. This is but another evidence that orthodox Protestantism is not as close a corporation nor as wise or as cute as that of Catholicism. No other church in the world is as well organized or has the control over its clergy and members as the Catholic. The reason is obvious, and I need not dwell upon it. Now, I take from a recent letter writ-

ten by a presiding elder of the M. E. church, to a brother preacher in the same church, the following extract: about a future life. When Spiritualism so that he might be enabled to make in-raged in the north part of the state vestigations as to whether the dream some years ago, I devoted some time to its study—attended seances every-where, etc. I found that nine-tenths of all the phenomena were fraud. Got so I could perform—do the tricks about as well as the mediums. There is a little basis of fact in telepathy, clairvoyance, psychic force, etc., which will account for everything in the phenomena socalled that is not fraud. We exposed all the mediums at — when I was pastor there * * * There is not any class of phenomena, but has been exposed again and again. Yet people will be duped by skillful mediums. I shall be

down to 'We have several men-Dr. Becker, and others, who offer to put up \$1,000 that they can duplicate anything in the line of spirit manifestation that any medium can and will do, and thus show that departed spirits have no hand in any of it; but no medium dares accept-the challenge. — Physic Society offer \$20,000 if they cannot duplicate anything that any medium can do, and if they cannot show the whole mater to be fraud.

Yours truly, Now, what does the reader think of the foregoing letter as coming from a presiding elder in the M. E. church? He refers to "psychic" in two places, but spells it "physic." It is a mere oversight of course. It will be observed that I corrected it in the first instance, and for the sake of correctness in copy let it go in the second as written.

In regard to his reference to Dr. Becker and others who offer to duplicate anything that true mediums can do, etc. This is simply all rot; it is so decomposed that it smells to heaven. These challenges and banters and bets and wagers will do very well on the turf and among sporting men, but among Spiritualistic, spiritual Spiritualists they are disgusting, low and abhorrent.

Let me see, was not this Dr. Becker the president of the American Anti Spiritualist Society which promised to utterly demolish Spiritualism within a year or two? Did that organization ever have another meeting? Didn't it "die a-bornin'?"

I am not very wealthy, but if Dr. Becker and this presiding elder will come to my house in Fort Wayne, Ind., 633 West Wayne street, and examine some mediumistic work that I have, and duplicate it by trickery, or do the same work in the very same manner in which it was done, I will give Dr. Becker and this presiding elder five hundred dollars cash. Here is a chance for preachers and sporting men to make a raise.

"No medium dares accept the challenge," says our presiding elder friend and brother. This simply proves that he has not yet even scented afar or near the true spirit of true Spiritualism. If I was a medium I would spurn with contempt any challenge or wager to produce phenomena for any person, no matter how anxious I might be to convince others of the truth.

Spiritualism to me is too sacred to be thus reduced and degraded.

Our presiding elder brother observes in his letter that, "There is a little basis of fact in telepathy, clairvoyance, 'physic' force, etc., which will account for every thing in the phenomena so-called that is not fraud."

Good! He is progressing a little bit at least. A few years ago he and his church would not have acknowledged even this much. Now will he please explain telepathy, clairvoyance and psychic force upon any other theory than

the Spiritualistic? What is their explanation, their foundation, their cause, their meaning? Explain them, please!

But what has struck me more forcibly than anything else in this presiding elder's letter is the confession he makes in beginning it, that

For some years I was very skeptical about a future life. . When Spiritualism some years ago, I devoted some time to its study," etc. Just think of it! A preacher in the Methodist church very skeptical about a future life which he is supposed to constantly preach! Is not the charge that ministers do not believe what they preach pretty well founded? Did not Bishop Foster write: "However it may awaken surprise,

TOLD IN DREAMS.

Prophetic Visions in Sleep Which Have Proved to Be Actual Facts.

It is asserted that the body of the young English girl, the daughter of Col. Lumsden, who met with a mysterious death some time ago, was located by means of a dream. The wife of a fisherman dreamed that the body was to be found lying among the rocks along the shore, and was so impressed with the vividness of her dream that she started out to visit the spot, to, find, unhappily,

cases can be called to mind of dreams that have come true

Only a few months ago the strange fulfillment of a dream was revealed at py, cheerful and only proof of a future fulfillment of a dream was revealed at life. These ministerial friends take ad-Bradford. A young mill-hand was killed vantage of an occasional opportunity to draw from their ministerial brethren and at the inquest it transpired that a fellow-workman had told his colleagues he had dreamt the man was dead at the bottom of a shaft, and a comrade replied in jest, "We had better go and see true, for the remains of the mill-hand were in the well.

During a breach of promise case which took place some little time ago an epistle, written by the faithless swain, was produced, in which he stated that he was about to terminate the courtship as there were "no signs of the coal business ever becoming a fact." Pressed to explain this peculiar reason. the defendant confessed that he had dreamt for three night in succession that a rich seam of coal would be found under a field which belonged to the ame church, the following extract:
"For some years I was very skeptical dream that led to his courting the girl, vestigations as to whether the dream was likely to come true or not. His efforts were apparently fruitless, and he

decided to break off the engagement. The judge who was trying the case commented scathingly on his motives and the girl was awarded damages. The sequel of this incident was quite romantic. In spite of himself the girl's father was so impressed by the account of the three dreams that he commenced boring for coal in the field, and, incredible as it may seem, the prediction was verified to an extent which brought both himself and his daughter a small fortune. The feelings of the dreamer when pleased to talk with you when I come he heard the news can be better imagned than described.

Last year a boy named Luigi Tiranti. employed in a home for lost children had a dream in which four numbers occurred frequently. He was so impressed dream that he saved up until he had 12 shillings, and invested the whole in lottery tickets bearing the magic numbers. At the drawing, which took place shortly afterwards, Luigi's dream stood him in good stead, to the extent

Two children, daughter of a blacksmith, disappeared at nightfall and search parties scoured the neighboring country throughout the night, but with out success. One of the searchers, who went to bed early in the morning, dreamt that he saw the lost children in a hole at a certain part of some woods. He, along with others, had passed the spot in the search without finding the little wanderers, but such was the impression which the dream made upon im, that he got up and proceeded to the place. He found it covered with brushwood, and on pushing this aside, discovered the children sound asleep. The girls were numbed with the wet and cold, but soon recovered and were safely restored to the anxious parents. Detroit (Mich.) Tribune.

truth demands that we should make the confession that we do not know that death does not end all"?

Now, here we have a presiding elder who investigated (?) Spiritualism because "For some years I was very skep-tical about a future life." According to the result of his investigation (?) of Spiritualism as he describes it, the con-clusion is inevitable that he is just as, if not more skeptical about a future life than he was before he began his inves-Hence, we have a presiding elder who

administers the Lord's Supper three or four times a week, a sacrament celebrating the Faith in, and Hope for a future life, of the Christian, who confesses that "he is very skeptical about a future life." Merciful God! What a reflec-I wonder how many presiding elders and preachers in the Methodist church are like him in this respect. would say most kindly and respectfully to all such, that if you do not know of or believe in a future life. you should get down and out of the Christian pulpit and engage in some other avocation of life. You have no business in the Christian pulpit. You are hindering the progress of the church, doing it more harm than good. If there is under heavens any proof of a future existence (and as Spiritualists we know there is) it is your duty to seek it diligently, and when found, preach it to your hunger ing and thirsting and famishing congre H. V. SWERINGEN.

As turning the logs will make a dull fire burn, so change of studies a dull

brain.—Longfellow. Experience is by industry achieved, and perfected by the swift course of

time.—Shakspeare. The most certain sign of being born with great qualities is to be born without envy.—Rochefoucauld.

The most barbarous, rude and unlearned times have been most subject to tumults, seditions and changes.— Bacon.

The eloquent man is he who is no eloquent speaker, but is inwardly drunk with a certain belief.—Emerson. There seems to be no art of knowledge in fewer hands than that of dis-cerning when to have done.—Swift. A man's life is an appendix to his heart .- South.

MENTAL HEALING VS. GHRISTIAN SGIENGE TREATMENT.

The Systems Elucidated, by Dr. Geo. A. Bacon, Washington, D. C.

Assuming that there is a vital difference between Mental, disease. In this way you remove organic diseases as readily point out clearly the essential distinction between the two of the ang them. systems? Are their positions reconcilable? Viewed from the standpoint of Nature, whose operations are in harmony methods has the greater claim upon the attention of man-

Let us try to state, if possible, the prevailing theory, as we understand it, of the Mental Scientist and of the Christian from Christian science. P. 381. Scientist, respectively.

The former holds, in general, that by virtue of a knowledge of mental phenomena, of mental philosophy—through metaphysical processes, cures are wrought, the sick restored and health maintained. In other words, when through the action of the mind, wisely directed, the various disturbances of the 170.) ever-active, vital, living Principle of Life within the body, become adjusted, normal conditions follow.

Prof. Chas W. Close in his recent work says: "The renewal of health through mental action comes through the silent recognition now at all times, of the invincible character of the human ego and its oneness with the supreme source of all life."

The following various affirmations are by well-known mental scientists:

To live in the thought of health.

To assert the immortal I am! To work in harmony with mental currents.

To realize in its fullness the power of human thought, and by evoking its higher agencies, direct it to healthful ends. Diet should be exoteric, while thought the esoteric means for maintaining and sustaining the normality of relation between matter and spirit.

The recognition of our true selves, with wisdom to apply our own God-given powers.

A knowledge of the laws of Nature governing body and mind enables one to be a health-bearer of vital forces—a restorer of spiritual energy—a veritable messenger of life!

In his chapter on "The Philosophy of Health," Dr. A. J. Day vis says: "The human body is an organization of parts or nizes God-as the source and progenitor of all life, existences particles, each having specific functions to perform, which functions determine the appropriations of motion, life and Spirit, Deity-all one and the same-works through its, or sensation which proceed from out the spiritual fount within His, Hernally established laws, which pertain to every de-

Elsewhere he says: "The Universal Principle of Life Spiritual universe. That even He cannot transcend them, which is associated and incorporated with matter, is mate or violate them, whatever amount of pleading may be done, rial or immaterial—is something or nothing.* * * The human | This Supreme Power, these primal laws, make for good etermind is a motive power—a source of action of manifold influnally—the same yesterday, to-day and forever. Hence the often told of the incident which came is far too sensible a being to be led into ences * * the most practical and actual agent in nature * * * metaphysical teacher or Mental Scientist seeks to conform Matter and mind are not two distinct and independent subflower of creation * * * The invisible spiritual principle is an perception, knowledge and consciousness.

actually organized, individualized indestructible substance. outbirth of eternal principles; all outer manifestations, the miracles. results of the operations of invisible causes."

The preceding expressions from various teachers, seem to embrace the main features held by the several schools of abundant testimony, cannot be gainsaid; for which all conmental or metaphysical healers.

CHRISTIAN SCIENCE.

The following extracts are the expressions of Mrs. Eddy as found in "Science and Health"—whose exposition of the matter must be authentic. If these samples convey to the reader any sense of being inconsistent with, or contradictory sumptions of Christian Science, that in belief originates all of each other, or untrue as a statement of fact, he or she must remember that Mrs. Eddy herself says, on page 539: "If one of the statements in this book (S. and H.) is true,

She declares that "No system of hygiene but mine is purely mental. Other theories and systems of so-called mindcure are as material as the prevailing systems of medicine." "Christian Science rationally explains that all other pathological methods are the fruits of human faith in matter." "The so-called laws of health are simply laws of mortal be-

"The sick, through belief, have induced their own stiff joints and cramped muscles."

"Remove belief and fear, and you remove the cause of any

Healing and Christian Science treatment, as claimed by cer- as functional difficulties. Belief that certain states of the tain ultra Christian Scientists, one is led to ask, who will atmosphere produce catarrh, rheumatism, etc., is the cause

If you are a Christian Scientist, exposure to a draught of air while in a state of perspiration, will not be followed by with unchangeable and impartial laws, which of these two chills, dry cough, influenza, congestive symptoms in the lungs or hints of inflammatory rheumatism. P. 288. Bathing and rubbing, to alter the secretions or remove the unhealthy exhalations from the cuticle, receive a useful rebuke

"Treatises on anatomy, physiology and health are the promoters of sickness and disease."

"Knowledge gained through the material senses is only an illusion of mortal mind."

"Natural science is not really natural or scientific." (P.

"That matter is substantial, is one of the beliefs of mortals and exists only in a supposititious mortal consciousness. "The admission that there can be material substance, re-

quires another admission—that matter is self-creative, selfexistent and therefore eternal." "The belief that there is mind in matter contradicts alike

evelation and right-reasoning." "Christian Science deals wholly with the mental cause in destroying disease; its one recognized principle of healing is Mind, and the whole force of the mental element is employed through the science of mind. * * * It claims to employ divine mind alone—used synonymously with Spirit, Divine

Science, God, Deity-as the curative principle." But enough—the fundamental proposition of Mrs. Eddy is that, there is no sensation, intelligence or life in matter; that matter is unreal. This is her theoretical piece de resistance, and if reiteration can apparently make a statement true, she has established it—at least in the minds of her fol-

These many quotations, every one of which can be given its page in Science and Health, mark a vital distinction as to specific methods, between mental scientists and Christian scientists: While the metaphysical healer, generally, recogand things, he further recognizes that this Mind, Power, partment of mind and matter within the Cosmic and the to and work in unison with the natural and harmonious oper-* Mind is the flower of matter, as man is the ations of these laws agreeably with his highest sense of their

On the other hand, the Christian Scientist, by a system of * * * All diseases are referable, as to their origin, to the soul mental attitudinizing and personal self-assertion, claims to principle * * * All external effects must of necessity be the secure special privileges from Divine Mind to work physical

That in the name of Christian Science relief is often experienced, cures wrought, and the sick restored, in view of cerned are duly grateful. Personally we are deeply thankful for every case of physical restoration or mental adjustment known to have really occurred. We could wish that there had been even many more authentic and continuous cures, as well as fewer failures, the same as we do toward other kindred systems. But as between the two fundamental asthe physical disturbances which man expresses, or is heir to; and that Deity-by whatever name called-only awaits the asking, through Christian Science formula, to immediately every one must be true, for not one departs from its system restore so-called unreal conditions and annul violated lawis such reductio ad absurdum as to preclude their accept-

However much they may be honey-combed and spoon-fed with personally diluted theology, or with certain Biblical expressions of obsolete significance, they have neither the form nor substance of right-reasoning.

Physical diseases, with their causes and effects, have their remedies, their metes and bounds. But who shall successfully adminiter to those other prevalent afflictions, mental strabismus and spiritual congestion?

Washington, D. C.

GEO. A. BACON.

IN THE OCCULT.

The Spirits of the Dead Do Return.

A few hours before death came to James Moore, the murdered tenor of there occurred a most remarkable incident.

little more than a year old.

His words indicated not only that he thought he saw her plainly, but that he was drawing very near to her-so near that her long separation would soon be at an end.

The thoughtless reader may dismiss the incident as the vagrant vision of a dying brain. But taken in connection with other known facts, it assumes far greater proportions to those whose desire for knowledge causes them to seek to penetrate, if ever so little, the great mystery of the universe-the mystery

The suggestion of the return to earth of disembodied spirits has ever been an enchanting subject. Fakirs and frauds of various kinds have done much to make the thoughtless skeptical, but those whose hunger for truth has ever outweighed the temptation to be cynical, have never ceased to marvel such psychic phenomena as seemed to draw aside the veil from the Unknown. And they have been spurred on in

their investigations by the truth expressed by a noted writer that "The supernatural is only the natural not yet understood.' The current issue of the Arena contains an article that is of unusual interest when taken in connection with the

Moore incident. Under the title of "Some Authenticated Ghost Stories," it gives a review of a book written by the about "Human Personality and Its Survival of Bodily Death." "The book," say the Arena, "may almost be said to epitomize the twenty-one years' work of the English Society

scores upon scores of descriptions of apparitions and other extraordinary psychical phenomena, many of which far exceed in interest, any invention of the novelist's brain.' The cases mentioned, the Arena declares, have all been carefully investigated according to the rigidly critical

for Psychical Research and contains

for the purpose of testing their authen-One instance is related of the famous as the sequel of a boyish compact be decisions blindly. nimself and a friend by which

solve the doubts which both entertained of a life after death. "While Lord Brougham was taking a furnish food for reflection and discussion in Sweden, the vision of his sion within the family circle and tend to friend, who was then in India, ap-strengthen rather than undermine the peared vividly before him. Later he bonds of family union. learned that his friend had died about

pearance of the apparition." Though not the most remarkable in-G. R: Russell Colt an English army offi-

cer. The captain told the story himself, which the Arena gives as follows: 'Captain Colt had a very dear broth er, Oliver, who was in the Crimea, and who had written home in rather low spirits. In response, Capt. Colt wrote him a cheery letter, but told him that if anything should happen, he was to appear to him in their old room at Inver many happy hours in boyhood. room was long and narrow, with a window at one end and a door at the other. The bed stood at the right of the win

dow, facing the door.
"One night, Capt. Colt suddenly awoke and beheld at his bedside, facing him in infancy for the Great Beyond. the window and surrounded by a phosphorescent haze, the kneeling figure of his brother Oliver. At first he thought It must be a trick of fancy, or the moonlight playing on a towel; but, on looking again he saw the figure, still kneel-

"The captain arose, shut his eyes reached the door of the room. He then looked back. The vision turned its head and looked lovingly at him, and he saw on the right temple a bullet hole, with a red stream flowing from it.

"A fortnight later, he received news that his brother had been shot and killed at the storming of the Redan, and officers who saw the body testified that the death wound was exactly where he

"The storming of the Redan began at

years in arrears of philosophy in its most recent and amazing discoveries, may it not be well for it to allow us to study the religion of those wise men without rebuke or ridicule?

And, after all, are not science and religion one and the same? If we live long enough I believe we will find them so, and all their wonderful discoveries make me feel more and more that the spirit of man is as old as the Universe he has always existed and always will exist.

Before the solar systems were conceived. When nothing was but the unnamable My spirit lived, an atom of the Cause. Through countless ages and in many

It had existed ere it entered in This human frame to serve its little

Upon the earth. The deathless Me of The spark from that great all-creative Is part of that eternal source called

God, And mightler than the Universe Wheeler Wilcox in Chicago

RIGHT TO REPRESENTATION

Criticism on the Legislature.

The Progressive Thinker is the great

Women are of as much importance in the nation as men. It is the mother the Fort street Presbyterian church, who inspires reverence for the Almighty and for their fellow-men in the infant hearts of the future statesmen. It is Opening wide his eyes, as if to pierce the mother who lays the foundation of the invisible, he began to talk to his mother, who died when he was only a our Republic. Should she who has so much to do with the making of the nation be denied a voice in the government?

A goodly percentage of the property of the United States is in the hands of women. Their title to it is indisputable. A woman's right to higher education is just as undeniable. Granted, then, the woman's right to property and education, it would be only just that the tax-paying woman should have suffrage as a means of protecting the one and of using the other.

To have a voice in the government is means of self-protection due to every tax-payer. This principle is the one which the American colonists asserted at Bunker Hill and proved at Yorktown. it is the foundation of our nation. Yet when a woman tax-payer in Illinois requests this privilege it is denied. Although a tax-payer she cannot defend herself and her property by her right of suffrage, merely because she is a woman. A tax-payer is a tax-payer whether a woman or not. All the arguments which apply to men tax-payers having the right to vote should apply

equally to women. The greatest protection any man can get from the law is to have a part in forming and making it. The man who heips draw up and pass a bill in Congress or in the General Assembly, is the man who knows to what cases that law late Frederic W. H. Myers, of England, applies, for what purpose it was made and how it will protect him. If the woman is denied the greatest part of the protection of the law, a share in making it, she cannot obtain the equal protection of the law. The State discriminates

in favor of the man. The greatest argument of all in favor of this question is, that those who oppose it merely raise objections to be answered instead of presenting logical ar-

guments. It is objected that a woman would be influenced by her husband or brothers. If this were true she would be influmethods of modern scientific research, enced because she thought their views right. Further than this, the average woman tax-payer would not be ruled by her male advisers' political opinion, be-

It is objected that women are prone the one who should die first pledged to make much of trivial things. If they himself to appear to the survivor, if talk of and deal in small matters it is such a thing were possible, and thus only because they have not been allowed to occupy their minds with matters of greater importance. An inter-"Many years later," says the Arena, est in the issues of the nation would

- The ballot is the right of women taxthe time of or a little trior to the ap- payers, 1st, because it is due them in all justice according to the fundamental principles of our nation; 2nd, they are cident narrated in the article, one of fit for it; 3rd, they ought to have it as a the most interesting relates to Captain | means of self-protection, and last, there is no argument against it, and reform inthis regard is not only desirable, but imperative. The present generationwill see this great change effected to the honor and glory of this nation.
MINER RAYMOND.

Evanston, Ill.

www.comments.comments.comments.comments.comments.comments.comments.comments.comments.comments.comments.comments esk House, where they had passed so noon on the eighth of September. The This vision appeared to Captain Colt at a few minutes after 2 o'clock on the morning of the ninth."

> Perhaps James Moore, when he lay dying, did not see the mother who left Perhaps it was only a coincidence that the vision of Lord Brougham's schoolboy friend appeared to him in

> Sweden at the moment that his friend

died in India. And perhaps Captain Colt was only ing, while the rain beat heavily on the suffering from a disordered brain when, suddenly awaking in the night, he thought he saw his brother come to him walked through the apparition, and from the battlefield of the Redan in the Crimea, with blood trickling from a bul-

let wound in his temple. But if there be no basis except in imagination for these and other equally well authenticated stories, they at least approach the miraculous in seeming to point so conclusively to the ability of disembodied spirits to return to earth. Possibly the fact will never be established that the spirits of the dead can return to earth. Certainly it will never be proved that they cannot do so.

And this is why the Moore incident and the ones that the Arena discusses under the head of "Some Authenticated Ghost Stories" will always possess strong human interest-because they deal with the mystery of death, a mystery that human intelligence has never been able to solve.—Times, Detroit,

THE WORLD.

It's a little world in which to hide, When foolish men do wrong and flee; It's a narrow place and a foot-worn

For him who tries to leave disgrace Behind him and conceal his face From those who in their righteous pride Frown down on his depravity.

It's a big, wide world for those who try To do what righteous deeds they may; Oh, myrlad are the ways that wind

Through unknown scenes where men may find Each day new chances to be kind-It's an endless world for those who vie In clearing wrong and woo away.

-S. E. Kiser

Sleep lingers all our lifetime about our eyes, as night hovers all day in the boughs of the fir tree. - Emerson.

ental religion and philosophy and turn my attention to the facts of the daythe wonderful discoveries of science. and the marvels of the solar system and the things which can be proved.

The philosophers of India were dreamers, I have been told over and over; all their theories of existence were mere poetical imaginings of crude minds, lost in too much solitary introspection. Others, less tolerant, laughed at my interest in what they termed "Heathen Mythology."

Therefore it was with peculiar interest that I read the new discoveries of what is known now as "Radiant Energy" or the "Astronomy of Atoms." This discovery claims and proves that what has been called matter is not matter at all. Let me quote: "The atom is com-

posed of a multitude of infinitely smallstances are made, are not themselves conceived as being matter. Experiments prove that they are purely electric in their nature. They continually give off particles of sufficient abundoms and their reformation in new com-

THE OLD AND THE NEW. These electric atoms, and the energy which moves them, are what the scientific world calls "Radiant Energy," which is all there is of the Universe. Which is all there is of the Universe. At the beginning and at the end of a cycle every street of the universe and moved the control of the universe. Indian Philosophy and Modern Science. Which is all there is of the Universe. Whatever exists is formed and moved by these two principles. Electricity and matter are therefore now known to be one thing, and the only difference beentific men to give up my study of Ori. be one thing, and the only difference be is the Prana which is manifesting as tween one substance and another is the rate of motion in the atom. It is inconceivably slow in some, and inconceivably violent in others. But everything in nature is disintegrating and changing its form, and the old theory of science that matter was stable is proved

to be untrue. Now listen to what the philosophers of India said thousands of years ago.
Ten years ago it was my privilege to hear the lectures given on this subject ling similarity. by the Hindoo scholar and Yori, Viva-kananda. (The word Yori mans sim-ply Yoked to the Creator and indicates that a man has given in all other inter-ests to study the secrets of the universe and to bring himself close to God.) In the books of India this is written:

the Akasa which becomes the sun, the moon, the stars, the planets, the animal body, the plants, the minerals. What ever can be sensed is formed of Akasa.

erything becomes Akasa, and all the motion, as energy, as force. The sum total of all the force in the Universe, mental or physical, when resolved back to its original state, is Prana. When there was neither aught nor naught, waen darkness was covering darkness, the Akasa existed without motion."

ling similarity.

The fair mind must acknowledge the prior claim of the philosophers of India to the scientific theory of "Radio Activity," or "Radiant Energy," under an-

for atoms, caled electrons, which revolve around each other like the planets. But these electrons, while they constitute everything which has form, the atoms of which all material sub-the atoms of which all material sub-the Alexa which has a constituted by the Alexa which has a constituted at the most powerful spectroscope made."

"By what power is this Akasa manu- ing and determining its future ones. factured into the Universe? By the Since science is so many thousand

Anyone who carefully studies the two theories (or rather the two discoveries,

Professor Edgar Larkin of Lowes Observatory, in his book, "Radiant Ener-The whole Universe is composed of gy," says: "Matter and energy are all two materials. One is called Akasa. It that have been found during three cen-

ago, and, therefore, we may be par-It cannot of itself be perceived. It is too doned if we give some credence to other give off particles of sufficient abundance to prove the fact to us that all atoms of all substances whatever are slowly tending to dissipate themselves, and that in the course of time the whole Universe will thus be changed in its atoms atomic construction, over and over.

Along many incarnations, and to aid in shap-

--- Ella American.

Zurilda Wellington.

Her Life in Two Worlds. The Lifting of the Vells

BY MRS. M. PASQUIER CURRAN, MEDIUM, ST. LOUIS, MO.

CHAPTER XIII.

The Bishop's First Effort to Remove Error. "He went to his own, and they re-

place of ministration. Religious cere to you as He has always spoken, but he could

The Lord is in His holy temple.". and grouned in spirit. The magnitude called of God as Samuel of old, to minisof his work was Said he: "Did I flit away my earth: life in a vain show, and leave such an in- halo of light mantled his brow, and a the Oriental clime I drew near a beauheritance to my posterity? Ah, yes; 1 convoy of ministering spirits who at tiful temple; its grandeur surprised me heard not the voice of the indwelling tend him said to us, "be ye faithful and and held me spellbound. It was then I Messiah; He was veiled in dogma, my soul did not assert its rightful sover- truth, and we will guide you as you bear wand bore the impress of this temple;

There was much in Louis that deeply souls. beget a son so adverse to my desires; a sway, for you cannot partake of this bitter cup is reserved for me: "Thou food if you do not hunger for it." shalt have no other Gods before me,' objects of worship. Oh, if they could youthful friend, Mr. Wellington; only see the dead, great and small. standing before them and judging them in the light of truth, and find that their names are not in the Book of Life, how would they feel? Lord lead them not

into temptation." Elon then said to the Bishop, "Material things rule them now, but the spiritual will take their place in time, You are looking at the effect; the cause is ver cord will flash the glories of this there and must be removed; and if you will study the law under which your son was conceived, you will see that he partakes of the elements that were in the ascendancy at the moment of his conception. There must have been seed forces in one or both of his parents that produced this result. You may look to That love can never lose its own. your ancestors, too, for the predominance of any trait of character, or peder the influence of the least stimulant, for the inception that may take place, rest that the world cannot give." If the graces that adorn and round out not sever." a perfect man, be in the ascendancy, at the hour of inception, that immortal being will partake of the qualities that that this work was the power of the

them through their earth-life. the influence of rum, lust and base pas- must now sow new seeds and root up sions, such will cleave to that being old tares that he had planted; that the and debase it. Yet, a greater crime is fire of purgation had been lighted by man guilty of; it is forced motherhood the band who attended him to impress in its many phases. And yet another his mind with the truth of intercomwrong is wasted manhood, producing munion, and to awaken in him sweet deformity mental and moral. These memories of the past-for the judge in will meet the guilty as blighted buds his own breast would bring him in time that have been deprived of an earthly to judgment, but love would draw him experience. Every child will know its to God." own parent, and will know, too, why it was deprived of its earthly experience. tals, for if inherent good, or the soul, be What you see in Louis, your son, that is sought for by the dwellers on earth, you detrimental to his well-being, was trans- will attract to you the good from the mitted. Adverse conditions may have spirit world, and the redemptive work

his incention. woven a net of influences round the un- be loosed in heaven." Life and death born, that controlled his destiny. Look go hand in hand, but love is stronger at Jesus the medium; the Holy Ghost, than death, and emits a flame of fire that which is the spirit of truth, overshad-symbolizes the living, everlasting eviowed his mother, and imbued him with dence of God dwelling within. But who that lovely nature that flowed from him among us shall dwell with the devourand fitted him to be a messenger from ing fire? They that walk righteously God to earth. Bishop, this is an ex- and speak uprightly; they shall dwell naustless subject, and needs careful on high. study; it ramifles all branches of society. A man cannot bequeath a richer but there were hours of sorrow as well dower to his child than to endow that as of joy; for the pages of memory that child with an inheritance of spiritual, were unrolled to his mental vision moral and mental ability to unfold its caused his strong nature to break forth God-given powers of mind. If such in mental agony, as the traditional ideas conditions as I speak of attend a child of God, Christ and heaven were rein its incoption, that child cannot go moved from his mind; as he saw the astray. The inhabitants of earth must | Trinity vanishing and his creed being he made to comprehend the evils they discarded; as his thirty-nine articles are impregnating the unborn with. (the work of man) passed away, and his-Look at our reformatory school and see | soul was swept out on a shoreless sea. the deformity that has come to us from of deep thought. Reuben said: the vices of earth life. Love should be the bond that binds man and woman to the environments of earthly things; all gether in wedlock, and no unwelcome must bear the cross for themselves; and child should be born. If they do not de this is why liberated souls are wending sire children, they should not use the their way to earth to assist mortals in organs of reproduction, to their own this work." condemnation, and the many adverse conditions that are entailed on their off- and to whom God only speaks through spring. Many a child's birth is a dire their creed or church, yet who find their misfortune to it, through inherited dis- childhood faith yielding to knowledge, eases and other evils bestowed upon it and a new light dawning, feel that all is by an ignorant parentage. Ah, Bishop, swept away. At first my father shrank we need not go out of ourselves to see from this flood of light, but the voice man's folly and ignorance on this sub of reason came to him, and he could see ject. The iniquities of the fathers are God leading him and the manifest wisvisited upon the children in many ways, and man must be born aright to be ben said: right. These are mountains of truth that arise before me, and for long years be comforted with the mysterious forces I have labored and rested not and have of his own soul." only cut steps by which I may climb to these mountains. I now know that the and my work as a messenger spirit to powers of my mind had not awakened, notwithstanding my efforts to have them do so, until I had passed through that mysterious change we call death. The mightiest and noblest of human work was given to us to do, and see how ill we have done it, by damming up with

The Bishop waved his hand to Blon were but a dream, here are realities. The things which are seen are temporal. ments like Him of old, and wash my their desires, had been crushed by my goodness and truth are the attributes trust in immortality ever be lost to the hands of much of my earth work, if I carly transition; but there was a divine of God, and the divine power operates inhabitants of earth. "I am the truth," could."

say to us, and eaten of the hidden bert's inner life had blossomed forth in manna, we could now wear the white books that were beautiful indeed to name written thereon, which no man central orb around which his mind re-knoweth, save he that receiveth it," volved. Time and pain had set their ceived him not" There was a deadness said Blon; "but let us turn from the mark on him, but they had left their and coldness among them that he could past and grasp the present with a firm charm and written a story on his face, not penetrate. It was the Sabbath, a hold, that we may see God with our fair and beautiful—an index of his puriday set apart for God to meet His chil-souls, and not behold only a blazing fied soul. The fountain of inspiration

monies were being performed by Louis, not at Horeb, nor at Sinai; but will brother and one universal power—God his son. The bishop gazed at him for draw near to you and proclaim His pres. in man. a moment, then sighed deeply. The ence to you as you unfold in wisdom, for altar, and the vessels of silver dedition the gifts of the spirit are purchased earth, and have felt the pangs of sorrow cated to God were as mockery to him, with toil; strike out for the ocean of wring their souls at the separation of as sounding brass and tinkling cymbal. truth, it invites your exploring foot-Louis was robed in clerical garments of steps. God yields His secrets for the alize that the cords of affection respond great splendor. Ostentation and dis-asking; knowledge is your savior. play seemed to rule; simplicity and From the eye of truth there is no es good taste were lacking. With a flip cape, and you must indeed work out pant tongue, Louis repeated the words, your own salvation by the law of progression; it is a flat of the Almighty. The Bishop looked like one transfixed, Learn of this child; she hath been

dawning upon him. ter unto such as you."

"You that dwell on the earth cannot grieved the Bishop, as he came in closer relation with his daily life. At realize the magnitude of this commistimes he would exclaim, "Whose son is sion, of a messenger spirit. How often he? He cannot be of me. I could not do we come to you, only to be turned

"My work must then be," said the but here are the gods of ambition, ava bishop, "to unbind the slave to dogma whose golden beams will set on many rice, and molten ideis consecrated as and creed. I shall begin with my will he comprehend me? No, but turn from me as I did from you.'

"Fear not," said Elon; "God doeth all things well. Mr. Wellington will see his buried dead in radiant form, in angelic beauty, standing before him, and the angel feet of God's ministering spirits passing up and down Jacob's ladder A strong band attends him, and the sillife on his soul, to awaken images of the past in his heart; then will he yearn to know of his own and will turn his gaze from the dead past to the living present."

That he might know that life is lord of death alone;

The darkness that hung over my culiar quality of the mind at the time of father was rolled back by the band of conception. This law should be under- wise minds that attended him. At stood, and man should not allow himself times he could see beautiful sentences to abuse his God-given powers by any that they wrote on his surroundings for excess of passion, nor should he be un- his thought and meditation, such as, "Our lives here are full of peace and will be ruled by such conditions. Man move theology's musty veil from your is the creator of his child, in the sense that he imparts to that child an inheritance for good or evil. Think of this and the not charge God with your soul." "We wait to greet you in the gardens of God." "The cords of do not charge God with your bad work love that bound us on earth, death can-

This change in my father was a surprise to the bishop, as he had taught surround it, hence you see the necessity | Holy Ghost, and must come direct from of a correct understanding of the law God, forgetting that God works by a law our well-being on earth of our inner being-spirit speaking to and also in the spirit-world. Men are spirit. Reuben told the bishop that the born with the many evils that attend | band was only "preparing the way for him to do his work; that he had been a "Begotten when the Father is under tiller in the vineyard of the Lord, and

This should not be forgotten by morbeen in the ascendancy at the time of will go on. Jesus said: "Whatsoever ye bind on earth shall be bound in heaven, "Again, disembodied minds may have and whatsoever ye loose on earth shall

A new life had begun for my father.

"The soul has the power to rise above

Those who were born in the old faith. dom of man redeeming himself. Reu-

"Man must struggle with himself and A new life had begun for my father

him was now done; and I, too, had been. purged in the crucible of purification. It was then that I could see God manifested in his works in a new light. Years of earth time had passed away

and I had gained power over material creed and dogma the fountains of living and search amid the vast realms for a seed forces to bring forth good fruit, and said, "It is enough, it is enough, me to feel the very throbbings of the God be restored, with the loving mem-Eternity, Eternity! Our lives on earth divine, as it were, and in this bound-Our salvation is in doing the will of mind, and is wholly unexplainable to light is now breaking on the shores of God; eternal justice is our own all-the mortal, I never lost sight of or for-time. Read to them the gospel of love; knowing self, that will be the sword to got the dear ones of earth. I was in give them a proper understanding of deal eternal justice, and our secret sins communication with them, breathing life, what their rights and duties are stand to condemn us before one judge, heaven's dewy breath of love on them and let them know themselves, which is ourselves. Yes, I would rend my gar when hope had died in their hearts and the culmination of all knowledge. Love,

"Had we heard what the spirit sad to penses the soul that loves him. Alstone on our breasts and have an new read-for truth was his deity, and the day set apart for God to meet the can be the control of dazzling glory."

was not sealed to him; the arisen Christ was the Bishop's accustomed "Yea," said Reuben, "God will speak was there, and in the temples of nature the could worship one Father one worship one Father, one

loved ones by the death angel, could re-

to the echo from the spirit shore. What shall I say concerning the many spheres in the spirit world that I have visited, and are far remote from the earth? It would be impossible to convey to the finite mind anything like a correct idea of that vast, incomprehensible abode of the many millions of While Reuben was speaking to us a earth's children. In one of my visits to true to your highest conceptions of first discovered that my insignia and the bread of life to earth's famished and while I was gazing at its beauty a radiant form came out to meet me. After bidding me welcome, he said:

"You belong to the past, or your antenatal conditions were governed by a band of wise minds at the hour of your conception, yet your work is in this generation, in this the closing of the nineteenth century of the Christian era, clouds and errors that have darkened the minds of its children. Enter thou in and learn from Wisdom's council, that is now convened."

Here I beheld all nations, tribes and peoples who had ever dwelt on the earth.

"Your insignia will admit you to the sun chamber," said the person with me, and in this chamber you will see reflected the eternal, everlasting power and presence that dwells in all. God, who reads the heart, cares but little about names; it is the purity of the motive that prompts the action. Stand thou upon the broad and eternal basis of justice and truth, and let no one stand between your soul and God. Kindness is a test of greatness, and by this inborn attribute you have con

"Be just and walk humbly with thy God," was written above the archway. The Messianic idea, or the mission of Jesus to earth, was then under consideration; or what method would be mos beneficial to a class of minds not able to reason for themselves. Many were the remarks on this subject, but all concluded that if man had been left to the natural instincts of his mind and had not been hemmed in by creed and dogma, his inherent: power would have sought out and cultivated his God-given abilities in their natural order. "God has left the way open to all

without fear or wrath, if they use their reason," said one who seemed to be a "Ah," said another, who leaned upon his staff with bowed head, "that is the central orb around which all our facul-

ties must revolve; and let all see to it that we do not refuse to hear the voice of the indwelling Messiah" and arose with the many and cried aloud: "God of all people, forgive the ignorance of man!"

In this temple all subjects that relate to God, man and nature are analyzed by all who come within its walls; no restrictions are laid on anyone, as to former opinions or beliefs. The manifestations of the spirit in man and nature. and in all worlds and systems are studied in the light of true science, There is a comprehensive understanding of the truths that relate to the spir itual and moral government of God. The term God is not used in a general way, but as the first cause, or the origin of all, and all seem imbued with a feeling of deep reverence for the revelation of this truth. Indeed, this is the place of understanding. So accurate and exact is every thought that is expressed by anyone, that any deformity in the expression of thought, jars and creates in harmony. The science of mathematics is not a speculative one; its branches ramify all subjects. Numbers are mystical points, like the dial plate of a compass. Sounds are musical vibrations floating on the air, creating a melody that formulates speech, that leads to devotion and adoration. The most spiritually advanced people of all ages congregate here, and knowledge is of spontaneous growth, as it were God seems to have made a beautiful provision for ts demand, as all who dwell here desire knowledge, and there are many points here from which to study.

The stony structure of this temple is inlaid with legendary historical volumes, that are revered and speak for themselves; seers behold them and converse with them. The finger of time has written many deep truths on the panels of this temple; mystical symbols that express spiritual truths are engraven there. Here we are taught that every human being is the central soul. or the Deity in man. This is called the sun chamber, because many who congregate in this temple were worshipers of the sun, or the God of day, while on earth. Here there is no personal idea formed of God, but all recognize a supreme governing power, and an intelli-gent force; for the conditions of this sphere denote an uncreated, self-existing power. The next subject for consideration was: "What shall we do with the unborn

nations?. This subject surprised me, as I

thought that God directed the destiny of all His children. "You must begin with the parents of this day and generation" said one who held the scepter of knowledge in his hand, "by the implantation of proper things so that I could rise in the spirit principles in them; they must have the higher and more perfect knowledge of Old creeds must disappear and the soul God. This spiritual condition enabled be left alone to God, and confidence in ory of Christ; for the hour is, that man less realm of the spirit, where thought cannot be drugged with dogme or vibrates in unison with the infinite creed. A larger knowledge and a fuller

temple wherein the dove of sacred love and insuffacion descends. No human and penances will await them. There is a mediator for all, it is not any of the many criciled or historical ones, but it is the affirit of all truth, the comforter that Leties wild would over the the conforter that Leties wild would over the desired to the conforter that Leties wild would over the desired to the conforter that Leties wild would over the desired to the conforter that Leties wild would over the desired to the conforter that Leties wild would over the desired to the conforter that Leties wild would over the desired to the conforter that Leties wild the conforter that the conforter than the conforter that the confo that Jesus said would come. The divine solvent of life is here in your midst The awakener, which is the spirit of truth, his touched with his wand of life the typical resurrection, and the resurrected ones are going to those who live in the imprisoned dust of mortal life and who have not the knowledge of immortality, mortality, mortality, mortality, mortality, more of God's "Every child of earth is one of God's

children. The risen Christ is, in Christendom, the symbol of all praise; but do men manifest His teachings? verily, they do not; but have closed up the fountains of life whose waters never run dry; a river of inspiring love that flows forever.

"Oh, the long night of error, and temnests of human passions, that have enshrouded the soul and velled the Christ of God in human tombs.

"What can be said to those in the mortal form, who are blind to the real purposes of life, because tethered by passions and void of understanding Go ye forth to meet the dearth and darkness in your path; let the ministerng voice of the spirit awaken them to conquering of self, the overcoming of hatred, and catch the strains of liberty for the yet unborn. Show mothers and fathers that they are the true saviors of the world, when the Christ spirit is in their unborn. Show those who are to be parents that they must love truth, and implant it in the unborn; that God' will require the fulfillment of their duties as parents, and the development of each and every moral, mental and spiritual faculty. Let them look within for God, in which the soul may see the Divine and have perfect and unbroken trust, and after a few generations of proper parentage there will arise a beautiful humanity.

"The golden age is not a dream, or a myth. When the white sceptre of love, like a magic wand shall touch humanity, intellectual, physical and moral, they surely will become. You should set your aim high; aspirations and prayers should be on your life and in your, heart; love truth as your Deity, and let love be your guiding

When he had ceased speaking there fell around him a cloud of transparent light, and from out that cloud many voices in echo-like sound said: "Thou art worthy,'

While this wise man was speaking, I felt a strange power holding me fast by the hand; but beould not see any forms until this cloud that enveloped the speaker had disappeared, then Reuben's star of seven points that I had seen him wean oncenbefore, appeared. Reuben representsoone of the seven stars and one of the seven golden candle sticks. This number is prophetic, and relates to the cluster of stars in the neck of **Taur**usi From this temple I went eastward

to many the gifts of the spirit are pur-chased with great toil. These saints in light were richly endowed, and I thought of the imperfect characters given some of them by the writers of the Bible. They lived in a time when knowledge did fiot run to and fro as with you and they were confronted with the mysterious forces of their own souls; but virtue and sorrow are seen working out their natural results, and through the principles of harmony in human affection Heaven will be estab lisshed in its fulness. These men bore the highest expressions of God dwelling with man. They have not rested from their lahors are teachings of Jesus on the minds of many, who misunderstood the spirit of His teachings. Do not feel that you have all the knowledge that is in store for you, for as you ascend the spiritual heights, there will be new fields of thought at every turn; subtle mysteries that will perplex you will arise, but the conflict between doubt and error will fade as the light of the spirit falls on you. Life is but a small cycle with you of the earth, and you are rent at times with passion, pain and unrest. Your intellectual and psychical powers cannot obtain complete dominion over your physical environments. It is not possible for you to solve the mysteries of the incorruptible. Mystery and the physical nowers will weigh down on you now, but when you have entered the realm of the spirit there will open an entirely new line of thought. Weird charms and uncanny speculations are now holding the imagination of many spellbound to a mere speculative knowledge. Not as mortals can you obtain a complete victory over the flesh. deal with but dim lights that reflect the real; remember that mind is eternal creative. Bishop Sutherland was teaching my father that truth that he, as a guide, ought to have taught him while he dwelt on earth. If men would only look to the rise of man, and not the fail, they could rise out of the many errors that now darken their lives. Ab-

solute truth never varies, never can: 'With God all things are possible." So in the confidence of truth no storm can wreck your trust in God No ideal can ever be too high to enrich the mind, you must have the mental image before you can receive the external form Will and action, then, is the power by which you can overcome error; goodness is supreme in the universe, and the good in humanity will overcome all wrong. You need not force your nature to unfoldment; but, like the leaf or flower, in a silent growth bring forth your fruit. Heaven's freedom is the highest law. You have set before you life and good; and there is a burnt offering for you—it is the sin of ignorance—that you may see God with the soul, that the cold picture of the dead Christ may go from you and the warm incarnation remain. It is the intensity of your purpose, and the wish for a growthful state that will froduce the desired result. Oh, that the inlightants of earth would only be willing to follow the divine voice that God hath implanted in the

soul as a guiding star. In my intercourse with many wise minds it was impressed upon me to re-member that the law of attraction was a powerful agent either for good or evil. This is of dnestimable value as a guide in many conditions of life. The power of mind over mind cannot be comprehended by mortals; you attract to you the good and pure, or the dark and evil. Concentration of thought may produce a great good to the many or a great ca-lamity. Great intensity of purpose will generate a mighty power; therefore see ye to it that your purposes are good. It is a great privilege you enjoy, that so much new light has fallen on your pathway; also that death, in life is set aside and the spirit returns to gladden the mortal. They are not dead, but only risen—only entered upon that wondrous life. We can say this of all who have passed from earth, and return as Jesus

truth I, as a messenger, have endearored to record truthfully what I have been taught, and have seen and heard from the people of other religious, such as Egypt, India, Chaldea, Persia, and they declare that the soul, or the divine life, is within all, and is made manifest by doing the will of God, as Jesus taught "love to God and man." This is a living spirituality, that will conquer the evil that surrounds you; and whatever your Christ may be, if veiled in dogma or creed; and whatever form of praise you may have offered to God, if in the temple of stone, or in the temple of nature-let a thanksgiving and tribute of love flow from your hearts to God, for the knowledge of immortal life through the revelation of the spirit and

for the recognition of that love that is

eternal.

The divine solvent is here in your midst, and you are to take it as the evidence of truth; it is the second and the last coming of the Christ of God. Let your hearts commingle with the heavenly hosts, whose silent feet enter your abodes. Ye are of the house of Israel. of the order of Melchisedec, and have been haptised with the waters of regen eration. Forty years did Israel's children journey ere they reached the promised land, but you have had the cloud by day and the pillar of fire by night, to encamp with you, and to lead you on; and the tabernacle within your abode with the Shekinah dwelling with you, and speaking to you from the altar. We have given you truthfully what we have received, and we praise God for the ability to do so. We have made an effort to turn the mind of man from the terror of death and the tomb, and give the promise of eternal life You have not to look to Jerusalem, to Mecca, nor to the far Orient, but only to turn your eyes within to see God. Im mortal life is yours by a divine right; "dust unto dust" is for the outer form. Growth and unfoldment is life, and it contains a power, a discipline, a distinction and a fulfillment of your abilities. All possibilities are contained in your being, and you can express them

by a proper development of your facul tiles, with a corresponding faith that all will be fulfilled. If there is proper progression there cannot be any retro-Your earth is not the only field for moral and spiritual probation, and do not try to measure divine justice and heavenly grace. Nature is not content

with one blossom, or with giving one voice of spring, or one ray of sunshine; and be ye not content until you bring forth flower and fruit. Faith in the certainty of a future life, and the results of this life on the next should be the constant inspiration of each day to lead you onward and upward. Truth will speak to you in death, and faith will become knowledge. A 'life misspent cannot bring a recompense of joy, for you can feel only those joys won by adherence to right; these all live in the spirit, as spiritual attributes to strengthen you and aid you to grow more helpful to mankind. As the voice of the divine spirit is the testimony of truth in the soul, you should guard well this di-

and metemany of the prophets, apostles vine witness. and seers of Biblical note, who were on We have traced the breath of infinimissions of love. To them God had tude through many spheres, and have yielded His sediets for the asking; but watched its unfoldment as the rays of glory fell on those who were born of The redemptive work begun on this plane will go on and on, widening and broadening as you unfold through the fields of spirit life. You have stood where many are standing to-day, with loss of faith and doubt; but God is speaking to your souls precious messages through the arisen ones. But through all changes, losses and decay, there is the everlasting truth itself in which the soul may have perfect and unbroken trust. At Horeb and on Sinai, God was thought to have drawn especially near to man, but you can hear the tender words of love breathed on you by Just Published | your loved ones. Listen to the assurance, hear the soft echo coming with consolation and hope. All who have loved you and cared for

you exist—unchanged. It is not death that has come to them, but the angel of life. You need not look back over a cloudy vista to a time when God walked on earth and talked with men in his human form; the time is now for you to listen to what God is saying to you through His messengers, that are of your own household. Doubtless you may desire to know more definitely about God, Jesus Christ and the Holy Ghost, or the Godhead so-called. But let me say to you that the Trinity (socalled), or a combination of powers with the same attributes, and functional offices, belongs to the earth alone, and is a formula of man's ignorance to mystify and hold the minds of men in subjection to their dogma. This traditional error cannot bear the light of investigation, for it has no spiritual value; nor can it satisfy a growing soul. Oh that man would keep his intellect untrammeled. God is not revealed only in Christ, and Christ revealed only in the church, no; nor have these traditional errors any hold on the spiritually illumined mind; nor have I been taught to regard this other than as a fallacy born of ignorance. And I tell you that I have not seen God, Christ, or the Holy Ghost as personalities, but have seen and felt the ineffable glories that fell on me from the Deity, and have been taught that there is but one only existing power that is called by many names, ac cording to the mental ability of the mind to comprehend something of the power that exists in the universe. Love, wisdom and knowledge flow from one source and you must see God with the soul. Then your burning utterances could not comprehend or express an intelligent idea of this uncreated self-existing power, that men have called by many names. When you become spirit ualized you will not want to retain such a crude idea of that power that bends above you in love.

God is love, and love is life in motion. Hold fast to the eternal presence that dwells with you, and love that gentle One that walked in the common walks of earth life, and whose brow was hathed with heaven's dew on the hills of Galilee; and who hung on the cross (Continued on page 3,)

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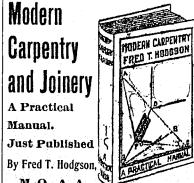
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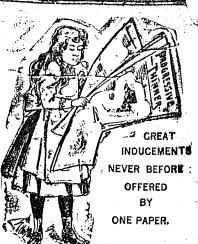
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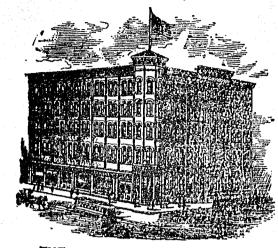
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SCIENCE AND FAITH. VERSUS SKEPTICISM.

The Issue Between Dr. Sweringen and Prof. Jamieson.

cupied by Dr. Sweringen. He is amply tiny, and perpetrate a fraud. It is quite for himself to be fully satisfied; and able to deal with all the issues likely to possible this may have occurred with be raised by critical skeptics. But a R. D. Owen. few points in Prof. Jamieson's last (The But I am r

Of course we all know that faith is a line of distinction between faith and of agreement as to make the line of sepeagerly accepted as reliable knowl-count. I edge; and all scientific experiments dethis case. pend upon those very suspicious senses which are so often deceived. Of course Spiritualists do not rely on the accounts of the resurrection of Jesus, Enoch's flight to heaven, "Elijah's automobile flight to the skies," or any other story of the past, which cannot be veri

Present day experiences have the advantage of being verifiable testimony, and often by repetitions and variations tronomical fact, about which there is no which reduce them to scientific certainty.

But, referring to the follower of faith, Prof. Jamieson says: All he knows is hearsay. He knows that millions of parents have been "mistaken, deluded, hypnotized, or in some way deceived by their own senses." But men are hung, electrocuted, "deprived of life, liberty and the pursuit of happiness" by the testimony of witnesses, who report what they saw or heard, or think they made to reproduce the facts in court to many men of science saw them? reassure the jury. In considering the value of testimony one needs to know something of the character and mental habitudes of the witness. Many are careless, impulsive, and jump to conclusions, and even spurn any suggestion that might add strength to appearances. But there are others who examine critically, observe closely, and decide only after mature consideration of all the

it is said. I am not so sure that he was deceived in the facts he observed when story, but I do not know it is true. he was acting as a critical investigator; did not satisfy my ideas of thorough- identity of any person we may casually

he did not regard the conditions as ab- that the phenomena was not a trick solutely fraud-proof, but said he had performed by the medium. tested them so thoroughly on many occasions that he did not deem it neces in many ways, by cunningly devised sary to impose all the restrictions tricks; but it is possible, yes, easy, with which he had many times exacted be a reliable medium, to put the question

Having settled the facts under investi- there can be no question. Thus his tesgation as unmistakable, without the timony is authority if his word is relipossibility of deception, they relax vigi- able and his intellect normal and calance, and leave unguarded many condi-tions that admit of fraud; but knowing If I mistake not, Prof. Jamieson has that phenomena can be produced with often used in argument the statements

all these doubtful places guarded, they reason that the medium does not need to revert to deception, and therefore they infer that they will not. As it is often easier to cheat and give the appearances of genuine phenomena, than to patiently wait and bear the tax upon the nerves and vital resources to get Prof. Jamieson.

the genuine, and perhaps fail altogether, the medium with weak moral nature may take advantage of the relaxed scru-

Progressive Thinker, July 11) tempt my deceived in the last part. I have the But I am not quite sure that he was | ditions. evidence that he stated after all the smoke had cleared away, that there was factor in all scientific as well as relig- nothing in this case that shook his conious study, and some things never get fidence in the facts upon which he had beyond it. But it does not follow, that built. It is also a curious fact as rethere is no value in the accounts of past ported in the Banner of Light at the experience, because people have been time (I think it was in a letter from and still are, frequently deceived by Madam Blavatsky on the Holmeses) their senses. There are various factors that at the very time this sham seance that enter into the character of evidence, and there may be no absolute sonator of Katy King was the actor, the Holmeses held their usual seance, and knowledge. They are close compan- Katy King appeared as usual, and clipions, and so blended at certain points pings from her hair, compared with those taken from her head at previous aration indistinguishable. Upon faith seances, were identical under the microhangs a large share of the science so scope. This is as I remember the account. I would like further evidence in

But Prof. Jamieson is especially exacting that knowledge must substitute faith. If possible to have it so, that would be very satisfactory. But is it so in anything? Prof. Jamieson may know or think he knows, a few things; but he accepts and acts upon faith vastly more than he does upon knowledge. For instance, he tells us that "millions witnessed the meteoric shower, an asdoubt"! Has Prof. Jamieson had personal contact with these millions of witnesses? Has he carefully examined their trustworthy characters as witnesses? Has he questioned, and crossquestioned them as we do many who report spiritual facts? How does he know that "millions witnessed the meteoric shower"? Is not this hearsay evidence? He tells us it was "an astronomical fact, about which there is no doubt." Are meteors real stars? What saw or heard, and rarely is any attempt astronomers testify of them? How has questioned those who did, and crit-

ically cross-questioned them? And when their testimony is all in, what is it all enjoyed themselves hugely. but "hearsay evidence"? But Prof. Jamieson tells us shower of stars was an astronomical fact about which there is no doubt.

This statement requires proof. Prof. Jamieson may not doubt it, and he may never have heard a doubt exfacts and appearances. When Dr. pressed; but I think it would be about Sweringen says he "knows," it is a as reliable a statement to say millions question of veracity, or intellectual doubt the story of the meteoric shower, His ability is pretty well es- as that millions witnessed it. I have a tablished, and his honor cannot be ques- thousand fold more evidence of certain psychic facts—even materialization— But Robert Dale Owen was deceived, than I have of that long-accepted story

The Boston lecturer who knew he and I am not sure that he was not de saw his wife materialized, and would ceived by the pretended exposer. I swear to her identity, showed in that would like to know more about that. I very statement an exuberance of imagwas once present at one of those se ination, and unreliable testimony; for ances, and his critical exactions then it is a dangerous thing to swear to the meet in this world. But it might have But he admitted then and there that been safe for him to swear to the fact

People have been deceived, of course, fore.

This is one of the fatal mistakes often

This is one of the fatal mistakes often

Dr. Sweringen may have had conditions, and witnessed facts about which

of such scientists as Tyndall, Huxley, Darwin, et al., and put them before his audiences as if there was no question of their authority. But these are men, one of our so-called mediums; whose senses may have deceived them and whose reasonings may have led them away from the truth. In fact we

know this has often happened. In reply to some criticisms by Lydia R. Chase about spiritual phenomena, Thaddeus B. Wakeman said that scien tists had settled the question of mind and matter and the causes of sensation and intelligence, and know, that there can be no thought or reason, without the organized brain, and therefore they say that "they know that Spiritualism cannot be true." But some of the ablest scientists in the world testify wise men really know? They believe in matter. They believe that it is eternal. They believe that matter and energy are uncreated, but ever changing in expression. They believe there ether pervading space. They cannot demonstrate it to the other senses.

They believe in atoms and they make a good working basis for chemical theories. But they are unreliable witnesses. They will not testify at every man's bidding.

Does Prof. Jamieson accept the atomic theory of matter? Does he believe in the evidence of the hypothetical ether? Has he ever measured the wave length of violet light? Does he believe it has ever been done? Has he ever measured the distance from pole to pole on the earth? Does he believe anybody has? Has he ever taken the parallax and measured the distance to Venus or Mars? Has he ever stood upon the shore of a river and measured a hundred-acre lot a half-mile away, by means of compass and mathematics? Does he believe any one ever did it?

Now if he accepts statements made by reliable men in science, and takes for granted that what they say is true, why should he question the testimony of such men as Dr. Sweringen, Prof. Crookes, Alfred R. Wallace, Prof. Elliott Coues, and the hundreds and thousands of witnesses who have examined the phenomena of Spiritualism as carefully as they have the phenomena of light and electricity?

Prof. Jamieson hangs to the fog of the past, and institutes comparisons between Jesus, Moses, Elijah & Co., and present-day facts. Now the difference is definite and clear. Those facts of 2,000 years ago, may have been real many of them as reported, and I believe they were. But there is no way to verify them. The present-day phenomena occur in thousands of homes, and miliions have witnessed them, and the evidence is much more direct and conclusive than the story of the meteoric

It is not probable that a million people saw that brilliant display. If they did they have not testified. But it is morally certain that many millions have witnessed various spiritual phenomena, and critically examined them, not once, for a few moments, but many times, and Prof. Jamieson claims to have been one of the observers. His conclusions may differ from Dr. Sweringen, or the facts.

He seems to me a broad-minded, consistent liberal, more rational and less dogmatic than many Spiritualists, or the vast majority of so-called freethinkers and materialists. He is generous towards his critics. He accepts criticism as good-naturedly as he gives it. He asks for knowledge, but he accepts nearly everything but Spiritualism on faith. Why not take that on evidence, as he does the meteoric shower?

I agree with Prof. Jamieson that "no man's testimony is equal to direct reve-lation from a spirit." Of course not. No lover can take the testimony from another that love is sweet, and conjugal felicity the most blessed experience. desire, and make proper effort and con-ditions. Spiritualism offers the opportunity to the whole world, and all may know from least to greatest. But if we would examine the moon through the Lick telescope, we must go where it is and conform to the conditions. If we would know the inspiration of California climate we must get into it, breathe it, bathe in it, inhale its fragrance, and feast our eyes on its varied scenery. But we can accept the statements of friends we know who have been there, and believe that they have drank its sunshine, nestled in its flowery treats, listened to the sobbings of the mighty sea, felt the bracing breezes of its twilight shades, climbed the rugged mountains, and worshiped in charmed grottos and sleeping valleys, and their experience in a measure be comes our own. To cover it all with a veil of doubt, freeze the fragrance of its holy dreams in an atmosphere of repellant skepticism, and shiver in the frigid climate of Agnostic wintery gloom, does not advance the intellect. nor improve the moral instincts that grow and ripen in the summer climate of human love and restful confidence in the testimony of tried and faithful friends

Brother Jamieson, stick to your critical scientific ideals, but come up out of the winter desert and breathe the sweet warm atmosphere of Spiritualism. LYMAN C. HOWE.

Parkland Camp-meeting.

After many years of idleness, the peautiful grounds of the Spiritualists of Philadelphia were invaded by the lyceum and members of the First Associa-tion of Spiritualists, on July 4. The children were taken care of by the officers and made welcome. All had a good time. The early morning was cloudy later in the day the sun came out, and

On Sunday, July 5, we opened the camp with two meetings. The afternoon meeting was for the benefit of the lyceum, and was held in the grove, and was conducted by Mr. A. Groom. speakers were Mr. Adams, Prof. Stevens and Mr. Barry. The mediums were Mrs. Phillips, Mrs. Snyder, Mrs Cutler and Mr. Grosseck. The speakers praised the work done in the lyceum, and spoke in glowing language for it in the future, and implored all Spiritualists to send their children to the lyceum in place of sending them to the church and Sunday school where their little minds were poisoned with the manner those people interpret the Bible, and their bodies dwarfed for want of proper exercise. The mediums gave many good tests. Mr. Grosseck's work of giving each one a test was something

of a novel feature. The evening meeting was held in the chapel and was conducted by Capt. F. J. Keffer, an old-time Spiritualist and pioneer in the cause. Mr. W. Rawson's subject was The Needs of the Hour. Mrs. Cutler and Mrs. Snyder gave many tests. Mrs. Snyder gave tests in German and English. The meetings will be carried on during the summer every Sunday. Good speaking from lo-cal talent will be had every Sunday; also an array of mediums. Mrs. Cutler is camping on the grounds; also Mrs. Anthony and Mrs. Jennings.

There are over one hundred cottages. mostly occupied by the best class of people W. RAWSON. Philadelphia, Ps.

ods of one of our so-called mediums; one that could produce manifestations from materialization down to type-writing; he had every phase on the calendar, and had dupes many. His name is George Brower; sometimes Charles

Brower. His "guides" guided a colony

of these ready-tobelieve anything souls down to South America, (Guatemala), there to find gold in abundance. took what money they had, landed them in a God-forsaken spot—men, women and children. He then refraced his steps to the place where he knew more such dupes were awaiting him, and left the poor fools to see their way clear the best they can. One, an old soldier, who got rid of five hundred dollars of his savings, came back alive to his family. The spirits had advised him to leave The papers made it so hot for the adventurer that he skipped to San Francisco, where, I hear, he is again in his

be taken in. Were it not that our cause is brought before the public in such ridicule, I would say, go on. Its the only way some will ever learn. I tried to enlight en the Spiritualists at Summerland camp two years ago that his spirit manifestations were not what he purported them to be, and I had the ill-will of those I tried to help.

questionable work, and victims ready to

Los Angeles is far ahead of Chicago in producing questionable characters. These are the ones who get the harvest while an honest soul, like D. W. Hull, would go hungry. He struck hard lines while here.

I see no way by which this state of affairs can be remedied. Most of our people encourage it by their patronage, and someone there must be to give the marvelous. Just one long term of imprisonment for one of these tricksters would settle the question.

MRS. M. E. KRATZ. Los Angeles, Cal.

THE N. S. A. PRESIDENT. I desire to propose the name of Geo. W. Kates, the well-known Spiritualist lecturer and missionary, as the N. S. A. president for the ensuing year, to be elected at Washington, D. C., at the annual convention to be held next Octo-

In presenting the name of George Whitfield Kates, I am suggesting a name known North, South, East and West, upon whom the mantle of the Methodist apostle, George Whitfield, for whom he was named, has fallen as an earnest zealot and a forcible thinker and orator.

None have done a better work for Spiritualism than has Brother Kates. Since 1865 he has been actively at the front, fighting for truth. He has the fire and zeal of an old-time patriot. Of ms nature have been they who have builded great human enterprises. He is executive, earnest and talented. All that he has attempted for children's lyceums, local societies, camp meetings, state associations and the general cause have been successes. He never has had failures in his public enterprises. As an editor and writer he has been forcible, and carries weight with all he says. Whatever way his works and character may be weighed, he will balance to the credit of the cause of Spiritualism.

Such a man will be a forcible executive of the N. S. A. As its president we may expect a clean and forcible administration. As a trustee of the N. S. A. he has been a careful and trusted adviser. He understands its needs, and has tne good will of his fellow officers. As a delegate in the conventions he has always been a useful advisor; and has projected many of the successful movements achieved by the N. S. A. When lately requested by several friends of the cause to allow his name to be proposed his reply was: "I cannot consent to made a fight for the position; if the Spiritualists want my services, they must call me voluntarily to the posi-W. J. HICKS,

President Montana State Association of Spiritualists, Box 92, Anaconda, Mont.

Will the World "Start From Its Hinges"? "Intense anxiety regarding the Pontiff's condition is felt throughout the United States.'

"The Pope is better." "The Pope is worse."

"Cardinal Gibbons is on his way to "The Holy Father passed a restless

light. "Dr. Mazzoni still hopes for Pope Leo's recovery.'

"Thousands of Americans pray for His Holiness." These are a few of the headlines of numerous articles filling our daily papers on this all-absorbing subject. can we explain so much noise about a weary traveler nearing the end of his journey? After trotting the soil of our globe for ninety-three years, working hard to make the world believe what he cannot have believed himself, he longs for a well-earned vacation in some higher latitude. But jealous humanity begrudges it to him, trying its best to prolong the agony; be it only for sensational journalism to feed upon—or—who knows, to bring again into the foreground the somewhat antiquated affairs of the church of Rome, and re-awaken the slumbering sympathies of a "progressive world," a large part of which, hatched from the egg of orthodoxy still drags after it some pieces of the

broken shell. Pope Leo may have joined his predecessors by this time, but the fact is kept secret, in order to prolong the finale, for political reasons or to avoid serious disturbances(?) Alas! the shadow of extinct worldly grandeur is kept hovering over the Vatican, for the edification of some and the amusement of others. The stage of life needs action and actors.

If we can trust reports, His Holiness has been a good man, an amiable man, who deserves our sincere "Requiescat in Pace!" His only fault was, or is, his in Pace!" His only fault, was, or is, his being "the pope." He also passes for a "learned man," and must in consequence have developed some "thinking apparatus." The question is, how can such a thing exist alongside the "throne of St. Peter?" Explain it if you can! And who will explain the vivid sympathles of Protestant America for "the Holy Stool?"

True, Pope Leo knew how to tickle the vanity of a young nation and profit by it, for the good of Rome. But can he have done still more? Can it be true indeed, that, the church of Rome found under the "Stars and Stripes" a firm foothold for future operations? for its persistent toil to push back the mighty wave of progress?

But we do not care. Let Leo die and let his successor take up the work with renewed vigor! The farther the wave of progress must recede, the more strength it will gather for another on-set towards the crumbling rocks of ancient superstition. They will have to yield to repeated attacks and their very oundations will be washed away by that future tidal wave of progress that is coming to prepare our old earth for a new era of solid civilization. HENRIETTA STRAUB.

'Gleanings from the Rostrum." By A. B. French, Cloth, \$1. For sale at this office.

ZURILDA WELLINGTON.

(Continued from page 2.)

for man's ignorance. It was Jesus who opened the tomb and came to man in als resurrected life as we are now coming to you. Spirit life will strip off the tawdry glory of earth, and with it the popular superstitions that held man in ignorance; but it will clothe the soul with the dearest properties of spiritual possessions. Part with all traditional peliefs and carry your hearts to God in prayer, that you may be able to turn from the dead past to the living present, and from the tomb and sorrow to joy and rejoicing. Lift the dark curtain and show the heart-stricken mourners those they love; clasp their white hands and listen to their words of undying love, for that door that John saw opened in heaven has not been closed. Seal not the sayings of this book, but feed ye the many with this bread. Love ye one another.

ZURILDA WELLINGTON.

To the Members of Central Fountain of Light.

Greeting:-It is not for me, as a messenger from the realms of the spirit, to point to you any duty in relation to the truth of that knowledge that has been so abundantly bestowed on you in the years that have passed. Nor need I recall the efforts that have been made by the band to place your feet on the firm and enduring principles which yield right and justice to all people, regardless of race, color or any preconceived opinions that may have been held by you. Oh, look ye well, that the tides of error which often sweep your shore do not wash you away. The underlying principles of all truth are to be found in the realm of the spirit; and they, only they, who search amid the fields of the real, can glean the true and lasting. You will cherish those seasons of

friendly meetings as you unfold in the spirit, and the teachings there given will shed a new glory on your paths. There are golden bonds that bind you to them, and a silver thread that inter laces your lives with those who come in such close and endearing relation as guides and teachers, to drop the heavenly manna and bring a fresh baptism of love from the eternal world. They, with you, feel the soft, sweet breath of the summer breeze that fans your brows, and the chill of winter, and they still go on with you hand in hand, that you may not tarry in well doing, nor retrograde when new trials meet you and tope seems to be crushed out.

Try to make your lives accord with the highest teaching that heaven has willed you, as far as in you lies; you can do this by an earnest effort to overcome your weak and repining natures. Let your spirits aspire to the realm where the arisen are now awaiting you. Remember that only as you do well, and nloble here, can you find the beautiful and blessed state that you desire here-

There are promises, prophecies, con solations and hopes for you, and you shall not be left comfortless.

"If yo love me I will come to you," said Jesus-and by that law have we come to you. Reuben's guiding hand led me to you, and I have felt a strong desire to give my little life's story to you through her whom I am now speaking; and if you, as members of the 'Fountain of Light," think it best to let my little history be cast to the winds, I will watch the waves as they break on the shore of time.
Oh, my friends, I am drawn to you by

a duty that I must fulfill. As I have told you, I stood where many have stood whose sorrow and loss had no voice-on the fragments of a shipwrecked creed. On that I was bid to build my all; but, my soul could not accept it, for my childish faith had yielded to a larger knowledge and a fuller light; with my

soul I had seen God more clearly.

The problems of life are before you, and the first step for you to learn, is to balance the forces in your own being. Rays of light are interpenetrating your world from us, and we are laboring to impart, through this mortal, instruction to you. We see the conflicting currents which belong to the different conditions of human life, but there are sunbeams bursting on you from the summerland, to shield you from wrong and assist you in right; it is the spirit's duty and delight. Into every thirsty, longing soul will be dropped manna from heaven; and every heart shall be baptised afresh from the world of souls.

You have been well taught, and it is your duty to give this bread of life to others. See to it that ye feed the many with this loaf.

ZURILDA WELLINGTON.

Central Fountain of Light is a few chosen earnest souls that banded themselves together in search of truth, and the medium through which this was written was the instrument through which they sought truth. M. PASQUIER CURRAN. St. Louis, Mo.

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SATURDAY, JULY 25, 1903.

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TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

ANNOUNCEMENT TO THE PUBLIC. All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, Contributions, large or small, are gratefully accepted.

MARY T. LONGLEY,

N. S. A. Secretary. 600 Pennsylvania avenue S. E., Wash-

Readers, Take Due Notice.

No one can intelligently review "A Great Psychological Crime" without first carefully reading the book, hence no criticism of the same will be admitted to our columns unless the above conditions are complied with.

A Great Army of Endeavorers.

The greatest undenominational religious order in the history of Christianity has been holding an international convention at Denver. No further testimony as to its cohesive power or its evangelical enthusiasm is needed than the fact that twelve thousand delegates from all countries and climes greeted the distinguished founder of the society at its meeting in the Colorado city.

The growth of the Society of Chrisacter, to its happily chosen name, or to all of these influences, is of little consequence compared to the fact that it represents a mighty force for good citizen- of Mr. Clason's house ship in this country. It is also one of the great recruiting agencies of the churches. During the past year it is estimated that 175,000 Endeavorers became active members of the churches. In November, 1902, there were 62.194 societies, with a membership of 3,700,000, chiefly in the United States and Canada. It has a large membership, however, in Australia, Great Britain, China, India and Japan.

Perhaps the thing that has given the society its greatest vitality and popularity is the word "Endeavor." The secular world is attracted to it and the Christian is inspired by it. It is suggestive of earnest and purposeful aspiration. There is no cant or dogma or bigotry about it. It has no pharisaical flavor. Almost any man can "endeavor" to be something better than he is. This is the potency of it-a confederation of right-minded persons-not of the "holier-than-thou" sort-who are deavoring to exemplify in practical life the simple precepts of Christian faith. In the above, as set forth by the Chicago Record-Herald, there is no secta-

rianism; though originating in the Christian church, the only thing re-quired is to "endeavor" to be better, and do better. It is a wonderful power for good in many respects.

Mind, Matter and Ether.

As stated by the Chicago Chronicle, contemporary scientists are making much ado over the proposal that mind and matter are composed of the same substance and that the substance is the universal ether.

A Japanese who has recently written a volume entitled "Ideals of the East," writes: "For India has carried and scattered, the data of intellectual progress for the whole world ever since the pre-Buddhistic period when she produced the Sankhya philosophy and the atomic theory."

Part of the atomic theory thus originating is that the universal ether is the common constituent of mind and matter, which it bridges and identifies.

Huxley was of opinion that the chief business of science in every era is to refute the errors of the science of the pre-

The particular business of the science of the passing hour appears to be to revive antique rejected theories and to deck them out with new names.

Among all contemporary abstract discoveries, however, the only one of indisputable truth appears to be the dis covery that there is nothing new under

It does seem strange that the scientific thought, so called, of to-day, is carried away back to the precincts and boundaries of prehistoric ages, as the outcome of the advanced thought of the present. That modern science should land our scientists where the ancient Hindu philosophers were in the remote ages of the pust.

D. For sale at this office. Price \$1.

Has This Dog an Immortal Soul? The Chicago News informs us that truth about the Bible." Bozzie II., the "mind-reading" collie that barked President Rooseveit's age, is of the matter. It would make an exceldead. She passed away recently at the lent text-book to be used by the Bible home of her owner, George B. Clason, students in the Morris Pratt Institute. 50 Bryant avenue, and the whole Clason in connection with Moses Hull's book houshold is in mourning. Bozzie II. be- on the Higher Criticism. It gives in longed to a large and illustrious family.

wish that someone should

It is a book we can heartily recom-

This portly volume is for sale at our

An Acknowledgment.

evangelist, in an interview with the

"Yes, there is an apostasy along

The movement of unhelief and infidelity

inaugurated by Bradlaugh in England

seems to have spent its force. Many of

"The most dangerous sign of the

ing has been one of criticism and de-

and are in turn yearning for the Bible

and the old faith. In Edinburgh, the

movement, we had the most enthusias-

This seems like a very striking ac-

knowledgment for an evangelist of

world's fame. And he proposes to coun-

About once in a certain number of

thusiastic exhorter produces a religious

or psychologic wave that seems to

sweep over the land, and for a time, us-

ually a short time, the whole world

zeal, a renewal of the holy spirit in

man, and at the bidding of this great

mesmerist or hypnotist everybody

wants to pray and shout, and they

This is called a revival, and this is

what the Rev. Torrey says of his meth-

ods: "Preaching the gospel in a direct

way. Lecturing on faith and infidelity.

Calling upon the people who profess

conversion to make an open confession

of Christ. Great insistence upon per-

sonal work. Open air meetings, and

meetings held in great factories and in-

song and singing the gospel, led always

by Mr. Alexander, who is a wise, conse-

weak and barren of all spiritual re-

"Half of the failure, the useless, pow-

primarily to the fact that the congrega-

tions do not pray for their ministers as

they ought. I am not defending the

ministry because I am a minister, but

hecause it is the truth. I will tell you

how the churches who have poor minis-

ters can get new ones. Let them pray

for their ministers and God will renew

erless just in proportion as they neglect

is the truth. 'that the average minister

does not devote five minutes a day to

prayer, and that the average church

member does not devote as much as

three minutes.' If this is true, and I

have no doubt but that it is, it is the se-

cret of more failures in Christian living

Dr. Torrey is said to be a powerful

speaker, with a strong voice and fine

physique and an enthusiast in his call-

ng and has a fine singer, Mr. Alexan-

der, to aid him in his revivals, a la

Christianity has ever had to adopt

such tactics on stated occasions or sink

There is nothing substantial and per-

manent about the doctrines taught by

these evangelists and nothing lasting in

the effects of their wave of prayer and

song. A year or two suffices to make it

appear in the dim past as a beautiful

wave only and of little value to the

thinking, reasoning, calm, matter-of-

fact resident clergy, who, no doubt are

glad it came, because their membership

Meditation, reflection, thought, analy-

sis produce apostasy in the church. When people are left to think and rea-

son out the old Bible problems they are

bound to pull away from the vagaries

brary and his study, and even his con-

The minister drones away in his

"Continuity of Life a Cosmic Truth:"

"Why I Am a Vegetarian." By J.

Howard Moore. An address before the

important subject. Price, cloth, \$1.

usual manner and many of his auditors

snore just the same as if Dr. Torrey

and myths of the old superstitions and

and contributions increased a little.

into a state of lethargy akin to death.

Moody and Sankey of the past.

than ony other one thing.

"A minister or a congregation is pow-

"Some one has sald, and I suspect it

them and make new men of them.

crated man."

sults?" he said:

prayer.

teract all this apostasy with prayer.

tic meetings.'

Rev. R. A. Torrey, the great orthodox

compact form about all the information extant concerning the Bible. being herself the most remarkable of her clan. Her mother, Bozzle I., was office. Price \$1.25. owned by Mr. Clason, and her grandmother, Boz, was owned by W. H. Harris, of Michigan, who gave Bozzie I. to Mr. Clason.

A sister of Bozzie I. is owned by John Rev. R. Keene Ryan relative to the A. Drake, and when she was told of her present waning power and apostasy of accomplished niece's death she gave ev- the present-day clergy, says: ery indication of doggish grief. Her tail drooped and she slunk to a corner, some lines. There is a decline in faith refusing to be comforted. A son of along other lines, but I believe that this Bozzie II. is owned by Kermit Roose old world is growing better day by day velt.

Bozzie II. has been voted the most versatile dog in the world. Scientists the halls that were used for their meetwho have made her a special study, ings have either closed up or changed statemen and diplomats before whom into halls in which the gospel is being she has performed, united in singing preached. Some of the old infidel lecturers are now preaching the unsearchher praises, though the scientists were able riches of our Blessed Lord. forced to admit that they could not make her acute faculties conform to times to me, as I view and study the reany of their theories regarding the men. ligious horizon, is unbelief and error, tal acumen of animals. A professor of as it is being Columbia university spent a whole once taught by Tom Paine, Straus and week with Bozzie II. about a year ago, Renan is now substantially taught and and was forced to admit that she had preached by men who profess to be reasoning faculties and deductive pow- ministers of the gospel. er and her apparent proclivities for But this movement, too, seems to mind-reading he was completely at a have spent its force. The era now closloss to explain.

Bozzie's most baffling performance Bozzie's most baffling performance struction. But the people have grown from the point of view of the scientists tired of the so-called higher criticism, was that of telling the ages of visitors to her master's home. The visitor would be told to think of his age and di- very center of this higher criticism rectly Bozzie would begin to bark, making a sound for each year the man had lived. She was never known to be at fault. Besides this she apparently pos sessed a mathematical faculty of being able to do difficult sums in addition, subtraction and even division without hesitation and without making a mistake. If told to cross the street and years Christianity, with the aid of some pick out the fifth tree from the end of great magnetic personality, some enthe block she would count the trees as she walked along, stopping and putting her paws against the right tree.

Bozzie I. was considered a wonderfuly intelligent animal, but her daughter, though living only to half the mother's seems ablaze with fervor and religious age, far surpassed her in accomplishments. Bozzie II. was probably the only trick

dog that was ever entertained in the white house, certainly the only canine that ever was allowed to "guess," if know not why. guessing it may be called, the president's age. Mr. and Mrs. Clason to visit the president last year, taking the wonderful collie with them, and Bozzie on her first presentation to the chief executive told him his age to his face and then told Mrs. Roosevelt how old she was. The president and his family were delighted, and diplomats were invited to meet Bozzie. When the Clasons returned home Mr. Clason received a letter from President Roose stitutions. We make a great deal of velt, thanking him for the treat of seeing Bozzie perform, saying that the collie was the "most wonderful and noteworthy dog he had ever seen." Roosevelt sent Bozzie a collar on which o In reply to the question, "Whose fault was engraved, "Bozzie II., from Mrs. is it that so many of the churches are Theodore Roosevelt."

Mr. Clason is grief-stricken over the demise of his pet, which was only 31/2 years old. Although he attended her during her last hours of life he could not bear to look upon her when she was

"I don't know whether you will understand these tears or not," said Mr. Clatian Endeavor has been remarkable. his pet's accomplishments, to wipe his Whether it is due to the personality of its founder, the Rev. Francis E. Clark, to its broad and undenominational charshe made more friends than any child could. She would never leave my sight when I was in the house.' Just then a little girl ran by the front

"Bozzie is dead, little girl," called out Mr. Clason.

The child stopped in her run and then walked slowly and soberly up to the front porch. "Is she?" she said, rowfully, and then she turned and said,

I must run and tell mamma." "The children all loved Bozzie," re marked Mr. Clason.

Bozzie was taken iil and taken to Dr. White's dog hospital. But finding that the best dog physicians could no nothing for his pet, Mr. Clason removed her to his home and nursed her through her dying hours himself.

She was put in a handsome coffin and buried beside her mother in the Clasons' back yard.

Another Notable Book.

Ingersoll said: "Somebody ought to tell the truth about the Bible."

The efforts of Bible defenders and apologists in all time have been colored and warped by strong bias in its favor. viewing it as the veritable word of God that must be believed and sustained as the hope of the world, necessary to man's salvation for time and eternity. On the other hand, unbelievers and

infidels, so-called, have fought against all this rippling wave is soon forgotten the book with weapons largely forged in when the minister gets back to his lithe shops of illiteracy and ignorance. The amount of literature, pro and gregation seem like nails driven into con, on the Bible is absolutely appalling: spective place, dressed in the latest and its value, taken all in all, is in in- fashion. verse ratio to its quantity—great bulk,

little worth. As to the Bible itself—it is of importance mainly in these days because of the superstitious hold it has on the large transfer the superstitious hold it has on the the superstitious hold it has on the previously. minds of so many people. Because of this, it cannot be entirely ignored by arouse the sleepy old religions to a thinking people, however little weight state of activity and a sense of Christhey attach to it in respect of its intrin-tian duty. They forget.

Higher Criticism has played cyclonic navoc with the old-time orthodox ideas of the verbal inspiration and historical By Brof. W. M. Lockwood. The work of infallibility of the Bible, and what was a strong, logical thinker, on a deeply aforetime labeled sheer infidelity is now held by ministers of high standing for

the fact that Mr. John E. Remsburg has cents. written a book in which he aims, with

learning and plety.

Howard Moore. An address before the In this connection we call attention to Chicago Vegetarian Society. Price, 25

"Meatless Dishes." Very useful. marked success, to fulfil Ingersoll's Price 10 cents. The Great Psychological Crime

These

This is an epoch making book, and will create no end of discussion in the ranks of Spiritualism. Every Critical thinker will want to read it in order to keep posted as to what is going on. It will prove a veritable Storm Center in our ranks. "Astral Worship." By J. H. Hill, M. It will be sent to any address for \$2.00.

A Great Storm Center.

SPIRITUALISM SWEPT BY A CYCLONE.

An Imperative "Halt!" Is Galled on Spiritual Mediumship.

Psychical Death Involved in the Process and Practice of Hypnotism and All Phases of Mediumship.

"The Great Psychological Crime," in tain on the part of the medium, the nature of its affirmations and con[18]. As far as the phenomen the nature of its affirmations and conclusions presents a distinct challenge to notism have been thus far developed clusions presents a distinct challenge to notism have been thus far developed clusions presents a distinct challenge to notism have been thus far developed clusions presents a distinct challenge to notism have been thus far developed clusters. While meadumsnip is at all clusters and under all conditions and circumstances a subjective process and in-

and mediums in particular. ing the destiny of hypnotists, and the

"A great psychological crime is such cess upon those of the hypnotic sub-a crime against the intelligent soul of ject." man as deprives it of any of the inalien-

and mediumship.

tains, holds and exercises control of the vidual Life. will. voluntary powers and sensory ortwo parties during the continuance of the hypnotic process.'

suggestion as a factor in healing. The author affirms that hypnotic

the grave, "for the laws of spiritual life and exclusively human are: are but a continuation of the laws of life upon the physical plane." But to go on with the definitions-

ment of the book: person who voluntarily controls the selection. will, voluntary powers and sensory or 4. Independent, Self-Conscious and ganism of a person in the physical Rational Will or Volition. will, voluntary powers and sensory or-

body,

"Mediumship is the process by and vidual immortality. through which a spiritual intelligence obtains, holds and exercises control of faculties, inherent and essential in huerless churches and ministers, is due continuance of the hypnotic process.

"A comparison of this definition with of Death—the Second Death that of hypnotism, discloses the fact It is, indeed, the hypnotization of a physically embodied individual by a operation of Nature's Destructive Prin
It is indeed, the hypnotization of a of his being, invokes upon himself the sonal being.

It is not to spiritually embodied intelligence."-p. ciple, and enters upon the dow

outside spiritual intelligences, in just came.' that far the process involved and the relation thus established are medium-

istic and therefore subjective.' It is to be noted that the author of the Soul." yields assent to the phenomena of Spiritualism as veridical facts wrought by cal Crime. spiritual intelligences. This is in strong

conceded facts of Spiritualism, the work essays umship because of its injurious and soul destroying results upon the medium and the "control"—in other words. the hypnotizer and the "subject."

"Ethically considered" says our author, "there are but two fundamental principles in Nature. In their relation to individual life the one is constructive, or what we are accustomed to regard as 'normal,' and the other de structive, or 'abnormal.'

Hypnotism is declared to be destruct the principle at the foundation of mediumship, it follows that mediumship is sweeping. not constructive but destructive in its

tendencies and results. significant facts," as follows:
"1. Hypnotism involves a relation-

Mediumship does the same thing.
"2. A hypnotist controls the will and voluntary powers of his subject. A spiritual hypnotism may enter into the spiritual control does the same thing to conditions or powers of clairvoyance

his medium.
"3. In the development of hypnosis waves are good things to in a negative or passive condition and claim that in the cases wherein hypnosurrender himself to the will of his hypothesis and does not enter, it is not mediumnotist. The medium is required to do ship. It is thus resolved into a matter the same thing and surrender himself of definitions:

In my own experience, I listen clair They go to

> seen fully stablished the medium sustains the same relation to his control. The same is literally true in the devel-

gains ease and facility in the establishment of hypnotic control, this subject loses his own power of resistance. A medium loses the power of resistance to the will of his controls under the same fingers, just sufficiently to keep it in an analytic position and it will more add to

opment of mediumship.

swopt away, and the subject becomes a tism. This method of writing is very helpless instrument, bound, under a bondage of the soul live an irresistible is sund which he alone, without the consent and co-operation of his hypnotist, —she simply locally holds the pencil in an upright position as it moves along.

The Bresent Age and Inner Life; Ancient and Modern Mysteries Classified and co-operation of his hypnotist, —she simply locally holds the pencil in an upright position as it moves along. This work by the celebrated seer. Cloth, \$1.10.

the most thoughtful consideration of they are identical with the phenomena hypnotists, Spiritualists in general, of mediumship. It is a notable fact, however, that up to the present time of the medium, this does not mean that If its affirmations are correct, and its mediumship has produced a greater valefinitions accepted as true, its conclu- riety of phenomena than hypnotism, sions are of vital import to Spiritual and some which hypnotism has not thus ism, and of terrible interest as affect.

"9. The physiology of mediumship results of hypnotic mediumship.

The work starts out by defining: "A hypnotism. The action of the mediumpsychological crime is a crime against istic process upon the three brains and the intelligent soul or essential entity nervous organism of the medium is identical with that of the hypnotic pro-

The author claims that the mediumable rights, privileges, benefits, powers latic process is, under all conditions and or possibilities with which God or Na circumstances, a subjective, psychic process; that this is true regar And such crime is affirmed to be in the form of mediumship established, volved in the practice of hypnotism the character of phenomena presented, Hypnotism is defined as "The process the principle back of this process is the by and through which a hypnotist ob Destructive Principle of Nature in Indi-

ganism of his subject. Also the psychic relation which exists between the mental domination and control? the ances of the property of the prop swer is a decided negative.

Omitting some of the connecting Hypnotism is proved, upon the evi- links that form the author's chain of dence of hypnotists themselves, to be reasoning, we here remark that he trol of his own individuality to any an abnormal state, unnatural, and claims that in the spiritual life man's therefore contrary to Nature's pur ability to persist and to advance from ever; his self-hood is a sacred thing; The author wisely discriminates best discriminates best ween Hypnotic Suggestion and Independent Suggestion, and shows the faculties, capacities and powers, and is seat of my personality and usurp the seat of my self-hood, with or without weakness and falsity of the claims put in response to his independent, self-conweakness and raisity of the claims put in response to his independent, soil con-forth concerning the therapeutic use- scious and rational volition and desire and no one has a right to seize the fulness of hypnotism, while fully act to so persist and advance. This view, reins, to drive me whither he will, even cepting the use of real or independent of course, renders immortality conditional.

The author finds that among those power is effective even after the death specific and individual capacities, faculof the subject. It follows him beyond ties and powers which are distinctively

1. Self-Consciousness, as distinguished from mere consciousness. 2. Reason, as distinguished from for upon these hinges the whole argumere intelligence.

3. Independent Choice, as distin-"Control.—A spiritually embodied guished from automatic or involuntary

It is these which enable him to intel-"Medium.-A physically embodied ligently co-operate with Nature's Conperson, whose will, voluntary powers structive Principle, rise above the operand sensory organism are subject to the ation of Nature's Destructive Principle, will or domination of a spiritual con-persist Indefinitely upon the spiritual planes of life, and thereby achieve Indi-

All of these powers, capacities and the will, voluntary powers and sensory man character, are violated by the proorganism of a medium. It also includes cess of hypnotism and mediumship, so the relation which exists between the that those who practice these things two individual intelligences during the fall under the sway of Nature's Destructive Principle and are in the way

"By the surrender or abuse of his inthat mediumship is nothing more and telligent faculties, capacities and pownothing less than spiritual hypnotism. ers, man violates the constructive law path of life, the ultimate destination of arguments, its citation of corroborative

"This is 'The Second Death."
"This is 'Spiritual Death.' "This is Psychical Death, 'The Death

"And this is-The Great Psychologi-

From this necessarily incomplete and contrast with the special pleading, the imperfect presentation of the salient bald assumptions, and the self-stultify- points of this volume, it will be seen ing assertions that characterize Hud- that it is a work of more than ordinary son's "Law of Psychic Phenomena," in importance—and it extends a distinct its endeavor to disprove the spirit challenge to the most serious and source of spiritual manifestations. In thoughtful consideration of Spiritualist this book the reality and genuineness of thinkers and mediums. For myself, I spiritual phenomena, as such are fully would desire to call to it the attention onceded.

Conceding and affirming the claimed Spiritualism, as Hudson Tuttle, Dr. Peebles, Prof. Loveland, Charles Dawto establish the undesirability of medi- barn, Prof. Lockwood, Sar'gis and other philosophical thinkers. Whether they accept or reject its statements and conclusions, they will find it a work of

absorbing interest and worthy of their most thoughtful attention. The claims and conclusions of this book will appear startling to the mass of Spiritualists.

It will, of course, be doubted and de nied that the author's definitions are correct, and that his conclusions are entirely warranted. It will appear as ive or abnormal, and hypnotism being though his definitions were too narrow and exclusive, and the conclusions too

Is it a fact that all mediumship is based on hypnotism-that without hyp-The author calls attention to "certain notism in some degree there is no mediumship? Such seems to be the au thor's claim, and if he is correct in this ship between at least two individuals. It will be hard to avoid his sweeping

Personally, while not denying that and clairaudience, in some instances, i is not necessarily the fact in all cases. the subject is required to place himself. Perhaps, however, the author would

In my own experience, I listen clair-"41 After hypnotic control is fully es- audiently to spiritual voices precisely tablished the subject becomes a mere as I listen to the words of a physically instrument for the execution of the hypometric person, and there is no more notist's will?" After mediumship has hypnotism in the one case than in the other; I am not passive or negative, but as intensely active and positive as one "51 In the development of hypnotic can be;; not "under control" in the least. control the process becomes easier for degree, but weighing and consciously the dominating intelligence (the hype accepting or rejecting the spirit's words notist) at each, suggeeding subjection, precisely in all respects as if the words were uttered by one in the fiesh. But "6. In exact rath as a hypnotiat of a spirit, perhaps I am not a medium. then, if I am not under hypnotic control

conditions and in exactly the same ra- upright position,, and it will proceed to tib.
"T. In the development of hypnomind, sud she in no degree under hyptism, where the sittings are frequent notic control, mentally or otherwise, and persistent, a point is seen resolted Now, is she a medium, or is she not? where all of Nature's barriers for the R not, what is it to be called? If she is protection of individual intelligence are a medium, sile is one without hypno-swept away, and the subject becomes a tism. This method of writing is very

variably results in a surrender and sacrifice of individual powers on the part all psychical development is mediumistic, on the contrary, quite the reverse is true.

So that, what he condemns is what Spiritualists generally would call hypnotic mediumship, or mediumship which the medium is under the hypnotic influence of a "control,"

And he also declares that there may be, and is, a process of psychical development which is not abnormal, not hypnotic, but strictly natural, and as such it is in harmony with Nature's Constructive Principle, and its result is Immortality. How far hypnotism may be used or

practiced, or whether it may properly be used at all, is a matter for serious or the degree of control exercised. And question and grave doubt—and this whether by physically embodied or by spiritual "controls." A person under hypnotic control is certainly in an ab-To the question, is there any form of normal condition, and is not in that ers and faculties which of right pertains to him as an intellectual, moral, responsible individuality.

lower to higher spheres of spiritual ex-not even a highest archangel from temporarily. As for the therapeutical uses of sug-

gestion, there is no necessity for inducing a hypnotic condition, for the healing benefits of suggestion can be secured without even the least degree of hypnotism.

Some persons who advertise largely as "professors" and teachers of hypnotism make claims that prove themselves to be consummate rascals or unconscionable villains. If their claims are false, they are rascals and swindlers; if their claims are true, they are villains of blackest dye for teaching such diabolical lessons as they adver-

The student and practitioner of therapeutical suggestion will find matter of valuable thought in the pages of this hook.

It will readily be perceived by the intelligent reader, that this volume is of tremendous import in its bearing upon Spiritualism and mediumship. definitions and conclusions are correct, mediumship, in the sense in which he defines it, must be discarded and wholly discontinued, in the individual interest of mediums themselves—as a soul-destructive, individuality-destroying pro- with his own. Do mediums the extinction of the entity as a per-

Again, on p. 150: "In just so far as a physically embodied individual is subject to the domination and control of into Nature's elements from which he arguments, its citation of corroborative facts, its earnest and powerful reasonings, will create a cyclone of agitation among thoughtful Spiritualists. ings, will create a cyclone of agitation among thoughtful Spiritualists. Out of the agitation of thought, good will come, and Spiritualism will not be

harmed by the lashing of the waves of the great ocean of Truth and Being. JAS. C. UNDERHILL

"The Great Psychological Crime" is or sale at the office of The Progressive Thinker. Price \$2.00.

MY MOTHER. Who prepared this form and spirit to become a child on earth?

Aye, who plucked me from the silence

of this universe at birth? Who once furnished my wee body the nourishment required? Who once worked around and over me when flesh was weak and tired?

My Mother. Who once used to look down on me as ! lay upon her breast, With a smile that gave her baby such a

perfect sleep and rest?
Who once sat when I was alling close beside my little form, With a love so true and tender that it kept my body warm?

My Mother. Who sat rocking and a singing when her heart was filled with woo: When her deeply saddened spirit feared a little one must go? Vho sat sewing or a knitting by the tal

low candle light, That her children on the morrow migh be nearly clothed aright? My Mother.

Who in youth time of my travels washed

and combed me for the school. And forgave me each infraction of the strict, oft-broken rule? Who once spanked me when 'twas need ed, with a warm and loving hand, That her beneficial precepts I might plainly understand?

My Mother. Who advised me when the universe came dimly into view, That the grandest gift to mortal is Who uplifted all my motives while the budding time was on.

early manhood dawn? My Mother. Who remains for aye the closest to my soul as angel guide.

And will cling and aid through trouble,

let whatever may betide? Who will all my yearnings gather to her soul of love and care, And will meet me some bright morning in the spirit over there? My Mother.

Who will teach me the first lessons of my spiritual birth? le who taught me my first lessons on this grand old rolling earth. My Mother:

Dr. T. Wilkins, in The Progressive Lyceum.

IT IS MADE DIRECTLY TO SPIRIT.

"A Great Psychological Crime" Critically Considered.

Where are Loveland, Lockwood, Tuttle, Sar'gls, Dawbarn, Sweringen, Bar-rett, the Hulls (Willard and Moses) and the host of writers upon the lessons of Spiritualism, who so often illumine the pages of its periodicals? We have a challenge for them from the author of The Great Psychological Crime, in these words: "Have leading Spiritualists the intelligence and the courage to take this step, and the perseverance to maintain it?" The departure referred to is outlined in this language:

"Whenever, if at all, Spiritualism shall abandon the subjective process of medlumship and plant itself squarely, firmly and unequivocally upon the fun-damental principle of independent, spiritual self-development, the day of ite trials shall cease, but not before."

This is not the first voice heard in the wilderness of perplexity crying: Grow your own soul. Inspirational teachers upon our platform have, before this volume appeared as a candidate meriting thoughtful attention, urged men and women to become their own mediums by developing their inner pow-

Our author concedes that mediumship s a demonstrated fact, and admits its phenomena, but believes the latter can be retained while the former is abandoned. His plan of securing this reformation is by discarding all spirit controls. He claims to have succeeded in doing so, but reserves an elucidation of the method for a subsequent volume. So we must wait anxiously to learn whether the "ghost" can be downed and the play of Hamlet still go on.

Disclaiming that he is, or has ever been a medium, we can but ask if he is merely playing upon terms, for he tells us upon page 245 that he was able to see the controls about an unfortunate Mr. W., again on page 266 that he saw the "angels" that attended a noted revivalist, both in public and private manifestations. If such sight came from unfolding the latent potentialities of his own soul it still demonstrates the existence and work of spirit intelligences, We will be glad to see the evidence that his powers in this line are wholly of himself.

How will he convince us that he is not used in some degree by controls he fails to note and yet retains his own consciousness?

What do other clairvoyants see about him at moments of his uplifting? He objects to controls because they weaken the will, voluntary powers and sensory organism of the medium and yet acknowledges there are thousands of non-professional mediums not unfavorably affected, because they give so little attention to their psychic nature. The professional medium is the one endangered. Shall we, therefore kill all mediumship, or by earnest study of the problem seek to definitely establish a DANGER LINE beyond which the indi-

vidual medium should not venture? Statistics are given to show the unfavorable effects of controls upon professional mediums, which are grouped into six separate classes. tells us, for instance, that "over seventy per cent develop inordinate vanity, while ninety-two per cent become more or less egotistical," upon what number of separate cases does he base his conclusions—five or five hundred? A bill of particulars should be filed by him for our enlightenment and another's deductions may even then be at variance cess, involving the loss of immortality, any more vanity or egotism, than the same number of any other class of humanity thrown into a corresponding It is not too much to say that this remarkable book, with its strongly stated read his statement that in no instance does the process develop marked individual improvement from a moral standpoint, I recalled a very recent case where a gentleman abandoned the business of a saloon keeper, because of his acceptance of Spiritualism and be-

came an inspirational speaker. This volume belongs to the class of books of which Bacon said: "Some few are to be chewed and digested." It leads every reader up to the question: What are the dormant possibilities of my soul-life?

I believe it will have an epoch-making effect upon Spiritualism.

Pure and simple in diction, it be

comes almost a classic. It deserves repeated readings when the mind is not enervated by an environment of humid heat and under conditions when mental concentration is most perfect. Its pages, and even paragraphs, tempt one to loiter by the way in thought. Its tone is admirable for its courteous consideration of the tenets dear to Spiritualists, and it champions mediumship by referring to it, very truly, as martyrdom. Edited by Florence Huntley, its real author conceals his identity and is known only to a limited circle under the mysterious title of an adept. Its study of the psychology of church revivals is excellent and its statement of the reasons for the methods adopted by Spiritualists in developing circles is enjoyable. One regrets that it could not be furnished for a more popular

price than two dollars. Fellow Spiritualists, here is a book worth the reading—a nut meaty enough to pay for its cracking.

GEO. B. WARNE. Religious Bellef Made a Test.

The Presbyterian General Assembly which met at Los Angeles, did what is not allowable by the Constitution of this country for any religious body to do--it appealed to the prejudices of the people to have the Senator from Utah expelled from the Senate. It charges him with polygamy, and ahetting crime and paying his allegiance to the First Presidency and Apostate, and being "a reproach to the honor and dignity of the

American Senate." Mr. Reed Smoot was elected to the Senate by strictly legal methods, which And implanted seeds of justice at the cannot be said of all senators. He claims to be law-abiding. The contrary is assertion. His moral character is not impeached, nor his more than average ability. He must be sacrificed be cause of his religious faith.

If Utah has not done away with polygamy as agreed when taken into the Union as a state, it behaves the government to see that this is done. When a Senator is chosen by her legislature to represent the state at the National Caphis religious views are not in the hands of other sects, to decide on his eligibility.

If it is ascertained without doubt that Mr. Smoot is a polygamist and lawbreaker, the Senate will care for its own rights without the impertinent suggestions of bigoted religionists. Mormonism may be all wrong from a Presbyterian standpoint, or from any other, and so is Presbyterianism from a Mormon. The preachers must learn that a

man's religious views are not to be

Use and Abuse of Psychic Rowers.

TRAINED AND UNTRAINED MAN-PSYCHIC POWERS— tion. The Astrologer ascertains the position of the stars at viously by ordinary canons of justice have passed into quite never under any conditions be employed for any selfish or TIVENESS-SENSITIVENESS MISUSED.

of the astral body, or even in many cases those ences the real proficiency lies in the capacity to balance the which is so frequently exhibited in public—that which makes yet the statement has not conveyed to him any very real or speak of persons as 'psychic" generally means nothing them; and I am sure that many practitioners of these arts On the other fand there is no doubt that mesmerism may be more than that they are sensitive—that they sometimes see are aided in such decision by impressions which come very or hear more than the majority of people around them are much nearer to psychic faculty. To these last perhaps we as yet able to see or hear. Though it is of course true that might permit the name of psychic power, but hardly to the this sight is a power of the soul, it is equally true that all the sciences themselves; so that I think we may put them on one powers which we display in physical life are also powers of side for the purposes of our lecture. It sometimes happens the soul, for our bodies, whether astral or physical, are after that one who practices some of these arts is in the habit of all only vehicles. What is commonly termed "psychic receiving impressions and communications from some astral power" is then only a very slight extension of ordinary fac- entity-impressions which very greatly assist him in judging ulties; but the expression is also sometimes used to include accurately from the facts put before him. In that case onother manifestations which are as yet somewhat abnormal viously such success as he may attain is not in consequence among men, such as mesmeric power, or the power of mind of his own psychic powers, but of the additional discernment that of a surgical operation. We shall find many accounts cure. Since the will is undoubtedly a quality of the ego, and which ordinary astral faculty gives to his departed helper. since that is the motive force both in mesmerism and in In the same way it does not seem to me that mediumship mind cure, I presume that we can hardly object to the appli-should be recognized among psychic powers, or indeed concation of this term psychic power in these cases. Very often sidered properly a power at all. The man who is a medium telepathy and psychometry are considered to come under the is not exercising power, but is on the contrary abdicating his same head, although these in reality merely indicate a some rightful possession of control over his own organs or prinwhat unusual sensitiveness to impressions from without. In ciples. It is essential for a medium that he should be one reality all of these powers of the soul are inherent in every whose principles are readily separable. If he is a trance or son of man, though they are developed as yet only in a few, a writing medium, that means that any astral entity may and are working only very partially even with them, unless readily take possession of his physical body and utilize either they have had the inestimable advantage of definite occult the hand or the vocal organs, so that he is simply one who

TRAINED AND UNTRAINED MAN.

In my lectures upon Clairvoyance I have very often had to draw a decided distinction between the trained and the untrained man. Until we come to examine the matter practically we can have very little idea what an enormous difference the definite training in the use of such powers really makes to the capacity of the man. Practically all those of used for the various operations of the seance. In any or all whom we commonly think of as psychic in this occidental country are entirely untrained. They are simply persons who possess a little of this higher faculty, which has been born in them as a consequence of some efforts which they have made to attain it in past lives—possibly as vestal virgins in ancient temples, or possibly as practitioners of less desirable forms of magic in medieval times. In most cases in this life they have used such powers somewhat blindly, or perhaps have made no conscious effort to use them at all, but have rather been satisfied to accept whatever impressions came to them. In India, and in other Oriental countries, these things have been scientifically studied for very many centuries, so that there any one who shows signs of such development is instructed either to repress its manifestations altogether, or else put himself under the definite training of those who thoroughly understand the subject. The Indian mind approaches these problems from a totally different point of view. To the Hindu more sensitiveness seems an undesirable quality lest it should degenerate into mediumship-a condition which he regards with the utmost chorror. To him these powers of the soul do not seem in the slightest degree abnormal; he knows that they are inherent in every man, and so he is in no way surprised at their occasional manifestation. But he knows also that unless carefully trained and kept in perfect control they are very liable to mislead their possessor in the early days of his experi-

The Indian student knows what he is doing in regard to these matters, for they have all thoroughly classified thousands of years ago. There are many teachers in India who will take a man and train him quite definitely, just as here a man might be trained in athletics or in the practice of some science. You will readily realize therefore that in Eastern countries the whole thing is systematized in a way very different from that which prevails among us. All of those whom here you call psychic and clairvoyant would be regarded in the East as not very promising pupils. Indeed I believe that many of the Oriental teachers would rather not undertake the development of a man who has already some small amount of these psychic powers, because it is found that such a man has usually much to unlearn, and is far that future will be a very fearful one and a very dark one. learn to see when and how people need help, and to disting rious responsibility which it involves. more difficult to manage and to train than one in whom as If, on the other hand, as these powers develop men learn to guish the way in which it can most successfully be given. East they have a thorough comprehension of all these things, and therefore fewer mistakes are likely to occur among them; for with them a man is trained in the use of his faculties from the first, and the possibility of error and miscalculation are clearly explained to him and therefore he is naturally far less likely to fall a victim to them. We know very well how in our Western countries clairvoy-

ance has a bad reputation, by reason of the fact that there are many pretenders to its possession who are constantly unsuccessful and blundering in their efforts. There may be some of these who are simply and entirely impostors; but I imagine that the majority have really some very partial dewelopment of this faculty, although they have often entirely misunderstood even the little that they have. Certainly no man in the East would ever come before the public, or be if, as may be hoped, we shall do somewhat better than they, very far on the way, so that he had passed beyond all possibility of the ordinary gross errors which are so painfully common among so-called clairvoyants here. If you grasp this fact, you will at once see how great is the difference between the trained and the untrained, and how very little re-.liance is usually to be placed upon the latter.

I know that most psychics among us feel themselves to be infallible, and consider that the messages and impressions which reach them come always from the very highest possible quarters; but the truth is that a very little common sense and study of the subject would show them that in this they are mistaken. No doubt it is to a certain extent gratifying to one's subtle self-conceit to suppose that one has the exclusive power of communication with some great archangel; but if one will but take the trouble to read the literature of the subject it will soon become apparent that many hundreds of other people have also had their private archangels, and have nevertheless been very frequently grossly mistaken. Of course no trained man could possibly fall into such an error as this; but then as I have said the vast majority of our psychics in Europe and America are simply entirely untrained. Some of them may receive a certain amount of guidance from dead people-"spirit guides," as they are often called-but it is very rarely of a definite and practical kind, and it usually tends much more towards mediumship and general sensitiveness than towards the gain of definite control and self development.

I doubt very much whether any large number of our occidental psychics would for a moment submit themselves to the kind of training which the wiser teachers of the East consider necessary. There a man has to try persistently, patiently, over and over again at the very simplest feats until he succeeds in producing his results neatly and perfectly; he is expected to build up his knowledge of higher planes step by step from those with which he is already familiar, and he is not encouraged in lofty flights which take sophical view with regard to mesmerism and mind cure, so is to be obtained only from recognized schools of occultism and combinations is an exceedingly interesting one. A list his feet away from the bed-rock of ascertained fact. Our that I need not now repeat myself with regard to these sub existing under the guardianship of the great Brotherhood; of these colors with their signification is given in the book

USES AND ABUSES-MIND CURE-CLAIRVOYANCE- any given moment, and from that he casts his horoscope or other hands. It is quite quanton to see advertisements in personal object. work. In the same way the Palmist simply observes the

can be very readily dispossessed by a dead man. If, on the other hand, he is a materializing medium, whether the materializations are perfect and visible forms, or merely invisible hands which touch the sitters at the seance, or play musical instruments or carry small objects about, then the quality which he possesses is simply that etheric or even physical matter can very readily be withdrawn from his body and of these cases it will be seen that the medium's part is to be passive and not active, and that he may very readily be seized upon and obsessed. So that it is very evident that ho cannot be described as possessing or using a power at all, but simply as able to assume a condition in which he can very readily yield himself to the power of others.

PSYCHIC POWERS.

It would seem then that we may reserve the title of "psychic" powers for the definite use of will or of the astral or etheric senses-that is to say that we may include genuine and controlled clairvoyance, mind-cure, mesmerism, telshall speak later; but we will take the conscious exercise of for the few among us at present. It is by no means uncom- this case the very appearance of evil. mon to find men who have considerable mesmeric capability: and a very fair number of persons possess a good deal of curative power along various lines; but still as compared to the total population these are only a very few. The unconscious powers are possessed by all of us, and all of us are using them to a greater or less extent.

To those then who possess and employ these conscious with regard to all such matters, and that is the rule of per-These are truly powers of the soul; they are connected with seriously deceived, and by his wild predictions and descripthe advancement of man and with his higher development, tions to bring the whole subject into discredit with those which demands their whole attention. Consequently there and it is for that higher development only that they should who do not understand it. But for one who uses this power are always very many minds within our reach which are be employed. That is a very important point for the person with common sense and without self-conceit, in a scientific liable to be considerably affected by the thoughts which impossessing these powers to bear in mind; it is the only absolutely safe rule that can be made for their use.

These are in all cases glimpses of the future of the human use them for the uplifting and the helping of the race, then By its means he can often see where a kind word is especitells us that in the remote past there was a mighty race thought can be sent with the certainty of immediate result. which possessed those powers to the full; but that race, as a appeared. We of the fifth root race must also in our turn pass through the same trial, we must inherit the same powers. Their occasional appearance among us now is an earnest of the time when they will presently become universal, when they will be widely understood and widely accepted.

The great question is whether having followed our predecessors so far, we shall follow them to the end, whether when we have developed these powers as they did, we also tain that we shall also follow them in their destruction. But great deal of good in the world and may gain spiritual adif there shall be a larger proportion who will use these powers for the good of mankind as a whole, then it may be that the doom can be averted, and that the common sense and public feeling of the majority will condemn and curb their and who use their powers intelligently, it is certain that we must begin now; now that these things are as yet only in we must put away altogether the idea of exploiting them for the ignorant leads them to employ every additional advantage which they think they can gain, in order that they may make a little more money, that they may obtain a little more advancement or a little more fame for the wretched personal self. The dawn of these higher faculties must never be corrupted by such thoughts or such feelings as these.

We must remember that these higher powers involve higher responsibility, that the man who possesses them is already in a different position, because he is already coming within reach of higher possibilities in many directions. We that more is to be expected from us. Obviously

USES AND ABUSES.

In previous lectures I have already explained the Theoence and so get himself appointed to some place which he is of their own foolish credulity. Once more I repeat that there birth; but in the case of a really definite form, a clear cut k. c, because in all of them the theory is that the results are obviously unfitted to fill, or perhaps succeed in having money is one, and only one, absolutely safe rule with regard to the potained by deduction from matters of fact and of observa- given to him or left to him as a legacy when it should ob- use of all these higher faculties, and that is that they shall

sets up his figure, and after that it is supposed to be a mere the papers of those who profess to teach mesmeric influences matter of calculation to discover what influences are at avowedly with the intention that it shall be used in ordinary Strictly speaking psychic powers mean the powers of the lines of the hand and then gives his delineation according to way get the better of the unfortunate man who came into the few to those others which all of us possess and are using, soul because this word psychio is derived from the Greek the accepted rules of his science; and the same is done by contact with him in the way of trade. It is at once obvious even though we may be entirely unconscious of them. The rather to imply what we in Theosophy should call the powers ration of the skull. Of course I know that in all these sci. must certainly class with them that use of measuring power Many a man has heard vaguely that thoughts are things, and very usefully and profitably employed for curative purposes. As I explained in my lecture on that subject it is usually possible to withdraw from a patient such pains as those of utilizing the senses of the mental body, he looks out through headache or toothache by means of a few passes without put. them at the mental bodies of his fellows, he will see how ting him into a trance condition at all. Indeed I imagine that a very large number of the ills to which flesh is heir could be cured in this way without the use of the trance. This latter should be used very sparingly, because it involves domination of one man's will by another. Perhaps the plates which I have published in "Man Visible and Invisof its successful employment in such cases in the works of Dr. Esdalle of Calcutta, and Dr. Elliotson of London,

MIND CURE.

One may see equally readily how easy it would be to misa means of making money; and it seems to me that where and that this vibration produces two distinct results. First ever that is done there is a terrible danger of impurity in the of all, like all other vibrations, it tends to communicate itself motive and unscrupulousness in the practice. I know that to any surrounding matter which is capable of receiving it; it will be said that those who devote the whole of their and thus, since the surrounding atmosphere is filled with time and strength to the curing of others must themselves mental matter, which is very readily set in motion in reobtain their livelihood in some way, and that in this respect sponse to any such impulse, the first effect produced is that mind cure stands on the same level as ordinary medicine. of a sort of ripple which spreads out through surrounding I do not feel myself able to agree with this latter contention. space, exactly as when a stone is thrown into a pond ripplea In the case of the ordinary doctor we all know that he has will be seen to radiate from that centre along the surface of passed through an expensive training in order to fit himself the water. In this case the radiation is not in one plane only to deal with the especial needs of the human body; and we but in all directions, like the radiation from the sun or from all realize what it is that we are buying from him—the ser. a lamp. It must be remembered that man exists in a great vices which his skill and experience enable him to place at sea of mental matter, just precisely as we here on the physiour disposal. But the mind-curist is often entirely ignorant, cal plane are living in the midst of the atmosphere, aland has undergone no preliminary training whatever; and in though we so rarely think of it. This thought-vibation, thereany case he is using a power which cannot be measured upon fore, radiates out in all directions, becoming less powerful in the physical plane, because it belongs in reality to some proportion to the distance from its source. Again like all thing higher and less material. If such a practitioner has other vibrations, this one tends to reproduce itself wherever no means of his own, and is devoting the whole of his time to opportunity is offered to it; and as each variety of thought is the work of curing diseases, there can be no objection to his represented by its own rate of vibration, that fact means that accepting any gift that a grateful patient may wish to make whenever this wave strikes upon another mental body it will to him in recognition of the help which he has given; but tend to provoke in it vibrations precisely similar to those it certainly seems to me that to fix a definite charge for serve which gave it birth in the first place. That is to say from ices of this nature is eminently undesirable and contrary to the point of view of that other man whose mental body is the whole spirit of occult teaching. This is a matter which touched by the wave, it tends to produce in his mind a epathy and psychometry. A great deal of unconscious psy- every person must decide with his own conscience; but thought identical with that which had previously arisen in chic power is also being constantly exercised, and of that I it is assuredly a most dangerous thing to introduce any ele- the mind of the thinker. The distance to which such a ment of personal gain into the utilization of powers which bo thought-wave would penetrate, the strength and persistence powers first. The conscious exercise of these powers is only long to these higher levels. It is certainly better to avoid in with which it would impinge upon the mental bodies of oth-

CLAIRVOYANCE.

All this is true also of clairvoyance. Most undoubtedly any faculty of that nature which a person possesses may be used for good in a great many ways. For one who possesses and the distance to which his voice can penetrate depends this faculty higher worlds lie partially open, at any rate upon its strength and the clearness of his enunciation. In sometimes, and therefore this power may be used to learn. exactly the same way the strong thought will carry very psychic powers I would say that all of them may be used and For this purpose it is necessary that the clairvoyant should all of them may be abused, so that it is very necessary that make a very careful study of the literature of the subject, in great care should be exercised with regard to them. There order that he may see what others possessing this faculty strength. But just as the speaker's voice may fall upon is a very good general rule which is universally applicable have previously learnt; that he may be guided by their expended by their expended by their expended have previously learnt; that he may be guided by their expended have previously learnt; the may be guided by their expended have previously learnt; the may be guided by the learnt; the may be guided by the learnt; the may rience and may avoid the pitfalls into which some of them in pleasure, so may a strong wave of thought sweep past fect unselfishness. If those who possess such powers are have fallen. Naturally a clairvoyant who does not study the without affecting the mind of a man if he is already deeply using them in any way for personal gain, whether it be of subject, who makes no effort to verify his visions and to commoney or of influence, then that is distinctly an abuse, pare them with the experiences of others, is liable to be very personal gain from it, it may be a source not only of very great pleasure but also of great advancement. Not only may race. If these higher powers which will one day come to he obtain knowledge for himself—knowledge which he can chic power which we all possess, which we are all constantly everyone of us are to be used by each man for himself, then also pass on to his fellow man, but by its means he may also that future will be a bright and a grand one. Our record ally needed, where a loving, comforting, strengthening The clairvoyant has at least a little more power for good whole used them wrongly, and in consequence that race dis. than his fellows if he will only watch for opportunities for using it, if only he will think always of helping others rather sands of people possess within them latent germs of evilthan of gaining anything for himself. Beautiful possibilities open up before us when we think of the power that will be in the hands of all in the not far distant future; the man who is to some extent clairvoyant now is beginning already to reap a little of the harvest of power for good which will come to very factor which awakens a germ into activity and causes us all as the race advances. So that the clairvoyant who is it to begin to grow. Later it may blossom out into thoughts thoroughly unselfish and whose additional powers are careshall abuse them as they did; for if we do that, then it is cer. fully balanced by strong and robust common sense may do a vancement for himself in the very act of helping his fellow

It is not difficult to see that this is a power that may be terribly misused. The additional information about others which it puts in the hands of its possessor may be employed, employment for selfish purposes But if that is to be, if we and unfortunately is employed sometimes, for personal gain, are to have this larger proportion of those who understand for the gratification of curiosity and even for the levying of blackmail. You see from this how essentially necessary it goodness to follow hard upon the other vibration and so far is that the clairvoyant should possess the characteristics of as may be, undo any evil which it may have done. seed among us we must begin by using them unselfishly, and a gentleman, and where he belongs to the class which in Theosophy we call the first-class pitri this is of course the case, the sake of the lower self. There is already very far too But unfortunately clairvoyance may be acquired by less degreat a tendency in this direction; the grasping avarice of veloped souls who do not possess the instincts of the man of delicate feeling, as you may very readily see by some of the disgraceful advertisements which so frequently appear in our papers. There you will see persons quite shamelessly announcing that they are prepared to put clairvoyant power (such as it is) at your disposal in order to help you to obtain ling our thought and of keeping it always at the highest level an unfair advantage over your fellows in some speculationthat they will help you to rob other men under the pretext of gambling or of betting on horse racing. In this way they are pandering to the lowest passions of man, they are descending from what should be a higher and purer realm into the understand this very readily in other and more purely physi. foulest mud of the most degraded physical life. Nor are cal matters, and none of us would think of regarding the ret these the only offenders, for you will often see announcesponsibility of the savage when he commits a murder or a ments from those whor profess to teach clairvoyance or oc. in all directions; and they know how very readily it responds robbery as in any way equal to our own if we should fall into cult science of some sort in return for so many pounds or so to the influence of the human thought, and how every imthe same crime. That is simply because we have a greater many dollars. These unscripulous practitioners are able to pulse sent out from the mind-body of man immediately live and to flourish simply because the public is as yet ensame thing is true with regard to the question.

You may take it as an absolutely certain rule that no true octoody.

To may take it as an absolutely certain rule that no true octoody. There may be infinite variety in the color and shape that however, yet taken money for occult teaching or information of such thought-forms, or artificial elementals, as they are tirely ignorant of the strue conditions of all such teaching. mation. The moment that a man advertises—the moment sometimes called. Each thought draws round it the matter that he takes money for any service which professes to be of which is appropriate for its expression and sets that matter an occult nature—that moment he brands himself as having into vibration in harmony with its own; thus the character of jects. It is very easy to see how the former might be mis and every pupil of these is absolutely, forbidden to take which I have just mentioned, "Man Visible and Invisible," injured if they were made to work laboriously at self-control used—how it might be employed with great facility to domit money for the use of any psychic power. So that all these and a number of colored drawings of various types of In the way it is always exacted as a matter of course in all nate the mind of a person and so to influence him unduly to people condemn themselves, and bear this condemnation on thought forms will be found accompanying Mrs. Besant's arfavor the operator. One hears sometimes of such cases in the very face of their announcements; and if they flourish ticle on the subject in Lucifer for September, 1806. In very I suppose that many people would include among psychic which a man desiring to obtain a position, or another one deland grow fat upon the property of those whom they deceive, many cases these thoughts are merely revolving clouds of powers Astrology, Falmistry and Phrenology. I think, how siring to obtain money, will exercise undue mesmeric influthe sufferers have only themselves to thank for the results the color appropriate to the special idea which gave them

A Lecture Delivered bv C. W. Leadbeater.

POWER OF THOUGHT.

definite meaning. When he is fortunate enough to have developed clairvoyance to the level of the mental plane he will be able very fully to bear testimony to the enormous importance of the truth which is expressed in that statement. If, thought manifests itself at that level and what results it produces. It is in the mental body or mind of man that thought first manifests itself; and it shows itself to clairvoyant vision as a vibration arising in the matter of that body. From ible" it may be seen what is the appearance of this mental body to the man who is able to see it-or rather what is indicated there is an attempt to present in section and on the physical plane something of the higher and far grander and wider impression which is really made on the sense at that higher level by the appearance of that body.

If a man thinks while the clairvoyant is watching him, the use the power of mind cure. It is often employed simply as latter will see that a vibration is set up in the mental body ers, depends upon the strength and clearness of the original thought.

The voice of a speaker sets in motion waves of sound in the air which radiate from him in all directions, and convey different religious beliefs, have moved his message to all those who are, as we say, within hearing:

me, not I them." The whole book is tahis message to all those who are, as we say, within hearing; much further than the weak and undecided one; but clearengrossed in some other line of thought. Very large numbers of men, however, do not think very definitely or strongly except when in the immediate prosecution of some business pinge upon them; and we therefore are very distinctly responsible for the thoughts which we send out and for the efexercising; and yet how few of us ever think of it or the se-

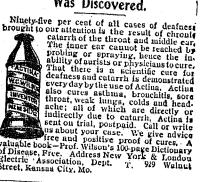
Inevitably and without any effort of ours every thought which we allow to rest within our minds must be influencing the minds of others about us. Consider how frightful would be the responsibility if this thought were an impure or an evil one, for we should then be spreading moral contagion among our fellow-men. Remember that hundreds and thougerms which may never blossom and bear fruit unless some force from without plays upon them and starts them into activity. If you should yield yourself to an impure or unholy thought, the vibration which you thus produce may be the and words and deeds of evil, and these in their turn may injuriously affect thousands of other men even in the far distant future. We see then how awful is the responsibility of a single impure or evil thought. Very much harm is done in this way, and done quite unconsciously; yet there is no doubt whatever that a heavy responsibility lies upon the man who knows that he ought to have purified his mind, but has neglected-to do so. If it should ever happen to us, then, to have an impure or evil thought arising within us, let us hasten at once to send out a strong and vivid thought of purity and

Most happily all this is also true of good thought as well as of evil; and the man who realizes this may set himself to work to be a veritable sun, constantly radiating upon all his neighbors thoughts of love and calm and peace. This is a very grand psychic power, and yet it is one that is within the reach of every human being-of the poorest as well as the wealthiest, of the little child as well as of the great sage. How clearly this consideration shows us the duty of controlwhich is possible for us!

That, however, is only one of the results of thought, Our clairvoyant watching the genesis of this thought would see that it not only sets up this radiating and divergent vibration, but that it also makes a definite form. All students of Theosophy are acquainted with the idea of the elemental clothes itself in a temporary vehicle of this essence. Thus it

(Continued on seventh page.)

By No Means Until "ACTINA" Was Discovered.





The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corners are the first page, and the first page. esponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to Keep watch of the number on the tag of your wrapper.

in Current Spiritualistic and Occult

You can do it by reading each week The Progressive Thinker. The Philo-ophy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all.

The New and the Old, Or the World's Progress in Thought. By Mos Hull. An excellent work by this veteran writ and thinker. Price, 10 cents.

LISBETH.

An Interesting Story of Two Worlds.

Elevating, Fascinating, Instructive Throughout.

This work by Carrie E. S. Twing is exceptionally interesting. She well says: "These characters which have teresting, fascinating, and instructive.

A. OCHOYLIMHOUK LOOHIO.
Translated by T. B. Saunders. Cloth, 75 cents.
"Schopenhauer is one of the few philosophers who can be generally understood without a commentary. All his theories claim to be drawn direct from facts, to be suggested by observation, and to interpret the world as it is; and whatever view he takes, he is constant in his appeal to the experience of common life. This characteristic endows his style with a freshness and vigor which would be difficult to match in the philosophic writing of any country, and impossible in that of Germany."—



Mailess Waich Charm.

PHICES:—Badge Pin, \$1.60: Lapel Button, \$1.60: Banflower Brooch, \$4.00: Maitese Charm, \$6.00: Maitese Pendant, \$5.00. This jewelry needs no other recommend than to say it is the SUNFLOWER BADGE, the adopted emblem of Spiritualism. As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression. These beautiful emblems are for sale at this office.

The Blue Laws of Connecticut, Taken from the Code of 1650, and the public records of the colony of Connecticut previous to 1655, as printed in a compilation of the to 1855, as printed in a compilation of the earliest laws and orders of the general court of Connecticut; also an account of the persecution of witches and Quakers in New England. Some extracts from the Flue Laws of Virginia. Price 25 centr

THE MISSING LINK MODERN SPIRITUALISM,

By A. Leah Underhill, of the Fox Family. By A. Lesh Underhill of the Fox Family. Interesting and valuable as a history of the beginning of Biodern Spiritualism, by one of the Fox Sisters. 478 Pages, is illustrations, including portraits of the Fox Family. History of the Hydesville rappings, as related by eye-witnesses; remarkable and well-atteated manifestations; the "exposures," etc. Handsomely bound in cloth, But few copies remaining. Publishers' price, \$1.50. We will send the book postpatid for \$1.40.

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By means of natural selection, or the preservation of a favored race in the struggic for life. By Charles Darwin. Gilt top, cloth bound. This book it as grandest achievement of modern scientific thought and research. It has passed through many editions in linglith, has been translated into almost all the langeriges of Europe, and has been the subject of mer. reviews, namphets and separate books than any oth, volume of the age. Meet of the great scientists of thirds grainly support his position. The thought of third ook has become a part of the common inhericative of the race. For sale at this office. Price 78 cts.

THE OTHER WORLD AND THIS. IHE OTHER WORLD AND THIS.

A compendium of Spiritual Laws. No. 1. New White Cross Literature. By Augusta W. Fletcher. M. D. In this volume the author, in the thirty-nine chapters, discusses a wide variety of subjects pertaining to Spiritualism, from a spiritualistic standpoint. She evinces the powers of a trained thinker, both in matter of thought and fine literary style, and capability of thought expression. The subjects are well handled with conciseness and yet with clearness. It will prove a rich addition to any Spiritualist's library, and a most excellent book for any one seeking information concerning Spiritualism and its teachings. Price \$1.50.

THE SOUL OF THINGS:

Or Psychometric Researches and Discoveries. By Wm. and Elizabeth M. P. Denton. A marvelous work. Though concise as a text book it is as fascinating as a work of fletion. The reader will be amazed to see the curious facts here combined in support of this power of the human mind, which will resolve a thousand doubts and difficulties, make geology plain as day, and throw light on all subjects now obscured by time. Price, \$i.50. In three volumes, eloth bound, \$i.50 each. Postage, 100 per copy.

Molecular Hupothesis of Nature: The Relation of its Principles to Continued Existence and to the Philosophy of Spiritualism. By Prof W. M. Lockwood. Paper, 24 cents.

OUTSIDE THE CATES and other tales and sketches. By a band of spirit in-telligences, through the mediumship of Mary Thereas Shehamer. An excellent work. Price, \$1.00. For sale at this office.

Out of the Depths Into the Light. By Samuel Bowles; Mrs. Carrie E. S. Twing, modium. This is a very interesting little book, and will be appreciated from eart to finish by all who wish to gain spiritual information. Prior 55 cents.

.. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS. DUINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, belleving that the cause of truth can b best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade-quate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.-We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linetype machine that must make speed equal to about four compositors. That means rapid work, and it is asserted that all converses. and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on

one side of the paper.
ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occu-py, and in order to do that they will nerally have to be abridged more or less: otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

Take due notice, that all items for this page must be accompanied by the full name and address of the writewill not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Clara L. Stewart writes: "Josie K. Folsom and husband, noted test and trumpet mediums, will be at the Waukesha camp from July 17 to July 30."

The Record, of Elwood, Ind., says: "The camp at Chesterfield, the rendezvous of the members of the Indiana Association of Spiritualists, has been elegantly prepared for the opening, Thursday, July 16. Spiritualists from all over the state have begun arriving at the beautiful camp and will take up their abode on the grounds until after the camp has closed for the season. Every cottage at the camp has been engaged, and as the opening date is not two weeks hence, they are now being occupied, and the express cars on the Union Traction line are moving a great deal of household supplies to the camp.

Chas. A. Kiehl writes from Williamsnort. Pa.: "No doubt a great many of the Spiritualists of this country have expressed their choice as to who is best fitted for the office of president of the N. S. A., and I wish to suggest the name of our good brother, Mr. G. W. Kates, believing him to be entitled to attention and consideration, in the efforts his friends are making in his behalf." H. F. Coates writes: "Sunday, July

12, was a kind of red letter day with the Church of Spirit Communion that meets at Kenwood Hall, 4308 Cottage Grove avenue. A fine summer day, and cool, so that physical comfort obtained as well as that the soul was fed. There was a fine audience in the evening; and in addition to our usual musical pro-Jones, followed by a vocal solo by the vonshire, Brownell street, Suite 5." veteran Spiritualist and singer, Mr. Cole, both of which were appreciated nois State Spiritualist Association, is and applauded. christening of the infant daughter of Mr. and Mrs. Walker, of Englewood, the ceremony being performed by Dr. J. O. M. Hewitt, with flowers and water, administered in his own original and unique way to the satisfaction of all. Immediately at the close of the ceremony a duet lullaby was sung by Mr. and Mrs. Sherk, followed by the address of Dr. Hewitt on 'Spirit Influence and Human Responsibility in the Conduct of Life.' which was listened to with intent interest. After the address spirit presence was demonstrated by Miss May Cummings and H. F. Coates. the tests being many and clear, giving satisfaction to all present. Our meetings, both afternoon and evening, will be continued all summer, and as most of the other societies have closed for the season, the public is cordially invited to Kenwood Hall, where we keep the altar's sacred fire—the spirit's inspiration active the year round.

The First German Spiritualist Society of the West Side, 590 S. Ashland avenue, Chicago, celebrates the 15th grand picule Sunday July 26, 1903, in Reisig's Grove (Riverside). English and German lectures, and also tests or messages will be given. Admission 25 cents. All are invited. Take Metropolitan L to 48th avenue, and then La Grange car to grove.

Dr. Louis Schlesinger writes from Hampton, Iowa: "I have been the means of opening the eyes of many honest investigators in this city. Strange to say, they never had a visit from a medium previous to my com-

Dr. Geo. B. Warne, president of the Illinois State Spiritualist Association writes: "Mrs. Nora E. Hill, of 750 Madison street, Chicago, holds ordination papers issued by the Illinois State Spiritualist Association under date of January 20, 1897, and signed by the then president, G. L. S. Jenifer. No official board of that organization has ever had occasion to either question their legality, or consider their revocation. All statements of a contrary nature are absolutely unfounded.'

G. B. Bicknell writes from Decatur, Ill.: "Chas Winans, who has been traveling in the East, through the states of Indiana, Ohio and Pennsylvania, returned to this city, July 12, for the purpose of taking a much-needed rest from his labors, before proceeding to Mt. Pleasant camp, at Clinton, Iowa. During his visit here he will give a few seances for full form materialization at the request of his friends. The Spiritual Association of this city is continuing to hold its weekly Sunday night meetings at the residence of Mrs. India Hill. These meetings are open to the public and are conducted by Mrs. Hill, who speaks under inspiration and closes with messages and tests. Thursday night meetings have been discontinued during the months of July and August."

P. J. Barber writes from Santa Barbara, Cal.: "Go on with your good work; it is fully appreciated by every true Spiritualist. After reading The Progressive Thinker they are distributed to those who, I think by investigation, will develop as Spiritualists. I have been for over thirty years endeavoring been for over thirty years entertyoring the inights who have to increase our membership. I have think for a moment of blaming the singing by noted singers who have the commandments Analyzed, price singing by noted singers who have the passed away many years ago, who contents the ranks and Lord, as he will always do the best he passed away many years ago, who contents. Big Bible Stories, cloth, 50 passed away many years ago, who contents analyzed, price the passed away many years ago, who contents analyzed, price the passed away many years ago, who contents analyzed, price the passed away many years ago, who contents analyzed, price the passed away many years ago, who contents analyzed, price the passed away many years ago, who contents analyzed, price the passed away many years ago, who contents analyzed, price the passed away many years ago, who contents analyzed, price the passed away many years ago, who contents analyzed, price the passed away many years ago, who contents analyzed, price the passed away many years ago, who contents analyzed are the passed away many years ago, who contents analyzed are the passed away many years ago, who contents and the passed away many years ago, who contents are the passed away many years ago, who contents are the passed away many years ago, who contents are the passed away many years ago, who contents are the passed away many years ago, who contents are the passed away many years ago, who contents are the passed away many years ago, who contents are the passed away many years ago, who contents are the passed away many years ago, who contents are the passed away many years ago, who contents are the passed away many years ago, who contents are the passed away many years ago, who contents are the passed away many years ago, who contents are the passed away many years ago, who contents are the passed away many years ago, who contents are the passed away many years ago, who contents are the passed away many years ago, where the passed away many years ago, where the passed away r will be. I will soon be 73 years of can under the pircumstances. Again,

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

age, and I hope very soon to realize the truth of our precepts. A new society of Spiritualists has recently been organized here. Mr. Baker, Mr. Rundle and Dr. Rush are among the older members. Mrs. Rood, a talented and highly re spected lady, is taking the lead among the ladies. Professor Gray has aroused much enthusiasm."

The Star of Indianapolis Ind has the following from Summitville, Ind.: "Charles Riggs, a barber, says that a house on East Mill street, recently occupled by him, is haunted if ever a house was subject to spiritual visitations Riggs says the doors of the house will not stay shut at night, and that even the keys turn in the locks and the doors swing open within a few minutes after having been closed. Three times in one hour the other night, Riggs says, he got out of bed, closed the doors and that within five minutes each time they clicked and he found them ajar on each occasion. Other tenants bear Riggs out in his assertion. A short time ago a man by the name of Baldwin lived in the house, but his tenancy was brief owing to the 'hants,' as he said. Riggs followed Baldwin and one week was enough for him. M. Woods then tried the house, but he and his family left yesterday. Houses are scarce in Summitville, but the Mill street house will likely remain empty indefinitely. There are now all sorts of stories going around regarding the strange carryings on within its rooms."

Dr. P. S. George writes: "I would like to have some good trumpet medium come to Red Lodge for the summer. I have rented a four-room house, all fur-nished nicely, and I will see that the visit is both pleasant and profitable while here. The climate is delightful; no flies, no mosquitoes, no hot weather, cool nights, dry climate-no finer place in the world to hold seances. This invitation applies to the sterner sex. As I am alone I want company. Write me at Red Lodge, Mont." Mrs. Alice Baker, lecturer and mes-

sage medium, of Cleveland, O., writes: "I have been lecturing Sundays during June to appreciative audiences. Master Milton Baker was with me one Sunday, and attracted a good audience. Spiritualists in Lorain have followed the Methodist belief and fallen from grace as far as organization is con-cerned. I was called one evening in June to Wellington, Ohio, to hold a meeting. It was a grand success in every way. The lecture and messages from the angel world were enthusiastically received. I can yet see the tears trickling down the cheeks of many as we gave them names, descriptions and messages from their loved ones. One woman, a strong Methodist, wept, saying, 'Oh, how I have longed to have some evidence that my child yet lived. and I would meet him again. Now I have received that evidence.' I expect to be in Wellington again soon. I will answer calls for meetings and funerals, at reasonable rates, within one hundred gramme, an instrumental solo by Mrs. I. | miles of Cleveland. Address The De-Vice-president Freeman, of the Illi-

> Then followed the just now trying to figure out how he can do the handsome thing by the secretary, Ella Johnson Bloom, who was recently driven nearly to desperation by an oversight on his part. Three applications for ordination had been forwarded for the judgment of the non-resident members of the board, on which prompt action was desirable. After unusual time had elapsed without their return. It was learned they had never reached Brothers West and Hammond, while Brother Merritt had acted on and dispatched them with promptness. The secretary then opened urgent correspondence with the Bloomington member, without response. She summoned the president to take a hand, which resulted the same as the boy's attempt at drowning out the rat, the water did not return, nor the rodent come out, but the hole was still there. Finally the justly dissatisfied petitioner consented. to sign new blanks, the balance of the board passed on them, the ordinations were held and then the original papers suddenly appeared, accompanied by a line from Col. Freeman that he was called to Louisiana May 26, on business, and unexpectedly detained there until July 11. He failed to advise headquarters of his whereabouts and left no one to look after his home mail. Secretary Bloom has to bear with her official associates' ready censure on questions of judgment, but was wholly innocent of any dilatoriness in this matter. If you owe anyone a grudge secure their election as an officer of a Spiritualist organization. Your revenge will be sweet. provided they accept the position.

C. W. Smart writes from Denver, Col.: "That good wife of mine who has not been in spirit life three years, comes and talks with me three times each week. She brought the great Talmage to show him how the spirit and mortal can talk together. He thought it was all trickery. He was probably thinking how he tricked the American with his sermons that purported to be delivered in England, and were printed broadcast throughout the land as coming by ocean telegraph, which I now understand to be false. I knew beforehand that he was coming, and had several questions written out to ask him. Among others, I asked him if he had met that wickedest of men, Bob Ingersoll? He replied, yes, and he found him more Christ-like than anyone he had met. So I have christened him 'Di-vine Bob.' That is what I believe him to be. I have told him so. He thanked me for it. Since then I have obtained two spirit photos of him, taken at different places. He has talked to me on several different occasions, and regretted that I was not competent to take it down as it was uttered by the me-

E. T. Dickenson writes: "I see that the Christian Science people have been having convention at Boston, and have mounted up so far ahead of Spiritualists that they have really got a 'corner' on prayer. One paper reported that a Ne-braska man said he had been cured of rattlesnake bite in fifteen minutes, by prayer. This was a wonderful streak of from your angel friends." luck-lucky in calling on the Lord at the right time; that is to say, when in the right frame of mind. For as every instructive times imaginable. First, in one knows many cases of this kind slip spirational speaking on subject taken through the fingers while no one would

When writing for this paper use a pen or typewriter.

TAKE NOTICE. All books advertised in the columns

of The Progressive Thinker are for sale at this office. Bear this in mind.

Buffalo man told of putting on thirty pounds of much-needed flesh, by Christian Science, but whether the length of time consumed in materializing the meat was eighteen months or only four minutes and a half, was not stated. Again, a child of George Sanborn, of St. Joseph, Mo., swallowed a safety pin and treated by Christian Science, suffered no ill effects. When the pin was swallowed it was open, and ten weeks later it was recovered, snapped. That was a long and tedious research, but I suppose it was perfectly satisfactory all round. If I understand it, this last mentioned phenomena occurred in 'total darkness.'

Dr. P. S. George writes from Red Lodge, Mont.: "Mr. and Mrs. Kates held public meetings at the opera house here June 16 and 17, with fair audiences, being the first meetings of the kind ever held in Red Lodge. I have had many inquiries since their departure, when we were going to have another meeting. If the citizens had had some conception of what Spiritualism was, many more people would have attended. I have heard all kinds of expressions as to what constituted Spiritualism. The Methodist minister here undertook to demolish Spiritualism as soon as Mr. and Mrs. Kates had departed. He dug up the old familiar fossil, the 'Witch of Endor.' I did not hear his sermon, so l called on him the next day and asked him what he said. He informed me that he did not deny that Spiritualism existed, but God forbid it, and if he wanted us to know the future he would reveal it to us. I called on him with the intention of challenging him for a public debate, but when I heard his story witches, I made up my mind it would be a waste of time to debate with one so illy informed, even on the subject of the Christian religion. I was invited to attend a private meeting a few days ago. The friends who invited me did so in order that I would meet an old lady of the Seventh Day Advent church, who was to lead the meeting. When she was through I was called on to address the meeting. After my address I

hurriedly went away on business. Some friends informed me that the old lady said I was the very Devil, and wanted to know what I thought about it. I told them that I felt very thankful to the old lady for the information. The Adventists have been very active since Mr. and Mrs. Kates have been here."

Harry J. Moore writes from Chesterfield, Ind.: "I would like to have you state that my wife has suffered from a severe attack of bronchitis, with slight congestion of the left lung, and that she is slowly recovering (which is largely due to the nursing and good care given her by her mother, Mrs. Gehring), and that it is our intention to spend the winter in either California or Colorado in order that she may ultimately recover, if such a thing be possible. We wish also to thank the many friends who have written us sending their kind thoughts and best wishes and expressions of hope that my wife will soon be enjoying the best of health."

Phil T. Davis writes from Butte, sionary work. So far they have done nobly. They have organized societies at Butte, Anaconda, Red Lodge, Livingston and Billings. July 3, 4 and 5, meetings were held in Butte at the old Masonic hall for the purpose of organdeath does not end our existence; that Ohio Day at Lily Dale. spirits do return. Sister Kates' lectures and tests were grand. They have to good speakers. The Butte Progressive Society wishes to hear from firstclass lecturers and test mediums wishnot doing much will come to Montana, they will do well. We wish to hear from first-class lecturers. Apply to Butte Progressive Spiritual Society, or

to my address, Box 805." A press dispatch from Fond du Lac Wis. to the Chicago Examiner of recent date, shows that the fools are not all dead yet: "The Rev. J. D. Van Doren one of the best known clergymen in this city, has created a sensation by swearing out a warrant for the arrest of 'Professor' Baldwin, a clairvoyant, who has fled to parts unknown. Dr. Van Doren claims that he made a deal with the 'professor' by which which the latter was to restore him to youth for \$25 He was sixty when the agreement was made, and after several 'treatments,' it is said, he began to feel like thirty. The clairvoyant, it is charged, then secured \$100 in gold, which he was to place in a belt and produce further won ders. When the clergyman next visited the office, however, Baldwin was missing, and so was the belt."

Mrs. E. M. Dole, one of Chicago's best mediums, is now at Lily Dale. She will remain there about two weeks, and then return to her home, 1680 N. Clark street

Dr. Beverly writes: "At Lakeside Hall, next Sunday, we expect to have J. J. Morse, of England. He is a lecturer of world-wide reputation, and with his daughter gives some fine demonstrations of spirit power. They are on their way around the world, and you will have a rare treat if you attend. Dr Beverly is demonstrating that the weather has no effect upon earness seekers after truth, as the hall is crowded every Sunday evening. Mr. Chistians, author of a book on palmistry will give a short talk every Sunday afternoon at 3 o'clock conference. All are invited to a union picnic. Saturday afternoon, August 8, 2 o'clock, at Jack son Park. Banquet will be served be tween 4 and 5 p. m. All mediums are especially invited to come and enjoy a day of recreation. Special music, speaking, etc., will entertain you. Take Jackson Park car, go to end of the line

Walk east to lake to the German building. The shade is lovely, plenty of water, and room inside for all exercises in case of rain. Don't forget this date Let us get acquainted with the good in. each one and enjoy the presence and power of the spirit forces. Bring your lunch. Everything will be free, includ ing lemonade, etc. Astrologers, palmists and psychics of all kinds will answer questions and bring greetings

J. G. Hoffman writes: "On July 12 we had one of the most enjoyable and instructive times imaginable. First, infrom the audience; second inspirational

ALWAYS GIVE YOUR FULL NAME AND ADDRESS: WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

last, but not least, spiritual baptism which was perfectly elegant. Services are held by Mrs. Burland, formerly Mrs. Jeffries, at 77 east Thirty-first street, every Sunday at 3 and 8 p. m. Those having heard Mrs. Burland before, and knowing of the talent back of her can not help but appreciate the treat in store for them. All are welcome."

Ellis Jones writes about the pamphlet. "Mysteries of the Seance." etc.: "! vish every gullible person would send to The Progressive Thirker for a copy of this little book. Price 25 cents. It s certainly an eye-opener for those who accept everything performed by tricksters claiming psychic powers to be genuine. While reading the useful little book I was struck, however, with one or two omissions—the case where the medium sits with one committee-man on each side, and a cover drawn over all of them, hands appearing, etc., is very good, but there is still a simpler trick which is very common. The medium, usually a female chooses a per son to sit on each side of her; each places a hand on her knee, and she places her hands upon theirs. The covering is then drawn over all, except their heads. Of course it is easy to free her right hand, which then appears at the openings over her head. she can write ballots, ring bell, thrum guitars, etc., at will. Strange as it may seem, this trick has been played upon son, Ind. many very intelligent sitters."

LILY DALE.

Notes From the City of Light Assembly.

The City of Light Assembly is just entering its second week of public ex-pression under fair skies and a general feeling of good will to all, suggested continually to the audience by a mam moth scroll hanging conspicuously over the front of the stage, bearing the words, "With malice towards none and charity for all." This thought, which is being earnestly put forth and acted by the president and many of her co vorkers-a leader among whom, on this line is Carrie Twing—must in time bear abundant fruit, the blossoms for which are already appearing, as all seem to feel and very many speak of the noticeable spirit of harmony and rest prevailing.

The lectures thus far seem to be unusually fine in point of erudition, rhetorical and grammatical finish, points which have not always been thought of special importance by some of our speakers and teachers of the past, Clegg Wright's discourses on "The Evo lution and Experiences of the Human Soul," call for especial thought and an alysis.

Pioneer Day, for which Carrie Twing was chairman and speaker, filling her role beautifully and touchingly, was filled with pathos and tender reminis cences for the many brave workers who one by one are stepping silently before the "crystal bar" to await their reward.

Ohio Day, the 15th inst., was one of the brightest and most varied in thought and interest vet occurring. Re-Mont.: "The N. S. A. sent Brother G. W. gret was expressed that it came so Kates and wife to Montana to do mis- early, as but few Ohioans were yet upon the grounds, but a symposium comthe rostrum by the chairwoman, Mrs. Carrie Curran, of Toledo, Ohio, gave forth such a volley of witty, interesting and instructive ideas concerning their izing a local society and state associa. state and the cause, that the wonder tion. July 5, the state association grew as to what must be the spiritual elected officers: W. J. Hicks, our es- calibre of the whole state, if a chance teemed brother, president; Mrs. Hicks, culling evinced such brain and ability. treasurer; Fred Spellman, secretary— So many good words were said for the all of Anaconda. Our local society Conneaut Spiritual Society, relative to Conneaut Spiritual Society, relative to Columbus, elected Mrs. Morrison, president; Gran- its harmonious relations and conseville Cranston, vice-president; J. H. quent steady progress and increase in Jackson, secretary, and your humble numbers that an invitation was extendquent steady progress and increase in servant, treasurer. Brother Kates dem. ed to this organization to come next onstrated in a very able manner that year, enmasse, to aid in celebrating

Willard Hull was the speaker of the day and his trenchant wit, satire and opened up a new field for labor here. sound sense and advice kept the audi-Speakers and mediums have given ence to a high pitch of appreciation and Montana the go-by; now the field is open | applause. His subject was "Facing the Twentieth Century," and he grappled in a masterly and conclusive manner with the many perplexing questions of the ing engagements. If mediums who are day along economic, political and relig-

ious lines. James B. Townsend, president of the Light of Truth, in the morning's symposium, struck a responsive chord, in ev-ery heart with his "running fire" of wit and wisdom. His enthusiasm over the fine management and cordiality everywhere manifest in the City of Light Assembly bubbled up like a soda fountain in appreciative expression. This is his first visit, but he says it will not be

Next Sunday, the 19th inst., is Buffalo Day, and a chorus of 100 Swedish Singers is expected from Jamestown to add interest to the occasion.

Various classes are in session. Clegg Wright on "Soul Evolution"; W. J. Colville, "Mental Science and Healing"; Miss Wilson, of Washington, "Physical Culture"; Jennie Rynd, Boston, has a "Mystic Circle." There are various evening entertainments weekly; three Forest Temple services daily, besides the regular conferences and thought ex-

The speakers for next week are Willard Hull, W. J. Colville, Susie Clark, Tillie Reynolds, F. A. Wiggin. New York State Day is Wednesday, 22, H. W. Richardson, chairman. Carrie Twing and Tillie Reynolds, speak-ers. J. E. HYDE.

MY CREED.

This is my creed: Who strives in all things to live firmly And lift unshrinking eyes upon the

Speaking kind words of hope and comfort, to, The weary ones, along life's dusty way, way, wath nor tor-

ments dire ;
And calmly trusts God's mercy in his need Such shall attain the heaven of his desire. 4

This is my creed. This is my creed: 42 Smith street, Lynn, Mass. Never to doubt His love who made the world. Nor deem one soul, however frail and

weak, Can stray beyond His sheltering hand, though hurled Through desperate doubts. To know

His love will seek And claim the souls His mighty will gave birth. To know each true cry He will truly And lose no soul from all this teeming

earth. This is my creed. BEATRICE ST. GEORGE.

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LIST OF CAMP-MEETINGS.

Send in Your Dates and Name of Secre tary at Once. Lake Brady, Ohio.

Lake Brady camp opens July 5 and closes August 30. A. G. Keck, secretary, Akron, Ohio. Chesterfield, Ind. Chesterfield (Ind.) camp-meeting opens July 16 and closes August 30

For programs and other information ad-

dress Flora Hardin, secretary, Ander-

Forest Home, Mich. The fourth annual camp-meeting opens at Snowflake, Mich., Aug. 1, and closes August 23. Write to Mrs. Ruth Eastman, secretary, Mancelona, Mich.,

Ottawa Camp, Kansas. This camp opens July 30, and closes August 9. For full particulars address H. W. Henderson, Lawrence, Kansas.

The Waukesha Camp, Wis.

This camp opens July 17 and closes August 17. For full particulars address the secretary, Will J. Erwood, No. 1334 Pine street. La Crosse. Wis., or Clara L. Stewart, president, Whitewater, Wis.

Ottawa, Kans.

This camp opens July 30 and continues to August 9. For full particulars address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kansas.

Wonewoc, Wis.

The Wonewoo camp opens this year on August 13 and continues to the 30th of that month. Address for particulars. Miss Gertrude Spooner, Secretary, Wonewoc, Wis.

Reed's Lake, Grand Rapids, Mich. The West Michigan Spiritualist Association will hold its meeting this year at Grand Rapids, at its grounds, at Reed's Lake, known as the "Ploneer Assembly Grounds." Meeting opens July and closes August 30. For full par ticulars address D. A. Herrick, president and manager, 296 N. Ionia street, Grand Rapids, Mich.

Delphos Camp, Kansas. Commences August 8, and continues until August 24. C. J. Ballou, presi

dent; H. D. Dwight, secretary. Summerland Beach, Ohlo. Summerland Beach Camp, Millersport, Fairfield county, Ohio, 35 miles east of Columbus, opens August 22 and closes September 6, 1903. David Climer, President, 282 West Fifth avenue,

secretary, 55 McDowell street, Columbus, Ohio. Winfield Camp, Kansas.

This camp will be held in Island Park, Winfield, Kansas, commencing July 3, and closing July 13. For full particuner Second and Indiana streets, Highland Park, Winfield, Kansas.

Marshalltown, lowa.

This camp begins August 23 and ends September 13. For full particulars address E. M. Vail, president, Marshall town, Iowa.

Franklin, Neb.

This camp commences July 17, and continues until August 2. For full particulars address D. L. Haines, secre-

tary, Franklin, Neb. Haslett Park, Mich. This camp commences August 1 and

continues to August 30. For programs and full particulars, address the secretary, I. D. Richmond, St. Johns, Mich. Vicksburg, Mich.

This camp-meeting is located at Fraser's Grove, one-half mile south of Vicksburg. It commences August 2 and closes August 22. For programs send to Jeannette Fraser, Manager, Vicksburg, Mich.

Grand Ledge, Mich. This camp opens July 26 and closes August 23. For programmes apply to A. McKelvey, Grand Ledge, Mich.

Lake Helen Camp, Florida

The Southern Cassadaga Camp-meet ing will convene the first of February and will close the middle of March For information and programmes, ad dress Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

City of Light Assembly, Lily Dale, N. Y. The City of Light Assembly, formerly the Cassadaga Lake Free Association will convene the 8th of July and close the 2d of September. For information and programs, address Mrs. Isabel Bates, corresponding secretary, Lily Dale. N. Y.

Saugus Center, Mass. The Lynn Spiritualists Association will hold meetings every Sunday, ending September 28, at Unity Camp, Saugus Center, Mass. Mrs. A. A. Averill,

The Onset Camp. .Opens July 12 and closes August 30.

Maple Dell Park, Ohio. The American Spiritual Religious and Science Union will hold a camp session closing August 30. Lucy King, corresponding secretary. Address with stamp, Box 45, Mantua, Ohio.

Harmony Grove, Cal. The seventh annual camp-meeting

opens July 26, and closes August 9. We ire expecting a very prosperous camp. For particulars address Frank C. Fosker, secretary, Escondido, Cal.

Camp-meeting at Etna, Wash. The Spiritualists of Clarke county, Washington, will hold their second annual camp-meeting in their beautiful grove in Etna, from August 9 to 30. Good speakers and mediums have been engaged. For circulars and information address the secretary, Henry B. Allen, Etna, Clarke county, Washington.

Freeville, N. Y.

The Central New York Spiritualist Association will hold its eighth annual camp-meeting at Freeville, N. Y., Aug. 1 to 16. B. Rhodes, Elmira, N. Y., president; Victoria C. Moore, Dryden, N. Y., secretary.

Lake Pleasant, Mass.

This camp commences August 2 and

continues for 30 consecutive days. For information and programs address Alpert P. Blinn, 61 Dartmouth street, Bos-

Los Angeles, Cal. The Southern California Spiritualist Camp-meeting Association will hold its camp-meeting in Los Angeles, Cal., from August 16 to September 13. Address all communications to W. F. Vose, No. 1337, East Twenty-third street, secretary, or Mrs. Essie Ashby, 1306 East

Twenty-seventh street, president.

Lake Sunapee, N. H. Camp. It will be held at Blodgett's Landing, N. H., for four weeks, commencing August 2, and closing August 30. The business committee has engaged an excellent list of speakers and mediums. For programmes, address the secretary, Lorenzo Worthen, Hillsboro, Bridge, N. H., until July 28; after that date, at

Blodgett's Landing, N. H. Camp-meeting in Oregon.

The Spiritualists of Oregon will hold their annual camp-meeting from July 4 to July 20 on the beautiful and inspiring grounds of the Clackamas County Spir tualist Association. For particulars. address the president, Geo. Lazalle, Oregon City, Oregon.

Mt. Pleasant Park, Clinton, Iowa. The camp session of the M. V. S. A.

Mt. Pleasant Park, Clinton, Iowa, will open August 2 and close August 30. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

This camp opens August 2 and closes August 30. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary,

Verona, Park, Me.

Island Lake, Mich. The Island Lake Camp Association desires to announce that the season of 1903 opens July 23, extending through the month of August. Correspondence solicited with a few more good phenomenal mediums. H. R. LaGrange, secre-

tary, 350 Grand River avenue, Detroit,

The Niantic Camp. The Niantic Camp, Niantic, Ct., opens June 22, and closes September 7. For full particulars address Mary A. Hatch, secretary.

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sive. Paper, 50 cents. Cloth, \$1.25. For sale at this office. "The Majesty of Calmness, or Individual Problems and Possibilities." By

Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office. "Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting vol-

ume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, \$1.25. "A Conspiracy Against the Republic."
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ment of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

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Leigh:"
"If a man could feel feas Not one, but every day, feast, fast, and working-day,

The spiritual significance burn through

The hieroglyphic of material shows,
Herceforward he would paint the
globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an un-seen realm into which humanity is rap-idly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical sci-ence the author of "The World President ence the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the con-stant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to as and his relations to God tend to as beginning morality and increasing happi-This is the author's postbumous work samo essential style and qualities that left in MS. to a few of his private pu-pils in occultism, and like Volume I. is ful" volumes an almost world-wide have insured for "The World Beauti-

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NOTE.-The Questions and Answers spondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often if they have been reincarnated, or had a clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of in-The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

NOTICE.-No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has again. become excessively large, especially letters of inquiry requesting private an-twers, and while I freely give what-ever information I am able, the ordipary courtesy of correspondents is ex-pected. HUDSON TUTTLE.

Mrs. Addie Bright:: Q. In how far does the mind of the medium affect the

A. There is possible a condition in which the control is so overmastering that the mind of the medium has no influence on the communications. This, however, is rare, and allowance must be made for this source of error. A musician may use an instrument with a defective string, but the note that string gives he will be unable to produce. If the instrument is not attuned, he will strike discords at most unexpected mo-We should not condemn the Instrument because not adjusted to harmony, nor the skill or intentions of the

J. U. Eames: Q. How many changes or revisions has the Bible passed through since it was first com

A. Of the Old Testament, the first and most noted version is the Septuagint, (B. C. 285). It is made conspicuous by the fabulous story of the seven ty-tw elders sent by the high priest to do the work. In 430 Jerome made a translation for the "common people," and hence called the Vulgate. It met at the time violent opposition, but became adopted and is now the version of the Roman church. At the invention of printing, the text had become so corrupt by repeated copyings that it was found impossible to get a correct copy, and Pope Sixtus V. (1598) decided by his right as Pope, what the text should

The same difficulty had to be met when the New Testament had to be fixed in type. One of the first efforts of print ing was the Greek Testament. The

Erasmus published a text two years later. These two compared with manuing, until the Elzevir (1641) which was "received text," until 1812, when German scholars sought to "restore" the "original." The Bible was said by scholars to be written in "bad Greek," a fact accounted for by the more recent theory that it was first written in Latin and translated into Greek, after the Greek language had become modified Friend Myrick asserts that in infinite from the classic tongue.

Numerous attempts to produce a perfect translation of the Bible into French and German were made, and there was That worlds were created by God's equal activity to secure an English translation that would be accepted as infallible as the original.

John Wickliffe made the first, in 1384. He labored under the great difficulty of the text and the rudeness of the language into which he translated it. To be understood, his Bible would have to be translated into modern

Tyndale made the next attempt, and was more successful, though burned at

the stake for his labor. There was a great variety of versions. Coverdale translated the Old Testa-ment, the "Mathews Bible," the "Great Bible," Cranmer's Bible, the Geneva Bible, the Bishop's Bible, the Dougy Bible (Catholic), in fact such a confusion of Bibles, that in 1604, King James was appealed to, and appointed a commission of 54 learned men, to produce a version satisfactory to all. done, and the English parliament reported that it "was the best in the world." How these courtiers and sycophants knew is not recorded. It has remained the sacred text, and salvation, or damnation made to rest on its meaning, although scholars have well known that many of the so-called vital doctrines of contending sects arose from blunders in compilers and translators. A revision was proposed by the convovation of Canterbury in 1870 which was entered into in England and America by the best Biblical scholars. Notwith-standing the superstition for the old version, which forbids a perfect rendering into modern speech, the last attempt is a praiseworthy advance. Yet this new version will never become "the Bible." It is not the Bible the missionaries carry, or the clergy take their texts from; not the Bible printed by the ton by the Bible House. Half the charm and influence of King James Bible is its quaint and obsolete phraseology. Put in Modern speech, and its sacred character is lost.

Mrs. C. El. Mackley: Q. The spirit authors of "Psychic Science" disprove reincarnation and pre-existence. In another book these doctrines are maintained. How can we reconcile such opposing statements, claiming such high

differences of opinion in the spirit bound; Price \$1. world, as there is in this life. If a spirit "The Romance of Jude. A Story of of a pronounced Roman Catholic should the Life and Times of the Nazarene and communicate, we should expect the His People." Through the mediumship tenets of that church would be sus of Mrs. M. T. Longley. An intensely intained, and a materialist would confirm teresting book. Neatly bound in cloth. the belief entertained while here. If and gilt. Only 50 cents.

the old belief in the omniscience of spirit beings is eliminated from mind, there will be none of these diffi culties to contend with.

Too much is expected, and we are

surprised because a spirit who in this life, we would not take as authority, does not solve the most pro-found problems. We ought to be able by our own reason, to decide these questions of reincarnation and pre-existence. They have afflicted India for thousands of years, and brought stagnation and mental death. Her people are now es caping from the miasmatic bog, and en deavoring to cast the dogmas aside and it is strange that at this moment western civilization is taking it up, and ardent devotees are finding in these ef have called forth such a host of re- fete doctrines priceless pearls of wisdom.

pre-existence. If memory has not re-corded a vestige of the past states, how can a spirit know more on this subject than while in the physical body?

The attempt has not been made to harmonize the system of spiritual philosophy which is contained in the writings given to me, with that from other sources, by means of discussion. It is often quite impossible for me to give any further explanation of passages, which are perplexing to readers and to which they call my attention, from the fact that I cannot recall the authors and conditions under which the writings were received, and thus start at the same point and go over the ground

It stands as written, and the demand is no stronger to harmonize it with other communications from the spirit world, than with the writings from the mortal side. As long as minds are educated differently, and occupy widely different standpoints, there will be varying views and opposing ideas.

D. Edson Smith: Q. At what date vas the Bible formulated as a book? Is it the oldest book in the world, as asserted by its believers?

A. No one can tell when the Bible became a Bible. The Old Testament is composed of all the writings extant among the Hebrews at a date uncertain. Its sacred character came from the su perstition entertained by all primitive people that writing of any kind is sacred, because the written word speaks.

The book of Job is probably among the oldest writings, but the Book of the Dead of the Egyptians is thousands of years older. The Vedas of India are unknown centuries more ancient. The tablets unearthed in ancient Assyria covered with cuniform characters are "writings," to which the books of the Bible are as yesterday.

Delevan Bates: Q. Please give a sketch of Allan Kardec. Are his Book on Spirits, and Book on Mediums good authority?
A. Allan Kardec is the pen-name of

Leon H. D. Rivail, a French writer of mediocre intelligence and style. imagination made up all other deficiencies, and he had a novel method of for-tifying its wildest flight. He seized on the time-old notion of reincarnation, which in his vivid fancy became a new speculation. He then gathered around him sensitives or mediums, who were perfectly under his suggestive control, and received from them messages, or answers which were a return of his own thoughts, as echoes respond. He was the dominant and controlling spirit. With this understanding of his methods, it goes without saying that the books he has published are of no higher authority than his own unrestrained

SPONTANEOUS GENERATION.

To the Editor: -A communication by H. W. B. Myrick, published in your paper of the 11th inst., states with some zeal that spontaneous generation never ated by the Great First Cause. That a ticle prompted the following thoughts:

There was ne'er generation sponta neous: holy grace,

And life by his word instantaneous. I'm a searcher for knowledge-not the ories bare-

And hence interpose the inquiry: What were God's antecedents?—his life line declare,

Ere he built Sol, Conopus and Lyra? Was he "growed" like black Topsy, as Harriet has told?

Did he leap from Jove's head like wise Pollog? Was he sea-foam-constructed, like Venus of old?

Was he loving and genial-or callous? But pause: At his advent no Jove had been born-

No sea cast its foam on the shingle, Vast nothing fill'd night that was hopeless of morn, There was naught with dense silence to mingle.

Did he sigh for a mate in the solitude Poor Nothing! your longing is hope-

less: Miss Nobody shrinks from your wooing with fear, And hides in great nowhere; the

scopeless. n philosopher's lexicon all obsolete Are the terms "chance" and "accident" buried.

cause must be sought for each movement and feat, Howe'er they be tangled and varied. Friend Myrick is silent, but never de-

A partial response may be gathered. Common sense and plain reason united God never was mothered nor fath-

Thus we know that in spite of his scholarly thought, Friend Myrick needs soft malediction---

ered.

God's birth was spontaneous, his parentage naught, Or his being a priest-laden fiction.

J. CLEMENT SMITH.

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THE USE AND ABUSE OF PSYCHIC POWERS

(Continued from fifth page.)

and often very beautiful shape will be assumed. If the thought be purely intellectual and impersonal-for example if the thinker is attempting to solve a problem in algebra or geometry—then his thought forms and waves of vibration will be confined to the mental plane. If, however, his thought is of a spiritual nature, or is tinged with love and aspiration or deep unselfish feeling, then it will rise upwards from the mental plane and will borrow much of the splendor and glory of the Buddhic levels above. In such a case its influence is exceedingly powerful, and every such thought is a mighty force for good which cannot but produce decided effect upon all other mental bodies within reach, if they contain any quality at all capable of response. If, on the other hand, the thought has in it something of self or of personal desire, at once its vibrations turn downward, and it draws around itself a body of astral matter in addition to its clothing of mental matter. Thus then is a thought form capable of acting upon not only the minds but the astral bodies of other men-that is to say, capable not only of arousing thoughts within them but also of stirring up their feelings, Here once more we see the terrible responsibility of sending forth a selfish thought or one charged with low and evil magnetism. If any man about us has a weak spot within his nature—and who has not?—then this selfish thought of ours may find that weak spot and develop the germ into poisonous fruit and flower. Once more, purely good and loving thoughts and feelings will project their forms also, and will act upon other men just as strongly in their way as did the evil in the contrary direction; so that this opens before us a sphere of usefulness, when once our thoughts and feelings are thoroughly under the control of the higher self.

THOUGHT FORMS.

It may be useful for us to think a little more closely of this thought-form, and to note its further adventures. Often a man's thought is definitely directed towards some one elsethat is to say, he sends forth from himself a thought of affection, of gratitude, or unfortunately it may sometimes be of envy or jealousy or of hatred towards some one else. Such a thought will produce its radiations precisely as would any other; but the thought form which it generates is imbued with the definite intention, as it were, and as soon as it breaks away from the mental and astral bodies of the thinker help to put it right, it goes straight towards the person upon whom it is directed. and fastens itself upon him. It may be compared not inaptly to a Leyden jar, with its charge of electricity. If the man towards whom it is directed is at the moment in a passive condition, or if he has within him active vibrations of a character harmonious with its own, it will at once discharge itself upon him. Its effect will naturally be to provoke a specially sensitive will often meet with much that is unpleas vibration similar to its own if none such already exists, or to intensify it if it is already to be found there. If the man's is impossible for the vibration to find an entrance, the thought form hovers about him waiting for an opportunity to discharge itself.

Unfortunately, however, at our present stage of evolution the majority of the thoughts of men are probably self-centered, even when not actively selfish. They are often very heavily tinged by desire, and in such cases they not only descend into and clothe themselves with astral matter, but they also tend to react upon the man who set them in motion. Many a man may be seen surrounded by a shell of thoughtforms, all of them hovering closely about him and constantly reacting upon him. The tendency in such a case is naturally to reproduce themselves—that is to say, to stir up in him a repetition of the thoughts to which he has previously yielded himself. Many-a man feels this pressure upon him from without—this constant suggestion of certain thoughts; and if the thoughts are evil he frequently thinks of them as tempting demons goading him into sin. Wet they slory, and that through him it may manifest to those whose are none the less entirely his own creation, and thus, as ever, man is his own tempter.

Note on the other hand the happiness which this knowle edge brings to us and the enormous power which it places in our hands. See how we can utilize this when we know (and who does not?) of some one who is in sorrow or in suffering. enough sorrow and worry in the world; do not therefore self-We may not be able to do anything for the man on the physicianly add to it by mourning over your own share of the occurred and that the universe was credical plane; there are often many reasons which prevent the giving of physical help, no matter how much we may desire to do our best. Circumstances often arise in which our deavor to throw off the depression from yourself, so that you physical presence might not be helpful to the man whom we wish to aid; his physical brain may be closed to our sugges you cannot yet attain to the height of positive joyousness. tions by prejudice or by religious bigotry. But his astral and Along this line also there is a great and splendid work for mental bodies are much more sensitive, much more easily impressible; and it is always open to us to approach these by waves of helpful thought or of affectionate and soothing feeling. Remember that it is absolutely certain that the results must accrue; there is no possibility of failure in such an effort or endeavor to help, even though no obvious consequence may follow on the physical plane. The law of the conservation of energy holds good just as certainly at this level as it does in our terrestrial mechanics, and the energy which you pour forth must reach its goal and must produce

its effect. There can be no question that the image which you wish to put before your friend for his comfort or his help will reach him; whether it will present itself clearly to his mind when it arrives depends upon first of all upon the definiteness of outline which you have been able to give to it, and secondly upon his mental condition at the time. He may be so fully occupied with thoughts of his own trials and sufferings that there is little room for any new idea to insinuate itself; but in that case your thought simply bides its time, and when at last his attention is diverted, or exhaustion forces him to suspend the activity of his own train of thought, assuredly yourn tlops which work most readily in the higher types of astral will slip in and will do its errand of mercy. Exactly the same thing is true at its different level of the strong feeling of affection and friendliness which you may send out towards and intensified within himself such vibrations as belong esa person thus suffering; it may be that at the moment he is too entirely occupied with his own feelings, or perhaps too much excited to receive and accept any suggestion from without, but presently a time comes when the faithful thought-form can penetrate and discharge itself, and then assuredly your sympathy will produce its due result. There are many cases where the best will in the world can do nothing on the physical plane; but there is no conceivable case in which either on the mental or the astral plane some relief

cannot be given by steady concentrated loving thought. The phenomena of mental cure show how powerful thought may be even on the physical plane, and since it acts so much more easily on the astral and the mental we may realize very vividly how tremendous a power is ours if we will but exercise it. Remember always to think of a person as you wish him to be; the image which you thus make of him will naturally act powerfully upon him and tend to draw him gradually into harmony with itself. Flx your thought upon the ally into harmony with itself. Fix your thought upon the good qualities of your friends, because in thinking of any quality you tend to strengthen its vibrations and therefore to intensify it. It can never be right to endeavor to dominate the thought and the will of another even though it may be for what seems a good end; but it is always right to hold up before a man a high ideal of himself and to wish very strongly that he may presently be enabled to attain it. In this way your steady train of thought will always act upon those you love; and remember that at the same time it is acting upon yourself also, and you can utilize it to train thought power within yourself, so that it will become ever stronger and more definite.

If you know of certain defects of vices in a man's character, then send to him strong thoughts of the contrary virtues, so that we may by degrees be built into his character, Never under any circumstances fiwell upon that which is evil in him, for in that case also your thought would tend to intensify that evil. That is the horrible wickedness of gossip and of scandal, for there we have a number of people fixing their thought upon the evil qualities of another, calling to that evil the attention of others who might perhaps not have observed it; and in this way, it the avil already exists, their folly distinctly acts to increase it, and if as is often the case,

its so texist, they are doing their best to produce it. As A Chance to Make Money

There is another psychic quality which all of us possess in 1. There is another psychic quality which all of us possess in a sping degree, and that is the quality of sensitiveness to im. A BOOK Of Great Merit. pressions. You know that we all receive these impressions at various times. As yet they are only imperfect and by no means always reliable, but nevertheless they may be noted and watched carefully, and used as training towards the development of a more perfect faculty. Many a time they may be useful in telling us where help is needed, where a loving thought or word is required. When we see a person we may sometimes feel radiating from him the influence of deep depression. If you remember the illustration in that recent book of mine of the man who was under the influence of depression you will recollect how entirely be seemed shut in by BY O. W. LEADBEATER. it, almost as effectively as the miser was shut in by his prison-house of self-centered thought. If you recollect that most impressive picture you will at once see what it is that your thought can do for this man. It can strengthen his vibrations and help him to break these prison bars, to throw off their terrible weight and to release himself from the heavy load that surrounds him. If you have received the im pression of depression from him, be sure that there is some reason for it, and that this is an opportunity for you. Since man is in truth a spark of the Divine, there must always be that within him which will respond to your strong, calm lov ing thought, and so he may be reassured and helped. Try to put before him strongly the feeling that in spite of his personal sorrows and troubles the sun still shines above all, and
there is still much for which he ought to be thankful, much
that is good and beautiful in the world. Often you will see
the change that is produced and this will encourage you to the change that is produced and this will encourage you to try again, for you will learn that you are utilizing these psychic powers which you possess-first your sensitiveness in discovering what is wrong and then your thought in order to

SENSITIVENESS MISUSED.

Yet this faculty of sensitiveness also may be misused. case in point would be if we allowed ourselves to be depressed, either by our own sorrows and sufferings, or by coming in contact with depression in others. The man who is ant to him, especially if his lot is cast in a great city, or in the midst of what is called modern civilization; yet he should mind is so strongly occupied along some other lines that it | remember that it is emphatically his duty to be happy, and to remember that it is emphatically his duty to be happy, and to resist all thoughts of gloom or of despair. He should try his best to imitate on the higher planes the action on the physigal plane of the sun, which is so glorious a symbol of the Logosia Just as that pours out its light and life, so should the try to hold a steady, calm, serene center from which the The Myth of the Great Deluge grace and the power from on high may be poured out upon his fellow-man. In this way he may become in very truth a follow-worker with God, for through him and through his reflection of it this divine grace and strength may reach many, whom directly it could not reach. The physical sun floods down its life and light upon us, yet there may easily be caverns or cellars into which that light cannot penetrate directly; but a mirror which is upon the earth and upon the level of the cavern or the cellar may so reflect these glorious rays as that they may reach to the innermost extremity and fispel"the gloom and darkness. Just so it sometimes happens that man may make himself into a mirror for the divine eyes would otherwise remain blind to its glory.

Trouble and sorrow come at times to us all, but we must not selfishly yield ourselves to them, for if we do we shall inevitably endanger others; we shall radiate depression around us and intensify it among our friends. There is always rouble and the sorrow, but rather range yourself on the side of God who means man to be happy—set yourself to enmay radiate at the least resignation and calmness, even if everyone of us to do, and it lies close to our hands if we will but raise them to undertake it.

Another way in which it would be possible for us to misuse this qualification of sensitiveness would be to allow ourselves to be so repelled by the undesirable qualities which we sense the confessional; a trenchant showing in men whom we meet, that we should be unable to help them when an opportunity is offered to us. Every good and pure person feels a strong sense of instinctive repulsion from that which is coarse and evil; and from this undoubted fact a good deal of misapprohension has arisen. If you met some one coarse and vulgar you would feel that sense of repulsion; but you must not therefore conclude that every time you feel the sense of repulsion you have necessarily met with that which is terribly evil. If we regard the matter simply from the material level, the reason for the strong repulsion between the man of pure mind and the man whose thoughts and feelings are impure is simply that their vibrations are discordant. Each of them has within his astral body some thing at least of matter of all the levels of the astral plane, but they have used it very differently. The good and the more amazed than ever at the prevamatter, whereas the man of impure thought has scarcely utilizedthat part of his astral body at all, and has strengthened and the very death warrant of Christian infensified within himself such vibrations as belong es. pecially to the grosser type of matter. Consequently when these two come together their vibrations are utterly inharmonious and produce a strong sense of discord and discomfort. So they instinctively avoid one another, and it is only when the good man has learnt of his duty and his power to help that he feels it incumbent upon him to try, even though flibe from a distance, to influence his inharmonious brother,

We have, however, to remember that two persons who are in every way equally good and equally developed may never theless be very far from harmonious. Although the difference hetween them may not be so extreme as that which we have instanced, it may nevertheless be quite sufficient to produce a decided sense of inharmony and therefore of repulsion. It is therefore by no means safe to decide that, when we feel a distaste for the society of a certain person, that person is therefore necessarily wicked. This mistake has so very often been made by good and well-meaning people that it is worth while to emphasize it somewhat strongly. It Certain indication that here is one to whom we can be useful, certain indication that here is one to whom, we can be useful, and will readily absorb from us and learn from us. But The Ronalce of July A story of the constitutions it is also possible for us to oversome this feet. nevertheless it is also possible for us to overcome this feeling of repulsion, and where there is no one else to give the needed help it of course becomes our duty to do so.

All then should try to realize these psychic powers which they already possess, and realizing them should determine to lee them wisely and well. It is true that the responsibility is great, yet let us not shrink from them on that account. If many are unconsciously using these things for evil, then all the more is it necessary that we who are beginning to unall the more is it necessary that we who are beginning to understand a little should use them consciously and for good reads. Because my own children are all under the bullence them with careful study and with sound common world. This book is the hardes, and my heart is to balance them with careful study and with sound common world. This book is the children of the world. This book is the children of the sonse. In that way we shall avoid all danger of misusing the children of the world. This book is full of soul elevating and them; in that way we shall prepare ourselves to use other. to balance them with careful study and with sound common them; in that way we shall prepare ourselves to use other and greater powers as they come to us in the course of our evolution to use them always for the furtherance of the areat Divine Scheme and for the helping of our fellow-man.

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LAKE BRADY CAMP.

The Work is Going Forward Very Successfully.

This July 12, is the second Sunday at the new Lake Brady camp. The day opened mist-encumbered, obscuring the sun's rays, and continued so through the day, with occasional showers. This necessarily prevented many from venturing the trip from surrounding towns to attend the meetings; however, this was unnoticeable for the large tent was well packed with a most intelligent audience.

The writer never having heard Mrs. Anna L. Gillespie, the speaker of the day, was most thankful for the treat, as was every listener to her two lectures here to-day. Mrs. Gillespie has a bright, poetical mind, beautiful in language pictures, most pathetic, a good understanding in human nature, well versed in the knowledge of Spiritualism, charming personality, and is withal a magnetic speaker, holding her audience from start to finish.

She so endeared herself during her two weeks' stay that all were loth to have her go; however, she assured us that sometime during the winter months she would be with us again, if not certainly next season. Speaking of messages, I will say that I have never heard what seemed more like spirit talk. They were given as though the departed were at her side vying with each other to make themselves known to their friends in the audience. Some messages were so beautifully sent that it brought the tears to our eyes, while now and then others so humorous as to make us laugh through our tears. Not one but was recognized with many as we meet at these places cannot be conducted properly to the fullest sucthe more the better. I could not but to these souls, entire strangers to this new knowledge to them, bewildered some to hear from their loved ones on the other side. Why, one message to these people will do more advertising in their community than all the talks,

these tests, and the opportunity should not be lost. At these meetings there should be some one making it known and taking subscriptions for The Progressive Thinker, the best medium of its kind to lead these anxious souls along, on and up. I have not known of any one doing this here as yet, sorry to say. But this will, I hope, be attended to from now. All, everyone should read, read, get knowledge, when you can get such a paper as The Progressive Thinkone dollar a year. This one paper if taken regularly and read properly keeps anyone in the front rank. No excuse these good times.

books and papers. The road has now

been opened to these hungry souls after

A word about the ladies of the camp It has often been said and with truth, that "without women in the churches there would be no church." Just so right here, there would be no Lake Brady camp but for these indefatigable workers. They donate their money, give their time and labor freely, and then extend to every stranger a hearty welcome, and make you feel that true Spiritualism is more than mere words: May the kind spirits on the other side be with these ladies in their noble work for the good of mankind.

The treasurer, Mr. Keck, suggested to kindly mention to all who had made promises last fall, they might come forward now and redeem themselves. The society having done its share in purchasing the grounds free of all debts and on a solid footing, but now needs the then promised cash to go on with the necessary improvements. Will all kindly come forward and be one with the society in the furtherance of its good work?

Notwithstanding the two past opening Sundays have been rainy, the cashler, Miss Merrill, states the gate receipts are considerably in excess over last year for the same days.

The Lake Brady Spiritualists Association is on the right road towards suc-

H. L. TOBIEN. Cleveland, Ohio.

Mt. Pleasant Park, Clinton, Iowa. We again beg to announce the fact that Mt. Pleasant Park camp-meeting will begin August 2, and close Aug. 30 It is pleasing to know that the interest in improvements on the camp is on the increase, and that its sphere of in-

fluence is ever broadening thus convincing even the casual passer-by of its great possibilities. Some of the best speakers and medi ums have been engaged for the season.

and a spiritual feast is the anticipation of thousands.
The Dlamond Jo line of steamers grants a rate of one transportation fare for the round trip from all points between St. Louis and St. Paul, The scenery along the river line is most enchanting, and may truly be, termed fleeting glimpses of nature's unspoiled

magnificence. The Western Passenger Association has granted a rate of a fare and a third

30, 31 and August 1, and thereafter on Tuesday and Friday during the contincance of the meeting, good to return for three days after the close. A certifi-cate must be taken with each ticket purchased. And where parties travel over more than one road the tickets should be bought to the junction point and from there another one should be purchased, taking a certificate with each ticket. These rates extend from all points in Iowa, Illinois, Wisconsin and Missouri.

Mt. Pleasant Park Camp has been the solace and comfort of thousands whose souls were yearning for spiritual food. It has been the message-hearer of countless numbers from the world of inyisibles. Join us, friends, and let us make it the radiating center of the West. For further particulars address

the secretary,
MOLLIE B. ANDERSON. Clarksville, Mo.

Wonewoo Camp-meeting.

To the Editor:-Will you kindly grant me space in your valuable paper in which to tell your readers something of the Wonewoo camp-meeting to be held at Wonewoc, Wis., from August 13 to 31 inclusive. All arrangements are now complete for this meeting which bids fair to be the best ever held on these grounds. The talent procured is of the highest class, and embodies all phases, from philosophical to phenomenal. Some of the very best speakers and test mediums in the country will be

here, and a rare treat is in store for all. The camp-grounds are most picturesque, and are particularly well suited meetings of this character. Situated as they are on a table-land nearly two hundred feet above the level of the town, and overlooking a most beautiful valley, they have an atmosphere all their own. Here the camper is free from the annoyances so often found in camp grounds which are differently sitnated. An abundance of shade is provided by the numerous pine and oak trees, and a well 150 feet deep supplies an abundance of pure, sparkling cold water, which is equal to any found anywhere,

Being on the main line of the Northwestern Railroad, there are numerous daily trains, affording fine facilities for reaching the camp which is not more than two blocks from the denot.

The programs are ready, and in them will be found full particulars of the camp, as well as the names of the fol lowing well known workers—Georgia Gladys Cooley, Rev. T. Grafton Owen, Mrs. Catherine McFarlin, Mrs. Edna Ford-Pierce and Will J. Erwood. Aside from these there will be in attendance several well known phenomenal mediums, among them Mrs. N. M. Hardy, of Minneapolis, who will present the various phases of phenomenal work. J. S. Maxwell, the well known president of the Minnesota State Association, will be present and take an active part in making the camp a success. Other prominent Minnesota workers who will be present are Mrs. J. P. Whitwell, Mrs. Asa Talcott, Mrs. John Sauer and several more of the leading workers of the northwest. From the above it will be seen that nowhere is there a finer array of talent. Come and hear them. Write

MISS GERTRUDE SPOONER. Secretary W. W. C. A. Wonewoc, Wis.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line]

Passed to spirit life, at St. Paul, Minn., Mrs. Bessie Harris Chalfont, forthanks. I must say that lectures on Spiritualism to a mixed audience such font had endeared herself to a wide circle of friends and relatives by reason of her beauty, great accomplishments and cess and worth without these messages, pleasant disposition. The funeral services were conducted at the residence notice the joy and pleasure that came of S. Grant Harris, by Rev. M. D. Shutter, of Minneapolis, with singing by Prof. and Mrs. Paul Zumbach, and the interment at Oakland cemetery.

> Passed to her spirit home, from her residence in Linden, Ind., Mrs. Minnie Thomas, wife of Wm. C. Thomas. Mrs. Thomas had been confined to her bed for eleven weeks of cancer of the stomach. She was 63 years old. Some thirty years ago she was developed as a fine trance and healing medium, and held seances regularly for a number of years, but of late years she had to abandon them on account of ill health. Funeral services—were held at her home, on July 15, and her body was laid away in the beautiful I. O. O. F. cemetery at Darlington, Ind.

WM. C. THOMAS.

Mrs. Lena Strong, of Summerland Cal., passed to the higher life on the morning of July 4, with hemorrhage. The deceased was 70 years old and for merly a resident of Boston, Mass. She was a firm believer in the communion of spirits, a subscriber of The Progressive Thinker, from which she derived great comfort. She leaves a sister and nieces in Boston to mourn her depart-ure. BISHOP A. BEALS.

Passed to spirit life, at Summerland, Cal., July 2, 1903, Miss Lora Leona, daughter of Dr. and Mrs. A. B. Cooper, aged 28 years, 6 months and 20 days. Miss Cooper had been an invalid for some time, but able most of the time to keep about, attend to her studies as a medical student, and take life with all its frictional mixture, optimistically hopeful and cheerful, having attained to an exalted department in the spiritual or divine wisdom school of philosophy. She was well educated, a proficient teacher and a practically useful and enjoyable factor in the Order of Rebeka, that important complement to the I. O. O. E., a branch of which is located in Marshal, Iowa, where she resided some time. Her earth birth-place was Strawberry Point, Clayton, county,

Iowa. The parents were with her when the transition took place. The burial exercises were held July 3. The Rebekas of this city, Santa Barbara, having in charge the matter, brief services were rendered at the house by the writer, and the order officiated at the grave, for which the friends extend sincere thanks.

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Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

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dents of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.
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service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland. During July the Englewood Spiritual Union meets at Hopkins' Hall, 528 West

Sixty-third street. Conference meeting at 3 p. m. sharp. Lecture and messages at 8 p. m. sharp. A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every ser-

Dr. Sholdice holds services Sunday venings at 7:45, at 205 Lincoln avenue. The First Hyde Park Occult Society nolds regular meetings every Sunday at i Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this society. Eva L. Stewart, secretary, 543 E 55th street, where all communications should be addressed,

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SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 28,

A STUDY OF SOUL.

is often worth one dollar ... It is sent one

The Soul Machinery and its Motive Let Brotherly and Sisterly Love Con Power.

As there is a mechanism of the body

there is one of the soul, but to be under stood from the standpoint of causes The soul's mechanism may be re

garded as an effect, so far as being a creation of nature's impulses; but abso lutely considered, they are simply these impulses epitomized—thus causal in their relation to the body. That "thoughts are things" has al-

ready become an established and generally accepted truism. But the "things" referred to must be understood as vibrations-forces or influences imperceptible to the physical senses. If cognized at all, it is through a like agency that generates or impels them. As soul or mind vibrations they can only be sensed by the soul or mind prima-rily, though extending themselves from the solar plexus (the conducting link between soul and body) throughout the nervous system to the brain for interpretation. Practice or very active soulvibration makes this appear as one impulse, and we term it intuition or discernment-also termed the "sixth

But whether a sixth sense or the first soul sense manifested externally is indifferent. It exists, and as such a factor it may be analyzed. First, there is the operator-the pro-

jector of the thought, feeling, emotion or impulse. Next, the recipient-one the active, the other the passive agent.

What effect the operator's imparting has on the recipient is generally better known to the latter than the former, because people largely send forth thoughts without further consideration and never know whether they have reached their destination or have been returned-though to know the latter one must be as intuitive or sensitive to such vibrations as the one to whom the thought or impulse has been directed But it also frequently happens that the one addressed is also oblivious to any thought-wave centered on him. In that case it is soul or mental force wastedlost in the psychic atmosphere surrounding mortals, but from which other sensitives call inspiration for comment, meditation or dissertation. Nothing is ever destroyed that has a causal or physical source—good or evil. The latter may be neutralized by good, but until then it exists as an entity—a power or influence. To what degree an evil thought or impulse may affect a sensitive depends on his power of resisting evil or the natural affinity such an impulsion has for his own composition of thoughts, impulses and emotions.

f-which implies that he ates them-his soul's mechanism is of the order to invite samples of the oil or fuel it is employing in its operations. If the reverse, it naturally resists the force with the same degree that it intrudes, and it often recoils on the progenitor. Now, if the latter be sensitive, he first feels a disturbance, is then puzzled; and, if in the habit of analyzing these things or momentarily wondering what is interfering with other meditation engaged in, the culprit thought re-enters. Not as a good creation, but as a vibration not in accord with the nucleus of his life's cause (the soul). If this reminder of it re-animates his ill-feling it simply grows within him and may become bane to his physical existence—such thoughts or felings vitiating the blood and finally surrenders him to the tender mercies of some disease. If, on the contrary, he feels repentant, the evil in it is neutralized and it allies itself to

If he sends forth such thoughts him-

the soul as a harmonious vibration. Thus two vicious persons, combat ting each other with poisonous thoughtvibrations, need no interference. They will lay each other by disease or pain in due time. Mutual well-wishing is thus a very commendable and healthful

Besides intuition or discernment, there are other soul-faculties or senses forging their way to the exterior consciousness-these being psychometry or clairsentience, clairvoyance and clairaudience. Now, if intuition be classed as a sixth sense, we may enumerate the last-named as the seventh. eighth and ninth. But we are more inolined to believe that the physical senses are but material expressions of the same existing as soul senses, and that man is developing or unfolding into a higher state—the so-called "spiritual gifts" being the first manifestations thereof.

In that case the soul's mechanism may be built on the same principle that the body's is, and its machinery may be operated in like manner, but manufactured from substances not materialthough not immaterial in the sense of nothingness.

Power, force, motion is something or given impetus by something; and as the soul gives forth impetus it must be something substantial to generate or

create it.

Not all the substances in nature are cognizable to the physical senses; nor are yet all known. So far we have no instrument subtle enough to record feeling or human emotion. But like that thought-reader, the wireless tele graph, and clairvoyant, the X-ray, some thing may be invented to reveal a man's momentary feelings—a sort of mechan

ical psychometrist or automatic sensi

Sensation, emotion and thought are credited by material science to the of man's will-power has not yet been lo cated. As it does not operate in the form of a sense, perhaps even psychic science will find it difficult to locate unless it will be a combined action of the soul senses and thus existing as a law or universal influence or power, as law exists in space; or it be the soul itself or the principle in the same which gives motion to the rest of the machinery-thus its motive power or life's cause. As such, of course, it is beyond finite comprehension—beyond the pale of our soul's vibrations-consequently not within reach of our imita-

BROTHERLY LOVE.

either. Jesus and Jamieson resemble each other. I do not mind confessing in this public manner, that I love the ladies, purely, spiritually—so far, I may be eligible to membership in the Spir itual brotherhood. "Love worketh no ill to his neighbor." Because we differ about the nature of man and the value of evidence is no reason for personal enmity. When I am trying to help Spiritualists to clearer views of truth and they are doing their best to open my materialistic eyes to see the glory of their spiritual philosophy, brotherly

occupied a more prominent place," and for fear it may have escaped some reader's notice published it again! "It's lickin' good, Sal; buy you some." I leave all such matters to the editor, who does his part when he provider space in a free press. But I am deeply affected by such a manifestation of Da vid-Jonathan love. With seeming elation Brother Sweringen tells us that, according to Hudson, Jamieson is ignor I could bear this affliction with the fortitude of a stoic were it not for the calamity which follows, for Hudson asserts "it would be a hopeless task to these two brethren have attempted the hopeless task! I did think no Spiritualist would consign me unpityingly to an orthodox hell! Why is my condition Brother Sweringen answers: Because I am a skeptic and Hudson is a skeptic and we two skeptics differ. "Think of it!" says our as

tute critic Only the week before The Progressive Thinker had an able editorial enum erating twenty important points of difference among "openly acknowledged" Spiritualists; but our brother has found two skeptics who differ on one point—"think of it!" I did not before suppose that either skeptics or Spiritualists were expected to think alike. Brother Francis speaks of the wonder fully divergent views on the part of Spiritualists everywhere." He sems to be glad of it. So am I. Does not the fact that this people differ with each other, and freely express their diverse views, prove their love of mental free-Hence, they should never receive criticism as a personal affront.

Brother Sweringen again quotes Hudson: "I admit the alleged phenomena study from a new standpoint. But as but deny the alleged cause." Spiritual- Sar'gis announces himself as without won't work the sum, but it was amid a There is a great deal of the "alleged' phenomena which they themselves pronounce counterfeit. Spiritualists are better informed than Hudson. They are weeding out a mass of "alleged phenomena," to their credit be it spoken. The careful Spiritualist seeks first to be

When Hudson says, concerning the phenomena, "I shall attempt to explain their origin on other grounds than the supposition that they are caused by the spirits of the dead." that is my position exactly; so Brother Sweringen was mistaken in regard to my views. I leny no clearly proved phenomena. When Mr. Crookes, the eminent scienist and Spiritualist, whose methods of experiment and argument are almost faultless, is accused by his opponents of being "entirely ignorant," nothing whatever," I need not expect to

Spiritualists are justly proud has in ment of phenomena ever offered. He has well said, "The supremacy of accuracv must be absolute." Here is where many Spiritualists fail. Said he. "The first requisite is to be sure of the facts." No observations are of much use to the student of science unless they are truthful and made under test conditions: and here." said the Professor. "I find the great mass of Spiritualistic evi-

These letters pave the way for what will have to say upon "Immortal Life"

www.marrows.ma tion by any mechanism constructed on

terfeiting or imitating. Like will, it is a soul quality; and crowned by a third in its originality-namely; reason, consciousness, intelligence per se-the termed, that is known to itself.

has qualities or principles that are beyond analysis or understanding; and if only soul can understand soul, perhaps it will require considerable more perfection in these principles to inherit the

Inspiration may lend a cue to one. Happiness may lend a cue to what we erm love. But we have no analogue by which to measure the human will. If we could lift ourselves "by our bootstraps" or overcome the law of gravity as we do in dreams, we may be able to formulate some idea of it. But if it constitutes our cause of being, we will have to sift to the bottom of self to find -probably an impossibility. Meanwhile let us be content to regard it as the steam or motive power which con-

Lyman C. Howe says: "I like Jamie-son." You simply can't help it! And the ladies, bless 'em, they can't help it

love should continue. Brother Sweringen highly commends the letter of Mr. Howe which highly commends his, and says "it should have

attempt to enlighten him"-and yet "hopeless?"

sure that the phenomena really occur.

Prof. Crookes, of whose "Researches" dence to fail." So do I.

and "Spirit Communications." W. F. JAMIESON.

Cincinnati, Ohio.

. material basis. Love is another infinite force or priniple not within the possibility of coun--still more remote from reproducing power or force, or whatever it may be

Besides a mechanism, then, the soul light wanted.

trols the machinery of the human soul. ARTHUR F. MILTON.

And whether you climb up the mountain or go down the hill to the valley, whether you journey to the end of the world or merely walk round your house. none but yourself shall you meet on the highway of fate.-Maeterlinck. Sorrow is a kind of rust of soul which every new idea contributes in its passage to scour away.-Johnson

Charleston, S. C.

Religion and Science.

At first in fear, then anger, then surprise, We gazed on Science when, from out the night Of superstition, shot the daring light. Of her bold torch across the darkened skies.

Some hateful fiend, men deemed her, in disguise, A foe to all things dearest in our sight, This austere figure, clothed in coldest white, The whole face shrouded save the brow and eyes.

To sneer and taunt, to brutal blow and thrust, She made no answer, passing on her way, A purpose in her eye that seemed divine, And now she drops her mantle in the dust, And, standing radiant in the breaking day— Behold, Religion, beautiful, divine.

Ella Wheeler Wilcox.

COSMIC VISITORS.

Charles Dawbarn, on the Revelations by High Spirits.

What might be called "Revelations by Sar'gis," as recently given to the readers of The Progressive Thinker, are very interesting, almost fascinating. He opens a new field in "spirit return," and his two articles are not merely suggestive but demand most careful consideration by the student.

There is nothing in the facts open to criticism, for with Sar'gis playing the part of reporter we may accept the facts as veridical. He abstains from offering either opinions or inferences of his own, so that the careful reader must perforce take the tales told by these cosmic visitors and determine their value for himself without help from

This is somewhat dangerous, for we are told of pigeon-holes stuffed with in-terviews with these visitors, enough for Sar'gis announces himself as without resolution and energy to asking for more before we commence our study of their lesson to mortals. We are first introduced to a medium who plays the part of an automatic writer, almost to perfection, wielding his pen in the editorial den of a news paper whenever free from its constant interruptions. Sar'gis, and apparently

another of the same ilk, are his interested companions, and the records are carefully saved. The medium, we are told has "passed on," and a part of these records, now nine years old, are now seeing the light for the first time. The recent extraordinary claim by Prof. Wallace that our little planet is not only the center of the universe, but the only speck gifted with human intelligence, seems to have disturbed the serenity of Sar'gis, and inspired him with sufficient "resolution and in dustry' to "edit and compile" so much of the recorus as are contained in these two articles. With so much by way of preface, we now turn to our study of

the narrative itself. We have first a band of cosmic visitors from some distant planet of a fartale of their travels. Their report is they have failed to find human intelligence, similar to their own, on any planet or sun in mighty Cosmos, until they cursed-by humanity, and these so far apart that they can hardly ever be

neighborly.

We would like to stop here for a moment and point out to those visitors that the space they traversed may not be so empty of intelligence as they imagined. Being themselves human, the capacity of their senses was strictly limited, like our own. The tremendous gap between their sight and hearing, if like ours, would permit innumerable worlds and universes of intelligent peonles, though totally invisible and intan gible to them as they traveled. This natural fact they seem, like Wallace, to ignore, and perhaps, also like him, may have fancied their own speck of a planet the center of creation, and the darling of divinity. And as spirits must also have their own limitations this separation by vibration leaves life within life as a certainty throughout cosmos. So our cosmic visitors, if they would make their chase a success, must learn to look within or without their

own limitations. The writer is, at this point, sadly impressed by his own ignorance: How these Cosmists can automatically write the American language, and even, as we shall note further on, play the interpreter for "High Spirit" is for him an unexplained puzzle. As the medium's mind is not supposed to be centered in his fingers there does not seem chance for telepathy.

Thought may be creative but to assume its power to create a knowledge of a foreign language is going further than the most ardent telepathist would sanction. The writer feels that he has here the support of the whole Psychical Society, Brothers Podmore and Hodgson included, when he declares his un belief in any such power of thought. So he simply, does not know how it is done, but must wait until Sar'gis once again delves into his pigeon-holes and produces further records.

any real value to mortals they must those within.—Plato.

play the part of teachers to our ignorance. We wait for our first lesson, and probably should have continued waiting, when we are startled with the advent of another visitor. He is reported as filling the first arrivals with awe at his power, and "terrorizing" them so that the procedings had to stop until they had become acclimated to his pres-

The writer is quite willing to experience a thrill of this awe, but somehow it won't come. This guest of our little planet may be a cosmist now, and worthy of the name of "High Spirit," but, unlike the other visitors he is of our own kith and kin—nothing the mat-ter with him except that he has grown too big for earth garments. He was a common mortal once, just like Sar'gis and the writer, but that was in the remote past when almanacs, were unknown, and the era was labeled. H. C.

The first visitors became interpret-

ers for him, though, once again, how they learned his language and translated it into ours by thought power, reterviews with these visitors, enough for a volume. Of course, such reports if pigeon-hole filled with records can expublished, might necessitate their plain. He lived here so long ago, he compile and edit them," it is useless our had alas the same problems, for they killed him as an inventor of laborsaving machines which were tionable to the "unions" of that era How they solved those problems perhaps the pigeon-holes can tell.

Like the tales of Atlantis, his brief statements cannot be contradicted, for the world of his day lies, he says, at the present bottom of the ocean. We learn that our poor planet had an attack of chills and fever which shook her babes out of their cradle, and is liable to another attack pretty soon. We are obliged to pass this by, for we can neither prove nor disprove it. We are waiting anxiously for some solid fact we can enroll in our next encyclopedia. That fact comes at last so that Sar'gis and the writer find themselves in a class which is learning all about how tides are manufactured by Mother Nature.

We are taught that it has all been mistake to suppose tides are occasioned by the attraction of sun, moon or any other influence. Attraction is itself a nursery tale, and has no existence. We are taught that it is the motion of the off sun, making their appearance and planet on its own axis that upheaves using the medium's hand to tell the the waters. We presume the fact that sun and moon appear to pull and push wofully condensed, but we learn that just as the tides roll in and out is a mere coincidence. Still we have here a statement of fact which when sented to the present jury results in a verdict in favor of our old teachings. We must decline to accept High Spirit's statement as veridical. Still as we have not got to the bottom of that pigeon-hole it won't do to be too positive. The writer confesses he is longing for further information-"re incar nation"—that this awesome cosmist must know all about from his personal experience; yet, alas! until we are sure he, is right about the tides we hesitate to ask him. Cosmic truth may be unsuited to our little intellects, and it may be very wise to keep it pigeon

This "High Spirit" claims to be sent as a reporter for his sphere. He goes round gathering facts with which make up his celestial "copy." innocently supposed that High Spirits would have developed powers superior to the book and pencil of a reporter. We had imagined them as divinely endowed with a clairvoyance that could see and an intellect that would know of matters and things beneath them. Is it not just possible that we herein get a glimpse of the mighty power of suggestion over even High Spirits, and that the editor medium was thus himself shaping this whole communication

out of his own dreams and experience? Whatever may be our opinion of High Spirit and his interpreters, this experi ence is undoubtedly spirit communication of the first class, automatic and without price. What more could mortals desire? We are compelled to reply that we still seek something proveable and useful from the invisible, other than the grand facts of human immortality and spirit return. And we seek in vain. CHARLES HAWBARN. San Leandro: Cal.

To have a respect for ourselves guides our morals, and to have a deference for others governs our manners.-

Grant me to become beautiful in the inner man, and that whatever outward roduces further records. inner man, and that whatever outward these cosmic visitors are to be of things I may have may be at peace with

pions of continued life.

whence it came.

question—has the rap been authenticated? I believe that electro-magnet ism and the forces of nature residing in all matter and passing from the circle rial substance that gives off the "rap are sufficient to account for the "rap" and our overcredulous desires

The philosophy of Job is the philosophy of thousands of the world's fear-less thinkers to day: Man is of few days; he cometh forth as the flower and is cut down; he withereth as the grass at noon-day; he hath no pre-emi nence (as to eternal life) above the beast; he dieth; he decays; he continu-

Brother Jamieson and I doubtless ost confident spiritist for th most confident spiritist for the boon of eternal life; but that does not assure it to us. The knowledge that has come to the psychic sensitives (?) who read The Progressive Thinker has not come to us; we have sat in circles and the "angel bands" have never deigned to give us a scintilla of proof that any spirit had returned to us, nor, so far as we can know to any other human being. It is it necessary then, in order to satiscan know, to any other human being.
Of course, we are too charitable, too
polite to question the honesty or the sincerity of those who think they have. And now all this is but preliminary to asking of the sensitives (mediums) who read The Progressive Thinker, to share their evidence with us, and in all fairness you can do it, if your philosophy is anything more than a belief; and this is

the means that I propose by which I may know the truth, and by which you may-if it is a possible thing to dospirits is possible. edge obtained from any incarnate

and convince a doubting Thoomas? you can, I shall have no right to remain an agnostic. I am sure I long to be a believer. N. B. FREELAND.

And her eyes grew wide with fear Mamma, hurry, there's the whistle; I'll be late if I lie here. See that wheel above the window!

Mamma, I'm so tired of working; And I'm such a little girl. Can't I have a dolly, mamma Like the one I saw one day?

See, how fast the spools are spinning Faster, faster! Oh, my head! No, I couldn't help it; no, sir! Please, I didn't break the thread!

Stop the wheels and let me go! Mamma, quick, the wheels will kill me Stop it! Oh. it hurts me so! Then the Angel paused no longer.

aminer. True statesmanship is the art of changing a nation from what it is to

SKEPTICISM VS.

A Doubting Thomas Asks for Evidence.

LIGHT WANTED.

To the Editor:—I have been a reader of The Progressive Thinker, a tireless investigator, and a student of the oc-cult for many years. I esteem the philosophy of Spiritualism as the most beautiful dream that has ever inspired the hopes or quickened the longings of mankind. I have been a thoughtful reader of the authors who are the highest, most gifted exponents and cham-

I am still a psycho-gnostic. I still cling to the hopes of life in a spirit realm so exquisitely expressed by that peerless agnostic, Robert G. Ingersoll: "In the night of death hope sees a star, and listening love hears the rustle of a wing." But "hope and faith" are not evidence, and while the world would doubtless be benefited and mystified by cherishing this "brilliant illusion" of a future life in spirit spheres, yet belief does not change a truth, and I cannot escape the calmly considered conclusion that analogy of reasoning seems to lead me to-that as every material entity disorganizes and is again absorbed into the universe or realm of matter whence it came, so, too, the life or spirit entity, at death, is absorbed into the universal spirit or realm of forces

Mr. Hudson Tuttle whom I profound y reverence and admire, in one of his 'Answers" in The Progressive Thinker n answer to a question of mine, said that the question had been the concern of sages and philosophers of all the ages; and as it seemed to me he fairly admitted that if we only considered the reason of the matter, the grave ended our individuality; but said he, one "authenticated rap" annulled the cold philosophizing of these fearless and honest thinkers; but, ah, there is the of sitters into the table or other mate-"proof" of immortal life and not wholly calm imaginings lead to willing delu-

give me proof that communication with Let any medium who has no personal knowledge of me-and without knowling, send me a spirit message and the name of the spirit that sent it, that I knew in earth life. Surely the "conditions" are not unreasonable; there are those in spirit life—if there be such a thing—that have known me; they should be willing to send me a message. Let it come through The Progressive Thinker, and it will be a convincing test to all its readers. Don't over-whelm the paper with a "flood" of them. Just one will convince me. Will youcan you, make a longing soul happy

Anadarko, Okla.

"LIKE A TRAMPLED FLOWER."

Like a trampled flower she lay there, In the cabin on the hill; Jennie's sick," said Tom, her brother, To the foreman of the mill.

Tossing in her restless fever. On a blanket soiled and torn, Lay this work-worn child of sorrow, Eight sad years since she was born Then her feverish fancy wakened.

What a big one! See it whirl!

Are there mills in heaven, too, mamma? Won't God let me run and play?

'Oh, my finger's caught! It's bleeding!

Fanned her with his cooling breath, Pouched her tiny heart and stopped it, Soothed her with the peace of death Herbert N. Casson in the Chicago Ex-

what it ought to be.-W. R. Alger.

Skepticism Not Always Intelligent. Brother W. F. Jamieson has again contributed a very readable and interesting article for The Progressive Thinker, and with the permission of the editor of this truly liberal paper, I propose to stay right with him-that is, as close as I can get to him on the original subject, viz., "Intelligent Skepticism."

Brother Jamieson in his replies has so scattered his mental forces upon various foreign subjects, i. e., "faith," knowledge," "Christianity," "Bible," "Infallible pope," "Elijah's automobile ride," etc., with the hope that in a great profusion of shot he may hit something omewhere, that it is a little difficult to maintain to him controversially, the proper juxtaposition.

Brother Jamieson now answers no, to my "meteoric shower" question, then challenges me to show its logical connection with my next question in regard to the materialization I witnessed. He says, "Millions witnessed the meteoric shower, an astronomical fact about which there is no doubt." Let me turn skeptic for a while on this point.

How does Brother Jamieson know that millions witnessed that meteoric shower? How many of those millions can he name who personally witnessed it? Did Brother Jamieson himself witness it? Does he know personally, any person who did? How does he know that it is an astronomical fact and that there is no doubt about it? Do those showers occur so frequently that it is impossible for the great masses of people of the present to doubt their occurrence? How does Brother Jamieson know that those who claimed to have witnessed that meteoric shower were not deluded, deceived, humbugged, hypnotized or in some way mistaken What does he know of his own personal knowledge of that meteoric shower? Is ne not, in accepting it as true, relying wholly upon "hearsay" evidence, or upon history? Is "hearsay" evidence or history, scientific or profane, always rue and reliable? Is he presuming to ely on history and "hearsay" evidence n regard to meteoric showers, and at he same time reject history and "hearsay" evidence concerning materializa-

Have not men, women and children, "millions" of them in all ages of the world claimed to have seen apparitions, materializations, etc.? Is not history, both sacred and profane, ancient and modern, replete with instances of this character? The only difference beyearn and long as earnestly as the tween the two spectacles is that in the case of the meteoric shower, the "millions," if Brother Jamieson is correct in

Is it necessary then, in order to satisat one and the same time should witness one, even though he himself should be left out of the number of spectators? Brother Jamieson says: "Thousands of Spiritualists reject materialization A solemn spell lights up the crimson as unscientific unproved" therefore, prove that materialization is unscientific, unproved? Millions of people rejected the possibility of two persons talking with each other a thousand miles apart, as "unscientific and

unproved," lit is it? Thousands of people of the present day have never talked through phone but does this fact render the tele

phone "unscientific and unproved" History and science inform us of the occurrence of meteoric showers. History and science inform us of the occurrence of materializations, apparitions and other Spiritualistic phenomena, to deny which, according to a scientific writer who was not a Spiritualist (Hudson), does not entitle one to be called a skeptic, but ignorant.

Brother Jamieson says: "It is not safe to be always sure"; and yet, he is so sure about meteoric showers, that he says, "there is no doubt about them." How does he know there is no doub about them? May he not be one of "Some of the worst mistaken people I ever knew were those who were certain that they could not be mistaken," to quote his own words?

Brother Jamieson, it seems, cannot resist the temptation to talk or write about the distinction between Christianity and Spiritualism, repeating the fact as if it was not abundantly proven to be a fact, that Modern Spiritualism is based upon present day revelations, while Christianity is founded exclusive ly upon supposed facts of ancient his While this is not exactly the subject under discussion, it may not be amiss to notice it briefly.

Spiritualism is not only based upon present day revelations, but upon all ancient revelations which are supported and made reasonable by present day revelations. The materialization of Moses and Elias in ancient times, does not seem very improbable to one who has witnessed a materialization in mod-

"No man's testimony," says Brother

Jamieson, "even when he knows he is not deliberately falsifying, is equal to direct revelation." And yet Brother Jamieson has sufficient confidence in the testimony of men concerning mete oric showers to accept it as true with out a doubt. Blessed be Brother Jamieson who has not seen a meteoric show er, and yet believes they have occurred "Blessed are they that have not seen and yet have believed." I claim this blessing most emphatically in various and numerous instances. Indeed, I look upon Paul's definition of "faith" as be ing one also of "knowledge." "Faith," says Paul, "is the evidence of things unseen." If we acquire knowledge from "evidence," then I know that I have been in communication with deceased friends, although unseen for

the "evidence" of their presence as im-

pressed upon my mind and reason

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through the sense of hearing alone, is simply indisputable. Brother Jamieson further observes; "Any Spiritualist who says he cannot be mistaken about the cause of the phe nomena of Spiritualism makes a pope of himself." And I say that any Spirit-ualist who will acknowledge that he is mistaken before he is satisfied thereof, or before it is proven that he is, makes

an ass of himself. Most of my questions in former articles, Brother Jamieson has ignored, Fearing he may have overlooked them,

will reproduce them I. Have not the phenomena of Spiritualism been established by evidence, proof and testimony on the part of both scientific and unscientific men and wo-

men? 2. Is it necessary that every man, woman and child, or "millions" of spectators at one time should witness a materialization as a common, everyday fact, in order to prove the truth of mate-

rialization? 3. Cannot evidence or testimony odcasionally take the place of proof? 4. Can we dispense absolutely with estimony and evidence in the investigation of Spiritualism even though we

have here and there absolute proof of its truth? 5. Had it not been for Faith, Belief and Hope, would the proof of the phenomena of Spiritualism been established to-day? That that truth is established is acknowledged by non-Spiritualists, those who, like Hudson, accept the phenomena, but seek to explain them on other grounds than the Spirit-

ualistic. 6. Does the need ever and anon of testimony and evidence in Spiritualism prove that there is no proof in it for its

7. Does the fact that Spiritualists indulge in Faith and Hope when those graces scaffold for the time, their investigations, prove that they have not entered the realm of knowledge of the truth of Spiritualism?

8. Will not "moss-covered facts" answer a most glorious purpose in the developing of present-day demonstra-tions? Will not "moss covered facts," together with the facts which have accumulated since the days of the Fox

sisters, support both "living witnesses" and "dead authorities"? May it not be just barely possible that Brother Jamieson is not absolutely infallible in his skepticism upon the subject of Spiritualism? Is he not posing as the pope in the propaganda of skepticism? He should be very careful of his skeptical attitude. Many things are known to be true to-day that a few years ago were ridiculed as impossible The consideration of this fact has rendered the public non-committal upon, if, indeed, it has not induced it to entertain the present current proposition to hold ication with the people of the planet Mars. It is remarkable how the hearty laugh of ridicule of the infallible skeptic is sometimes suddenly and humiliatingly metamorphosed into a most insignificant, sickly smile, bearing a striking resemblance to an

H. V. SWERINGEN. tion point. Fort Wayne, Ind.

SUNRISE AND SUNSET. Lo! down the west the sun sinks calmly As the hushed upon a mother's loving breast:

and visions of the past jostling pass me bv— The familiar faces, the dear ones I loved best. Twas thus I saw the selfsame scene

long ago.

Before my life was weighted with cares and woe. The same sun rose and faded in the But now, alas, how changed the heart's unrest-

Ah, the mystery shall we sometime know? Oh, who can solve the riddle of life's hopes and fears? The hold we have on Memory's longspent years. The fond friendships grown cold apart That leave the seared leaves of autumn in the heart Forgetful of our loving smiles and

tears. Oh, years that pass that come and go, They seem so fair, we loved them so We range the past and see love's gladsome smile Come back again as though it would be-

Our sorrow and the old-time love bestow. Sometime a change will come alike to When the fond sweet look, the loving

Will flash from God's immortal skies. And sunrise glint the Morn where life's sunset dies, Where unkind words our hearts no longer pall.

BISHOP A. BEALS. Summerland, Cal.

THE LAUGHTER OF THE CROWD. Let him not hope to do great deeds Who fears that other men may laugh

The bravery he shows who leads A host to battle is not half As great as is his fearlessness Who dares, though others laugh, to

Who has the strength and will to press Ahead, well knowing that the high, Shrill laughter of the scoffer rings;

Who, hearing them, builds on or sings, Men laughed at Alexander ere The world had come beneath his sway; They laughed at Byron, who could dard

To still keep on his chosen way. Since man first sought success crowd Has laughed to see the anxious try, And only they have won who, proud

And brave, have made the laughten Who suffers men to laugh him down Must not expect a victor's crown.

-S. E. Kiser.



OGGULT MYSTERIES.

STRANGE HAPPENINGS IN THE OCCULT REGIONS.

Incidents That Require the Attention of the Thoughtful,

DREAMS RESULT IN ACTION.

Dr. J. M. Buckley on Nightmare and Somnambulism.

plest form is seen when persons talk in I to relate it to you." their sleep. They are plainly asleep and dreaming, yet the connection, ordinarily broken between the physical ordinary asying that a dream was involved. the mind, is retained or resumed in ordered the monk said that he had whole or in part. It is very common dreamed that the prior had killed his for children to talk more or less in their -the monk's-mother, and that the sleep; also many persons who do not outraged spirit of the murdered woman usually do so are liable to mutter if had appeared to him demanding satisthey have overeaten or are feverish or faction for the horrid deed, "I was are otherwise ill. Many who do not transported with such fury," the monk fancy that they have ever exhibited the is quoted as having said, "that—so it germs of somnambulism groan, cry out, whisper, move the hand or foot or head, man, into your apartment, and finding halply in connection with ideas pass. ing through the mind. From these in- knife. Thereupon I woke in a fright, somnambulism reaches frightful intentempt, and then thanked God it was

recently perpetrated murders, have mitted, exhibiting at the same time even killed their own children, have the cuts that had been intended for carried furniture out of houses, wound him. Whereupon the monk is said to up clocks, ignited conflagrations. A carbave fallen at his superior's feet, weeppenter not long since arose in the night, went into his shop and began to file and know what act of penance he should saw, but the noise of the operation undertake. The prior answered that awoke him. The extraordinary feats of he could not impose punishment for an somnambulists in ascending to the involuntary act, but he informed the roofs of houses, threading dangerous monk that in the future he would be places and doing many other things excused from performing the holy ofthey could not have done while awake, fices at night. have often been described and in many he added, "that the door of your cell cases made the subject of close investi- shall be bolted on the outside when gation. Formerly it was believed by you retire every evening and not many that if they were not awakened opened until we assemble to our family they would in process of time return to matins at break of day." their beds, and that there would not be any danger of serious accident happening to them. This has long proved false. Many have fallen out of win stances are given of essays and articles dows and been killed, and though some of various sorts that have been written have skirted the brink of danger safely during sleep, and one especially inter-the number of accidents to sleeping esting story is told of a French semi-

persons is great. "Essays have been written by somnambulists. A young lady, troubled tinued to write, though a card was held and anxious about a prize for which she between his eyes and the paper on was to compete, involving the writing of an essay, arose from her bed in sleep and wrote a paper upon a subject on page he had written and he continued which she had not intended to write at work, apparently revising what had when awake, and this essay secured for already been set down, making correcher the prize."

Philosophy of Nightmare.

Concerning "nightmare" the same writer says "Nightmare is something so terrible that its very name attributes on "Somnambulistic Freaks" of two its origin to the devil. The meaning of young men, one of whom was named mare is an incubus, as of a spirit which Roberts and who settled in one of the torments persons in sleep. In night smaller towns in Michigan at the close mare the mind is conscious of an impos- of the civil war. The two friends sibility of motion, speech or respiration, across the chest and an awful vision of noticed about Roberts until the friend impending danger. • • In the city of suddenly discovered that he could car-Philadelphia a lad, having been excep- ry on a conversation with his chum tionally healthy, was attacked with after the chum had to all appearances nightmare when 14 years old. After a gone sound asleep for the night. The

Nobleman Robs Magpl's Nest.

the physical powers are in a state of intense activity in somnambulists. The case is related by Horstius of a young nobleman who lived in the citadel of Breslau and who used to steal out of his window during his sleep, muffled in a cloak, and by great physical exertion ascend the roof of a building, where one night he tore in pieces a magpie's nest, wrapped up the young birds in his cloak and then returned to bed. the following morning he related the experience as having occurred to him during a dream, and he could not be convinced that it had actually happened until the magples in his cloak were shown to him.

Monk Tries to Kill a Superior.

"The somnambulist," one authority says, "is a dreamer who is able to act his dreams. This we learn from those exceptional cases in which the somnam bulist in waking has remembered the details of his dream." In illustration the writer repeats a story told by Brillat-Savarin in the "Psychology of Taste." of the experiences of the prior of a Carthusian monastery.

The prior in question was M. Duha gel, and his story was as follows: "We had in the monastery a monk of melancholic temperament and somber character, who was known to be a somnam, bulist. He would sometimes in his fits go out of his cell and return into it directly, but at other times he would wander about, until it became sary to guide him back again. Medical advice was sought and various remedies administered, under which the par oxysms so much diminished in frequency that we at length ceased think about them.

"One night, not having retired to my bed at my usual hour, I was seated at my desk examining some papers, when the door of the apartment, never kept locked, opened, and I beheld the monk enter in a state of profound somnambulism. • • His eyes were open, but fixed. In one hand he held his cell lamp, in the other a long and sharpbladed knife. He then advanced to m bed, on reaching which he put down the lamp, and felt and patted it with his hand, to satisfy himself that he was right, and then plunged the kniffe, as if through my body, piercing even the mat which supplied with us the place of a mattress. Having done this he again took up his lamp and turned around to retrace his steps, when I observed that his countenance, which before was contracted and frowning, was lighted up with a peculiar expression of satisfaction at the imaginary blow he had struck. The light of the two lamps burning on my desk did not attract his Actice. Slowly and steadily he walked! back, carefully opening and shutting

"Somnambulism," Dr. J. M. Buckley agitated at the question and answered: writes in an article on "Dreams, Night-mare and Somnambulism," "in its sim-it would give me the deepest pain were

gans and the images passing through untary and was a mere illusion. Thus plainly in connection with ideas pass you in bed there murdered you with a cipient manifestations of no importance horrified at having made such an atsity and almost inconceivable complications. only a dream, and that so great a crime had not been committed." The prior Somnambulists in this country have remarked that the act had been com-"And I give you notice."

Writing in Sleep.

Numerous well-authenticated innarian, who was discovered writing a sermon while sound asleep. He conbetween his eyes and the paper on which he was writing. A blank piece of paper was then substituted for the tions at the spot which corresponded exactly to places on the written page.

Recalls "Dr. Jekill and Mr. Hyde." Still another story is told by a writer of the civil war. The two friends found employment on a farm and dreadful sense of pressure roomed together. Nothing peculiar was

attacks his father slept with him, room the two occupied was on the for the purpose of awakening him if ground floor and had only one window, there should be occasion. One night which opened on the lawn at the side the father was startled by the voice of of the house. One night, after the usthe boy crying in terrified tones, 'Pop! ual conversation between the chum Pop! I am afraid!' He felt the hand of who was awake and Roberts, who was his son nervously clutching his wrist. asleep, Roberts suddenly leaped from Then the boy fainted and died instant, his bed, made a dash for the window The post-mortem examination and was gone like a flash. The comshowed a clot of blood about the heart, panion followed, gave chase through caused by paralysis, due to fear. There is reason to believe that such instances | the river, but unable to find his friend, are numerous enough to make night- came back, thinking he had been mare worthy of serious medical investi- drowned. A searching party was organized, but before the party was sent out, Roberts was back in his room and in his bed asleep, none the worse for a Various writers give numerous inci- midnight swim. Night after night these dents showing that both the mental and midnight excursions were continued,

the route taken varying with the impulse of the sleep-walker. During the day all memory of the experiences of the night before were obliterated from the young man's mind, but at night, after falling into his first sleen would recount the adventures of the previous night.

During the day this Michigan Jekyll and Hyde was conscientious in manner and in deed and quiet and conservative in speech; at night he was conscience less and his conversation recked with profanity. His friends, finding that he neither came to harm nor did injury to others, and finding 10 and 15-mile tramps over hill and dale somewhat fatiguing, let him go his own gait, but one evening as several of them were awaiting his return from one of his sleen walking expeditions, he suddenly dashed into the room, carrying a mus ket that was ordinarily kept in the barn. He pointed the weapon at his employer, saying at the same time, "Not a word, or I fire!" Quick as a flash the musket was lurched from his grasp and fortunately no harm was done to anybody, as the employer had been afraid that something of the sor might happen and had removed the charge from the weapon only a few hours before. The young man was sub sequently given medical treatment and

sleep-walking habits.—Baltimore Sun. A PRAYER.

ultimately recovered entirely from his

Give me a faith that makes men crave More than the boon of endless bliss. The willingness to serve and save Their fellows in a world like this.

A faith that does not cry, and cry, "O God! be merciful to me!" But rather yearns to do and die That others may be strong and free

A faith that cannot all be crammed And shaped to fit dogmatic mould, That knows no fear of being damned, But shrinks from being hard and cold

That dreads far more than wrath to The sense of failure to do well, The cowardice that makes one dumb

In presence of a present hell.

That dreams far less of pearly gates And golden streets beyond the skies Than of the death of human hates, The downfall of all earthly lies.

want no upper seat above, Nor shining crown with stars im-pearled, But just to know my life and love Made this a little better world.
-Robert Whittaker.

IN DREAMLAND.

VICTIMS OF DREAM SLAYERS ARE

Cases of Record Which Apparently Justify Maloney's Defense-Somnambulists Not Convicted by Juries-Un-Not Held Responsible for Deeds.

Baltimore, Md .- The claim made by Frank Manoley that he shot and killed his wife while dreaming that he was being attacked by a burglar has brought forward persons who tell of many cases of record which justify the plausibility of his defense.
Isaac Lobe Strauss, Baltimore law-

yer, says there are in legal books of references many instances in which the defense was established. "A case in point," Mr. Strauss said, "is that of Bernard Schmedmaizig, who awoke at midnight and imagined he saw a fearful spectre threatening him. He called out twice, "Who is that?" Receiving no answer and acting under the delusion that the spectre was advancing on him, he selzed a hatchet at the bedside and attacked it. When full consciousness returned he found that he had killed his wife. He was charged with murder, but was acquitted on the ground that he was not conscious of his actions at the time.

Killed His Child.

"Another case is that of Simon Frazer, who was tried in Scotland in 1878 for the murder of his child. It was proved that he lifted the child from bed and dashed its head against the wall, The defense was that the deed was done while he was in a state of som-nambulism. He dreamed that he had seen a wild beast jump into his bed and had attacked it. The court instructed the jury to find that he had killed his child while unconscious of his actions, by reason of his condition as a somnambulist, and that he was not responsible for the deed.

"There is a similar case of a day la borer who killed his wife with a wagon tire, the blow being struck immediately upon his being aroused suddenly from a profound slumber. The evidence showed that the accused man was seized, when waking, with a delusion that a woman in white had snatched his wife from his side and was carrying her away. His agony of mind was so great that his whole body was covered with perspiration. It was determined that there was no doubt of the defendant's irresponsibility."

Mrs. Katherine A. Taylor, superintendent of the Nurses' Training School of the Hospital of the University of Maryland, recalled the following instance of somnambulism:

Slew Her Mother.

"The daughter in a Boston family, while in a sleep-walking state, shot and killed her mother, with whom she was sleeping. As I recall it, the name of the family was Ward. I think they lived on Tremont street, and the case took place about fifteen years ago. The daughter was acquitted after a rigid trial, in which it was proved that the daughter's relations with her mother were of the tenderest nature."

While Mrs. Taylor was directress of nurses at the Medical and Chirurgical Hospital in Philadelphia she discovered a nurse whose night gowns were always torn and jagged rents near the feet. It was explained that since childhood the young woman had walked in her sleep. The other nurses pinned her in bed each night by fastening her gown to the mattress with safety pins. Her efforts to relase herself were sufficient to awaken her. The utmost efforts to overcome the habit proved fruitless, and Mrs. Taylor gave her a room-mate in my earthly house. The talk was rial universe, with its countless worlds as an additional guard.

Minister "Played Horse."

Dr. John S. Fulton, secretary of the State Board of Health, says: "I vividly recall an experience I had some years ago with a Methodist divine who occupled a room with me during a visit in Dorchester county. We both retired and my room-mate was soon asleep. During the night I was awakened by a sound and discovered that I was alone in bed. The divine was cantering about the room on his hands and knees for all the world like a circus horse. Thinking he was ill, I sprang out of bed and laid hands on him and plied him with questions. After a struggle lasting several minutes I succeeded in awakening him. Although the weather was cold, the divine was perspiring freely. He said he had dreamed he was surrounded by flames and was running around the room to find some place of escape.

Sam Appleby, a Baltimore editor. went with the crew of the Baltimore Athletic Club to Saratoga in 1896. He slept with Prof. Doyle, athletic structor of the club. As they went to bed Doyle sald, "Say, Sam, what would you do if a bear or a catamount should come through that window?"

"Crawl under the hed and let you get a hammerlock on him," was the reply. Prof. Doyle laughed and both dropped

Suddenly there was a commotion. Doyle leaped up in bed, planted his knees on Appleby's chest, got a vicelike grip on both arms and with his extraordinary strength, was on the verge of breaking the newspaper man's arms.
"John, John, wake up!" Appleby

screamed. Doyle leaped from the bed to take a firm grip. Appleby disengaged one arm and struck Doyle. This awakened the latter. He said he had gone to sleep with the idea of a bear coming through the open window. He fancied he had remained awake to catch the bear if he came. Suddenly he saw the bear, as he thought, and pitched into him.—New York World.

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the Stomach and Bowels is Vernal Saw Palmetto Berry Wine. It promptly relieves and permanently cures all weaknesses, irritations, inflammations, obstructions or diseases of the stomach, bowels, kidneys, bladder, liver and prostate gland. It will restore perfect health and vigor to any person afflicted with general debility or nervous debility. It cures constipation so that it stays cured by removing the cause of the difficulty. Only one small dose a day will cure any case, no matter how light or of how long standing. it cures by toning, strengthening and adding new life and vigor to the intestines, so that they move themselves healthfully and naturally. All such conditions as dyspepsia, catarrh of the stomach, chronic indigestion, constipation, Bright's disease, diabetes, inflammation of the kidneys, catarrh of the bladder, irritation or enlargement of the prostate gland, torpid liver, pain in the back, female weakness and female irregularities begin in clogged bowels. They are cured by Vernal: Saw Palmetto Berry Wine. Try it. A free sample bottle for the asking. Vernal Remedy Co., 166 Seneca Bldg., Buffalo,

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An Interesting Chapter of Spiritual Experlence.

Born on the earth of illiterate parents, I grew it in the basement of a large tenement house; that is, I made conscious of Their Actions, They Are I learned many things, but little of speak to show you how to some it is to come here and know nothing.

I was carly faught that to steel was an accomplishment in which few excelled, and that schools, and like places, were only for those of wealth and afflu-ence. Bred and born in an atmosphere of crime it is not to be wondered at that I became one of the most venturesome men of the place. But all things will

come to naught as you will see. One day while in my early manhood I made a slight miscalculation in a deal and was soon sentenced to imprisonment. Of those long, lonesome days I cannot talk; the first time I ever attended a meeting was while there; something said, appealed to my better nature and I thought seriously of leading a different life. By and by I was released, and my good desires soon faded away, as my old friends gathered

round me.

To hasten—one day I was on the river, the boat capsized and I cast anchor on the spiritual shore. Now my real trouble began; first, I would not believe I was a going that man I went believe I was a spiritual man. I went to my old friends, they did not hear nor see me, although I shouted and stood against them. I felt sure they had lost their sight and hearing; but I did not become discouraged, but stayed right with them. At last after many days (years, it seemed to me), my friends discovered my earthly body, and not knowing what they were talking about, went with them to view the sorry sight. They recognized it by some thing, I know not what, and all of a sudden I discovered I was dead! dead! and

yet as much alive as ever I was.
"Alas!" I cried, "how can such things be? Why did I not know something of this before?" My desire to be with my friends had left me, and I cried aloud in my loneliness. I had no idea of the stubbornness of the spiritual world, I could not understand the spiritual part of myself, as it were. My one desire, after I found out the truth in regard to my being dead to my friends, was to have some one to talk to me, and show me where I might make a home, as that seemed to me to be all I ought to do. And here as well as in earth life, if you wait long clough, and have the power watt long clough, and have the power within you to attract or draw to you, your desire, you will be successful.

So by and by, I cannot tell just how long—we have eternity here, not time—there came to me an elderly man and I felt he would be good to lean on, but I was missible to he only wented I should

was mistaken, he only wanted I should work for him, and I refused. Work wasn't in my life just then. But after this little episode, I fell in with a party of friends and we went to a house where one said there was to be a meeting. We were fate, or so it seemed to me, and I am glad each day for that meeting, because I heard and saw some good things. First, I saw some spirit-ual people there that were tall, and clad in white raiment, and I heard them tell of the land beyond, or the place from whence they came. Surely in my heart must have been a great desire to go forward-to make something of myself. As I listened I discovered they were not talking to each other but to earth people. And again I was glad-I remem bered how barren my earth life seemed to me, and how much I would have enjoyed hearing such words while I was

tell me more about his home and how to get to that land. They seemed to me to be of a supehave found they were only men and wotribulation and made their robes white, and spirits strong, by flery trials; at last the talk was ended, and I hastened

to speak to the man that to me seemed to hold the future in his grasp. He only smiled, and said, "My good sir, are you willing to do as you are bidden, to learn of me, and sometime come to my home so far away?" I made haste to answer that his

"wishes would be my law could I but leave all things and go to the land be yond. "Not so," said he, "here for a time

you must abide, and learn as much as you can, and when these people, mean ing the ones of earth, gather again will be with them and so shall you, and you may tell me of the helpful things you have done in the meantime." My desire was to follow him, but I

also wanted to stay, and I am glad I obeyed him from the beginning. Time rolled along, at least for earthly people the many temptations I had, the hard looks and cross words that were given me were as nothing when compared to the new light, and love for all good things that was gradually filling heart; I tried to make people say kind things, to help some one, I would find safe places for blind spirits to stand on. until some of their friends could be found; I hunted for friends for many a lonely spirit; I organized a "lodge" where we talked over the things we would hear concerning the land beyond us, and how to live so that we might reach it. Truly though born in a base ment in the wicked city of London I am one of the children of the Father of Light, and am taught and cared for by His people. I amnot begin to tell you of the many things that happened during those years suffice it to say it is hard work to be good and do good living on the earth orifirst plane; continually surrounded by all kinds of spirits, except good ones. They—the spirits of light-tome at times, but more often they send their messages down by impression, and when a great strong spirit does come so close earth, and among us, quite a sensation

is created as I workedchard, thever for a moment I think add Inllowmy aim to relax; I was determined to leave this place, and also to fit myself to decome work like I had seen dones! Knowing how muchexperiences that one spirit of light had done for me, I made up my mind to do the same for others, and to this end I worked. Some people say, and it is a truth, it is hard to be good and do good mong people that have no desire to be other than evil. To live a good, pure, unselfish life in a hut far in the mountains, or in a convent, is no credit to any one. The credit belongs to the man or woman that mingles with the world and through all its temptations, and sorrows, lives a life of purity, and godliness; and so it is here, to live a life above the desires of most of the earthbound spirits, and yet help them, is a credit to us.

But I have digressed. At last one day my friend, and teacher, as I love to call him, called me to his side and said. You have proven yourself worthy to leave this plane, and you may have your choice, you may go to the next plane and work among the spiritual people there, or you may remain here, this office. Price \$1.50.

I decided to go to the second plane, being assured I would find plenty of work to do. Of my journey I will only mention the swiftness with which I arrived there, and how much more beau-tiful than I ever dreamed of was the second plane; yet people are not con-tented there, the desire is great to advance, but nothing is done in haste in value to hy inner, or hidden self; I the land of light and wisdom; so we lived—I was also aware that some day I must die. Of my earthly life I must can, and work more gealously to hasten can, and work more zealously to hasten our departure from the "tent town." My stay on this plane was long, and in some ways wearisome, but I made many friends and had the satisfaction of greeting some of those I had left on the earth, or first plane.

No doubt to you of earth, the words

earth and second plane are strange, but to us they are as familiar as the different cities and states on the earth plan-et are to you. You think the earth is a beautiful world; so it is, but "eye hath not seen nor hath it entered into the heart of man" the beauties of the spiritual world; and I can only tell of the beauties to what we call the third plane, as here at this writing I am. And did I not know by experience how much more beautiful this place is than the others, I fain would remain throughout eternity. I am busy and happy, and when I think of my earth life and where I am now, by my own desire to advance, I am ever grateful to the Power that has all people in His care, and does guide and direct His own. I want this little sketch to show you that our world is a world of progress and that we make our own destiny, by deciding for good or evil. There are many pitfalls for the new-born spirit that has no teaching of the spiritual world, and it is hard to know just which way to go, and whom to trust, when you awaken from your last sleep and find yourself surrounded by an army of people, trying to persuade you to go here or there. Not all have that experience, some may be as I was-alone: but each has some thing to contend with if they are not fitted to immediately leave the earth or first plane. To many people of earth this will sound strange, and I do not wonder, but because you have not yet arrived here and seen for yourself, is no reason my words are void. often grow almost discouraged after having tried so faithfully to portray some of our work and manner of living to earth, to find we are making but little headway in the battle for our wel beloved cause. But as we are assured that all things are good when we work for truth, and justice, we grow more patient, and strive to acquire more strength of the spirit, to better handle the perverse ones of earth. In the faith, that some day I shall see the ones who may read these lines, I bid you go forward and faint not. MADAME ROBERTS.

The Dalles, Oregon.

Self-Evident Truths.

Nothing could be more self-evident than that time and space had no beginning, and could not possibly have any ending.

And, from all that we can see, it is clear that all things are under immutable, unchangeable, never-varying law. Law that always was and always will be, exactly the same; yesterday, to-day and forever; law that has no variableness or shadow of turning. God, Nature and Law are one; a trin-

ty that cannot be separated; a trinity that constitutes a unity. The finite can comprehend but little

of the Infinite. It is better that it is so. Man will al-

ways have something to learn. We clearly perceive that through His immutable laws, God governs the matevery interesting, and I was only anx-ious for it to end, that I might speak to racy that there is not a second's variastrong white spirit and have him | tion in a thousand years. And we are satisfied He controls the moral and spir

itual universe with the same accuracy Imperfect man makes laws and rerior race of people, but since then I peals them. Under man's government many transgress and are not punished men who had come up through great Some are not found out, some are pardoned, some punished who are not guilty.

Not so under the administration of the infinite ruler. Every soul gets just what he earns; just exactly what he de-

There is no sin except in transgressing the law; and there is no possible escape from the result of a transgression: "It is easier for heaven and earth to pass than for one tittle of the law to fail."

God's laws are immutable. They never change. They are never amended, suspended, set aside, repealed or overruled. There is no higher court that can decree them unconstitutional. The supreme court is always in session. The verdicts are perfect and ex-

act justice. The penalty or result for each transgression is fixed; and the only possible escape is through ceasing to transgress. Under the administration of God's

government, there is no such thing as failure to convict when guilty; no such thing as commutation or setting aside the verdict; in a word, no pardon. God did not make a law to punish

man's physical body if he get it into the fire or under the water, and then be persuaded to annul the effect or result. God did not create a hell, either in this world or any other, to punish the lying, thieving, hating, revengeful mis-

creats who wrong their fellow beings and then let them go scot free if they do a little formal begging. Hell, whether in this world or the world to come is simply the suffering,

wretchedness and misery that comes as a result of sin or transgression of law and the only escape from it is through ceasing to sin, and becoming good and honest and virtuous and true. what is right, which is being righteous. Every thought, act and deed is under law. And we must simply get in har mony with the law or suffer the result of a discord.

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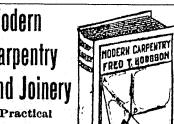
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OF THE UNITED STATES AND CANADA,

National Rifles' Hall, G Street Northwest, Near Ninth,

October 20, 21, 22 and 23, 1903,

WASHINGTON, D. C.



Cor. Pennsylvania Ave, and Fifteenth Street,

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All Spiritualists are invited to be MARY T. LONGLEY,

CREATORS MANY.

Infidel Questions-The Mosaic Fable-Story of Creation on Another Planet powers there came respiration and cirand Theory of Creation.

In the early settlement of Kentucky preaching to his congregation said, "God made de fust man out ob clay and define the carried out of the grotto and walked upon the fair land, already loaded with natural An infidel thinker in the audience

inquired, "Brudder Jones, who built dat fence? Jones replied, "Sambo, set down,

An' don't you disturb dis meetin' by askin' infidel questions." That colored man's ideas of creation

were about on a par with other old religious fables that god-worshipers accept in faith; and they don't want to be disturbed by any infidel questions. Of all stories of creation the Mosaic

account is the most absurd. Christians in meaning account is the most absurd. believe that the whole human species on earth sprung originally from Adam and Eve, created by a male God. They are credulous enough to believe any. thing their preacher says. But there is one little tell-tale item in the fable that should teach them the folly of such belief. The fable says that Adam's son Cain left the parental home, went far away and located in the land of Nod—

Now if Cain found a woman in Nod, it proves that another family of people existed on earth at the same time the Adamses were living—and if that was so, then evidently the whole human from Adam and Eve, made in Eden.

ation that will outrival and surpass coated animal. It had one advantage ation that will outrival and surpass any of the old legends and traditions. It is the story related by the spirit author in the book entitled Eon and Eona. Where my memory lacks in details I was found vile enough to carry out the was found vile enough to carry out the will work in some nice fiction (and plans concocted by him against the instand responsible) as the wise men did nocent work of his own hands. There in making up "the infallible Bible." was no special creation of fruit against (Now all keep still, and don't ask any which they were warned under penalty

Once upon a time in the course of hullan events, long ago, then the course of hullan events. man events, long ago, there was a band of male and female spirits—a powerful planet much better fitted to sustain band of harmonious, intelligent spirits and propagate human life than this -who had observed that a certain earth on which we live. And that planet had advanced sufficiently and world now goes surging onward in its was well adapted to sustain material cycles around a central sun. human beings. Already on that planet! there existed some four-legged beasts and accept the account of creation told by the spirit author Eona because it is its counseled together and planned and projected a scheme for creating physical projected a scheme for creating physical physical projected a scheme for creating physical phy ical human beings on that planet. They learned in the past twenty years that named it Harmona. Accordingly they spirits can do and have done-learned selected two spirits, a male and female them by investigation, evidence, experithat never had an existence and experience on any material world, and took them to the most favorable place for their project. Their object was to tangible as any well known human be build up for each of these spirits a ing, produced by spirit creators in the physical body of flesh, blood and bones with corresponding faculties, functions,

powers and attributes-full life size. These creators set to work in the laboratory of nature and found the positive and negative elements in abundance for their work-found material and companions discovered and carefulthat was the counterpart of the ideal. It was a materializing seance of years in duration, in which they were aided ed to the life of such human beings. by a band of still higher spirits. They | She does not give their height, but they selected as a positive point for the con-

the light never penetrated. Two of their number, a male and female, at stated times entered a radiant |-very white-wear no clothing-the cloud that surrounded the grotto, while climate is so mild the sun does the others stood without, as magnetic waves from the upper courts came on. ers-very intelligent-have no knowl-The band of workers held in their midst edge of fire—subsist chiefly on shell the end of a magnetic chain that trans: fish they procure from the margin of a mitted a power that was to change the great sea-partake of food but once a formation of certain created elements day—excellent sculptors and architects that was to take the form of a man and -their dwellings are constructed en-

voman. And they all waited the grand fulfillment of infinite law.

It came finally, and with great joy they looked down on two beautiful forms. In time through life-giving -A World of Fairles-A New Story culation that was self-supporting, and these two embryo spirits became soul possessors of immaculate conception.
When this pair of physical humans there was a colored preacher who in had acquired sufficient strength by creative powers in operation they came

uxuries to sustain life—the first mortals on that world. The man was tall, finely propor tioned, with dark hair and eyes the woman was also tall, symmetrical, with long fair hair that fell in shining waves

to her waist, while her eyes were the color of her native skies. They far exceeded the brainal development of the children of this earth; and to them was bequeathed, as their rightful possession, the beautiful world whereon until then no incarnated child ever found an abid-Being full of wonder at what they saw, they wandered here and there,

hand in hand, till at last they rested themselves on the bank of a stream of clear water, and there was attracted to them through unseen forces the animals of that planet. One beautiful animal somewhat resembling the lion expressed great satisfaction on discoveraway and located in the land of the ling the newcomers, and became found a woman there and married her friend and protector until they became ing the newcomers, and became their self-supporting. This lion pulled from a vine a culster of berries, picked off one and ate it; and from this the woman learned that they were to eat, and she picked a berry and ate; at the same race on this earth did not spring alone This was their first meal and they finished their repast with genuine satis-I will tell a second-hand story of Cre faction; and their attendant a silken-

Thus originated the first pair of mor-

It is an easy matter for me to believe ence, demonstration—because I have witnessed the production of many materialized spirits, full life-size, as real and

presence of good mediums. There sems to be a foundation for fairy tales or legends; at least for the existence and reality of a small race of people. The spirit writer Eona describes a race of little people that she ly examined, in their travels through the heavens, upon a planet well adaptare pigmies, perhaps not exceeding one centration of forces a grotto wherein foot in stature. They are exceedingly beautiful and symmetrical-muscular and very powerful—somewhat warlike color their skin-great lovers of flow-

tirely of the most exquisite shells and pearls—implements and weapons are made of the same material and do good service without seriously injuring op-ponents—each home looks like the casile of a fairy queen—they work won-

ders in the beautiful

When we contemplate the swinging worlds in the measureless sea of space, may we not reasonably expect many conditions that are not represented in our own earth land, and may we not, too, expect beings different from our-

Now I have a nice theory and story pertaining to the origin of the human race on this earth; and I don't want anybody to spoil it "by asking infidel questions." I am going to write it for The Progressive Thinker for specula-The Progressive Thinker, for specula-tion and to see how it looks in print and I will put it up in comparison and competition against any and all old re-ligious legends, traditions, fables of creation. Remember my story is founded on fiction and fancy as other fables are, then there need be no mistake of believing it all true and infallible as Christians do with the absurd stories in

When the right time and conditions prevailed on earth for accomplishment, the creation and origin of the human species was planned and projected by a powerful band of intelligent spirits, in about the same way that the creation of a pair of humans was done on the plan-et Harmona, described by the spirit author of Eon and Eona. There were evidently five distinct creations (probably more) at intervals of hundreds of years intervening between each of them. There were several pairs of humans made at each period of creation. If creators can make one pair it is a fair supposition that they can make several pairs of any desired size—therefore I suppose it for the reason that the marriage of close relations is contrary to nature, for the offspring in such cases are ephemeral, and a race of people started that way would soon fade away

The first was the creation of the black race at the most favorable place in the torrid zone in the eastern hemi-sphere. In the course of time the band of spirits created another pair of humans in the western hemisphere, and so the red race was produced, which was an improvement on the black race. After another interval of time the spirit creators concluded that Asia should be populated by another race, and so they made the yellow race for that land. After that they created the Latins-another improvement.

The creators were not fully satisfied with their works thus far and thought they could make a still better race of people, and accordingly they created a pair of white humans in central Europe, which was an improvement over all the other races. The spirit creators have been somewhat disappointed in the results—in the career of the white race, which has not done well—it has acted badly—made a hell on earth in some respects—"run after strange gods"—and this race has not fulfilled their desires and designs.

We, the white people of America and Europe, should not blow and brag on our excellence and superiority over all other races, for we are no better in some respects, and there is room for improvement. No doubt there are many good people on this earth, perhaps millions, who come up to the expectation of the creators; yet, sometimes when we view the course of human events, the white race seems to be on the downward road of evil, degeneracy, depravity, and if we don't change our course and do better, the spirits may produce a better race of people. In fact the spirit prophets have predicted that a better race of humanity will appear on earth in the course of human

Spiritualists ought to be well convinced by what they have witnessed at materializing seances through good members away off in Wheaton, Ill., diums that spirits can create temporary but the inspiration was all over the physical forms as real and tangible as any of our physical bodies. It is a fair Brooks 600 miles away was felt and It is the product of an age of the image. with power to remain permanently, since they have, in some instances, remained intact several hours at a time. Now I fancy I hear the inquiry. Why do not some of the spirits retain their materialized bodies and locate permanently among us? (Another infidel question). Well, one reason is they have not the power and ability to do that. It would require the addition of other chemical elements. Another answer is, they think it is a nicer place to live on the spirit side of life than dwell in a mortal body; and they are no more likely to desire a change of location than a Christian would desire to leave his imaginary heaven and locate per-

manently in his imaginary hell. The spirit forms now produced are only living images of persons who have passed away.
Creators are many—not one. The

theory of one great first cause or creator points inevitably to the male personality of Theism. The folly of man reaches its limit in affirming that the word God means and expresses all things that exist. There is no one cause or creator that ever produced or created anything. The female is a greater factor in creation than the male, if any difference; yet the female does not figure in theology at all as a reator. A. H. NICHOLAS. Summerland, Cal. creator.

Is Not Dead Yet.

To the Editor:—Reincarnation seems to be a bone of contention among the learned and profound scholars in the Spiritual ranks of to-day. The Progressive Thinker has carried the load of these weighty arguments for years, and yet the wise ones have not settled the question. In your issue of July 11, is a short article from the pen of A. P. Warrington, of Norfolk, Va., on the above subject. He does not seem to be antagonistic in his views, but he certainly does "get away" with Dr. Peebles on "does the yellowing corn seek a return to the husk?" Dr. Peebles is a traveler over this globe and ought to know something about corn and corn husks, and that it does not care to return till the following year, when planted again in the right soil. But that is no argument against the theory of reincarnation. With his profound logic one would think that some thought more to the point would have suggested itself to him while engaged in "doing up" reincarnation. In the arguments pro and on of this mighty question the evidence adduced is all in favor of the theory as the natural result of the law of evolution of the planet.

Dr. Peebles' attitude toward reincar nation reminds us of a story told by our father. A man was caught stealing three bags of grain. When brought be fore the tribunal, three reputable witnesses testified to having seen him take the grain. His defense was twenty people's testimony who did not see him take the grain. The learned judge, however, decided the case in favor of the proof positive. The man wished to prove himself "game," arose in the court-room and endeavored (in a loud voice) to quote the beautiful language of the immortal Webster, "I still live, exclaimed, "As Webster said, 'I'm not dead yet!'" It is evident that Brother Peebles is not dead yet, and the evidence of this contention is not all in. Rose L. Bushnell Donnelly.

LYMAN C. HOWE.

The Pope is Dead-Did God Kill Him? Protestant Prayers.

The Pope is dead, they say. Well, why not? He was ripe and ought to be ready. But what a farce for the plous Protestants to pray for his recovery; and what a travesty on the divine preand what a travesty on the divine pre-tensions of the papacy to make such an ado about his going, and talk of the "agonies of death." In the old time death was thought to be, not only the "king of terrors," but the king of agony. But the pope and all the cardinals ought to know better, if they are so close to God and the spirit, world as they profess to be. hey profess to be.

From the lower plane death seems a sad and solemn fact. It is so on this level of sense life. The dividing of the ways, the final adieu to all that has been so closely identified with life and all its pleasures and trials, is a struggle and has a solemn shadow in it, on this side. But the pope is claimed to be in such close relation to the other life, and this world is to him a vale of sin, to be endured and then abandoned, why should his death cause sorrow? Why should his death cause sorrow? Why pray God to hold him longer here? Did not God know what was best for the pope and the church without the help of prayers to jog his memory?

It is quite possible that the pope may have believed in himself as God's chosen vicegerent on earth, and that he was led by the spirit in his dispensations of the law and gospel. But I notice that all of the cardinals and priests make every effort to secure the ends they desire, and do not trust God to manage the affairs of the church. They plot, and scheme, to circumvent the rulers of nations and show all the cunning of political wire-pullers, in their policy to secure power. Why does not God do it all without their help? Can

they plan better than He?
Well, the pope is subject to the same laws that rule the most humble citizen. Death is no respecter of persons, nor of popes or kings. If the church knows as much as it pretends to, this parade over a dead pope is hypocrisy. But the sweet sentiment that reveres and loves the memory of a noble man, be he pope or peasant, is sacred and a credit to the human race. Leo XIII. leaves a good record. It is natural there should be anxiety about his successor, for upon the character of a pope hangs much of the destiny of nations. Pius IX is dead, but his record lives, and a thousand good popes after him cannot can-cel Syllabus. So with the burning of Bruno. It is still justified by the church. Whoever heard or read of an apology from the church for the horrors of the Inquisition? What pope or priest ever expressed regrets for the inhuman treatment of Galileo? When and where has the church ever de-

nounced the horrible murder of Hypatia? If they justify those things now, what reason is there to suppose they would not repeat these crimes if they had the power? Popes may die and all may join in a sweet sad refrain, but not because a pope is dead. But because a good man has vacated, and possibly, a bad one

may take his place. "A living dog is better than a dead lion." But a common sentiment and common affection may express a reverent sorrow in such a significant event, that touches all who

A Visit to Lily Dale.

Last Sunday I made a trip to Lily Dale. It was my first visit to the new assembly. The day was fine and a good audience greeted President J. W. Dennis for Buffalo day. Geo. H. Brooks did his part as never before, for it was the first time he had the help of a son the busy and brook him. The arm and

I enjoyed a short visit with Professor fessor is alive with his science and vigorous in expression as usual. Carrie Twing was at the same table, and her suave graces were appreciated. J. Clegg Wright also added his personality, loaded with wit, sarcasm and irony. It was a good supper, well served. Mr. Manger is a well equipped and very pleasant landlord. Many old friends greeted me and the echoes of long ago were sweet and inspiring.

J. W. Dennis presided for the Buffaremarks of welcome, in her suave style which evoked applause.

Mrs. Julia E. Hyde is more active in the work than I have ever known her to be, and her attractive writings give the camp a good representation abroad. She is a talented woman, with strong leanings to the metaphysical and occult, and Hindoo philosophy. She was called up to let the audience see who takes subscriptions for the spiritual papers. Her fair face, intellectual sparkle, and fine form as she stands erect, may do more to win patrons for the papers than the intellectual feasts presented in the

papers themselves.
One feature of the camp that has been an attraction for the past two years, is left out this season, and must be much missed by the large class of progressive thinkers who have been so edified and enthused by the class lectures of Prof. Lockwood and J. Chagg Wright. I do not know why they are omitted from the attractions this season; but I do not believe any substitute value and intellectual strength to the season's attractions as those vitaliznot say this to flatter the two teachers, but because to me it is the truth,

and significant as a sign of the times. Mrs. Dr. Matteson was with the large delegation from Buffalo, but I did not close of the exercises. J. W. Dennis presided and made brief remarks adapted to the occasion. H. W. Rich of education, not one worn-out medium ardson's paper was duly arranged, and I hope it will be published in full. Rev. Dr. J. Sayles, of East Aurora, represented a part of Buffalo in a 25-minute speech on Change. He spread his Sayles and sailed in and soared and was heartly encored.

I was agreeably surprised to meet John Scott, uncle of Cora Richmond, whom I knew 40 years ago. His sight is defective, but he looks young and acts vigorously.

Another whom I knew 36 years ago in Springville, surprised me before I got my ticket for the gate entrance. knew me, but I could not place him, until he told me that he was Frank gert. Forty years ago his father, Robert, was active among Spiritualists and

patron of many mediums. These surprises are interesting, and suspect a pleasant part of experience n the spiritual world will consist in social reunions, and the awakenings inspired by the interaction of soul soul, and the retrospections that survey the lines of memory through many busy years. Half of the life and pleasure of a camp season is in the social experiences, and little surprises and renewals of friendships, which give a happy halo to intellectual pursuits

Mrs. Pettengill has fine taste in arranging and decorating, and with a lib-eral use of means, makes her surroundings beautiful. "A thing of beauty is a joy forever."
I would not cast a shadow on the

splendid work of this model camp by criticising it in any unkind way. mistakes occur with all of us, and if they are pointed out they may be helpful. In referring to the omission of the class lectures by Prof. Lockwood and J. Clegg Wright, I only express what I be-lieve is felt by many who are more disappointed than I. since I could not attend them this season as I have the past two summers; but I am interested in all that affects the prosperity of the camp which has so long and successfully served the cause of Spiritualism. believe the new management desires to continue the same works with improvements, and extended facilities Several new speakers have been added to the programme, more perhaps than in previous years; yet the old management sought to introduce new talent each year. The programme shows a splendid array of talent, the only shadow being the Cleveland dunce, who so scandalously portrayed his ignorance, or his dishonesty, two years ago, in his pulpit parade of Spiritualism, for the edification of his pious patrons.

I agree that we should hear all sides, and give every phase of thought a fair hearing; but I do not think we are called upon to patronize a man who so ungraciously throws mud in our faces. When a gospel tinker descends to such methods, it seems to me time to call a halt, and let him severely alone. out complaining, I must say that the way the program is dated, leaving out the day of the week, is a step backward, as it is much less convenient for ready reference. Whether this is an over sight, or intentional. I do not know LYMAN C. HOWE.

HAPPINESS.

The Bible, Education, and Mediums' Homes.

Happy is the eye that sees dancing sunbeams beyond the clouds. Darkness is limited. Light is eternal. Courage and timidity walk hand in hand. good and bad are in propinquity. qualities are not balanced. Each dominates in turn. The Bible is no exception. It is the best and worst book with which man has acquaintance. Its sublimity and conception are unequaled. Its savageness, cloaked with divinity, is unparalleled.

Instance. "Neither shalt thou be afraid of destruction, when it cometh; for thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee." "The mountain falling cometh to naught, and the rock removed out of his place."

"Out of weakness are made strong." 'And all the hills moved lightly." righteousness is like the great mount ains; thy judgments are a great deep."
"Deep calleth unto deep." "Dust thou
art and unto dust thou shalt return." "The rolling of the heavens together together as a scroll." "Bowed the heav-"Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne; the heavens declare his righteousness, and all the people see his glory." "Know-est thou the balancing of the clouds." "I will give unto this last even as unto thee." "Hear ye Him."
When will profoundest scholar tire of

such imagery? The wickedness of the Bible is abhorrent. I will spare the readers' sensibilities by letting it die from neglect.

Much of the subject matter of Milton is obsolete, yet his sublimity of imagination shines on undimmed in brightness and beauty. Man loves creative genius, whether through imagination or reason. It were as easy to kill off Homer and Shakspeare as to annihilate the Bible. ination, when the logic of prose was not yet born. Such another age will prob-Lockwood and wife, and shared supper ably never be. It is not needed. It with them at the Maplewood. The Prospeare and the Bible are wells; the systems of life can, and ever will, draw from these for certain, definite purposes. That these great authors always have and always will be traduced, is but part of the common lot.

And now comes the great strength of the Bible, which is Spiritualism. The writers themselves did not understand it. It is left for our day to clear the mystery. When this shall be correctly and sufficiently understood that part of loes, and President Pettengill madebrief the teaching can be made less prominent. It may already be so. Thanks to the noble and far-seeing Moses Hull for clearing away so much of the under brush. I think Mr. Hull would only be too glad of the assistance of a large number of the best educated Spiritual ists in formulating the college curriculum. I will go further and say I be lieve he would be glad to be relieved of the responsibility altogether, if assured that the work of education would go on

though ever so slowly. It should not discourage that the school started with so few students Harvard and Yale had a like experience. And all colleges and all schools have the experience of having one or more students drop out soon after start-

ing in. The home circle is superb in theory. Does it realize expectations in practice? In the past years it was tried enthusias tically. The enthusiasm was not long lived. It seemed to lack the requisite inspiration. Some things need numbers. I have it on good authority that can be provided that will add as much the members of the college psychic class make more progress in six months than in six years the old way; and also ing treats so ably served to appreciative thinkers the past two years. I do They are helped so much by explanation that heretofore has been lacking. I would have the Mediums' Home and the Wisconsin State Camp-meeting at

Whitewater. Then the power of all would be the power of each. I believe see her on the platform until after the the more education the more money there will be for the Mediums' Home Until Moses commenced the agitation was cared for. Since then several have been. Nor is this all. Educated mediums will not become worn-out. I would not have the separate institutions at Whitewater merged into one. but each remain separate and independ ent. Also it would increase the attractiveness of the town for wealthy Spiritualists, and others not so wealthy, to retire there to enjoy their remaining earth days.

The editor of The Progressive Thinker, that man that never sleeps, asks eleven excellent question. They are addressed to the N. S. A. officers. As that doesn't mean us laymen. I will hands off from these.

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MARY T. LONGLEY,

N. S. A. Secretary. 600 Pennsylvania avenue S. E., Wash-

Readers, Take Due Notice.

No one can intelligently review "A Great Psychological Crime" without first carefully reading the book, hence no criticism of the same will be admitted to our columns unless the above conditions are complied with.

Pope Leo and Romish Tactics. Readers of the daily newspapers have been treated to a surfeit of details long drawn out anent the sickness and

death of Pope Leo. emissaries have exploitered the matter. for all it was worth, in the interest of "the church."

They have worked upon the natural sympathetic feelings incident to humanity, to sway the minds of people into thoughts and feelings favorable to.

They have begun studying the problem one of the most luxurious palinto thoughts and feelings favorable to abilities and possibilities of their own aces on earth, surrounded by a throng ward Catholicism. His death has been kindred returning from that bourne and of priests, cardinals and flunkles, all in made to appear as a world-wide calam- as long as they seek they shall find and robes of satin, belaced and gold-em ity—a terrible loss to mankind. Chicago newspaper displayed a cartoon of life. They can find it at home by the wandering master who had not a place representing the globe encircled by a sacred family hearth by the asking, for to lay his head, and whose command band of crepe-the whole world mourning the death of Pope Leo.

As a man, Leo undoubtedly had good traits.

As a pope, his influence was not in harmony with human progress and the onward march of humanity in religious ideals and mental liberty.

He was a Romanist above all things else-as are all other true Romanists. To consolidate and strengthen "the church" was his constant and highest

Not human rights, human liberties, human progress, human advancement and security along lines of free thought. but to fasten and clinch the bondage of slavery to medieval religious ideas, to hold the minds of men in servile obedience to "the church" and the Romish

The good qualities that pertain to such characters as men, make them all the more dangerous as the insidious foes of human rights and human liberty, in their capacity of rulers and exponents of systems that bind human thoughts in churchly bondage.

Rome-insidious old Rome-is making the most of her present opportunity to play upon the sympathies of humanity-and silly Protestants are selling themselves as willing assistants to help the Romish purposes

For Leo's character as a man, we may hold deep respect; for his or any other man's assumptions as Pope hav ing authority over the minds and consciences of men, we have only con-

As an astute clerico-politician and diplomatist we may regard Leo with a feeling akin to that experienced by "St. John the Divine" as noted in Rev. xvii. when he saw in a vision a woman arrayed in purple and scarlet, having a golden cup in her hand full of abominations, etc., "and when I saw her, I wondered with great admiration."

But when we see millions of minds fettered by superstition and ecclesiasticism through the dominating power of papacy, admiration changes to horror and righteous hate toward papacy as the arch enemy of mankind.

A Question of Punishment.

Henry Ward Beecher told how to make good coffee. "Go to the restaurants and learn how they make coffee, and then make it as they don't." Thousands will recognize the wisdom of his

But who shall be the judge of what is good coffee? And hence arises another question:

What is the proper punishment for failure to make good coffee? Some husbands take it out in scolding or fault-finding, etc., but recently a Chi-

cago husband, finding his coffee not to his liking, set out to administer corrective punishment in the old-fashioned way, by spanking his wife. She considered that she had out-Every Critical thinker will want to read it in grown that style of punishment since order to keep posted as to what is going on. It will prove a veritable Storm Center in our ranks.

her childhood days, and had him arrested for assault and battery. Well-we don't think much of a man

who finds fault with his wife's cooking, or her coffee, anyway. It is he who deserves spanking.

Still Goes Marching On. Spiritualism may have its drawbacks and setbacks, but somehow it still goes

marching on, like the soul of good old

An Instructive Object Lesson.

of the physicians attending Pope Leo

have presented to the world! Their

place has made them conspicuous and

has shown in more superlative light the

With the Pope it is different. Such a

great man ought to be kept from dving.

If the doctors cannot save him, what is

We have seen the same exhibition in

this country on several occasions. We

yet is eagerly sought for. It wins dol-

A more pitiable spectacle was never

presented before gods or man, than Leo

XIII, in the decrepitude of age, holding

ally long and by church judgment, suc-

cessful reign, as the head of the domi-

nant sect of the Christian world; to

whom kings and emperors are vassals:

whose supreme power as given by God

is above temporal governments, makes

him all the more eager to hold on to life

church, he is supposed to give all to the

church, yet by way of gifts from the

faithful, and sharp investments, he has

able as it is, to see this senile represen-

The world stands aghast at the death

of this old man, who with his court and

the machinery of its influence, is sad-

Superstition and ignorance are his al-

ready, for years, there has been strife

The Pope is God-appointed

between rival candidates, and the wrangling waxes hotter as the end ap-

but the cardinals do the voting and

make the choice. Little difference to

mankind is the choice, for whoever it

may be he must carry this innumerable

This superfluous theocratic court,

founded on myth and fable, pushed to power by unbounded greed, which has

clutched the throat of civilization, and

dragged mankind downward through all

ages, and would to-day had it the pow

er, set up its throne on the ruins of Lib

erty, enforcing its dogmas with the

sword and torture, is outlawed by its

own testimony. It stands a menace to

the future, an ominous cloud of storm

The Pope is dead. The scene is

transferred to the spirit world. Will he

pass from the follies and vain glories of

tais life? Will he be greeted by obse

quious priests, and renew his court or

he other side? We are assured that

his rank and court will be maintained.

TRUTH.

All conviction should be valiant; Tell thy truth, if truth it be,

Thoughts, like rivers, find the sea; It will fit the widening circle

Speak thy thought if thou believ'st it

Let it jostle whom it may, E'en although the foolish scorn it,

Or the obstinate gainsay;

Every seed that grows to-morrow

Lies beneath the clod to-day.

The Attainment of Womaly Beauty

of Form and Features. The Cultiva-tion of Personal Beauty, Based on Hy-

giene and Health Culture. By twenty

physicians and specialists. Edited by

-Truth Seeker.

Never seek to stem its current,

Of eternal verity.

retinue with him.

the good of medical science?

John Brown, and everyone else, Pioneer Spiritualists had a pretty hard fight to push the principles of fu- utter helplessness of the doctors in the ture existence and possibility of spirit presence of great emergency. The docreturn through the quagmire of ignor- for may come in at the death of John ance and superstition and over the Doe or Bill Brown and they are not subrocky road of science, but, after the jected to the lime-light of criticism manner of pioneers, their one aim and These poor and unknown would die purpose seemed to be success, and failure could not come.

They had cool facts back of their purpose as a stimulus and they fought on and on, and some of them are still fighting. Few have gone back to old superstition and fewer to materialism, and these have hardly been noticed by the recall the daily bulletins from the phyhungry souls in search of truth, and sicious attending the dying Garfield, who have increased our numbers till we about "healthy pus," when it was oozing are now counted by the millions instead from a septic infiltration they had not of the little handful that hung around dreamed of! We had bulletins prothe open doorway at Hydesville, N. Y. claiming the delightful recovery of

This is in fifty-five years; this in the President McKinley, when he was rapface of a bitter foe, a scheming clergy idly sinking. At the supreme moment with its tenacious, prejudiced following, when, if ever, medical skill is demandand the rapidly increasing charlatans ed, it is found wanting. No art can who sought to imitate our phenomena save the dying, and the efforts of the for the gain of wealth, and encouraged most famous doctors and the empirical by the church who saw in the scheme ways of the cheapest quacks, pretendour ultimate collapse—that never came, ing and making believe with highsound-

Still goes marching on and on, ing reports, to a knowledge they do not though laws have been enacted and en- possess, are on a common level. To forced, until it became necessary in or- read the reports of the Pope's physider to stand among the similar institu- clans, one would be led to believe that tions of this country covered by the a man is a machine and requires a doc-Constitution, that we should have a tor to attend him as a machine needs Declaration of Principles and an Infi. an attendant. The doctors keep watch nite Intelligence swung over our pro- and by this or that drug, oil and repair gressive heads; but that has not pre- the machinery. All the greatly wealthy vented our march or even made us (not great) men carry a doctor as a stumble; it is merely stepping in the part of their retinue, to groom them. tracks made by others who have passed It is not a place apparently attractive, this way before us.

We find, though Spiritually inclined, lars and gives consequence to a semwe are still upon the earth, and though blance of a man. In some instances bearing a lamp to our feet and a light the parvenu has added to the court docto our pathway we are obliged to sub- tor a court fool, which under the cirmit to many inconveniences, put up cumstances seems entirely called for. with many galling oppressions from a | And another observation may be made: The Pope has contended for the still ignorant and prejudiced world.

We find that with all the proof and miraculous works of the bones and logic we have at our command it is ut other relics of the saints. Why did he terly impossible to make everybody not send for the holy Coat of Treves, or thrown down the old and take up the the Vial of Precious Blood? He relied new religion, throw down the Bible on his physicians, thus showing his disand take up the scientific, historical, belief and hypocrisy. philosophical books of to-day, so a school has sprung up where the old book that has been so sacred to past ages can be interpreted towards the proof of the spiritual philosophy, and with avaricious avidity to life and the to that extent put a damper or check- powers that life gives him. An unusudraft upon the orthodox furnace, ice in the lake of fire and a safety valve upon

the old Devil. It goes marching on and if every old present-day worker should be swallowed up in death to-morrow Spiritual-

sm would setill go marching on.

If the N. S. A. should become a thing and its emoluments. As head of of the past; if every newspaper that advocates her principles should fail of support and sink into oblivion Spiritual-

ism would still go marching on.

If every camp-meeting should cease to exist and the school of biblical exetiated with his success, and ready to gesis collapse, the truth would go obey the will of the master he pretends marching on, for it has set the world to serve. But like a child surrounded ablaze with its glory and people have by gaudy toys, he clings to his place With characteristic finesse Romish ing one to thinking, pondering and weightings and is intent only on earthly things.

It is a grotesque mockery, a farce too pathic doses of orthodoxy and biblical pitiable to laugh at, supremely laughlore with any interpretation. They are made skeptical and are looking for the nail-holes in the Master's hands

> One continue to find evidence of continuity broidered, asserting to represent the the doors are ajar, not to the few, but was not to take thought of things of to all who seek and make the condi- this world. tions proper and inviting.

Spiritualism still goes marching on, though there is a book published that thoroughly exposes the tricks of bogus died on the back of humanity, and fed mediums and a few are sore afraid it with the life's blood of its toil. will work hardships for the genuine me-

lums.

It has appeared from the first rap will have another ready to mount. Althat the more there was to oppose the more rapidly the cause grew; the more hills there were to climb the easier they were climbed and now there is reason to believe it cannot be stopped for its mission is for the good of human ity and its strength is truth.

FROM THE N. S. A.

Important Notices to National Association Auxiliaries.

State associations-having individual members-as well as subordinate societies—are entitled to one delegate to the N. S. A. convention on their charter, and to one delegate for every fifty indiand disaster. vidual members or major fraction thereof; also, to one additional delegate for each society in good standing with the state association, provided the sum of two dollars has been contributed to the N. S. A. by said local society.

Amendments for Convention of 1903. Unfinished Business.-Cons. Article 10, change the word "thirty" on the fifth line to "sixty."

Amend-That a quorum for the transiction of business shall consist of a majority vote of duly accredited delegates.

Presidential Candidates. As there will be several candidates for the office of N. S. A. president, soeleties are requested to refrain from pledging their delegates to vote for any special person, although a preference may be expressed to the delegates by their societies. The election hour may present matters that will demand the exercise of the best judgment of the delegates in casting their votes, that the business may not come to a stand-

still, or to worse confusion. MARY T. LONGLEY. N. S. A. Secretary.

The Great Psychological Crime

This is an epoch making book, and will create

no end of discussion in the ranks of Spiritualism.

It will be sent to any address for \$2.00.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual Albert Turner." Of especial interest suggestiveness. Cloth, \$1.50. For sale and value. For sale at this office. at this office.

RADIANT ENERGY AND ITS ANALYSIS: What an object lesson the bulleting

Its Relations to Medern Astrophysics.—By Edgar L. Larkin, Director Lowe Observatory, Echo Mountain, Cal.

As a specimen of high art printing and book-making, this volume is a perfect sample. The text is worthy of the fluest dress. It is refreshing to read the pages written by one having authority of knowledge, and original research, giving a fair fresh view of the wonderful field of "vibrations," anyway and the fault is their own. which has been exploitered by smatterers, and occupied by the crass theories of pretenders and quacks,

It has been mournfully repeated that the age of poetry had passed and nothing could be expected of the muses when the hard, dry facts of material science had displaced the gods and goddesses, the nymphs and fairles of fancy.

The reader of "Radiant Energy" will be undeceived and will agree that Professor Larkin is a poet and has written a series of poems which carry the imagination into boundless fields such as no poet of the past has dared to enter. In a pleasing style he takes the reader into his confidence and introduces him to the mysteries of the observatory, where nightly, year in and year out, he keeps patient watch of the heavens. He cannot go out over the abysses and gather samples of the stuff of which the stars are made, but he has the spectroscope which he describes, which analyzes the light of the stars, and as certainly reveals the elements of which those bodies are composed.

The sun as the source of energy for the solar system, first claims attention. The intense heat of the surface is sufficient to convert carbon, which no heat controlled by man is able to change, into a gas which is mingled in the sun's atmosphere with the vapors of all the metals. Through the immense telescope, in the clear air of the mountains of California, he watches the terrific turmoil on the surface of the sun, and attempts to paint the scene by words. The whole surface of the sun is thrown into constant agitation, like the surface of the storm-swept ocean, by the internal conflict of contending forces. Vast jets of hydrogen are thrown up, often extending 250,000 and 300,000 miles from the surface, and continental upheavals and mountain elevations are thrown up and sink with equal rapidity. Vast spots appear, increasing until 50,000 or 80,000 miles across, surrounded by penumbra making their diameter 150,000 miles. Their surface appears intensely black, yet is several times brighter than the electric arc, the surrounding incandescent surface is so much brighter this is dark by contrast. These spots are depressions, thousands of feet in depth, caused by cyclones or the falling of partially cooled gases swent unward into the outlying space. Over the edges of these pits the incandescent tides pour in flaming Niagaras, and send up glittering jets so intense the eve cannot bear them.

These spots have direct connection with the electric and magnetic condition of the earth. The wireless telegraph sends messages a few hundred miles, the central office at the sun has no difficulty in sending messages to the earth across 93,000,000 miles of space, and probably with equal facility to the outer planet Neptune, over five billions of miles away When the spots are large the astronomer knows that magnetic disturpances will follow on the earth. Every magnetic needle will tremble and telegraph lines will be affected. Of the connection of the spots with the aurora borealis we quote a striking paragraph:

"From morning to night the solar surface was in violent agitation. Colossal centers of cyclonic activity were watched in telescope the entire day. There were 111 spots counted from 8 a. m. till sunset, the largest being 67,000 miles long and 48,000 wide." Of the aurora which followed: "From midnight till 1 a. m.

the activity was at its height, the whole northern heavens from horizon to equator, being belted and banded by stream ers, while flashes were incessant."

"The light of the sun comes from the white-hot carbon en velop." The heat of the sun which falls on a square yard of the earth's surface is equal to three horse power continuously exerted.

That section entitled "Plan of the Palace of the Universe," is like a vedic hymn of science. It treats of the loftlest concentions possible to be entertained by the human mind. He tells us of the vast starcluster to which our sun belongs, where in "many directions suns (stars) are in such colo heaps and depths that there is scarcely room for more on the graphic plate. The distance between each, however, is as great or greater than that separating the sun from its neighbors-twenty-five trillions of miles-except in case of bina ries and close clusters."

The telescope, however increased in power, does not magnify the stars. They are so remote that the highest power is inappreciable. They appear always as points of light. After the telescope has exhausted its power, photography reveals the presence of countless others. There are innumer able bodies in space whose light is too feeble to affect the eye, yet their actinic waves impress the sensitive plate. In the familiar cluster of the Seven Stars or Pleiades, the photograph reveals seven thousand, and the map of the whole sky gives over seven hundred millions. And yet beyond is the faint intimation of countless others. Crowded as they apparently are, the distance between the nearest is incomprehensible. Space is the most lavish thing in nature, From the earth to Sirius, one of the nearest stars, is fifty trillions of miles. Light is eight and a half years in passing that distance. Arcturus is nine hundred and fifty trillions of miles, and to pass that space light requires 160 years, although it speeds at 186,000 miles in a second. In these vast spaces, the earth is as a grain of dust.

Most startling of all is the theory of the formation of suns and worlds by "gemmation," a process resembling the multiplication of lower forms of living beings, as the amoeba. A sun divides by stricture of compression through the middle, and each part is thrown off as a distinct body, thus suns and worlds are born and the astronomer sitting in his observatory, through the telescope, can watch every stage of this evolution and development. For scattered over the sky are bodies in all stages of this process, from the nebulous cloud to the flaming sun. The birth-labors of countless millions of years is thus brought within the single sweep of the instru-

Professor Larkin says: "The evanescent, fleeting, unstable thing or entity-life-was the last to appear in the midst of the stupendous cosmic war of matter and energy, and will be

"Short as may be the duration of organic life, that of its chief product-mind-is shorter still. • • • Thus mind has the least duration of any entity whatever, for soon mentality will vanish, unconsciousness set in and oblivion succeed."

Here we pause, for the first time to differ. We cannot believe that such are the settled convictions of the author They are no more than a reflection on his mind in contrast with the incomprehensible grandeur and vastness of the cosmos. Vast as it all is and mysterious, Prof. Larkin, in his mountain seclusion, solves many of the most profound problems of matter and space. He analyzes their light and thus finds the composition of the stars. By mathematics he weighs them and computes their revolutions and distances. He comprehends the principles on which the cosmos is constructed. How is it possible for his mind to comprehend? How can he enter the arcane courts of oreation, and read the innermost secrets of the force which drives all onward to perfecting evolution?

Is it not because of the mind or spirit which is outwrought in the universe? After this mighty display of mind in nature, are we to say that the duration of its chief factor, mind, is brief and unconsequential? Than life, "shorter still"?

Probably the author has in mind man, in whom intelligence is manifested. Well, he is the last factor in this evolution, the condensation of all efforts, and the fruitage." It is through and by means of him that the mind in nature is "individualized," and out of the turmoil of matter an immortal

spiritual entity evolved. Not "fleeting," but the most enduring of all is mind. For in the words of the author, the universe will grow old, de-

crepit in its decay, its component stars and worlds be burled together and reduced to original fire-mist. Then will the process be repeated!

Ah, yes, but the mind which controlled the preceding evolution will control this. All forms have vanished into nothinguess, but directing mind remains unchanged and unchangeable. Out of the ruin has escaped individualized forms as spiritual beings. These are permanent, and the steps by which they gained their individualization, are the fleeting shadows.

The book is an inspiration. It lifts one to the mountain summit and lifts the mist-curtains of the horizon, and while humiliated by the infinitude of worlds of space and time, we are exalted with the conscious pride that we are peers of the realm, capable of perfect comprehension, and heirs to immortality.

Evolution has no meaning or purpose unless this be its fruitage. HUDSON THTTLE.

THE CONFESSIONAL.

Extracts From Father Chiniquy's Book, "The Priest, the Woman, and the Confessional."

After twenty-five years of hearing the confessions of the common people, and of the highest classes of society, of the laymen and the priests, of the grand vicars, bishops, and nuns, I conscientiously say before the world, that the immorality of the confessional is of a more dangerous and degrading nature than that which we attribute to the social evil of our great cities. I declare that the confessor himself encounters more terrible dangers when hearing the confessions of refined and highly educated ladies, than when listening to those of a humbler class of his female penitents. I solemply testify that the well-educated lady, when she has once surrendered herself to the power of her confessor, becomes at least as vulnerable to the arrows of the enemy as the poorer and less educated. Nay, I must say that once on the downhill road of perdition, the high-bred lady runs headlong into the pit with more deplorable rapidity than her humbler

Many would be the folio volumes which I should have to write, were I to publish all that my twenty-five years' experience in the confessional has taught me of the unspeakable secret corruption of the greatest part of the so-called respectable ladies, who have unconditionally surrendered themselves into the hands of their "holy" confessors.

I have heard the confession of more than two hundred priests, and, to say the truth, as God knows it, I must declare that only twenty-one had not to weep over the secret or public sins committed through the irresistible, corrupting influences of auricular confession. I am now more than seventyseven years old, and, in a short time, I shall be in my grave. I shall have to give an account of what I now say. Well, in the presence of my great judge, with my tomb before my eyes, I declare to the world that very few-yes, very fewpriests escape from falling into the pit of the most horrible moral depravity the world has ever known, through the confessions of females.

Not long ago a printer in England was sent to jail and severely punished for having published in English the questions put by the priest to the women in the confessional: and the sentence was equitable, for all who read those questions will conclude that no girl or woman who brings her mind into contact with the contents of that book can escape from moral death. But what are the priests of Rome doing in the confessional? Do they not pass the greatest part of their time in questioning females, old and young, and hearing their answers on those very matters? * * * What is the difference between a woman or a girl learning those things in a book or learning them from the lips of a man? • • • Let us suppose that each priest hears the confessions of only five female penitents every day (though we know the daily average is ten), it gives the awful number of five hundred thousand women whom the priests of Rome have the legal right to pollute and destroy each day of the year!

There is not a single one of the Roman Catholic authors who have written on this subject for the priests who has not deplored the innumerable and degrading sins against purity on account of the auricular confession; but those very men will be the very first to try to prove the very contrary when they write books for the people.

SPIRITS TELL OF USING MENTAL SCIENCE.

When I was twelve years old I heard the spirit voice speak distinct words to me, while I was alone in a dark room. At that time I had never heard of spirits speaking or even being near anyone. I thought my father and mother, whom I lost before I was three years old, were in the heaven the minister told of, with pearly gates and streets of gold.

I believed God spoke to me, as He was told of speaking in a still small voice. At other times I realized a voice spoke directly to me directing my acts, and instructing me in many ways. Later I learned of Spiritualism and understood what the influence beside me was, and developed clairaudient hearing, so that at any and all times I hear the voices and talk with the father and mother, lost in my infant years, but found beside me as my spirit guides.

Their instructions have been a higher education to me. They teach me that the laws of nature in all things are the ruling element in their life as well as in my own. That mental conditions are the ruling law of spirit life, and that telepathy or wireless telephone is their usual mode of communicating. They have given me proof of this by giving mo messages coming from those at a distance of hundreds of miles, and letters coming later bearing the same news.

I was told by my father a few weks ago that he had, during the spring received several messages coming from his sister, telling of her anxiety regarding my cousin's health. This aunt is in spirit life, but is with her daughter, as my parents are with me—so I am told by the spirit voice. I had not corresponded with this cousin and had not heard from her even indirectly for years. I at once yrote to a niece in New York State directing her to inquire about my cousin's health. A week later the letter came telling that my cousin had in March fallen and was so badly injured that she had not been well since.

Last fall, a week before the G. A. R. encampment, at 11 o'clock on Weddesday, I was told by my father that he had just received a telepathic message from Wisconsin. My husband's brother was coming to the encampment, but his wife was not coming. They got the impression of a gentleman coming with him and two children, one a girl. Saturday the letter came telling the same message. The two children were a nephew and niece; the latter neither my husband nor myself had ever heard of, as it had been thirty years since this brother and other relatives went to Wisconsin, and for years had not corresponded. The letter was written on Wednesday, the day I received the spirit message, and they all came the next week. MRS. MAY A. PRICE. Washington, D. C.

To pretend to be human in the name or with the idea of a God means to pretend to be free in the name or with the idea of a despot.—Karl Heinzen.

The more reason is improved, the more does it destroy tho seeds of religious wars. It is the spirit of philosophy that has banished this plague from the earth.—Voltaire.

Theocracy has actively assisted in throttling all republics and turned them into ecclesiastical despotisms and ultimate ruin by steering the people's aspirations after divine phantoms.-E. A. Stevens.

The character of Moses, as stated in the Bible is the most horrible that can be imagined. If those accounts be true, he was the wretch that first began and carried on wars on the score or on the pretense of religion, and under that mask or that infatuation committed the most unexampled atrocities that are to be found in the history of any nation.—Paine,

THE VALUE OF LIFE

If Life Does Not End, It is Everything

That which perishes is of no value, save as a means to an end. That which has no end, only has true value. Amid the changing scenes of life, nothing endures except life itself; therefore, human existence alone has real, substantial value, and all things pertaining to it have value only because they are means in the support and success of

There is an instinct of self-preserva-

tion, a desire to enjoy and an impulse to defend and protect life that exceeds every other instinct and impulse, save in great emergencies; but its neverending existence would be of no value, were it not for man's capacity for enjoyment, happiness. If life would per-ish—what then? Nothing. But it does not end; therefore, it is everything. But to those who think it ends with the dissolution of the body, the same instinct to preserve and impulse to protect it obtains; and for what? For the fleeting joys so often mixed with woes, the satisfaction of those, and the avoidance of these, absorb the entire energies of the life of the masses who ask for nothing more. This is the doctrine of the Epicureans. They know that physical life will end, and they think that it its close, all they hold dear is as nothing; therefore, to them life has no real, substantial value; for

"This life is but a fleeting show, For man's illusion given;

The smiles of joy, the tears of woe, Deceitful shine, deceitful flow— There's nothing true but heaven."

There is as much difference between the value of the life of a materialist and that of a Spiritualist, in the estimation of each respectively, as there is be-tween the perishable and the imperishable, the finite and the infinite. To the one, life on earth is the all in all; his entire energies are expended in the pursuit of mere worldly interests and sensuous enjoyments which are gone forever when satisty is reached; and their over-indulgence inevitably brings pain and misery, as only the sufferers can know.

To the other, life is the vestibule that opens up to a higher, nobler life whose enjoyments grow and intensify by their repetition and exercise, in never-ending stages of progress, ever advancing toward, yet never reaching absolute per-

fection.

The life of the materialist is ever deteriorating as earth life nears its end, and diminishing in such value as he himself puts upon it; while that of the Spiritualist is ever-increasing in value; being enriched by every good act, the opportunities for which throng his daily life, and at its close he finds a home happy and beautiful beyond expression builded by his own earthly career.

To the materialist, however, justice must be done. His good acts are re-warded; though that incentive is incidental, and not inspired as are those of the Spiritualist; and his progress on the other side is slow and attended with many and serious difficulties.

In consequence of the limited and low estimate of life in regard to its aims and purposes, the great mass of mankind occupy all their time, and exhaust all their energies, in the pursuit of those things (with the exception of subsistence itself), that go to impoverish, rather than to enrich life; or at least, to such results as must be overcome in the future.

Every human being is the repository of infinite possibilities, though they are never suspected, save by a few. To the great mass of mankind, life is simply for the enjoyments of this world; and consequently these only are pursued. Since their reasonable success in their pursuit satisfies them, they are not inclined to abandon that pursuit for a higher and nobler one.

The question, Is life worth living? in often asked. The reason why this question is so often asked has its rise in the limited and comparatively low estimate of life itself, and its ever-recurring disappointments by the generality of people. Whatever may be their pretensions, the acts of their lives speak a more decisive language, and we see thousands fall, and voluntarily end it. Grasping greed and failure to satisfy

it, and the indulgence of unbridled passion, defeat life's purposes. This is no time for circumlocution. This language may seem too severe, but it expresses the truth. The custom of writers is to gloss over the surface and present a flattering superficial view of society. At painful truth is seldom spoken, or favorably received, as it reflects unfavorably upon the speaker. A pleasing falsehood is more readily accepted.

The true value of life, then, is a matter of profound consideration which being duly appreciated would immeasurably enhance the value of life and proportionately increase the well-being of society, and materially improve the conditions of mankind, industrially, religiously, politically, morally and spiritualy. Life abounds in opportunities for enriching its possessor when the incentive is duly brought to bear.

And what is the incentive? The con-

ception and realization of man's immeasurable capacity for happiness; of his endless existence and eternal pro-And who but the Spiritualists know this? Not one. Where much is given, much is required; and to the Spiritualists this work of enhancing the value of life is given. It is not only a gracious realization, but a glorious privilege; and withal, it is fraught with tremendous responsibilities that cannot be evaded with impunity. Great, indeed, will be their reward when met and deep will be their regret if that responsibility is not met either in conse quence of disinclination or neglect. E. J. SCHELLHOUS.

Religious Orders Very Rich.

The following official figures give an idea of the extraordinary riches possessed by the various religious orders in France, the growth of which M. Waldeck-Rousseau's bill, introduced into the chamber in 1901, tended to arrest.

In 1881 the property of the associate tions was valued in all at \$166,000,000. This has been increased to-day to \$400. 000,000, according to the official register tration, though \$2,000,000.000 would be nearer right. It is estimated that if, the state could recover this property, which legitimately belongs to it, it would thereby be enabled either to reduce by half the war budget or lessen the national taxation by \$60,000,000 and

nually. It is also pointed out that this enor mous increase in material property has led to the multiplication of religious schools, an institution looked upon as detrimental to the growth of republican ideals. The property owned by the four richest orders in France is thus estimated: The Christian School Broth ers, \$17,200,000; the Sisters of St. Vincent, \$12,600,000; the Sisters of the Poor, \$5,400,000, and the Jesuits, \$9,800,

"Death Defeated; or the Psychic Secret of How to Keep Young," By J. M. Peebles, M. D., M. A., Ph. D. Price 11.

The Soul Teachings.

Incarnation, Reincarnation and Embodiments Explained.

A Lecture Given by the Guides of Mrs. Cora L. V. Richmond.

"Is this the incarnate word whom we call God?"

Words are only valuable, dear friends, as they convey an accurate meaning of the thought intended. But unquestionably in theology, as in other things, there is not only a misunderstanding of words, but words sometimes pervert the meaning of the ideas.

Many things are taught to-day in Christendom that were not taught in the gospels of Christ; and many things are taught under the name of Buddha that Buddha never intended, for the metaphysical and subtle terms employed in time and sense has to do. Neither belittling the soul nor exaltthe Buddhistic teaching must not only baffle interpretation by the western mind, but have been largely perverted, even by oriental scholars. In the oriental language there is no equivalent for that which is called "incarnation." The vocabulary of English definitions places emphasis on the definition, that to be incarnated is to "become flesh." Manifestly anything that can become flesh is not spirit, is not soul, Consequently we reject that term in its accepted definition. Reincarnation would be becoming flesh again.

Undoubtedly the original idea was coupled with the Deity personated in Christ was, of course, for the time being identifled with humanity, but whatever the life of Christ reprethat the human form, as much as could be, expressed in that tion with time and sense is not that the soul is reincarnated. form all of the divine purpose for which Jesus came, and was manifested in Him.

Yet this term (incarnation) is not applied, nor its equivnlent, to Buddha. It is not true in the higher and inner meaning of Buddhism that there is any thought that the soul or spirit becomes flesh, or becomes matter at all. The per-,vading of the universe by the spirit of God, or by the eternal good (Brahm), and the pervading of the body by the spirit is, picture spoils it; the architect who tries to re-build a buildunquestionably that which is meant. And the word "reincarnation" is baffling also.

In conversation with Buddhists and several Oriental scholars during the world's parliament of religions in the year of the Columbian Exposition, it was clearly shown by them that they could not accept the western interpretation of their pala but Vivekananda said there was no adequate explanaword, either in the Brahminical, Buddhistic or Vedic philos- learned. ophy. It is a western attempt at the interpretation, or enguage. The English language thus far almost refuses to of the soul.

In this we are not discussing or conveying any thought that there was a wish to pervert the truth. On the consincerely endeavored to clothe the Oriental idea with a suit-

Edwin Arnold, is not only scholarly, but it bears forward little attempt is made to interpret them with the western So when it comes to expression, expression in time and ideas. In other words, if we would know what the Brah. mins or Buddhists mean by successive lives, we must think and the soul is no more reluctant to take on those condithe thoughts that the Brahmin or the Buddhist does, aptions a thousand times than one time. proach the theme as the Brahmin or Buddhist does, know the meaning of Brahm as the Brahmin or Buddhist knows it.

western mind now. But when we commenced teaching successive embodiments, not only was there no Theosophy, but karma before they get to the end, the result, therefore, of acthere had been only little thought given to Oriental ideas. Many years ago Thomas Wentworth Higginson had endeavton some idea of the Oriental religions. Then it was claimed come. You are not reaping the consequences of something It was because these human problems had been solved the association was giving more attention to paganism than to Christianity. Finally when some Oriental representatives of what you have not or have done. If you are doing someof eastern religions were introduced, it was considered an thing in a very clumsy way, it is not punishment for some-Innovation, and an insult to an enlightened and Christian thing, but because you have not achieved the victory of docommunity.

After the organization of the Theosophical Society there called human failures. was, of course, considerable thought given to this subject. But when that society was requested to recognize Madame Blavatsky as its principal head, all the idea centered in her, as the only one who could communicate with the "Mahatmas." Then it simply became a revolving around a personality that was as unlike the Buddhistic idea as it was possible to conceive. Of course "Theosophy" has taken an inther the interpretation of Oriental scholars who, under va- best in the English language to express what we meant for Hous names and various orders, schools and cults have inculcated much of the Oriental philosophy.

that we think reincarnation is supposed to have, and which Is supposed to be the interpretation of what Buddha taught, seems like embodied wisdom," or of such a person as "empr that which his followers thought: It is supposed that, that bodied harmony." That is what we mean by the embodiwhich is incorporated in the human organism is a breath from Brahm, is a part of the life of Brahm, is a "spark of the embodied sorrow, or embodied distress. But whatever it is, Infinite." Mr. Sinnett and Madam Blavatsky say it passes fortunately it is not you; it is only what you are doing. Here through various reincarnations. In other words, that this was a man making a terrific noise last Sunday, yet you did Same spark passes on from its source, wherever that may be. not mistake that noise for the man, because, evidently he In India it is believed in the transmigrations of souls, was doing it because he thought he must. But the noise through lower animals to man, then from man onward. That It passes through successive reincarnations, reaching trilumphantly at last the goal from whence it started after many, many ages. But, according to Madame Blavatsky and according to Mr. Sinnett and other writers in Oriental Human lives do not know it, but somewhere in the great lifeliterature, there is a possibility of this spark becoming so involved in "karma" or the consequences of earthly life and earthly desires that it can be lost.

by that loss? If it is a spark from God, how can it be lost? Just here we suspect. We do not consider that Buddha have been millions like him—who had been holding upon his taught that; and no other Oriental scholar from the Orient single hands and shoulders a great financial responsibility; Whom we have met believes it. Whatever the illusions of time and sense, whatever the glamor of human life, it is their nights walking the floor, rushing madly hither and thither blaim, that ultimately this spark becomes released after having had the experiences of time and sense.

Another worse and blinding thing is, that it is taught that this spark is reabsorbed in the Infinite; as if the life of the Infinite had gone out somewhere else and then being reab-Forbed in the Infinite loses its identity. It is the teaching tor, who, though she tried to be sustained by the Soul Teachof the Oriental mind and the Vedic philosophy that this is ing, was constantly worrying about her things, "Suppose not so. The essential life, the ego, remains, but apart from time and sense and that which is called human life.

Mr. Gandhi, Dharmapala and others have; of consequences. If the consequence can be greater than the cause; then you time that they are in the way. There comes a time when have another proposition like the "hell-fire" of the Christian you understand why the pathways are carved through fire and you had better settle yourself there, because if a human and smoke, storm and whirlwind; in order to land you somebeing can be punished eternally for a thing committed in where. time and sense; then the effect is greater than the cause: If karma can swallow up a part of the Infinite, then karma is thing did not occur you would burst; that there would be a greater than God or Brahm. This is the proposition in our change, or an explosion, or something. That is the way the view. Buddha did not teach it.

Mrs. Besant, who is the recognized head of the Theosoph-Ical society, after her first visit to this country used another storm, and that is the way the soul feels when things and term besides reincapation; she used the term used in the bodies stand in the way. So if your body is riding or being "Soul Teaching"—"successive embodiments." Embodiment floes not mean becoming flesh; it means that whatever, for circumstances, as if you were in jail or a slave, something the time being is embodied is for the purpose of expression. Will come; something is going to happen when you leave You embody an idea in a poem, in a picture, in a theme, in the form. a song, in a statue, in a building, it is a purpose; therefore, Now an embodiment is when there is a purpose in this expmbodiments are successive purposes.

ganisms and swamp you in the end if you do not conquer. Embodiment would be something you wish to do. Therefore we do not address these forms around as you, they are manifestations of you for the time being; something you wish to do, or have to do; and whatever is involved for the time being is expressing it. We never mistake your bodies, however perfect they are or however imperfect they are, for your souls. Successive embodiments, therefore, would mean the successive manifestations of what the soul in contact with ing the body beyond the expression of the soul possessing it.

When the Theosophists became lost in the midst of reincarnated God, they forgot that the expression of the Delty is everywhere and in all possible expressions of the universe; that the soul, if an entity must express itself, in however an imperfect form, as an entity. Consequently if theology teaches that the soul is created by God to return to God it is but logical. Consequently, that also would be logical in the Oriental idea if that were the thought. But if the soul is immortal, as the true Vedic and some of the other Orior Jesus and the divinity of Christ; that the good or God im- ental schools of philosophy teach, then the presentation we make is correct: that the soul being an entity, like unto God, while pervaded and being within the infinite guidance sented He was for the time being clothed with humanity; never loses that entity or identity. Therefore the connec-It is not re-embodied.

We have asked our students not to use the prefix re. Yet they are continually asking about re-embodiment. There is no such thing as re-embodiment. There are successive embodiments. You do not rebuild a house or re-paint a picture. You build a house, you paint a picture and paint another upon another scene. The artist who tries to re-paint a ing that is imperfect, spoils it. But to build another that is better, and is the aim and object of Embodiments.

To-day you are manifesting a theme, a purpose, the next time you will manifest another theme or purpose, or the continuation of that purpose, but the experience you once have you cannot have again. The lesson that you do not teaching under the word reincarnation. Not only Dharma- learn you will have to study until you learn it. When you master a proposition you do not have to master it again. tion of what is meant by repeated lives upon earth in the No one goes back to the alphabet when he knows it once. word "reincarnation"; that there is no equivalent for that When he does not know it it is not going back, because not

Many people are shocked at the idea of expressing them-Heavor to clothe, the Oriental thought with western lan- selves as babes again, that is because they have not got beyond babyhood. The truth is, many babes are wiser than give that which is meant by the repeated or successive lives men and women. Size does not make wisdom, if it did, the giant would be wiser than the average man or woman. We knew a man who believed that spirits grew larger as their knowledge increased, so he thought there were spirits one, trary, we believe Madame Blavatsky and Mr. Sinnett have two, three hundred and even a thousand feet tall. He had the correct idea if size has anything to do with wisdom. able western expression. But the lack is in the perception. But we do not know of a man or woman so foolish, when they Buddhism in "The Light of Asia," as interpreted by Sir are going to do anything, that they do not begin at the beginning, if they know where the beginning is. There are very Into English literature Oriental words and language. Very few kinds of plants that do not have to grow from the seed. sense is an adaptation to the conditions of time and sense,

Successive embodiment is not penalty. Many people teaching Theosophy and reincarnation suggest these condi-There is a great tendency for Oriental research in the tions as penalties! That a certain condition now is the re suit of previous karma. No wonder they get loaded with cumulated karma is being greater than the cause. The present conditions are the result of this being the next step you have formerly done. But you are simply an expression ing it the right way; that is all the solution of what are

> Therefore, while we reject the words incarnation and reincarnation as being inadequate, we by no means object to Theosophists using those words, if those words are what they mean. But if they are trying to present the Oriental thought, it is better to know what they mean to present.

We chose the term Successive Embodiments from the beginning of our teaching along this line, which was more than crease, not from Madame Blavatsky's presentation, but un- thirty-five years ago. We chose these words as being the the time being. Expression need not, fortunately, be the soul of which you are the expression, but an expression is an But if you will bear with us, we will give the definition embodiment of that idea. Poets sometimes use the word, "Why, she seems like an embodiment of joy." Or, "He ment of a theme. You may present embodied discord, or does not resemble the man, he knows what he is doing.

Probably, in the great knowledge of the infinite love and wisdom, when lightning strikes a house and a loved friend is reduced to ashes there is a sublime and divine purpose. the individual, outside of the person, it is something that is done to and for him. We have known people to turn back Now the question that naturally arises is, is God depleted and thank God for just such a calamity. We knew a manperhaps you have known a hundred or a thousand, there may straining every nerve to meet his indebtedness; lying awake for added credit and added securities. Finally he went into bankruptcy. Oh, how relieved he felt when the crash came!

Sometimes the crash is the greatest relief that can come when people are worrying about human affairs, human things. We once said to a very dear lady friend of your pasthey are burned up, then you cannot worry about the things." When things stand in the way do you suppose they are going At another time we shall treat of Karma or Kerma; just as to be allowed to stand there? Something must happen, something must remove them, even if you do not see at the

> Perhaps you have experienced this condition; that if some earth feels when there is to be an earthquake, that is the way the elements feel when there is a tornade or a thunderwhirled from one part of the world to another or if tied by

pression; brief or lengthy, if it is or is not tied hand and

But each successive embodiment is a step toward the scal; even though it seems to be going down hill. You know you have to climb many mountains before you reach the final height. Sometimes you are not going up hill, but are descending, but you are preparing to climb another height. So then, successive embodiments are not all brilliant, they are not all for displaying genius. The musses would seem to be elther going down hill or are in the valley. Those that are visibly going up hill are not in the majority always; yet the masses, the whole of humanity, are going toward the goal. When men build a rallway around a mountain, they do not always build it straight upward, but they build it so that the is adduced that Augustus caused himself to be recognized steam engine takes the train around and around the mountain in a spiral pathway, ascending most of the way, but sometimes seeming to descend. In this way the successive stages of human expression take you around the mountain of difficulties, around the mountain of achievement, until you reach the goal. They do not take your souls through all these devious windings and leave them nowhere. The soul is the supreme center of your lives, your successive lives; as God is the supreme center of all that is expressed in the universe.

This supreme center of your lives knows whether the thing you are doing goes forward slowly or swiftly; whether of that personage with the legend Divvs Avgvstvs, or it is up hill or down. You often mark out for yourselves Avgvstvs Divvs Filivs. The style was afterwards followed ways of discipline, pathways that are not so easy, and you on the coins stamped with the effigy of Christ [?] the first do it willingly and purposely, but if the discipline comes in some other way you object to it; if somebody brings you discipline you complain; the very discipline that people impose upon themselves, if imposed by another they would rebel against. Now supposing you had been conquered by a great viking from the North, all you people who are in this mad scramble for wealth or to earn your daily bread, and were compelled to go to the North Pole by this viking; to take sledges or sleighs and live on a scanty supply of fat or whale oil? Very likely you would think it a great hardship. When a man voluntarily says, "I want to go in search of the North Pole; I want to take with me so many men; I want so many, who was a good Deity until his worship became corrupted ships to go as far as ships can go, then I want sledges," he by wine bibbing, and CHS or CHRES, is a contraction of knows what he wants to do and is determined to do it. You say, "You will lose your lives." He says, "I cannot help it; I want to find the North Pole."

You may have as many more lives as you want. These lives seem very inadequate to do what you want to. If the body cannot do more than the body does still it is a very reluctant thing to yield. Yet after all when a man is intent upon doing a thing his physical life amounts to no more than a breath of wind; the soldier on the battle field; the explorer in the wilds of Africa or seeking the North Pole or open sea that may be there; he who plunges into the shadow and darkness of the coal pit; who goes down into the caverns of the sea; in all of this he understands there are conditions liable to take the physical expression from him. Yet that thought does not deter him. The small boy who is determined to ride in the electric car, if his mother tells him that he is liable to be killed, and he does realize it, it makes no difference, he is going to ride on that car.

Whatever destructive forces are in the world or may be in the world the soul knows. It knows that birth and death are incidents of physical expression. Now birth and death are both valuable for the one expression if it is to be considered one manifestation. You are very anxious to have children born, but you are very reluctant to have them die, or pass from their bodily forms. These occurrences are a part of the great problem. You are requested and called upon when standing by the open casket that holds the dearly beloved it has a great meaning, it is significant; it is neither puntiles, namely, Clement of Alexandria, Tertullian, Eusebius, ishment for your offense nor the child's offense. It is simply a problem that confronts you.

When Buddha left the pleasure palace which his father' the king had prepared for him, and went out to confront sorrow and sickness, old age and death, it was confronting the supreme problems of human life. He did not pause nor rest in his journeying until 'neath the Buddha tree on the Mount of Attainment he gained the knowledge, the victory and date. meaning of sorrow, the meaning of old age and decrepitude, the meaning of physical death, and that was why Buddha could teach as no one in Asia had taught. When Jesus on the Mount of Olives and the Mount of Transfiguration solved the problem of human misery in the great conquest of bred to introduce into the Free Religious Association of Bos- for you to take. What you have not overcome must be over- did not fall, but the supreme forgiveness was upon his lips.

Now you do not count it lost time to solve the problem of an insect's wing, or what particular genus a plant belongs to. Nor does the astronomer, who night after night levels his telescope toward the heavens that he may see a new star unknown to other astronomers before him, or solve the mysterious movements of the planets account it loss of time? When at last his telescope is inadequate he builds another that will bring added worlds and systems within his range of vision. Are lives, or any number of years, or any number of ages "loss of time" in which the soul meets and solves the problems of expression? How many years does it take to master an instrument after the instrument is fashioned? How many years or ages must Mendelssohn have been listening to the soul of harmony from within ere the divine chords of his wonderful music came forth and was syllabled to human hearts? How many ages had Wagner been calling upon the deeps before at last the expression came? Whirlwinds of music are sometimes necessary. When Italy was plunged in the sweet pulsations of art that had little except the smoothest beauty, Michael Angelo cleft it in twain with a three-fold power and presented new ideas. When Italian melody had usurped the place of creative harmony, Wagner burst in and, with a revolution, an earthquake of music, gave the world a new ideal; and Italian and every school of music in the world follow as far as they can.

When a great thought pierces the heart of the age, and the embodiment is there to illustrate it, the world scoffs, sneers and persecutes. There is a cataclysm and then the world is new after the crash. These are successive embodiments that lead to such a height.

You are on the way to a clataclysm if it is very serene with you now. Immobility is not triumph. The pool that the angel troubled was not a healing pool until it was troubled. So the soul understands that these successive lives are steps of victory. The height is gained after the storm not by setting the storm aside. You will "overcome the world" when it ceases to overcome you, and until then you will be struggling, as to-day, step by step toward victory.

Oh, happy are they, who understand that the cloud is no more an indication of divine wrath than the sunshine. Happy are they who understand that adversity is no more a punishment than prosperity,"sometimes not quite as much. These are but states or conditions, or incidents in the reaching of the great light that is in view.

Over there in Italy, in Paris, in Germany and in many of the schools of this land your young girls and young boys are studying "art." Many of them are undergoing privations; some of them have scanty food, some have to toll in garrets and have many hardships; but they have a purpose. Sometimes they burst out in song and return triumphantly; sometimes they give you the result on canvas or in statuary. Sometimes they die in the garret; sometimes their songs are unsung; sometimes their pictures are never seen. That you call failure, the other successic But one is as much a success in the endeavor as the other. Some day they will sing: some day they will paint, and when they do they will care nothing about it. This picture that is worshiped in the academy to-day the artist wishes it could be torn to pieces, becase he has another idea and is not satisfied with that, When people have not painted pictures then that victory lies before them.

Now you understand that these are seeming successes and seeming failures. When, at last, the final truimph shall come, and you see the pictured clouds, the glory of the sunset and the great splendor of a morning as it unfolds like a wonderful rose in the hands of God, you will say: "There is no artist like God, there is no splendor like that which the soul can conceive. Mud, dust and pigments cannot make a sunset sky. The real light of the soul is enkinded from Reincarnation would drag you through these various or foot, or if seemingly as footfree as a bird upon the wing, within." You learn this by successive embodiments.

THE WORSHIP OF AUGUSTUS CAESAR.

Some Surprising Historical Facts in Regard to the Origin of Christianity.

Readers of The Progressive Thinker, with a few possible exceptions will be surprised at the historical facts I now present in regard to the origin of Christianity. In a recent book entitled "Worship of Augustus Caesar," indubitable evidence and worshiped as Janus Quirinus, the son of Maia, the immaculately conceived son of God. Some of his temples are extant. He was saved from a slaughter of innocents; he had twelve apostles, a last supper, and after performing numerous miracles and leaving a Testament, which has since disappeared, he was seen by reputable witnesses to ascend bodily into heaven. A contemporary representation of this imaginary scene, engraved on a huge cameo, is still extant there is a fac simile of it in Duruy's "History of Rome."

I now quote a paragraph from Del Mar's work: "The coins of Augustus commonly have the rayed image one of which was issued by Justinian II. 'Rhinometus,' about A. D. 705, with the legend, D. N. IhS CPS REX REGNAN-TIVM. There were several issues of these coins, with some slight variations in the spelling . The small h is really the Greek e, while the capital P is really the Greek R."

Elsewhere it is stated that on the obverse of this coin is inscribed D. N. JVSTINIANVS SERV. CHRSTI. The assumption is that the two inscriptions read as follows: "Our Lord (Dominus Noster) Jesus Christ, King of Kings,"

"Our Lord Justinianus Servant of Christ." But I dispute the translation. IES stands for Bacchus chrestus, a Latin word of Greek extraction, translated "Sav-

ory." Consequently IES CHRESTUS means "Sweet Bacchus." For many years I have contended that CHRISTUS is not a Latin word, much less a proper name. It was coined by

cloistered monks after the revival of learning. Del Mar further tells us that "Romulus, or Quirinus, was born of the god Mars and the vestal virgin Rhea Silvia." And again: "The pretension was that Augustus was the re-

incarnation of Janus Outrinus." This word Quirinus is not found in Ainsworth's Latin Dictionary, even as a proper name. It is doubtless derived from quiris, "a spear or javelin." One of the seven hills of Rome was the Quirinal, on which was built the temple of Quirinus,

After the death of Augustus various other emperors made similar pretensions to delfication, but without much success; the laws requiring them to be worshiped gradually sank into disrepute until the reign of Justinian II. (685-711), when an imaginary Janus Quirinus was substituted, called IES CHRESTUS. And this seems to have caused the revolt of Rome in Italy from the Byzantine Empire, and the erection

of the Italian papacy in 756.

Del Mar also proves a change of the Roman chronology made by Leo III (717-741), by adding to the Augustan anno domini fifteen years. Augustus died and ascended to heaven August 19, A. D. 14. Fifteen years later was A. D. 29, in which year, at the vernal equinox, the death and ascension form to understand that death is one of the problems, that of Jesus occurred, according to the earliest church authoriand the Syriac Documents-none of which, I contend, are of earlier date than the fifteenth century.

> I still contend that Del Mar and the other numismatists are mistaken in recognizing what they call "a Jesus Christ coin" of Justinian II.; the image and inscription evidently pointed to the god Bacchus. The earliest genuine papal'coins inscribed with the name Jesus Christus were of very late WM. HENRY BURR.

SOMETHING ABOUT SPIRITUALISM.

Now I want to tell you and your readers something about Spiritualism. We are demonstrating the truth of the proposition held by the church for nineteen centuries, but which it has been unable to substantiate—that men live after the death of their mortal bodies, and that under proper condi tions they may manifest themselves to men and women living on this plane, though the vibrations coming from etheric bodies are so much more rapid than those coming from aerial, or earth bodies, one must be in a spiritual condition, as John was on the isle of Patmos (Rev. 1:10), to see them.

This is not a matter of speculation with us—it has been demonstrated by numerous facts, and Spiritualists not only refer you to the evidences produced by "The Psychic Research Society," having a membership of the foremost scientists in the world, including such men as Professor Crookes, F. R. S., Camille Flammarion, the most celebrated living astronomer, and others.

We boast of such men as Abraham Lincoln, who conducted the war of the rebellion (which matter I shall refer to in my lecture next Sunday, giving ample evidence), of Victor Hugo, Charles Dickens, Benjamin F. Wade, William and Mary Howitt, Professor Hare, William Lloyd Garrison, Gerrit Smith, Queen Victoria, several czars of Russia, including the present one; William E. Gladstone, and hosts of the best thinkers and writers of the nineteenth century. The reforms which have been brought about in Russia were suggested by spirits through Mediums Slade, Home and Count Henry von Langsdorf. The mediumship of Joan of Arc made France what it is to day. Had it not been for her France would IN MODERN SPIRITUALISM. have been English territory to-day. No history of either England or France can be written with the Maid of Orleans'

We believe that Jesus meant what he said, when he told us, "He that believeth on me, the works that I do shall he do also, and greater works shall he do; because I go unto my Father." And yet the proposition of the editorial referred to above is to prohibit believers from doing what Jesus said they should do. On this proposition we are willing to be tested alongside with any religious denomination in the state of Washington.

Though the temptation is great to lengthen this article, I will now close, inviting the Spokesman-Review to come to Eagles' hall next Sunday evening, hear what Spiritualism has done towards preserving Palestine, Babylon, France, the United States, and also towards the reformation of Russia; get acquainted with us and our methods and see also some of our medium work.—Daniel W. Hull, Pastor First Spiritualist Society, Spokane, Wash., in the Spokesman-Review.

WAITING.

Waiting, 'mid the shadows of the evening time of life, Waiting for the summons to cross the river o'er Waiting for the chains to loose from earthly care and strife, And commence immortal life anew upon the spirit shore

Waiting while the days and years so swiftly onward roll, Bringing light and knowledge, if we grasp it, in their train--

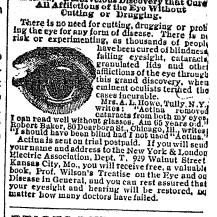
Bringing joy or sorrow to the earth-imprisoned soul. Waiting 'mid night's shadows for the dawn to break again

Waiting, ever waiting, for the future to unfold, Waiting till the shadows are a little longer grown; To separate the false from true, the dross from brightest gold.

For in the spirit realms so bright we know as we are known.

Waiting, while we're waiting, let us search the records through, And jot down every item from our memory if we can;

We know that in the future there's plenty work to do, But in the past what have we done to help our fellow-man? -James R. Little.





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maiss watch them.

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Out of the Depths Into the Light. By Samuel Bowles; Mrs. Carrie E. S. Twing, medium. This is a very interesting little book, and will be appreciated from start to finish by all who wish to gain spiritual information. Price, 25 cents.

THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade quate to publish everything that comes to hand, however much we might desire to do so. That must account for the

non-appearance of YOUR article. WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four That means rapid work, compositors. and it is essential that all copy, to insure insertion in the paper, all other re-quirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

Take due notice, that all items for this page must be accompanied by the full name and address of the write. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned If we have not space to use them.

Mrs. C. P. Wolf, secretary, writes from Louisville, Ky.: "Our meetings still continue to grow both in attendance and interest, despite the hot weather. Our parlors were full to overflowing. The pastor, Mrs. Annie Throndsen, took for her text, 'If a man die, shall he live again?' Her address was delivered in a creditable manner. After the talk each one present received a test; some got two or three. Every one was recognized."

E. W. Sprague writes: "Through some misunderstanding, Mrs. Sprague and I have been advertised to serve the Chesterfield (Ind.) Camp Association, August 8 to 13 inclusive. Having previously engaged to serve the Vicksburg (Mich.) camp-meeting for that time, it will be impossible for us to be at Chesterfield, though we would be much pleased to meet the many good friends, and again partake of the spiritual feast that awaits all comers at that great Spiritual Mecca."

A news item in the Chicago Examiner says: "Christian Spiritualists' camp-meetings at Madison street and the Desplaines river are attracting crowds from Chicago every day. The meetings are conducted by Miss Sarah Thomas, a Spiritualistic medium. She lectured for half an hour yesterday on her favorite subject, saying in part: Christian Spiritualism is not a church. A church is only external—the form of worship. It is a crutch on which weak human nature is supported on the path to eternity.''

Mrs. A. A. Averill writes: "The Lynn (Mass.)' Spiritualists Association, Dr. Alex Caird, president, will hold a bafrom August 31 to September 7 inclusive. A large tent will be erected in which will be for sale all such articles as are usually to be found at fairs. There will be a mystery table, candy table table for the sale of baskets and other articles made by Indians, and various other tables. Small tents will be placed around in the grove where private readings will be given by various well-known mediums. Services will be held every afternoon at the auditorium, at which addresses will be given on Socialism, Christian and Mental Science and other popular subjects. Able speakers have been engaged to speak on the different lines of thought. Good musicians will be in attendance every day. Refreshments will be served at the dining pavilion. Rooms can be secured in houses near the grove at very reasonable rates, making it very convenient for any wishing to come and spend the whole nine days among the nines of this heautiful grove. The hazaar is held in the interests of the building fund of the association. Contributions for the tables will be gratefully received." Mrs Hurster, of St. Louis, Spiritualist

and medium, is visiting her brothers, Messers Ben and Grant Picket, in the country, near Fort Wayne, Ind. Mrs. Hurster is a singer and composer, her songs and poetry being written chiefly on Spiritualistic topics. She also enloys the distinction of being the mother of the "boy medium" nine years of age, and possibly the youngest medium in the world. She will visit friends in the c.'y the latter part of this week. Mrs. Vina Rose writes from Massil-

lon, Ohio: "The Sunflower Club of Mas sillon, O., was organized on July 5, by Mrs. St. Omer Briggs, pastor of the Church of Spirit Communion. On Thursday evening, July 16, we held the first social at the home of Mr. and Mrs. Rose, and spent a very pleasant even ing. And with the energy and push manifested by Mrs. Briggs we cannot relp but make it a success."

The Indiana Association of Spiritualicts is trying to secure William Jennings Bryan for two addresses at the camp of the association during its annual camp-meeting, which opened July It has been suggested in a letter to him that he come on the last Sunday of the meeting, late in August.-Indianap-

The annual meeting of the Indiana Spiritualists Association, which opened on the Chesterfield camp ground, is the largest summer meeting ever held by the organization The hotels have been found inadequate to accommodate the crowd of visitors and a number of new cottages are being utilized. The meeting will continue seven weeks. The list of speakers to be heard includes many of the prominent Spiritualists of

the country.—Richmond (Ind.) Item.
A. H. Nicholas writes: "In The Proressive Thinker, July 4, is a message purporting to be from Henry Ward Beecher, which we have reason to think not genuine because it squarely conflicts with statements he made through the medium Petersilea. Then and there he denied the existence of a God -said he had believed in a God and preached it in earth life, but not so now; his mind had changed. If the recent message is genuine then he has the old ruts of Theism. It is about as on the ground, others are expected to pecially with Mrs. Kates' descriptive strong in recognition of the old God as

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

one of his old Plymouth church sermons of twenty years ago. It may be possible that the medium is a strong believer in God, and uses the word as an embellishment, and the message takes color and shape through her mind. I was a great admirer of Mr. Beecher in his series of messages through Petersilea, but the contradictory statements expressed in the recent message has upset all my admiration.

The program for the thirteenth annual camp of the Indiana Association of Spiritualists has been issued. The program includes some of the best speakers. The camp will continue until the last of August. Every indication at this time is that the largest crowds in the history of the association will attend. President Chamness, of Alexandria, who has moved to his cottage at the camp grounds for the summer, said that a large number of communications relative to hotel rates and other accommodations had been received. The executive board of the association has selected the mediums and solicited their presence on the camp grounds. No others will be allowed to do business. There will be all kinds of amusements during the camp, including socials, dancing and band concerts. There will be a conference meeting every day of the camp. The business meeting will be held on the last Saturday. The speakers engaged are Laura G. Fixen, B. F. Austin, Frank T. Ripley, C. W. Littlefield, Marian Carpenter, T. W. Smith, Harry J. Moore, Maggie Waite, Lizzie Harlow, Josie K. Folsom and J. Clegg Wright.

usual, and readings given each day. I also have established Monday and Thursday nights for materializing. The have been able to secure his services. attendance at our church is better than ever, and I feel Spiritualism is stronger to-day than ever. The Chicago Tribune says the Volun-

teers of America have established at Benton Harbor, Mich., a fresh air camp for the slum children of Chicago. What is more interesting about this particular fresh air camp is that it will entertain as well as poor children their poor mothers. Each mother and her children will be given from ten days to two weeks outing. Sages say that poor people are happier than rich people. Perhaps that is true. But slum people—those who are not merely poor but poverty stricken, who are in want for food, clothes, shelter, and even fresh air-are not happy. There is a difference between being poor and poverty stricken No class of the poverty stricken are happy. And the unhappiest of them are the mothers. The men have some interest in life. They escape the monotony of their homes during the day. When they get money most of them go to the corner saloon and meet their friends. They behave in a way more convivial than discreet. One says: 'Poor devil; can you blame him? He has mighty little fun." Truly it is hard to blame him. He has little fun, and

for what he does have he pays double next morning. But his wife has less Day in and day out she faces the dreary problem of existence in the crowded room or half room she calls home. Year after year she brings children into the world. Many of them die and their death causes her sorrow. But their living causes her sorrow, too, for daily she must witness the sufferings which they endure in spite of the fact that she devotes three-quarters of her enfeebled strength to them. Furthermore, the children are sustained by their youth. They are finding out some thing new every day, and they have hope. She has found out everything about life that she ever will, and hope has long since left her. She looks forward to future years as dreafily monotonous as the present ones, and all she asks is that she may not die in the poorhouse and be buried in the potter's field. The Volunteers should be thanked for arranging an outing for the slum mothers as well as the children. Humanita-rian work adopted by them has been instrumental in doing a world of good, regardless of their absurd belief.

Mary L. Betts writes from Lake Brady, Ohio: "Sunday, "July 19, the Lake Brady Association, had Mrs. Clara Watson, of Jamestown, N. Y., as their speaker. She gave two fine discourses on 'What Is Truth, and Where Shall We Find It,' and 'Spiritualism, and What of She is a fine speaker, making her points in a concise and logical manner. showing a mind well stored with facts and dates. Mrs. Shoemaker of Cleveland followed her with messages. The loss of Mrs. Nellie Mosier, who was to have been our message bearer for the 19th and 26th, is deeply felt by the friends and visitors of Brady Camp."

The Post of Grand Rapids, Mich.,

says: "The Spiritualist encampment at Reed's Lake is even more successful than ever before, judging from the large number of people who spent yesterday on the camp ground of the association at the lake. Concerts were given yes-terday by the Modern Woodmen Band and Mrs. Abbie Sheets addressed crowds in the large assembly tent both morning and afternoon. Mrs. Sheets is president of the Grand Ledge camp and one of the leading mediums in the state. She says her gifts as a medium began to assert themselves when she was a girl. She dreamed of things and her dreams came true. She realized that she had the power and she spent seven years in the work of developing as a medium. She is an intelligent wo man and as a speaker is fluent and forceful. In her talk yesterday afternoon she pointed out an analogy between wireless telegraphy in the material world and the phenomena of spirit return. She said that mediums are the stations through which the spirit operators are able to communicate with their loved ones here and that the spirit mediums are as certain of results as are Marconi and Tesla. Con-cerning the spirits' body she said that in full form materialization the spirits gather atoms of materiality about them drawn from the audience and thus the spirit's body is formed. The location of the camp is exceptionally good and well equipped in the way of a clean. dining hall and other accessories. There is an abundance of pure water. President Herrick is busy making the place an ideal summer resort. Many new tents are going up and beside a meetings. The Spiritualists are denumber of the best mediums already lighted with their ministration, and eschanged again and flopped back into number of the best mediums already

When writing for this paper use a pen or typewriter.

TAKE NOTICE. All books advertised in the columns of The Progressive Thinker are for

sale at this office. Bear this in mind.

Mrs. E. Teasdale writes: "I am a

consistent reader of your valuable jour-

ual, The Progressive Thinker. Words fail to express my appreciation for it, and the knowledge obtained from its wonderful pages. After reading them, I send them to friends in distant lands where they find a glad welcome. The poems contained therein are grand and uplifting. I cannot refrain from speaking of one by Relle Bush entitled Rest which is beautiful beyond description." William T. Stead, of London, Eng., vouches for the fact that telepathy is now a proved science. An observer describes the test in part as follows: The most astonishing experiments in thought transference were made yesterday in the offices of Mr. William T. Stead at the Review of Reviews. A committee of six distinguished men that included Mr. Stead himself and the noted Dr. Wallace had the matter in charge, and none who witnessed the experiments doubts in the least that what he witnessed was a genuine psychological accomplishment, too marvelous to credit, though it might at first have seemed. Telepathic messages were successfully transmitted between Nottingham and the Review of Reviews office instantaneously.' Nottingham is 125 or more miles from London. Mr. Franks, a telepathist, was stationed at Nottingham, and was told to expect the messages from the committee by telegraph that he was to transmit back to Dr Richardson, a New Yorker, telepathically. The first test was a telepathic transmission from Dr. Richardson to Franks at Nottingham. The committee gave him the number, '579.' At 6:34 o'clock Dr. Richardson went into an adjoining room. This was done for the purpose of allowing him the solitude necessary for the concentration of his mind. Even had he wished to do so, there was no possibility of his establishing any normal means of communi-

cation with Franks from this room." W. A. Wilson writes from Elwood, nd.: "Harry J. Moore has lectured here each Sunday evening of July. The G. A. R. hall has been crowded. Mr. H. F. Coates writes: "I wish to announce that I will not go away this summer. My seances will be held as street cars, and get back to Chesterfield at 11:30, and if it was not for this convenience of rapid transit we would not We certainly feel very much enthused over the prospects of Spiritualism

E. J. B. Richter, of Deshler, Ohio, sends us \$4 for the benefit of the Mediums' Fund, which has been forwarded to Washington, D. C. A thousand thanks, brother.

Mrs. Virginia Bryan writes: "Cedar Rapids, Iowa, can well call J. Q. Adams the father of Spiritualism. He has never faltered in his labor of love for the cause he loves so well. Through his kindness we have been able to organize a society which does credit to the cause, including as it does the influential and business people of the place. As president we have one whose laily life is one of spiritual love, a lawyer by profession, yet a healer of wonderful power, but who is not afraid to show his colors. Spiritualists in time to come will hear greater things of our noble president, Vincil Drahos. With his associate officers and members, we rejoice to say that they are Cedar Rapld's brightest lights." Ortha A. Clark writes from Spokane,

Wash.: "The First Spiritualist Society of Spokane have the services of D. W. Hull through the months of June and July. He has done a good work. Mrs. Lilian Nagle, of Seattle, was visiting Creek, Mich.: "My subscription to the friends in the city and gave us help indispensable weekly visitor. The Prowith tests.. We will have her in the near future again."

G. F. Dougherty writes from Neoga Ill.: "The society at Greenup, Ill., is doing a good work considering the number. Dr. J. C. Neal, Lady and Daughter Christine, with Mrs. Dougherty and son Xenophone and myself were enter-tained by Mrs. Starbuck and Mrs. Van Over, July 7. We also met Chas. Winans, and were in his seance. We were very much pleased in the honest way he has in holding his seances. Form after form came out. We all saw them, and my friend, Dr. Neal, got a wonderful test. We have the promise that Mr. Winans will come to Neoga in the fall. We have not had the success in obtaining mediums that we desire, However, we have had some of the best in the world at our home. When you find a more honest medium than Mrs. Maggie Vestal, I want you to write me at once. We have had her in our home for two and three weeks at a time, and we know that she is honest and one of the most wonderful mediums we ever met. The light trumpet work at noon, on the lawn or in your house is all the same. Again I want to state that Mrs. Hattie Tiffany, at Alliance, is our first love. She came to us when we were in darkness and she at once gave us proof of a life beyond the grave. If you are so fortunate as to get Mrs. Vestal or Mrs. Tiffany as your medium, you will have honesty at all times. Mrs. Tiffany is at Alliance, Ohio. Mrs. Vestal, I believe, is in Dayton, Ohio." E. V. Morse speaks well of Mrs. Alice

Baker's lectures and tests at Loraine, Ohio. He says: "If any workers in the Spiritualistic field wish to make themselves notorious in matters of developing enthusiasm in a stale field, Loraine, Ohio, presents the opportunity. Mrs. Baker's son, Master Milton, is certainly an extraordinary type of intellectual development, and bears himself much above his years, not only on the platform but in the general field of conversation, and is unusually forceful in argument."

A. V. Ross writes from Seattle, Washington: "We have been having an exceptionally prosperous and interesting meeting of late, and during our progess we have very unexpectedly been visited by our able co-worker in the cause, Mrs. Loie Prior, on her way to Alaska, stopping over for three Sundays, which has been a great treat to us. Mrs. Prior having been here five years ago, became endeared, to a great many of our people. Once to know her is but to esteem her very highly. Her lectures are certainly very spiritual and to the point, and her spirit messages are something marvelous. She has given us her word to remain with us for an indefinite time on her return this fall. The state association is preparing to open a camp meeting for the month of August, and a good time is anticipated. Many prominent speakers and workers will be entertained at the camp and a cordial greeting will be extended to all who wish to participate

in the good feeling that exists." Herman Fascher writes from Salt Lake City, Utah: "We have just closed a series of lectures by Mr. Geo. Kates and wife, and considering the hot weather, we had well- attended tests. Here, as elsewhere, phenomenal-

TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WASTE BASKET.

ism is the craze, and a speaker without tests secures scant attention. But Mr. and Mrs. Kates are not to be excelled in either direction, hence we had enthusiastic meetings, bringing a goodly number of new members into our society and sowing the seed of truth and in quiry among the people at large. We herewith ask all other speakers and mediums who are coming our way, of national reputation, to correspond with us for engagements. Direct all correspondence to Emma Fascher, 161 East Third street, Salt Lake City, Utah."

Mrs. Jennie Paine, of Canton, Ohio, writes: "We have had the great pleasure of welcoming to our midst, Mr. H. W. Richardson, president of the New York State Spiritual Association, and Mrs. Tillie U. Reynolds, of Troy, N. Y. They, with other local speakers, spoke in a grove meeting held in Mr. L. Bat-ley's grove, July 12, to an audience of nearly or quite four hundred people, stopping at the noon hour for refreshments that were served with a bountiful measure. Mrs. Reynolds gave some very fine tests, all of which were recognized, one gentleman getting up on the platform after the meeting and said he recognized the whole of his test. Mrs. Reynolds remained throughout the week lecturing, giving tests and private readings, and winning golden opinions from all. The music was fur nished by the writer, of which nothing need be said, only the audience were obliged to listen to it, as they could not possibly lose the lecturer." E. de Yough writes: "The Spiritual-

ists of Oregon held one of their most successful camp-meetings this year on the beautiful grounds of the Clackamas County Spiritualists Campmeeting Association, at New Era. The attendance was larger, than at any previous camp meeting. The first speaker was Chas. F. Goode, who gave a masterly opening address. Although Mr. Goode has but lately come into the ranks of Spiritualism, he promises to be one of the ablest advocates of spiritual Spiritualism. Other speakers and mediums present were J. H. Lucas, Allen Frank lin Brown, Mrs. Howe, Mrs. Ladd-Finnigan, Mrs. Porter and Mrs. Sophia B Seip. Mrs Lynness had charge of the music. Great credit is due Mr. Lazelle, the president, for his success in bringing the camp out of debt and leaving the society with a large cash surplus in the treasury, thus assuring the success of future campmeetings. The officers elected for the ensuing year are J. H. Lucas, president; Mrs. Ladd-Finnican, vice-president; Mr. Burrand, secretary; Mr. Burgoyne, treasurer; Mrs. Lynness corresponding secretary."

The Daleville Review says: "Frank T. Ripley gave an interesting and successful platform test scance at the Chesterfield camp, and many persons received loving messages from their departed ones. Mr. Ripley is one of the platform test mediums that can be depended upon, and also a public lec-

Mary M. Druf writes from Mound City, Kans.: "Mound City inhabitants have had the pleasure of listening to the 'Philosophy of Spiritualism,' presented by Mrs. M. Theresa Allen, of Springfield, Mo. The lectures and tests following were well received."

Sunday morn. This the first Sunday of the present session at the Chesterfield (Ind.) camp, was a red-letter day for the campers. The Muncle orches tra furnished the music for the day. The morning service was presided over by President Chamness; Mrs. Laura G. Fixen was appointed speaker, who gave an earnest and instructive lecture on Spiritualism.

N. H. Briggs writes from Battle indispensable weekly visite gressive Thinker, expires with No. 714. As has been my custom for several last past to renew for a period of two years, take pleasure in herewith enclosing draft for \$2 payable to your order for which you will kindly continue sending me the paper for another two years. May perfect tranquillity of mind, mate rial success and general good be be stowed upon you, in compensation for your earnest desires, untiring efforts and zealous endeavors to liberate humanity, by striking off the old rusty, musty shackles of religious superstition that have obstructed freedom of thought

and progression for so many centuries. O. V. LaBoyteaux writes from Reading, Mich.: "Three very successful and interesting meetings were held here this week by Mr. E. W. Sprague and wife. The first evening they were met by but a small audience outside the society membership, but the second evening the number was doubled, and the third evening was double that of the second. It's hard to tell what the result would have been had they stayed a week. The audience was made up largely of church people the last evening, and Mr. Sprague gave them his interesting talk on the Spiritualism of the Bible. He held them spellbound for an hour and a half, and then when Mrs. Sprague went to give her test work, she said she never met with any better conditions in a mixed audience. It would take a very prejudiced mind to not acknowledge the accuracy of her

Waukesha Spiritualist Camp-meeting. We opened our meetings Sunday July 19, under very auspicious conditions. The weather was fine and the workers were at their best. . The speak ers of that day were Mrs. Catherine McFarlin, than whom there is no more pleasing speaker on our platform to-day, and Rev, Moses Hull, whose ability

as an all-around worker is too well

known to need eulogy from the writer. Suffice it to say that both speakers pleased their audience as they never fail to do. An illing in the afternoon test seance, Mrs. Eva McCoy, of Marshalltown, Iowa, was the message bearer, and pleased her many hearers with the comforting messages from the arisen friends. At the evening service, a general good time was indulged in, and Mrs. McCoy, Mrs.

Clara L. Stewart, and Prof. A. P. Roberts were the entertainers, Mrs. Stewart rendering a fine selection, and Mrs. McCoy and Prof. Roberts giving messages. Our white dity on the hill is growing daily, and many Spiritualists are here to enjoy the harmony of our camp, Among them are a number of well-known workers, including Mrs. A.

Downing, a magnetic healer of wonderful ability. Mrs. Downing has succeeded in doing for several who have come under the writer's observation what physicians have failed to do, viz., brought them to a condition of health after years of illness. We have had test seances and lectures daily, except Monday, and all who

have visited those meetings have expressed themselves as highly pleased with the work done. Others who are on the grounds are Dr. Fred L. Mehrtens and wife, of Ripon, Wis, both of whom are mediums and workers in the cause. Our talent is of the highest order, and all should visit us and partake of the in-

ALWAYS GIVE YOUR FULL NAME | tellectual feast we have prepared. Instead of opending the camp Friday, the 17th, as advertised to do, we took that day for a day of general baptism, as the WILL FIND THEIR WAY TO THE the camp grounds have been used for camping purposes by our friends the Baptists, and from force of habit probably, the elements tried to have us totally immersed, but our tents were too good, and our position too elevated, and we escaped that fate. Come and visit us. It will do you good.
WILL J. ERWOOD,

Secretary W. S. S. A.



LIST OF CAMP-MEETINGS.

Send in Your Dates and Name of Secretary at Once.

Lake Brady, Ohlo, Lake Brady camp opens July 5 and closes August 30. A. G. Keck, secretary, Akron, Ohio. Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting

opens July 16 and closes August 30. For programs and other information address Flora Hardin, secretary, Ander-Forest Home, Mich.

The fourth annual camp-meeting opens at Snowflake, Mich., Aug. 1, and closes August 23. Write to Mrs. Ruth Eastman, secretary, Mancelona, Mich.

Ottawa Camp, Kansas. This camp opens July 30, and closes August 9. For full particulars address H. W. Henderson, Lawrence, Kansas.

This camp opens July 17 and closes

August 17. For full particulars address the secretary, Will J. Erwood, No. 1334 Pine street, La Crosse, Wis., or Clara L. Stewart, president, Whitewater, Wis. Ottawa, Kans.

The Waukesha Camp, Wis.

inues to August 9. For full particulars address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Sec

This camp opens July 30 and con-

retary, Carbondale, Kansas. Wonewoo, Wis. The Wonewoo camp opens this year on August 13 and continues to the 30th

of that month. Address for particulars, Miss Gertrude Spooner, Secretary, Wonewoc, Wis. Reed's Lake, Grand Rapids, Mich.

The West Michigan Spiritualist Association will hold its meeting this year at Grand Rapids, at its grounds, at Reed's Lake, known as the "Pioneer Assembly Grounds." Meeting opens July 4, and closes August 30. For full par-Grand Rapids, Mich.

Delphos Camp, Kansas. Commences August 8, and continues until August 24. C. J. Ballou, presi-

dent; H. D. Dwight, secretary,

Summerland Beach, Ohio. Summerland Beach Camp, Millersport, Fairfield county, Ohio, 35 miles east of Columbus, opens August 22 and closes September 6. 1903. David Climer, President, 282 West Fifth avenue, Columbus, Ohio; Hattie G. Webster, seoretary, 55 McDowell street, Columbus, Ohio.

Winfield Camp, Kansas. This camp will be held in Island Park, Winfield, Kansas, commencing July 3, and closing July 13. For full particulars write to Mrs. Maud K. Gates, corner Second and Indiana streets, Highland Park, Winfield, Kansas.

Marshalltown, Iowa. This camp begins August 23 and ends September 13. For full particulars address E. M. Vail, president, Marshall-

Franklin, Neb. This camp commences July 17, and

continues until August 2. For full particulars address D. L. Haines, secretary, Franklin, Neb.

Hasiett Park, Mich. This camp commences August 1 and

continues to August 80. For programs and full particulars, address the secretary, I. D. Richmond, St. Johns, Mich.

Vicksburg, Mich.

This camp-meeting is located at Fraer's Grove, one-half mile south of Vicksburg. It commences August 2 and closes August 22. For programs send to Jeannette Fraser, Manager, Vicksburg, Mich.

Grand Ledge, Mich. This camp opens July 26 and closes August 23. For programmes apply to A. McKelvey, Grand Ledge, Mich.

Lake Helen Camp, Florida. The Southern Cassadaga Camp-meet ing will convene the first of February and will close the middle of March For information and programmes, address Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

City of Light Assembly, Lily Dale, N. Y. The-City of Light Assembly, formerly the Cassadaga Lake Free Association will convene the 8th of July and close the 2d of September. For information and programs, address Mrs. Isabel Bates, corresponding secretary, Lily

Saugus Center, Mass. The Lynn Spiritualists Association

will hold meetings every Sunday, ending September 28, at Unity Camp, Saugus Center, Mass. Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

The Onset Camp. .. Opens July 12 and closes August 30.

Maple Dell Park, Ohlo. The American Spiritual Religious and Science Union will hold a camp session at Maple Dell, commencing July 25 and closing August 80. Lucy King, corresponding secretary. Address stamp, Box 45, Mantua, Ohio.

Harmony Grove, Cal.

The seventh annual camp-meeting opens July 26, and closes August 9. We ire expecting a very prosperous camp. For particulars address Frank C. Foster, secretary, Escondido, Cal.

Camp-meeting at Etna, Wash. The Spiritualists of Clarke county, Washington, will hold their second annual camp-meeting in their beautiful grove in Etna, from August 9 to 30. Good speakers and mediums have been engaged. For circulars and information address the secretary, Henry B. Allen,

Etna, Clarke county, Washington. Freeville, N. Y.

The Central New York Spiritualist Association will hold its eighth annual camp-meeting at Freeville, N. Y., Aug. 1 to 16. B. Rhodes, Elmira, N. Y., president; Victoria C. Moore, Dryden, N. Y., secretary.

Lake Pleasant, Mass. This camp commences August 2 and continues for 30 consecutive days. For

information and programs address Albert P. Blinn, 61 Dartmouth street, Bos-Los Angeles, Cal. The Southern California Spiritualist Camp-meeting Association will hold its camp-meeting in Los Angeles, Cal.,

from August 16 to September 13. Address all communications to W. F. Vose. No. 1337, East Twenty-third street, secretary, or Mrs. Essie Ashby, 1306 East Twenty-seventh street, president. Lake Sunapee, N. H. Camp.

It will be held at Blodgett's Landing, N. H., for four weeks, commencing August 2, and closing August 30. The business committee has engaged an excellent list of speakers and mediums For programmes, address the secretary, Lorenzo Worthen, Hillsboro, Bridge, N H., until July 28; after that date, at Blodgett's Landing, N. H.

Camp-meeting in Oregon. The Spiritualists of Oregon will hold their annual camp-meeting from July 4 to July 20 on the beautiful and inspiring grounds of the Clackamas County Spiritualist Association. For particulars. address the president, Geo. Lazalle, Oregon City. Oregon.

Mt. Pleasant Park, Clinton, lowa. The camp session of the M. V. S. A. Mt. Pleasant Park, Clinton, Iowa, will open August 2 and close August 30. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

Verona, Park, Me. This camp opens August 2 and closes August 30. A. F. Smith, president,

Bangor, Me.; F. W. Smith, secretary, Rockland, Me. Island Lake, Mich. The Island Lake Camp Association lesires to announce that the season of

1903 opens July 23, extending through the month of August. Correspondence

solicited with a few more good phenomenal mediums. H. R. LaGrange, secretary, 350 Grand River avenue, Detroit, Mich. The Niantle Camp.

The Niantic Camp, Niantic, Ct., opens June 22, and closes September 7. For full particulars address Mary A. Hatch, secretary.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." ticulars address D. A. Herrick, president and manager, 296 N. Ionia street, by Rev. J. G. White, author of Startling Frest. Price 10 cents cents cach or two for Facts. Price 10 cents each, or two for

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new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and
working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
hierceforward he would paint the
globe with wings."

The aim of this book is to reveal the
curiously close correspondence between
the developments of modern science and
spiritual laws; to note that new forces.

as discovered and applied in wireless telegraphy, are simply laws of an unseen reaim into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea these sented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and

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NOTE.-The Questions and Answers have called forth such a bost of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-pected. HUDSON TUTTLE.

appear that it is, from the activity in religious directions. There is a constant unrest, and new views of old doctrines are constantly being agitated. In times past, the religious bodies, split into diverse sects, but now there is a fertilization. The queen honey-bee lays following of some individual. Religious eggs that produce without the drone, training prepares the mind to be led by a Mrs. Eddy or a Dowie. It prepares the mental and spiritual hot-bed in which such doctrines take root and flourish. There would be no Christian Scientists or Zionists, or Mormons had not there been Sunday-schools and like instructions to prepare the mind for their reception.

There are 145 Protestant sects, bodles or denominations, in the United States. The Catholic church is not filled with such unrest. The priest who breaks off from that church, has a rough path, and there is not a desire for truth for itself among the leaders. Every child of Catholic parents is born a Catholic and counted as a member of that church. Yet there are five Catholic bodies. This makes 150 for this country. The average increase is one for each year.

John A. Miller, M. D.: Q. Sir William Thompson is recently reported to have said that "a crystal might result from a fortuitous concourse of atoms, but that a similar explanation could not be offered for the origin, existence and growth of plants and living beings, for which scientific thought was compelled to accept the idea of creative power."— The Literary Digest, June 1 and 27,

wak, or the impregnated human ovum stration of or an answer to that questreproduces the species whence it came? In other words, What constitutes the a criticism, a discussion or an unqualishaping or formative principle in or-field approval of the book.

ganic life?

A. A crystal cannot "result from a fortuitous concourse of atoms." The growth of a crystal is controlled by the growth of a crystal is controlled by the disastrous possible condition of the megrowth of a crystal is controlled by the most rigid and unchanging laws. When different substances are in the same so the statement, "Spirit control in its the statement, "Spirit control in its recorded by advanced to recorded by advanced by adva lution, there is selection and the molecules arrange themselves in definite lines and angles. The identical process is carried into the formation of living beings, as may be observed in the way beneficial to the medium, and they way beneficial to the medium, and they beings, as may be observed in the growth of the bones, teeth, scales and shells. It is also seen in the regularity will be slow to think otherwise, yet shells. It is also seen in the regularity of the disposition of the leaves of plants on who can open the gateway to the and petals of the flowers. In a sense a crystal is an organized structure, and an outgrowth or expression of life-force. To fully explain why an acorn becomes an oak, or a germ grows into a being like its parents, involves the history of living beings since the beginning. The germ represents the sum of all influences brought to bear on its ancestral line since the dawn of life. It is the store-house of heredity, which dominates the conditions of its growth, and under the conditions favorable to its maturity, the immediate forms of its progenitors will be reproduced-with constant tendency to reversion to remote ancestral forms. Evolution traces into the past, through the geological ages, finding they blend, become more general in type, and more simple until been truly gratifying to me since my differentiation of organs is lost and appointment as National Superintend-nothing more than a digestive sac, a ent of Lyceum Work, by the N. S. A., floating stomach remains and farther and I have decided to visit a few of the yet, a mass of protoplasmic cells, or lyceums on my way to Washington this protoplasm not yet even organized into fair—October. I would like to hear cells. It is not a living being, but mat- from those lyceums in Missouri, Inditer in a form which enables it to beana, Illinois, Ohio, New York and Penncome organized into the structure of sylvania, that would like the services

of life," has never been created by arti-be principally for the lyceum, but gen-ficial means. As the beginning of liv-erally for the cause of Spiritualism. ing beings, its origination is the one We must recognize the importance of great problem for solution. Evolution the lyceum movement and with the exlines of specific variation, as riverlets publication of The Progressive Lyceum to larger streams and these to larger for the past eight months, I feel that a mic material.

consideration, for they were so differ arrange for my services, will kindly adent from those which prevail at present that they seem dreams of the imagination. The conditions prevailing on the August, and I wish to have all the earth at that remote period, must be carefully studied. What were they in the ocean which formed the cradle of JOHN W. RING, life? A crust had formed over the cooling surface of the molten globe, and water had condensed on the higher ridges running down to the boiling seas "The Life Bookiets." By Raish whose hissing waves gave out clouds of Waldo Trine. Three daintily beautiful steam as they beat on the rocky shore. little books, finely adapted for holiday The water was saturated with saline presents. The titles are, "Character and mineral matter, and the atmos- Building by Thought Power," "Every phere dense with volatile substances. The pressure of the dense atmosphere was much greater than at present. All the carbon now held by living beings, and locked up in coal-beds and mineral compounds was then in a gaseous state.

Building by Thought Power, "Every Living Creature," and "The Greatest Thing ever known." The matter is of high-toned spiritual character and of helpful purpose. Frice 85 cents each, saie at this office.

When the waters had sufficiently cooled the carbonic acid and volatile substances were absorbed. The tremendous electrical discharges in this atmosthere generated ammonia, which thus necame abundant in the cooler waters of detached lakelets, and in these the irst protoplasmic cells came into existence as the starting point of all the multitude of species which have been lifterentiated therefrom.

It is not imperative that the student of this subject unravels the secret of how this matter, capable of generatng living beings came. It changes not the process, whether by chance, law, or a direct creator. Science states from he postulate that such protoplasm, or bloplasm-life substance, existed that time, and then proceeds with its analysis. It is a waste of energy to dispute over this point which is unessen-

There is no barrier insurmountable, to prevent the formation of bioplasm by artificial means, but it must be accomplished by following the lead of Nature, and furnishing as closely as possible the conditions of the period in which life had its advent.

It must be admitted that thus far artificial reproduction of the lowest cell, or cell-combination has not been accomplished. The most recent and notorious experiments in this direction were made by Prof. Loeb, of Chicago, have been widely heralded in the press, and he was said to have entered the inner courts of life. Really Prof. Loeb has not made the shortest step in this direction. He found that the eggs of the sea-urchin would not hatch if unim-pregnated. But if placed in certain solutions, they would go on in growth exactly as if fertilized. Did Prof. Loeb create life or an embryo sea-urchin? He first had to have eggs of the sea-urchin, and these had to be living eggs, for his solution had no effect on eggs which Religious Student: Q. How many religious sects or denominations in the United States?

A. Is this a religious age? It would "discovery" was a fraud perpetrated under the garb of science. It did not have even the right to claim to be new, for it has been long well known that many of the lower species increased without fertilization. The queen honey-bee lays and the neuter bee sometimes lays eggs which hatch and make perfect growth. The aphidae-plant through several successive generations. without conjunction of sex. The instances are voluminous, and put aside

> Is a Psychological Crime Possible. To the Editor:—"Is a Psychological Crime Possible?" was the pertinent heading of a recent article in The Progressive Thinker. The text following, hich beyond the statements

the originality of the "great discovery.

"It is a work of supreme importance to sensitives and mediums, if its claims are true, and no publication could more profitably engage the serious and care ful consideration of all Spiritualists."

"Nothing can be of more importance to every intelligent person than to learn how to use one's powers and capacities to the growth of individuality. There is but one question to be answered in regard to hypnotism and mediumship in order to determine if the process is destructive."

"It is a mighty truth that each individual soul is first of all responsible to itself to attain, achieve, and become,"

and
"All persons who esteem the human
"Read responsibility soul, individual life and responsibility Will you kindly give your hypothesis of the formative principle (outside of chemical or vital force) that will give a reason: Why an acorn grows into an loak, or the impregnated human ovum

spirit world and present a better way to converse with the denizens thereof than through the present day mediumship" will meet with the endorsement of all persons whether they be Spiritualists

The writer hopes that a discussion of this subject will enlist the efforts of any persons, including the author and editor of The Great Psychological Crime, who can elucidate "the better way" to a method of intercommunica tion between the successive planes of individual existence and fields of progress or retrogression.

Two Rivers, Wis. S. A. MILLS.

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with unvarying certainty traces the perience which I have had, and the still, until all are absorbed in protoplas- properly announced lecture will attract that element of people who will be The conditions under which life first pleased with the interests of the chilcame on the earth are to be taken into

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LESSONS IN REAL LIFE.

Parents Have Greater Need of Correc tion Than Their Children.

Some of the phases of the mingled darker and brighter sides of human lite and experience may be conned in the pictures portrayed by Jean Cowgill, as presented in the columns of the Chicago Chronicle. In plain but very suggestive words she writes that every parent who was up before the judge in Juvenile Court, on a certain specified day, is an incorrigible.

Some people, says she, fancy it is the other way about and that it is the children who are incorrigibles. I can't see it that way. Not only are the parents incorrigible—they make bold confessions of the fact when they come up to the tribunal of justice, trooping after their offspring, who are supposed to be the ones at fault. I don't believe there was a boy tried yesterday who, if he had half a chance, wouldn't make a better, stronger man than his father; who wouldn't, in years of maturity, be able to teach his mother right and proper

"Bad boys; incorrigible boys," they sang out all the afternoon.
"Incorrigible parents," say I. "Weak, unknowing parents, one and all, una-ware of their treasure's value, unthink-

ng, uneducated parents." It matters not the quality of the clothes that garb them, whether they troop up behind their children, clad in rags or silk, one and all, it is the fault of parenthood, husbandhood, wifehood. the mysterious something we recognize as convention, ethics—what you please.
They are not incorrigible, these babes of tender years, but their parents

No one knew the tale of the first weak parent. In December she gave up the bread and butter struggle. It was in a hospital the end came. They had moved her there from the saloon-keep-er's where she worked. But for the baby that would have closed the records. No one would ever have known she had been an incorrigible.

The baby was in court, fast held in the arms of an honest German, whose love for the youngster showed in every Saloon-keeper number one, for whom

the mother worked, was the first wit-"She [the mother]worked for me about four weeks before she died. After she came she said she had a boy. That's the first I knew about it. Then

she brought him-he's 10 months old." "How did she happen to go to work for you?"
"My wife is sick. We looked for a girl in the paper.'

"You advertised?"
"Yes." "Did she tell you anything about her-

"She said nothing—she told us she

had a boy."
"Who is that holding the baby?" "A man who wants to adopt it." What business is he in?"

"He is a saloon-keeper, too." "How does he come to have the baby?" "Oh-well, I don't know. One day he

was over to my house. The mother had died. He said to me, "That's a fine boy. Give it to me.' I said all right, and he took it." The wife of saloon-keeper No. 2 was

the next witness. She is Johanna by name and ponderous in physique. For all that her childless life yearns for the haby. While she sat in the witness chair

the court read a letter entered as evidence by the probation officer in charge of the waif child. It was then we first knew that, like the other parents on trial, the mother had been a delinquent, instance, while engaged at the table,

mother's death. It was written in Bohemian and was read translated:

who left the town, appeared and wrote his name, stating also that he knew me. "My Dear:-I am sorry I have been

able to do nothing for you. Patience. I have gone into business here. I have opened a saloon. About March 15 will send for you. Be brave. My heart goes up to you. Soon we will find ourselves. The signature matters little. They

read the pitiful letter to the court, and all the while the clerk read the baby cooed and clung to the saloon-keeper who wants it for his. The secret, what ever it was, is no longer the poor dead

Mrs. Curtin, probation officer, was put in charge of the case to look after the child's welfare. The saloon-keeper and his ponderous wife Johanna walked out of the court-room the proud and happy parents of the baby. "I can't sit still and see my children

A woman's shrill voice rang out over the court proceedings. They paid no attention at first. Over and over she

said it. Then Judge Tuthill called out: "Bring that woman in here." A dreg of humanity's lowest depths she looked as she walked up. Her hair

was unkempt, her eyes staring and expressionless "You will have a chance to tell all your story," said the judge. "But you must be quiet now.

"I will, judge; I beg your honor's par-O'Brien they were by name, father,

the crazed woman who shouted and three children. As the probation offi-cer's report tells the tale, the children are kept in filth and dirt, the mother drinks and neglects them.

He called often, even kept track of them in their various movings, trying

all the time to get the mother to do bet-ter. Then he brought them into court. All these things you might have thought until you heard O'Brien's testimony. He said: "O'Brien is my name. I am in the direct line from the head general in Cromwell's army—General

"I can take care of my children. Just now I am a teamster. I earn \$12 a week. I don't have to do one kind of work. There ain't a man in Chicago with a better education than I have. I've been a soldier and a sailor. I've worn Uncle Sam's uniform." "They say your wife is a drunkard."

"She never was that way, your honor, until they persecuted her to it." Louder and louder grew O'Brien's voice. His excitement was intense Mrs. O'Brien arose from her seat. 'Yes; persecuted, your honor. That's the devil that drove me to it. He came into my house and pounds his fist

"The "devil who drove her to it." was the probation officer who brought the children into court. Mrs. O'Brien went on the stand. Her testimony was rumbling. Every now and then she pointed a finger of denun-

clation at the probation officer.

Judge Tuthill wanted to give her another chance. He called her and O'Brien up close to the rail for a heart-to-

'Please, judge, don't take my children away. If I'm to blame crucify me, put me in prison, but please let them stay with their father."

Then the judge made her swear an oath not to drink any more.
"By the ever living God I awear," phrase by phrase she repeated it after ing ligors. If I do I consout that my children shall be taken away by the court." And the two parentimcorrigibles left the courtroom with their little flock. "King's" Case Comes Next.

But the "king's father and his mother, what have they been about? He is only 12, is the "king," and small for his years. Raiph is his real name, but in the gang they call him, the "king."

"He was a good boy, you, know, loving, tender, until the alast four weeks. He's easily led—the neighbors will tell you that. Please let him sh home."

you that. Please let him go home."

"He's the worst boy here," said the judge. "He shows alsolutely no emotion. What do you suppose he cares for

your tears?"
The "king's" eyes blinked, but the tears did not fall.

"He's the leader of fifteen," said the officer who arrested him. "His word is law with the gang." Whatever he says goes. When I arrested him he told me his name, but wouldn't tell the number of his house. He is so little I wanted to take him home." The king's blue eyes were still brave-

ly open as he started for home. If the incorrigibles continue their hardening process he will land at Joliet. I don't believe they will, though. The king is the kind of metal they mold great men out of.

There were forty-five juvenile cases tried yesterday—nearly 9,000 in the court's history. They are grown up and small, the incorrigibles. Why can't a few parents be given over into the custody of their children?

And so, day by day, the pages of the records of human life and experience, as illustrated in the Juvenile Court, are engrossed, and the lesson is repeated. In many cases hereditary influences enter into the molding of vicious character; these are supplemented with evil associations and wrong home influences that tend to make bad worse, and the moral and spiritual outlook for such victims is indeed dark for this earth life. And the character for this life is carried over into the next, with its natural results of weal or woe.

Spiritualism, however, unlike the standard orthodoxy, sees hope, upward growth in moral and spiritual excellence of character, until even the incorrigibles shall be made new, and manifest partakers of the divine nature. It has no endless, hopeless hell for even the worst of human kind; but sets the star of progression shining high in the

heavens above every child of humanity JAS. C. UNDERHILL. Hammond, Ind.

The Home Circle.

Some time ago I had the story of my conversion published if this progressive paper, and since that time I have ceived many private letters from Spirit ualists who are anxious to hear further from me. It gives me much pleasure, I assure them, to answer all communications, at least acknowledge the receipt and convey to them such information as they desire, but as I am a merchant, together with holding the office of Justice of the Peace, I cannot, try as I will, reply to all in a satisfactory manner. In my first letter I was pleased to announce that we had received a little slate-writing, but since that time we

have persistently tried to receive more, but were never successful, although we had a number of assurances from friends on the other side that we will in the future overcome the obstacles in the way and receive lots of it. I would be greatly pleased to hear

from some of the slate-writing mediums throughout the country, giving us such information as they may deem best to enable us to accomplish this feat. We have had several great tests which are very convincing to the skeptic. In one the spirit of a young man whom I was The letter came six days after the acquainted with eleven years ago, and Not having a long acquaintance with him, I told the medium I had no recollection of such a person. He then stated that he boarded at the same hotel and wrote the names of several others that he and I were acquainted with, and the strangest thing of all, after writing the name of one of the persons, he said, "John has come over." And surely enough the same John had passed over only a year ago. I immediately became reconciled to the writer and was surprised to learn for the first time that he had passed away. My wife never knew him. In reply to some of my questions he said that it was about seven years ago since he passed over and that he met death by accident, but could not remember where. The next day I interviewed the hotel-keeper, and he informed me that the young man was killed on the railroad, near Phila-

delphia, about the time stated At another sitting we were visited by a person who gave his name, John Mayer, formerly a resident of Bethlehem. Pa. He appeared eager to converse with us, and after writing for some time in English, my wife inquired if he was a Dutchman? He answered yes, and then wrote one whole page in the Dutch language. My wife (the medium) cannot read or write Dutch.

At another sitting a spirit came and wrote to us in the Welsh language. The medium never saw Welsh writing be

We are only a few, and we are getting along nicely away back here in the anthracite coal regions. The medium often goes into a trance and later on when she becomes more courageous, we expect to be able to treat the public through these columns to something that we trust will be more beneficial

and interesting. In conclusion I wish to inform those who are expecting personal letters from me to have patience and all private let and I trust that some one who is capa-ble, will respond to my wishes and in-struct the medium in state-writing.

W. R. WATKINS. Nesquehoning, Pa. 179 VOICES?

Calling, calling, don't you hear, Voices calling loud and clear Midst the thunders and the showers, Midst the long day's sumny hours, Don't you see the rosy bowers,

And hear the angels Calling? Willing hearts and working hands. Spreading comfort through the lands, Heed ye not the rolling sands o That mark the time that dnow

mands, That each shall listen as he stands, And hear the angels, Calling?
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MEDIUMSHIP DANGEROUS?

A Negative Answer to the Important Question.

I have heard considerable said within the last year or two, affirming that mediumship was dangerous. I feel impelled to say something on the other side. In the first place we know that this earth is sending to the next existence all the human conditions of life that exist here. We know that the low and degraded are just the same beings when they pass through the change called death that they are here. We know that the bigots here are the same there; the hypocrites are hypocrites still; the clown or the mirth-loving performer has not changed, nor will they until growth and expansion, evolution and progression shall have made their powor felt upon them.

We know also that there is no law by which such beings are debarred from coming into the surroundings of people of earth, providing they are in perfect harmony. But right here pivots the whole question of danger. We hear the argument that mediumship is a surrendering of the individuality of the medium. I deny this most emphatically.

We may surrender ourselves almost entirely to some one else, not only in spirit life, but to fellow-mortals here, by having no will of our own. But I positively deny that it is neces-

sary to mediumship or one of the requirements of intelligent and progressve spirits from the other life.

The true medium has no more sur-rendered his personality to the controlling spirit than the telegraph operator has given up his to the mind that dic-tates the message he transfers across the country. He, for the time being, is the instrument (or one of them) used in expressing the desire of the party of the first part, and that only. Supposing the communication was one of treason, given by a demon in human shape, and intended to make destruction of life and property its object-would the telegraph operator be obliged to transmit the message? No, a thousand times

But it may be affirmed that the medium is entranced, and knows nothing of the message given. We admit this, but we also affirm that "like seeks like" the world over. If the mediums are true, if they love virtue, and despise untruthfulness, if their object is to do good, and love the highest good to humanity, the low, wicked or ignorant intelligences can no more approach as controlling power than that they can reverse the law of attraction and gravita-

First, because the very atmosphere around that medium is as repulsive to them as red-hot iron to the intelligent

Second. That medium is surrounded by a circle of intelligences as much more powerful than the debasing spirits as they are better and more intelligent.
While we admit the spirit spheres are constantly being recruited with the low, ignorant and wicked spirits, yet we contend that the good, true, pure and intelligent go there as well, and they have a tremendous advantage over the former through the very nature of their advanced condition. Again we claim that the good are in

vast majority on the other side, for though the other class are numerous here, yet we believe the honest in purpose are in the majority here, and though many may be mistaken in this life, they make rapid progress as soon as they get where they can see the truth. Then again we know there is progression beyond the gravel and the very vilest being is reclaimed sometime from that condition. Consequently in the ages gone by, many millions of souls that have left this life in a de-plorable condition have advanced to grand and noble lives on the other side. And they are always ready to help souls here in their aspiration to true and noble purposes, throwing around them a cept the help from the elevated ones, and live so they can approach them They must love truthfulness more than falsehood, and strive for the condition of purity and goodness. They must love the glowing beauty of the mount ain-top of angelhood more than the deep canyons of selfishness, and the dense

fogs of fraud and deception. To protect mediums from danger they must: First, understand the power of those they would debar from actual control. Second. They should not be too anxious to be controlled to such an extent as to welcome every influence that may come to them, but use their own reason always and at all times, take none for infallible authority. Third. They should place themselves,

before allowing any control to approach them, into a prayerful state; not a verbal prayer to be heard of men, but an earnest, soulful desire for the noble. true and elevated ones from the other life to protect and guide every thought uttered for the good of humanity.
With this condition surrounding mediums they can challenge the whole demonistic power of the universe. They can no more approach them for harm or danger than they can approach the most exalted spirit sphere that was ever dreamed of, and drag down its occupants. There is danger in ignorance, I care not in what department of life we apply it. We know that many mediums in the past have not been reliable, the communications through their powers were not truthful nor reasonable. Why? Not because mediumship was dangerous, but because the mediums were either untruthful themselves, or through selfish motives, had allowed themselves to become tools for deceivers and impostors. Pride and selfish ambition are at the bottom of much of this as I can show. There is a Free Methodist camp

meeting running near here. We can hear some of their insane screeches and yells at our home; but instead of its coming from the "power of the Holy Ghost," as they claim, it is from the control of some ignorant spirit of their own kind. They are mediums, and are controlled by those who are in the unprogressed condition in spirit life, and are in harmony with those in the same ignorant state here. There is danger of such mediumship where reason is set aside and blind ignorance rules. There is danger of insanity and ruin under such circumstances. But let the mediums be true to knowledge, reason, purity, progress and love of humanity rather than creed, and in my judgment, instead of being in danger, they are constantly and vigorously protected from danger by the very power they
may invoke.

P. C. MILLS. Seattle, Wash.

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LILY DALE.

Notes of Interest From "The City of Light" Assembly.

To the Editor:—As it is a rainy day, and therefore, a good time for writing, I venture a few notes from Lily Dale, or "The City of Light," as it is now called, hoping they may be of interest to your readers. It is our first visit to this beautiful camp, but already we feel at home, for friends long familiar to all Spiritualists, either through sight, or the pen, are on the grounds, and are heard from the platform from time to time.

J. Clegg Wright, W. M. Lockwood W. J. Colville, V. J. Hull, Mrs. Carrie Twing and others less widely-known, have given forth spiritual food, each in their own particular lines of truth.

Mrs. Pettingill, the new president

has thus early endeared herself in the hearts of the people by her pleasing and ever-dignified personality that loses itself in the effort to do the very best possible for the good of the camp. The presiding officer, George H. Brooks, is too well known at Lily Dale, and elsewhere, to need any mention from my pen. He is certainly the "right man in the right place." Homer Altemus, of Washington, D. C., has been the test medium until Sunday, July 19, since the beginning of the season. His work has been well received, and does credit to his spirit helpers as well as to himself and the cause he represents. He has also contributed much to the enjoyment of the people with his music, "Some Sweet Day," sung at the Sunday service, being exceptionally well ren

The lyceum opened with a much larger attendance than usual. It is under the capable management of Mrs. Petersen, assisted by Miss Greene. The first public meeting for the Lyceum children, or rather by the children was held in the auditorium last Friday. All acquitted themselves creditably, and of Mrs. Allyn and a lyceum started at showed a very great interest in the lyceum work. If we, as Spiritualists, could only realize fully the benefit to the cause through the lyceum, it seems to me that workers and laymen, too. would bestir themselves for this work -the work that must be done if our children are to receive the truth of Spiritualism as is their right.

Mrs. Carrie Twing gave the children some very beautiful and instructive lessons in her inimitable way—a way that the children will not forget very soon. Sunday, July 19, was set apart for Buffalo Day, and excursions came from that city. It is said about 700 people came in for the day, and some remaining over for the week. J. W. Dennis, of Buffalo, presided over this meeting, Mr. Richardson and Rev. Sayles, both of East Aurora, N. Y., delivered able addresses to the large audience assembled. The Rev. Sayles is pastor of the Universalist church in East Aurora, but is fast becoming "converted" to Spiritualism—as he claims to be "half a Spiritualist now." Such able, sincere and our ranks, for there is need of many such to carry the truth to the world ELLA ROYAL WILLIAMS.

Reed's Lake Camp, Michigan,

The Reed's Lake Camp-meeting is moving along nicely and the campers are enjoying a variety of entertain-

After the splendid work of Mrs. Abbie Sheets came the engagement of Mrs. Anna Gillespie, who is second to none as a platform speaker and test medium. She gave five lectures in all, and on Sunday was greeted both afternoon and evening with fine audiences which highly appreciated her excellent work. On Sunday evening this lady left the audience in the care of Mrs Josie Folsom, and hurried to her train for Chicago, from where she will this week take her departure for California, followed by the good wishes of all who

Mrs. Folsom has done some splendid test work at the camp, and is causing very great interest on the part of inves-

Frank N. Foster, the spirit artist, is doing fine work here. The writer obtained the picture of his wife, E. V. Wilson and one of Mrs. Folsom's guides, all on the same plate, and all as plain and natural as life.

There are also present, Mrs. Bliss-Green and husband, of Chicago, Mr. G. W. Renner, trumpet medium; Mrs. Fuller and many others representing all phases of mediumship.

Old Brother Smith is present, whom I met at Belvidere, Ill., thirty years ago. Dr. Freedman, the Australian healer. and his wife are present."

F. D. Dunnakin, of Ohio, is the pres-

ent speaker for a week and begins work We, ,Folsom, wife and self, expect to remain here until July 30, when we

shall go to Island Lake camp. The nice cool weather and out-door

life are doing us much good, and we hope to be able to do good work during the coming fall and winter. C. W. STEWART.

. City of Light Assembly.

Frequent rains for the past few days have somewhat interrupted the pleasure of the many visitors to this noted resort, yet very little grumbling is heard, as visitors here this year are mostly optimistic, and seem to be looking for the sunlight that shines above the mountains of the new dispensation.

W. J. Colville, that wonderful mental alchemist, who knows so well how to transmute all the baser metals of undeveloped and misapplied ideas into the gold of keener spiritual perception, and broader individual consciousness, is here and is answering questions on all lines, of interior wisdom with more seeming readiness, and a greater influx of spiritual light than ever before. He is holding classes in mental science and the development of individual consciousness. His two public lectures have been on "Influence of Thought on All Bodily Functions," and "New Heavens and a New Earth in Human Con-

W. J. Hull took his old place in the hearts of his hearers with his fearless and trenchant words on individual and national reform. The entire week has been filled with wit, wisdom and pro-

Bharati, India; Francis E. Mason, New ices were conducted by Mrs. Alice ture. Scholarly, masterly, trenchant. Rork; Rev. Morgan Wood, Cleveland; Baker, of Cleveland, Obio, COR. Price 25 cents. For sale at this office.

Susan B. Anthony, Mrs. Charlotte Perkins Cushman, and Rev. Anna B.

Shaw.

Woman's Congress will be August 5 A fine line of evening entertainments are being rendered thus far and much good work for the assembly is being ac complished by the Willing Workers. Conferences, thought exchanges and Forest Temple meetings are well attended and much active interest taken, and questions of deep import relative to soul growth and recognition are heard on every hand. There is a large attendance of children for so early in the session, being forty-six the first day.

J. E. HYDE.

Texas State Association,

The seventh annual meeting of the Texas State National Association of Spiritualists will be held in the city of Austin, Texas, September 4, 5 and 6, 1903; S. E. 56, for the report of the present officers, report of the several chartered local societies, annual report of the missionaries and ordained ministers, the election of officers for the coming year, and such other business as may come before such an annual meeting. "Each person holding Ordination Certificate shall give written report of official duties performed during the year to the secretary at least thirty days prior to each annual meeting Each person failing to comply with above prescribed duty or for any other cause that is adjudged sufficient by a majority of the official board, after due consideration, shall have his or her papers revoked.'

THEO. SCHIRMER, Sec. JOHN W. RING, Pres. Spiritualist Temple, Galveston, Texas

Onset Camp Notes.

The camp meeting at Onset opened with large attendance, Sunday, July 12, and everything bids fair to this being one of the best meetings held there for a long time. About all the cottages are occupied and rooms are in demand. There are a great many mediums at the camp, and all seem to be doing a good business,

The weather has not been all that could be desired, but we are living in hopes of warmer weather.

Dr. Geo. A. Fuller was the first speaker, giving the opening address before a large audience. The Doctor is always sure of a good reception here, as he is a very popular chairman.

In the afternoon of July 12 the platform was occupied by that noble little woman, Mrs. C. Fannie Allyn, and she gave one of her finest lectures.

Monday, a large conference was held. the topic being the lyceum, and the subject was taken up again at the conference held on Tuesday and Thursday, and resulted in securing the services Onset. Mrs. Allyn will have the assistance of a large number of lyceum workers. The lyceum holds its sessions Tuesday and Friday of each week. Forty children were in attendance at the first session.

Wednesday, Mrs. Kate R. Stiles was the speaker and gave a fine address.
Friday, Mrs. Carrie F. Loring, treasurer of the Mass State Association of Spiritualists, gave the address and followed with tests

Saturday, Rev. Wm. T. Hutchins spoke for the first time at Onset, and it certainly will not be his last, as he left a good impression. He is an able speaker, and a fine orator. The West should hear him.

Sunday morning, Mrs. Sarah A. Byrne, New England's own speaker, and one of the finest, occupied the platform. It is not necessary to say that she pleased her hearers. In the afternoon, Prof. W. F. Peck

was the speaker, and the audience was given a treat as he gave one of his great scientific lectures that are always educated men should be welcomed in structive. You know him too well in the West for me to give him any praise. Prof. Peck was the speaker on Tuesday and Thursday. During the week he has held class meetings.

Everything looks as if this was going to be a grand season. We are to have such speakers as Carrie E. S. Twing, Thos. Cross, Dr. Carey, Mrs. M. T. Longley, W. J. Colville, F. A. Wiggin, H. D. Barrett, Rev. Frank E. Mason and Mrs. Mason, Miss Susie C. Clark and Cora L. V. Richmond

You can subscribe for this paper at the headquarter's book store; also copies for sale. H.

PASSED TO SPIRIT LIFE.

fObliuaries to the extent of ten lines

only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line i

Passed to spirit life, at Muskegon, Mich., on Saturday, July 11, Mrs. S. E. Stranger, aged 50 years. Mrs. Stranger gave about fourteen years of her life to the public work of Spiritualism, and stricken with paralysis three years ago, and although tenderly cared for at the home of her sister, Mrs. Dr. Hopkins, she never regained her health. The funeral services were conducted by C. W. Stewart, on Sunday afternoon, at 4:30 o'clcck.

Mrs. P. K. Wright, wife of John Wright, a hardware merchant of Cripple Creek, Colo., passed to spirit life at the residence of her sister, Mrs. L. H. Koehn, after a lingering illness covering a period of four years. She came to Dolores about two months ago, hoping to secure relief from the disease that has been troubling her so long, but it could not be checked. The deceased was a member of the Rebecca Lodge, Woman's Club and G. A. R. Relief Corps of Cripple Creek.

The funeral of the late Comrade Allen W. Hahn took place last Sunday at I p. m., at the family residence, 931 W. Errors, Two Cosmogonies of Genesis, Polk street. The Spiritual society of The Patriarchal Age, The Jewish Kings, which he was a member, was represented by Mrs. Mary B. Hill, of 320 phat Die? Harmony of the Gospels, Paul Flournoy street, who delivered an elo-quent address. Then the American tory, The Bible and Science, Prophe-Lady Quartette sang two selections cles, Miracles, The Bible God, The beautifully. The Farragut Post in Bible Not a Moral Guide, Lying, Cheatcharge of Adjt. Lincler, then took ing, Stealing, Murder, War. Human charge of the services and performed over their dead comrade the beautiful services of the G. A. R. Mrs. A. V. Reed, of Garfield Circle, of which deceased's wife was a member, laid the flag on the breast of the dead comrade. Comrade Faris, of Julius White Post, sang by request, "He's Gone"; then followed an address by Col. Boynton, in which at times he grew very eloquent, and the beautiful expressions he ut tered will not soon be forgotten. The home was filled with friends who came to pay their last tribute to the old vet | Standing!—There is a special message eran of the civil war.

Frederick Charles Willons passed to stamps, Mrs. Dr. J. A. Bliss, 3435 Woodhigher-life, July 15, at Elyria, Ohio, land Ave., Kansas City, Mo. aged 6 years. This beautiful bud of promise passed away with lockjaw. caused by a shot received July 4. He A Menace to American Civilization." leaves a father, mother, three little sis- By Prof. W. M. Lockwood, lecturer gressive ideas of all kinds.

The speakers for next week, commencing August are Baba Premanand gain in the higher life. Funeral services and many relatives to mourn his upon physical, physiological and psychic science. Demonstrator of the momencing August are Baba Premanand gain in the higher life. Funeral services and many relatives to mourn his upon physical, physiological and psychiatry and producted by Mrs. All and psychiatry a

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SPIRITUALIST MEETINGS. It is important when a meeting is

suspended, that notice he given us, so Ancient and Modern Mysteries Classithat inquirers may not be mislead. We fied and explained." By Andrew Jackwant new notices of all meetings being want new notices of all meetings being son Davis. We have a few copies of held here in public halls at the present this work by the celebrated seer.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt a 8 p. m. Messages by H. F. Coates and others. Plenty of good music.
The Spiritual Research meets every

Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend. The Spiritualistic Church of the Sta-

dents of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor. Church of the Spiritual Forces holds

service at Thurman Club Room, corner not only analyzed, but contrasted with of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. Lecture at 8 p. m. Conducted by Isa Cleveland. During July the Englewood Spiritual

Union meets at Hopkins' Hall, 528 West Sixty-third street. Conference meeting at 3 p. m. sharp. Lecture and messages at 8 p. m. sharp.

A Spiritualist Temple has been

opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every ser vice.

Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue, The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be se cured to give interest at every meeting. To spread the truth is the object of this society. Eva L. Stewart, secretary, 543 E 55th street, where all communications should be addressed.

Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two services each Sunday at No. 77 East Thirty-first street. Conference at 3 p. m., and lecture and tests at 8 o'clock. Come out to the camp-meeting of the second Church of the Soul, every Sunday in the woods, at Madison street and Desplaines river. Lectures by Mr. Schaeffer at 2 p. m. Questions answered and communications given by good mediums. Come and enjoy a day with us in the woods. Meetings will be continued during July and August.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and mes-sages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D., president.

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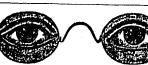
want to say, I have been ailing for thirty years and you are the only one that has done me any good. MARY JANE PEARCE. Perris, Riverside Co., Cal., Feb. 21,

Mrs. Dobson-Barker-Kind Friend:-As I tried your treatment four years ago, and it helped me so much, I will write to you again to see if you are still

practicing, and if you are I want to send to you for another month's treat-ment, for I can safely say that you did more for me than all the doctors on earth, and I hope you are well and still practicing. May the good angels bless you, is my prayer. Respectfully, MINA M. YANG.

Pee Dee, Ky., Oct. 20, 1902. Stanton, Mich., Jan. 19, 1902.

Mrs. Dr. Dobson-Barker—Dear Sister:—I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I war sick twenty-five years. I still remain your friend, AMANDA R. GREEN.



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VOL. 28.

CHICAGO, ILL., AUGUST 8. 1903.

NO. 715.

THE HOME GIRGLE

An Account of Some Remarkable Manifestations at Fort Dodge, Iowa.

Iowa, during the last ten years, the ocing asked for an explanation of such cult forces have been giving a series phenomena, the guides replied that they of demonstrations equal in character to could not explain them so as to be un anything in the far-famed Orient.

most wealthy, honored and respected mortals to where an explanation would citizens, Silas Corey and his wife, Mrs.
Louisa Corey, and Mr. H. A. Rayne.

Asked how they brought up coral of the sitters. Questions were anto yield to a higher potency. One law swered by the movements of the slate. This was followed shortly by raps and table-tipping; quite weak at first, but grew quite strong before the end of the first year. A mandolin was then ordered and placed upon the table, but it was not moved for a long time. Af-

strings of the mandolin new series of manifestations. Articles come to prove beyond all question that of different kinds were brought and man is immortal. Twice he dematerial placed upon the table, such as pencils, ized down to the floor and rose again coins, petrifactions, bones of friends, or saying that faith in this case must be pieces of their coffin, etc., Mr. Corey converted into positive knowledge. having about this time started to dig a well on a farm six miles from town, ex- feature of whom was as distinct as any pressed a desire one evening in seance one in life could appear. She spoke at to know if the spirit friends could tell some length. At another time this him if there was any gypsum to be same daughter materialized and walked found, where he was sinking the shaft. arm in arm with her father out of the In a half minute after he had spoken seance room and around through the there was gently dropped upon the hall, looking out upon the moonlight on table a wet piece of gypsum fresh from the trees, and laughing and talking of the earth bed, weighing about one Nature's beauties and the joys of home pound. The guides explained that this and loved ones. Many others have since piece was taken from the earth about come in materialized form, of relatives fifty feet below where they had sunk and hosts of others, including men and the shaft, at which point plenty of gyp- women of historical note. sum could be found. This statement Scarcely a sitting passes without ma-was afterward verified. Many other terializations. Neither of the members This statement

things were brought. voice which was encouraged by the is going on. The materialized forms members of the circle; and after three have warm hands and appear quite lifequarters of an hour the word "grandpa" like in all respects. And the spirits was distinctly heard. At the next sit- talk most of the time in a strong voice, ting the voice came much stronger, only new-comers in whispers. No trumgave his full name, Cyril Corey, grand- pet or other instrument is ever used. son of Mr. Corey, who had passed over Frequently in his place of business at some four years before at the age of any time during the day independent five. He told how glad he was to be able to say that there was no death, ence of Mr. Rayne, to the great aston-Then came Mr. Corey's daughter ishment of those who may be present. Lily, thirty years on the spirit side, with love's greetings, and talked for several minutes in a distinct whisper

. About this time they began to take up the mandolin and pass it all around violated by an oversight. The form in-One evening a desire was expressed

for some article from a distance. The quiet was restored, one of the guides guides asked what was wanted. A explained that a company of preachers piece of coral from the Pacific coast who thought Spiritualism and its sewas requested. But it was not brought for a long time. One of the guides at last said, "I am going to try to get that ties had previously." coral to-night," requesting the sitters to sion to speak in the circle and had said remain quiet with their hands on a pair that it was all wrong. But they beof slates under the table. In four min- trayed their deplorable ignorance by utes came a piece of coral weighing their speech, and showed that they were about two ounces, wet in salt sea water; of that class who have yet most of the slates were slightly opened and the their advancement to make on the coral placed between them. They ex- spirit side. plained that they obtained it from a One evening the dog being in the sereef twenty feet below the surface of ance-room, became terribly frightened, other pieces of coral were brought; to let him out. He ran down stairs in also specimens of lava from different terror! Asked what was the matter volcanoes, specimens of gold-bearing with the dog, one of the guides said quartz from mines in Colorado, and of there was a big lion came up before other minerals; also flowers of all him. The dog had evidently seen the kinds, sometimes in rich abundance, lion clairvoyantly; as we know dogs are placed upon the table.

One night Cyril expressed a desire for some candy, saying he wanted to and roared loudly, and one of the circle take it to a poor child living in Webster | could distinctly feel his feet and claws City. At the next seance Mr. Corey on the table. An old dog owned by Mr. brought the candy, and after giving Corey twenty years ago, has frequently each of the circle one piece, the rest materialized and barked familiarly was taken away. From that time to Cats also and other animals have matethe present the candy is always taken | rialized and moved about the room. to the seance, and it invariably disapknown to have found s be candy sud- before the circle was formally opened, denly placed before her, and Cyril said they threw Mr. Rayne flat on his back

After five years of sittly, they reduced the guides to writh for them. they removed chairs on the table. Then they removed chairs and table and lift. Mr. Corey was instructed to take four ed him up. They frequently snatch his sheets of paper, fold them and place chair out from under him. Once they them one in each of separate pockets. lifted him up, head to the ceiling; then In a half hour three of these sheets turned him horizontally; then placed were filled with very comforting and his feet up against the ceiling, head convincing messages, signed by differ down; finally bringing him down to his ent spirit friends. Many similar mes- seat in good order. Once they were told sages followed at each siting. Then to open the door; but on trying it they came slate writings. Mr. Rayne would were utterly unable to open it, until hold the slates under the table and re- permitted to do so. ceive abundant communications. Mes-

a common experience at these sittings. After sitting for some time a harsh One night there came a curious phe voice called for beer. On being told nomenon. Mr. Corey has a pug weight that he could not get beer there, he integrated that pounds. The dog followed a sisted on having it, and said he had party away from the house, and re-brought bananas to pay for it. furned after the seance was begun. He was making much noise at the door, ly three large bananas came down apand one of the guides instructed Mr. parently from above and struck Corey to go down and let him in. The which he usually occupies, the sitting- the circle, and as they left the room one room, door was closed, shutting the dog of the guides said, "Well, grandpa, how in the room, and Mr. Corey returned to do you like the 'dagos'?" the seance room, closing that door also. He had no more than resumed his seat tions have been of common occurrence at the table when they all heard a faint in these seances. I have now been two sound from the dog in the room below, weeks in Mr. Corey's home and I have and instantly the dog lay on the table seen enough of these manifestations to before them all. He lay there for a few know that the above statements are moments in a sort of dazed condition, true, and that the phenomena are genuwhen one of the guides called his name inc. Almost every phase of mediumship in a loud voice, and he apparently woke has been exhibited in this little circle of

In the modest little city of Fort Dodge, | thing has been done with this dog. Benything in the far-famed Orient.
In this city there live, among her science would have advanced among

Louisa Corey, and Mr. H. A. Rayne. Asked how they brought up coral These, with a few of their friends some and minerals from the earth and sea ten years ago became earnest investiand transported them hundreds or gators in the occult, and determined to thousands of miles almost instantly, prove for themselves what there was in they replied that it was done "by sus-Spiritualism. Mr. Corey was just build-pending the law of gravitation and ining for himself an elegant new home at creasing the law of attraction." But 205 S. 12th street. He set apart and how these natural laws were made subdedicated one room exclusively for se servient to their will there seems to ance purposes. They began regular sit be no language as yet adequate to exfings in March, 1895. After a few months all dropped out but Mr. and Mrs. Corey and Mr. Rayne, as the results were not very encouraging. Not even a rap was heard for six months. means of which many of the well Then came the first manifestations by known properties of matter are set at the moving of a slate under the hands naught, or rendered inoperative—made ery day.

Frequently hands had been placed upon the heads or shoulders of the members of the circle; and now requests were made for full-formed materializations. Instructions were given to for the lapse of five months more they turn the light low, and Mr. Rayne to enanswered questions by twanging on the ter the cabinet. One minute afterwards Mr. Corey's brother Oliver stood before After two and a half years, began a him, easily recognized, saying he had ized down to the floor and rose again

of the circle is ever entranced or con-After three years there came a faint trolled so as to be unconscious of what voices will speak right out in the pres-

> Some peculiar incidences have occurred. One evening while a spirit was materializing, the circle was instructed not to speak. But the injunction was stantly went to pieces. The table and chairs danced about wildly. When

water on the Pacific coast. Later almost frantic. One of the guides said often clairviyant.

At another time the lion materialized

In these seances the spirit friends are often quite playful. One evening upon the floor and placed the table over

Once they held a special circle con sages on slates and paper have become trary to the instructions of the guides. lamp was lighted brightly, and presentey to go down and let him in. The Corey in the back. Then, one struck was admitted, left in a large rocker Mr. Rayne on the head. They broke up

These and many similar manifestaup and jumped down from the table. three persons. No pay is ever received Two or three times since, the same from visitors. The seances are con-

MODERN SPIRITUALISM.

in a Vision.

On July 25, I was reflecting on the criticisms of leading workers in our ranks, in our spiritual journals, when suddenly became clairvoyant and saw some of my angel friends near. They were unrolling large pictures and immediately a great panorama symbolizing Spiritualism passed before me. It was wonderful, made up of all manner of symbols and pictures. Some were refined and artistic, others ridiculously queer and crude. All symbols were labeled as to what they represented in quality of substance and force and gralations. Oh, such a checkered mass of substance, force, conditions and workers corresponding thereto from planes on earth and beyond earth's confines.

This was a wonderful collection of seemingly living facts. I marveled as I beheld it, then I looked upward and from plane to plane upward in spirit beheld that all workers in this great modern movement Spiritualism, were governed from planes higher than they occupied, and so it was on down to those nearest earth. The latter were the ones mostly acting upon and through mortal mediums, and all manner of queer things were marked as the result of a missit reception and understanding of what was or was to be given n such ways to mortals.

As I saw this and wondered, the angel pointed upward to the purely spiritial planes and workers. There I beheld those grand immortals standing as van-guards, directing these works. They stood firm by their original purpose, never faltering because there was so much misfit work done in the last stages of the worldly degrees.

They started to press forward nearer o earth so as to make their power felt, then I was admonished to see our workers on this mortal plane, Those in the front ranks pressed on through new and untried paths and conditions, and, oh, such a crowd that followed! But here and there were detachments of groups of people straying into self-appointed paths, still the central army moved onward amid all manner of queer happenings.

Many things were done to arouse humanity en masse and gain their attention to these, with but meagre results. In these conjoined efforts put forth by spirits and mortals, everything from the tiny rap to the most philosophic and scientific parts known to us, were represented. There were also standard bear ers here and there where points of convergence were marked, for diverging parts in the work and of ideas. I saw then that the investigator of to-day often becomes the teacher or reformer of to-morrow

Then all at once there was a mighty julvering in the mortal mind realm, there was a powerful influx lodged or inducted into the world's brain, which caused a great stir and trembling. It is to change the minds of mortals and be come the means to uplift and spiritualize them. This will affect all people because all mental supplies are charged with these reinforcements of purer thought and thought substance

The whole effort as supremely puroosed, was shown to be for a union of doctrine and practice to enhance mortal welfare.

There were so many roads branching from the central one and yet further on. ed to one goal. All these experiences and teachings

were shown at proper turns to be the same in substance, but had been and still were different in their statements and manifestations, according to the un folded consciousness of those so taught and learning. I groaned in spirit and wished to see

the union so labored for shown me, be fore the panorama passed, but alas! it vanished before that appeared. This impresses me with the fact that it will not be, probably, realized until after I have left the earth form; that, too, looks reasonable, as I am no longer young, and then, seeing, also knowing how many strongholds of erroneous belief and practices must be changed, before this blessed state of something like a universal religion becomes posible, it requires time, patience and much hard work to accomplish it.

MRS. M. KLEIN. Van Wert, Ohio.

ducted solely for the knowledge and the joy of communicating with the spirit world. The results are surely building a mighty monument for Spiritualism in this part of the country. Many things are incredible to those who have never seen them; but the future will certainly make such things a matter of more common experience. But to reach them there must be the same desire for truth and patient search for it which these friends have exhibited. The reward of the faithful is abundant. JULIAN P. JOHNSON.

We declare the above statements to be time in all respects, and we may state further that these are only a few of the great many good things which we are receiving from our spirit friends. Signed:

H. A. RAYNE, SILAS COREY, LOUISA COREY.

IT IS ALL EXPLAINED.

In early days, when Time was young And Earth was in its May, Two primal creatures met and joined

Together in childish play. And one was Mercury, one was Coal; Friendship they swore together; On a teeter-board they laughed and

Through bright and stormy weather. And ever since they've played the game Through Fortune's smile and frown And that is the reason that Coal goes up When Mercury goes down.

He deserves small trust who is not privy counselor to himself.—Ford.

UNIQUE ORDER.

ite Status and Development Unfolded It is Named the Church of the Golden Rule.

> To the Editor:—The Church of the Golden Rule, a secular, social and fraternal order—and order of morality— born in Chicago only a short time ago, and founded on the basis of the "An gel's Message," as first Dublished in The Progressive Thinker, April last, is in a highly flourishing condition, and sends love and greetings to all mankind, of every age and sex; creed and

But, to disabuse the public mind in regard to the word "church," which to some might be misleading, the Church of the Golden Rule is not a religion in the sense religion is generally under stood. We know there is a strong prejudice among many against the word 'church" as well as the word,"religion, but no name to our organization would answer half as well, to invite or attract church people. Of the word church, however, there need be no misunder standing. The word is of Greek origin and simply meant originally any lawful public assembly. This was really the ordinary classical sense of the word "church," till the writers of the New Testament adopted it and applied it to mean Christian assemblies. So says "Smith's Dictionary of the Bible," The word church, therefore, does not neces sarily imply a religion or religious or ganization, and especially not so in the case of the Church of the Golden Rule which is positively not a religion, at least not a religion according to the sense of "The Priest and the Book." For instance, if religion consists of

creeds and dogmas, forms and peremonies, a robed priesthood, hely water and incantations, including the worship of an 'Unknown God" as well as other gross superstitions, the result of ignorance and all for salvation in another world—a world we know not of—then the Church of the Golden Rule is not religion. But if the Church of the Golden Rule has no worship no superstitious worship-but is a consecration to ideal human love and human living, the unselfish doing for others, and other moral excellence, and all for salvation in this world, the world we know of, then the Church of the Golden Rule is above and beyond, and far, exceeding in authority all religions, and porder of beneficence and morality

The members of the Church of the Golden Rule, are, therefore, strictly speaking, not religionists, but.

Golden Rulers,

and as Golden Rulers, believing the realities of the physical world are of greater moment to humans than the uncertainties of a spiritual world; they are, therefore, interested mostly in the world they know of, hence their motto, 'One world at a time!"

"We live in the present The future is unknown; To-morrow is a mystery, To-day is all our own.

But apart from the worship of ar 'Unknown God," what is religion, anyway? There has ever been and there ever will be but one true religion Church membership, sect, creed, pro fession, ritual observance, etc., are not religion nor any part of religion. All these things at their best are but mere jim-cracks of religion. Religion is an end, a purpose in view, not a thing spec tacular. True religion is the life of love, philanthropic love in the soul of man; it is the love of justice and love

for man; it is right character and right conduct. This is religion. The religious man is a philanthropist -a born philanthropist. "Tis not the religion that makes the religious man tis the religious man that makes the re ligion. It, therefore, follows that there can be but one true religion-the relig

ion of the Golden Rule. As every great movement is unique, so is the Church of the Golden Rule. For instance:

Its only Bible—the Book of Nature! Its only Deity-the God of Nature! In the Church of the Golden Rule all Irrational Christian doctrine will be ignored. Faith will not count a saving virtue, nor doubt a damning sin. Only

and church approval. If Angels of light Or spirits bright

love-brotherly love-and moral deportment will command brotherly respect,

deign to surprise in church assemblies they will be made welcome. The su pernatural, to that end, will be invited. But the general benign objects of the Church of the Golden Rule are to enlighten and uplift mankind from the slums of theological ignorance, bigotry and superstition, to inculcate and practice the principles of the Golden Rule, the natural law of life and highest standard or morals, for human conduct in the home, in society and in the world, believing that the adoption of the prin-ciples of the Golden Rule would redeem the world from the sin of gelfishness avarice and monopoly, promote human rights and human justice eliminate poverty and crime, solve the labor and race problems, and convert tour, planet into a paradise, making thereby, all

mankind happy.

The further object is the education of the public mind, by lectifies on science and philosophy, sanitation of the medical and health reform, social and political reform, economics, left.

I am, resself, a member of the organ-DR. R. GREER. Chicago, Ill.

Love not with the eyes, but with the mind—Shakspeare. Life has no blessing like a prudent friend.—Euripides. · · · - - -He scatters enjoyments who enjoys much.—Lavater.

The devil never tempted of man whom he found judiciously employed.—Spur-

Give a boy address and accomplish ments and you give him the mastery of palaces and fortunes where he goes.

THE TRANSITION.

In many instances through automatic writing, clairaudience, or trance speaking, when the spirits are describing their experience in the new life entered upon through the gates of death, while some seem at first a little worried or confused by the new conditions, yet the majority express a decided delight over the freedom and health of life in the be-

Dr. Hodgson's friend, "George Pelnam," expresses himself through Mrs. Piper, thus; "When I found I actually ived again I jumped for joy, and my first thought was to find you and Mary. And thank the Infinite, here I am, old fellow, living and well." And again: 'No more pain!-I am glad to get out of it, thank the Lord! I wouldn't go pack into the body for all the world and

all there is in it.' At another time, "G. P." says in answer to a question of Dr. Hodgson: "I live, think, see, hear, know and feel just as clearly as when I was in the natural life, but it is not so easy to explain it to you as you would naturally suppose, especially when the thoughts have to be expressed through substance materially. However this only gives me pleasure to express to you all that I can possibly in this peculiar way * * I am light and free, and much clearer in thought than I was in my natural body.' A friend in the unseen, speaking to Mr. and Mrs. Thaw through Mrs. Piper, remarks, "I want to say there is no death * * Close your eyes and go to

live again. And not much memory of what has transpired." Another of Mrs. Piper's controls says: "Now I woke up quick, and I didn't know I was out of the body—I woke up

and found I was living again." One F. Atkins Morton, trying to re-ate his experiences after death says: I found I was in this world. I did not know for a moment where I was only I felt strange and freer. My head was light and many faces beckoning me on. and trying to comfort me, showing and assuring me I should soon be all right, and almost instantly I found I was."

Another declared, "I saw a light and then I saw farther into this world than I thought I should; then Alice held out her hands and told me I was all right. Then I took her hand and we went to-gether * You can never know how light and happy we are here."

W. T. Stead's control describes her from my body. It was such a strange new feeling. I was standing close to the bedside on which my body was lying. I saw everything in the room just feel any pain in dying. I felt only a lie worked all winter, supplied the fam-great calm and peace. Then I awoke, lly with food and raiment, but kept him At first I wondered, I was so strangely well. Then I saw that I had passed

over." Among the many instances coming through my own automatic writing I here quote one which purported to be from a dear friend in life of Stead's "Julia," but who passed from the body a few years later. After some preliminary writing I asked,

"What were your first impressions after your release from the body? From report you seemed to pass painlessly and happily forward.

Answer:—"When I passed into the sleep which is the bridge—over from earthly bondage to the freedom within the law of spiritual realities. I was not aware that what you call death was near, but I was serenely happy. I had done the best as I understood it. I loved -and when I awoke on this side it seemed like a strange sweet dream, and I smiled to myself, saying, 'Well, what and weeping, Vina went to work to get a charming delusion this is! How well and strong I feel, and how happy.' Ly-ing comfortably as I thought in my bed, in search of him. She found him there I suddenly found myself staring at a behind the stable with the old happy poor worn-out form on that bed, while grin upon his face, while she could but walked strong and well, about the sobbingly ask him what he was laughroom. A— (a friend present at her death) was crying, but happy neverthed "Well, Vina," he said, putting his did, in the real life. But it was travail, indeed, to be unable to reach by voice, touch, or any mortal sense those who uselessly grieved over the death (here followed in parentheses in larger characters the word 'Birth') of their

I then asked her who first met her on the other side of life. Answer:-"My dear mother first of all clasped me to her, and said, 'My child, do you understand that you have passed from death into life? I am so glad you have entered into the higher life!' And then those who were spirit-

ually near and dear when on earth came one by one and greeted me in loving ways impossible for you to imagine." Soon after the death of Warren Chase (at whose funeral Mr. Underwood officiated by request made by Mr. Chase some time previous to his passing out), there came writing purporting to be from him. After other things were writen, was asked, "Have you any special thing you wish to say?"

Answer:- "So many things, but principally that we never die. I am more alive here than ever before—doubt forever dispelled. Oh, if I could do ardent things by which I could reach all humanity, and assure them, as I myself keep the home harmonious, by sacrific am here assured, of soul life."

· Question: - "Were you conscious, or unconscious at the moment of death?" Answer:-"Conscious of a change but one so easily, made that I selt puzzled ual under less straining and far better whether, as Paul said, I was in the body or out. Sense perceptions so changed! I saw what seemed to be Warren Chase ying inert, senseless, while the real, thinking, loving, living Warren Chase adversity. Spiritualism teaches it and stood by unable to will that senseless Spiritualists should practice the same. body to any movement, and I said, 'Why, I am freed from that prison!'"

These are but a few out of many like testimonies from thousands of differing through the experience; some of us for all of us who have yet to pass

SPIRITUAL HOMES.

Spirits Rejoicing in Their New Life. A Short Narrative Illustrating the Same-A True Story.

> Spiritualists as a rule are opinionated people. Many of them were taught wrong by allowing others to think for them, but who, upon discovering they had a natural right to think for themselves, have thought along new lines from those shown them through their early manhood, and these as well as the old-time thinkers often disagree. But that there cannot be too much said upon the subject of "Spiritual Homes" all will agree. So now as this seems to be a theme upon which there can be no adverse thinking I have clear sailing and a moderate breeze.

> A short story will illustrate the idea in this letter, to better advantage than anything I can think of at present. The story was told me by an old friend, who, knowing nothing at all of Spiritualism and caring nothing for Christianity, tried to make his wife and child comfortable through the awfulness of the great Nebraska and Kansas grasshopper raid and the ravages of the droughts.

Josiah Luke had taken up a claim in Nebraska near the Kansas line, set ais stakes, built a sod-house and with blankets for the windows and boards for a door, had snugly ensconced his wife, Vina, and his daughter Alma, the only child, therein, and was settling down to the crude life of a pioneer, with a dilapidated wagon, two ponies and a very large cow, with little money, no extra food, and no neighbors sleep; waken up and it is all over. You to borrow from.

live again. And not much memory of The roll of bedding containing nearly

all of those commodities they were possessed of, was lost on the road after the last night's camping, and although a search was made, they could not be found. They had some corn meal and made some corn bread without salt, and lived on corn bread and milk until the cow went dry.
In the meantime, when "Si," as his

wife called him, was not needed at light in weight, also my body. I saw a his home, he went away many miles and worked for others, and brought home something to eat

"Si" was never cross; Vina was never cross, even under these awful circumstances and although often very hungry, Alma stood it bravely, as though she knew the circumstances and was determined not to annoy her mother with complaints.

The corn was growing nicely, the po-tatoes looked promising, but soon came the drouth and swept away their promfirst sensations in the "Letters from sign prospects. Everything dead, Julia," as follows: "I found myself free even one of the ponies died, Si went to as before I closed my eyes. I did not admit the light of day. His wages, for and I was standing outside my old body away from home; but Vina and Alma in the room. .There was no one there were not afraid of the coyotes that used at first, just myself and my old body. to come pretty close to their hut and look hungrily at the little girl.

The next season St had wheat oats corn and potatoes, and all grew almost to maturity, when one night they heard something like rain, which was greatly needed, falling upon the house, and they fell asleep rejoicing. But, lo! when morning came their en-

tire crops were gone and to their hopeless dismay the whole country for miles was black with grasshoppers, finishing the act of destruction, eating what they had cut down, even Si's old coat that hung on the corner of the crude stable had been so doomed as to be useless The grass was cut down close and even the stack of last year's hay was lowered. After the grasshoppers had filled up they arose in a body that completely screened the sun from view, and flew away to some other country.

Si went out over the total wreck to feed his cow and pony, while sobbing their breakfast, and as Si didn't show

less in her heart, for she believed as I arms around his heartbroken wife, "Providence, in His goodness (?) and wisdom (?) has seen fit to again blast our hopes and I was just laughing to think what a clean job he has made of it, and how darned poor he has left us I hope He is satisfied. But, Vina, He didn't disturb our love. He didn't take you and Alma from me or me from you Even the grasshoppers had some gard for our love. Now let us try to be reconciled. I have good health and so have you and Alma, and as long as that lasts we will push ahead and try again.'

This narrative illustrates through what desperate circumstances neonle can pass and still live in harmony with each other; through what trials and tribulations they can go and still keep their spirits in harmony, and maintain a truly spiritual home.

I do not know that they ever knew anything of Spiritualism, and I know they had no faith in modern Christianity, nor its God, but they were in sympathy, warm and beautiful, with each other, they were in harmony spiritually and mentally; they worked and sacrificed in harmony, and what is they loved, and eventually succeeded. If, through such desperate strokes of

misfortune a husband and wife car ing for each other all petty differences that amount to nothing in the end, and blending spirit with spirit, why cannot more homes be made happy and spirit

Let every Spiritualist try to make his home more spiritual if he has one, and continue to try even in the face of great Marian Commission (Marian Commission)

sources, but I have put these together very shortly whether we expect to or as an indication of a blessed possibility not.

SARA 4 INDERWOOD. Quincy, III.

MR. JAMIESON'S POSITION,

Skepticism vs. Spiritualism.

Eureka! We have now, at last, found out where Brother Jamieson stands in regard to the phenomena of Spiritual-We were quite a while in discovering his position, but it was time well spent, since it will obviate the necessity of threshing over old straw in the fu-

Know all Spiritualists by these presents, then, that Prof. W. F. Jamieson writes as follows:

When Hudson says, concerning the phenomena, "I shall attempt to explain their origin on other grounds than the supposition that they are caused by the spirits of the dead," that is my position exactly; so Brother Sweringen was mistaken in regard to my views. I deny no

clearly proved phenomena. And so, if Mr. Hudson's position is thus endorsed, Brother Jamieson ex-

claims with him that: "The man who denies the phenomena of Spiritualism to-day (who denies that genuine phenomena have occurred and are occurring) is not entitled to be

called a skeptic; he is simply ignorant." There is, therefore, now no question in the mind of Brother Jamieson, if Mr. Hudson, has, as he says, stated "his po-sition exactly," concerning the occurrence of genuine Spiritualistic phenomena now as in the past. It is to be remembered by the reader that we are not now considering their explanation, nor have we anything to do with counterfeit or fraudulent phenomena. are simply to understand Brother Jamieson, if, as he says: "states his position exactly," to admit the reality of present and past phenomena denominated Spiritualistic, or, in other words, that genuine phenomena denominated Spiritualistic have occured in the past and are occurring at

the present. This much, then, is settled, if I interpret Brother Jamieson's words as quoted, correctly. That which remains to be settled therefore, is the explanation of the cause of the phenomena. Brother Jamieson does not inform us whether or not he endorses Mr. Hudson's explanation of the phenomena of Spiritualism. Probably he has an explanation of his own. In his debate with Rev. Moses Hull he several times promised to explain them, but the only explanation he gives in all his speeches, is that of fraud! fraud! fraud! deception! imposition! delusion! hallucina-

tion! So far as Mr. Hudson's theory of explanation of the genuine phenomena of Spiritualism is concerned, while very ingenious and interesting to read, it by terest of the orthodox church, which does not have a very warm side for Modern Spiritualism.

Materialization is one of the phenomena of Spiritualism, which, according to Hudson, and now, of Jamieson, to deny s an evidence of ignorance. In Bro. Jamieson's next letter to The Progressive Thinker, I would like to see his explanation of this phase "on other grounds than the supposition that it is caused by the spirits of the dead. Thanking Brother Jamieson for his confession that there are genuine phenomena known as Spiritualistic, I will now, ena known accidence close this letter.

H. V. SWERINGEN.

Fort Wayne, Ind.

A MORNING IDYL.

The morning alight from the gloom of the night Awakes the world to its duty. The birds in their flight carol with de-

And the earth is glinted with beauty; The sun lances beam over forest and stream. With fragrance from grasses and

light

clover. tremulous breeze thro' branches of Steals kisses like an ardent lover.

The oncoming day heralds the way From hilltops and valleys streaming With banners of gold, like an army bold, Their lances in the sunlight are gleaming.

Oh, the whir of wings and the scent of sweet things,
And the birds' low call for their mates, The creak of the cricket behind his grass wicket.

His monotonous story relates. Oh, the hours that fly when summer is nigh. And the mornings are sparkling with

dew. The humming bird's wings, the loveliest things, Like a vision drop into view.

The doves in their cot, a busy nesting lot, Cooing each to the other,

But the words that they say you cannot portray. They're only meant for her lover.

Oh, what sweet bliss is a morning like When the dreams of the night are ended.

And the air is athrill from valley and hill. And the music of streamlet is blended.

When calling we hear the good house

The morning's repast is waiting, And her eyes that are dear light up the good cheer While love makes sweet the partak-

ing. Oh, beautiful day, ever linger, I pray, Free from the shadows of night, Where the verdure of green is merged

In the groves of immortal light: Let the soul's summertime fresh and sublime Be free from winter's cold blight,

And the morning's repose beam fresh as the rose, Where all in true love unite BISHOP A. BEALS,

Summerland, Cal.

IMPORTANT MATTER FROM OUR FOREIGN EXGHANGES

The Home Circle.

One omission from our paper on "Propaganda," printed last week, we noticed immediately after the reading at the conference, and the genial president stated for us the missing thought. We wish to emphasize this temporarily forgotten aspect of the subject, especially this week, inasmuch as all earnest Spiritualists have long recognized that along this path lies the only sure and certain way to success—we refer to the "home circle."

The Methodist prayer-meeting may be a great support to the cause, but family prayer was at the root of much of the deep religious feling of the days of Methodist ardor. Similarly, the public circle of the Spiritualist may be useful in a measure to the movement, but incomparably beyond it in power and effect is the home circle, where is gathered the sympathy and the energy which can be alone found there.

We have often written of this subject, and little can be added to what has gone before; but the need for this form of meeting still demands emphasis, and more and more the cry for home circle development, home circle experience, and home circle devotion is heard in the desert waste of waning phenomena.

should be on the increase; that the power which was manifested of old should be doubled in these days. The contrary, however, is the fact, and those who think most about this ques tion are convinced that much of the decline can be traced to the lack of home circle development.

To us it appears that phenomens

It may be urged that there are more mediums to-day than ever there were. This may be true—at any rate, we can not affirm or deny it. Of this, however, we are certain, that whereas in the old days mediums worked for the glory of the spirit world which had been revealed to them, they now in large measure, work for their own hands, and shutting themselves up in flats or shops, or residences of a more or less aristocratic type, advertise, and then await the golden shower of guineas, apparently, regardless of the advancement or other wise of the grand gospel of spirit re-

If professional mediumship of this character is allowed to develop without a corresponding growth of home circles, with their open vision and power of the spirit, revelation will again be a thing in the hands of a privileged few, and corruption will in the ultimate stalk through the ranks of Spiritualism, as it has through all systems with spiritual revelation as their base.

No Spiritualist should be dependent upon outside sources for his reveal-ments of the spirit world. In his own home he should find that joy and comfort which results from the known pres ence and counsel of his spirit guides. helpers, and friends. Development by proxy is one of the banes of the move ment, and mediumship on the slot avatem is of necessity a poor substitute for

personal knowledge.

More and more societies are being established for the purpose of psychic research. What is needed is personal vast majority take an interest. And the development of the researchers. The same undie amount of attention that is man who has gained consolation through his own development will stand | ing, is consistently carried out even to superior to all societies. Prof: Hare, the end. who commenced by "investigating" me dlumship, ended by developing it, and spiritual and enduring presence is there he stood upon firm ground and ut- scarcely ever thought of; but as much "What, then, is the preventive? The tered a never-to-be-forgotten note of tri- fuss as possible is made over the dis-

titles, all sink to insignificance before question is the funeral, and numbers of the humble fireside circle. Sir William relatives will assemble for his burial, The exercise of your duty 'to try the Crookes investigated in the home, and who never thought him worth visiting spirits, as you do men, before deferring did not call in a class of his brother sci- before. And as if in mockery of its to their advice or leading. And, most entists to witness the wondrous phenomena he was engaged upon exploring; and it is in the quietude, and especially in the development of friends and relatives, that the sweetest consolation.

the greatest triumph comes. We would that we could inspire every Spiritualist with a desire for this form of work. What glorious achievements would follow.

Every society should encourage home circles among its members, each circle in connection with, and loyal to, the parent society. Scarcity of mediums would then be unknown, and instead of world would be heard through efficient local instruments.

great success. We trust many societies will follow so important a lead, which must mean to the movement of Modern Spiritualism increased usefulness and renewed activity.

Early Clairvoyance.

Writing from Bradford, Mrs. Joseph Clarke tells the story of the discovery of his little son's clairvoyant gift. He says:

"My little boy, who was at the time sleeping in the same bedroom as my father and mother, awakened my mother about 3 o'clock one morning, and told her that a lady in white was praying at the foot of her bed. She told him to go to sleep, but he then delineated her features so clearly that his grandmother recognized them to be those of her daughter who had passed away eleven years before, this being the first time she had appeared since death. Since this description my little boy and I went to repair some electric bell circuits, and when we were coming over a level crossing in Hall-lane, Bradford, he told fore us at the gates. Now he constantly tells his mother of various things which appear before him during the

A Remarkable Story.

A remarkable story is being freely circulated in Brighton with regard to the finding of Miss Holland's body. It is stated, and with offers of proof, that the corpse was discovered by the police only when they acted on the written directions of a clairvoyant resident in Brighton. It appears that this clairvoyant is a lady's maid, aged about 30, and of French extraction. She has already given many demonstrations of her startling powers of prevision. At which has mainly got us into a lot of its height, she was taking no interest came absorbed in the account given of the main facts of the case, and of the fruitless search by the police for the corpse. Suddenly she started upclaimed, and, going to her mistress, she told her of certain incidents she had dreamt which coincided exactly with events detailed in the newspaper. On advice of her mistress, she communicated with the police, telling them the is only meant to rot and perish; and exact spot where to dig for the body, the priceless jewel itself we will even and accompanying her written directrample in the mirel tions with a sketch map of the place-

THE TWO WORLDS, MANCHES- of the search announced the discovery of the pody, coupled, in one instance, with the significant words spoken in an interview by a member of the police force: "We were directed to dig."
The story concludes with the informa tion that a reward of £50 has been paid the clairvoyant; and the whole narrative has many supporters who vouch for its accuracy.

The Two Sides of It. There was a little girl who always said Her fate was very hard; From the one thing she wanted most She always was debarred. There always was a cloudy spot Somewhere within her sky Nothing was ever quite just right.

She used to say, and sigh. And yet her sister, strange to say, Whose lot was quite the same Found something pleasant for herself In every day that came.

Of course things tangled up sometimes For just a little while, But nothing ever stayed all wrong,

So one girl sighed and one girl smiled Through all their lives together; It didn't come from luck or fate, From clear or cloudy weather-The reason lay within their hearts, And colored all outside: One chose to hope and one to mope, And so they smiled and sighed.

She used to say, and smile.

LIGHT, LONDON, ENGLAND.

Excessive Worship. It is perfectly true that Spiritualists, as a rule, are gradually weaned from excessive worship of God in the ecclesiastical sense. "God is spirit," and they who worship Him should do so "in spirit," and therefore "in truth." No need, therefore, to be always clinging to church and altar, and sacrament and priest, though all these may help. God is in the garden and the wood, by the river-side and away on the hills. He is in the smithy and the ship-yard, in the laboratory and in the slums. He is where His singers and His sorrowers are; and he best serves and worships Him who finds and helps Him there. This is a great truth. Let it be well thought out. One of our true prophetspoets, Lucy Larcom, was right when she said:

"We are farthest away from God when we cannot perceive Him in our fellow-beings. The mirror of human nature is sadly blurred; but in the meanest and wickedest there are tokens of the divine childhood, occasional flashes of the Father's image through innumerable distortions."

The Religion of the Soul. What a terrible injury we are doing ourselves if we allow the body, which has no permanent connection with us, to outweigh and dominate and suppress the soul! Yet, is not that what ninetenths of the people around us are doing? How their bodies shall be fed, how they shall be dressed, how they shall be housed, how they shall be humored, and indulged, and pampered, how they shall be protected from danger and suffering-apparently these are almost the only things in which the same undue amount of attention that is concentrated upon the body when fiv-

umph in his declaration to the world posal of the decaying receptable he has solute determination to be master of your unquestitathe was himself a medium.

Were not to rest—some "good man had sold bad whisky to the decaying receptable he has solute determination to be master of your unquestion of fleeting existence, an enduring monu- of all, in this connection, to refuse enment of stone or marble must crown trance, or harbor, to unclean thoughts the discarded tenement of clay! All of any kind into your minds. The comthis grotesque and pitiable exaggeration of the physical element is founded on a huge mistake; and no words can describe the serious consequences of such a blunder, both here and after-

By caring for our physical bodies only, we have seriously neglected our chief business in this world, which is so to educate and train the soul, as to fit it for the eternal career of usefulness, to which this present state is only a prespeakers having to be brought from liminary introduction. We are so occulong distances, the voices of the spirit pied with the paraphernalia of life that we altogether lose sight of the life itself. We are so taken up with the prep-Glasgow is trying this scheme with arations for our journey that we omit to think of where it is we are going, and the best way of getting there. We encumber ourselves with a heap of troublesome and unnecessary things; | Spiritualists in purifying this world, and but the one thing needful we forget to take. Just as the old school of science confined itself to the investigation of the physical and material side of life, and was almost ready to deny the existence of anything it could not see and analyze, so the ordinary run of men and women are apt to fall into the same danger When they live only for the satisfaction of bodily wants, and the pursuit of bodily pleasure, and exclude from their thoughts the spiritual and the real, the tendency in time is that they cease to believe in and cease to recognize anything beyond the body. In the present day great discoveries are being made in the realms of mind and spirit, by the most advanced intellects, which tend to show that the physical part is quite of secondary importance. The body is, only an incidental feature in our existence, and the transactions in connection with it form but me that the same lady was standing be a triffing episode in our real life's story. The religion of the future will rest upon firmly established and scientific principles; because the foundation of religion is the soul, and the soul is the greatest fact in our human nature, which none but those who are utterly dense and stupid will disregard. There will no longer be any gainsaying this truth, that man is not made up of physical atoms which perish and dissolve in death, but is originally and eternally a living soul. Oh, if we only knew and realized what that means! As it is, we live so much for the body that we starve and kill the soul; we only try to stifle it—the soul that would be so kind

the time when the Moat mystery was at trouble, will be laid aside for ever—we will actually murder our best friend! whatever in the case, and knew nothing We train our bodies that they may be picked up a newspaper, and quickly be how little pains we take to improve and develop our immortal souls! est part, the only part that lasts, is allowed to droop and wither, to become crippled, and stunted, and powerless for want of care. All our labor is spent upon a thing which comes to naught; and to that which endures everlastingly we will almost grudge a moment's thought, All, our devotion is centered

a locality she had never seen. A day or Evil Spirits; Their Nature and Power. two later the paper publishing accounts. The Harbinger of Light, in a secont

issue, gave a full report of an address on "Evil Spirits; Their Nature and Power," delivered by Mr. J. J. Morse, at Dunedin, New Zealand, in the course of which he referred to the fact that while the Spiritualist is aware that he receives communications from spirits who are unreliable and deceptive, he is also aware that those communications are few in number when compared with those that are made by good spirits. Admitting that there are spirits who are vain, untruthful, and of a low grade of mental, moral and spiritual development, he pointed out that these are human failings—the vices of undeveloped or unprogressed human beings. Mr. Morse affirmed that "dying" meant translation to another plane of life, not change in the nature or character of those who "pass on." Undisciplined men and women must go somewhere.

and, "If earthly attractions still enchant

them, if they are still of the earth,

earthy, unable to enter purer spheres,

and can find ways of making their con-

tinued presence in the world known,

such fashion as accords with

their nature, what cause is there for In support of the contention that 'Spiritualism destroys all the supersti-tion concerning the nature of the spirits in question, and shows that they are not demons, devils, vile monsters of earth or air, vampires, ghouls, nor evil genii of any sort," he argued that falsegood, deception, foolishness, and wickedness pertain only to human beings, and, therefore, as "these evil spirit appeal to men in a way they understand," that fact indicates that they are "simply and only the departed men and women of human life, removed to another school, for the training denied them while in the flesh"

In reference to the claim that evil doers are influenced by evil spirits, Mr. Morse thought that in rare cases it might serve as an explanation, but it could not be accepted as an excuse; for while it is true that "like seeks like," it is "equally true that men's inclinations predispose them to given lines of conduct"; and therefore, to accept the excuse that evil spirits compel sensitives to vicious courses would be subversive of moral order and personal responsibility. The fact is now generally admitted that, unless they assent, sensitives cannot be compelled to do wrong, and to those who would excuse themselves for wrong-doing by blaming the spirits, he would reply: "If an evil spirit makes you do evil it is because the active or latent desire is in yourself, otherwise he could have no power over you."
Mr. Morse concluded as follows:

"The wholesale condemnation of communion with the spirit world because so-called evil spirits intrude, is as illogical as saying you will handle no money because base coins circulate. Do you reject the flower because the bud looks uncouth? Who refuses the fruit because the blossom appeared so different? Can you deny the beauty of the star-spangled blue above you, because there are clouds, rain and storm? Are the terrifying lightning flash and the rolling thunder evidence that Nature knows no calm? Do you refuse to build cities, found empires, or to make glad the waste places of the earth because of the earthquake? Most assuredly not, for you truly say such are incidents in the order of Nature's evolutions. Then why assert that only evil spirits, and evil things, are associated with Spiritualism? Good and evil exist side by side, they are never found alone, or entirely unmixed. Only the idle dream of perfection; the wise seek to improve the world and labor for that harmony and order which God, through nature, is surely establishing. But, so long as evil men live on earth, pass from it at death, When a man dies, as we call it, the and live beyond, so long will it be possi-

to the money, the chief | tionable right to select your own assoplete discontinuance of gross living, intoxicants and narcotics, and a rigid obedience to personal cleanliness must also be adopted. Purity of mind must have its complement in purity of body. By aspiration, prayer, and cleanliness may may not only ward off, but prevent, the influence of undesirable spirits, and in conjunction with a steadfast will no better exorcism can be practiced. . . .

"Man's greatest danger is from the evil in himself, and the evil spirits in the flesh. Let preachers denounce the evil among men-the lies, the swindles, and fraud in daily life no matter by whom committed or where-rather than indulge in wild denunciations of Spiritualism; then they will help to reduce the number of evil ones entering the spirit world, and join hands with the thus help to render it impossible in the future for evil spirits to exercise power over men. The lesson of it all is: Wise discrimination and careful judgment will prevent incorrect conclusions concerning evil spirits, their nature and power; and knowledge of the facts mentioned will sweep away the errors indi-cated and establish truth in the place

Reed's Lake Camp, Michigan. The past week has been a very pleasant and profitable one at this campmeeting. The weather has been cool and delightful and the campers are enjoying themselves. Last Sunday the platform was occupied in the morning by your scribe, and in the afternoon Brother W. V. Nicum gave an interesting lecture which was followed by messages from Mrs. Josie K. Folsom. Mrs. Folsom was at her best and when she read sealed questions under control that were secreted in the pockets of persons in the audience, pointing out errors of spelling and other peculiarities. skeptics were simply astounded.

Mrs. Belle Fuller, of Grand Rapids, is a fine platform message bearer, and did good work last week.

On Sunday evening, Brother Dunakin. of Cecil, Ohio, finished his engagement at the camp with an excellent discourse on the Science of Spiritualism. Brother Dunakin is a deep thinker and earnest worker, and wherever he goes he strikes telling blows for the Spiritualist cause.

Brother Dell Herrick, president of the sociation, though busy with a thousand cares, always has a kind word and smile for everyone, and Mrs. Herrick will not have to wait to go to spirit land | ing this long trip and rest. to be an angel.

Mr. W. V. Nicum is the principal speaker this week The Folsoms start for Island Lake camp this week to begin their engage-

ment next Sunday. On Next Friday evening the Hazlett family are to give the camp an enter-tainment. These child actors and delineators are said to be very fine, and a great treat is expected.

As this is the first season for this camp, it is considered to be a very hopeful prospect for the future. C. W. STEWART.

"Healing, Causes and Effects."
N. P. Pholon, M. D. Price 50 cents.

IN THE FAR NORTHWEST.

The Journeyings of a Spiritualist Worker.

We left Seattle on July 1, and it took We lett Seattle on July 1, and it took our boat just seven days to reach Yakutat. The voyage was a most pleasant one, the weather, with the exception of one day, bright and clear, and as we were never out of sight of land, only the last twenty four hours, the trip northward was most enjoyable, and the scenery grand. Beyond the power of pen to ery grand, heyond the power of pen to describe it. Smooth sea, like glass— distant mountain peaks, mostly covered with snow, and at whose feet seemed to nestle great glaciers. Oh, those fields of ice! One has no idea of their beauty nor vastness until he has seen them with his own eyes. And the long hours of daylight! Why, the sun seemingly had forgotten to dip into the sea, until long after bed-time, and then, like a naughty child, was up in the morning at 8:80, when you wanted to sleep; but you had to forgive him, as soon as you came out of your state-room, and saw his smiling face reflected in the ocean, all laughing and bright, like hundreds of thousands of diamonds. Is not one drawn nearer to the spiritual when he sees nature, and the wonders of our little earth plane, under such favorable conditions, and does he not wish to see the Inner, which must be more beautiful than the exterior? So are we taught, and only with spiritual sight may we

The Fourth of July was spent on shipboard, and was ushered in by Captain Moores, master of the good ship "Excelsior," blowing the whistle, which awakened everyone at 6 a. m. Many of the passengers had supplied themselves with firecrackers, etc., ere leaving Seattle, so we had a grand Independence

Day-if noise means such. Our first stop was at Juneau, July 5, and we had four hours there. We vis-ited the Treadwell mines and mills, the largest in the world. From one great hole in the mountain side, all the wealth has been taken, and it is rightly named "Glory Hole." There are 895 stamps at work in the mills, day and night. 'The ore worked up is of very low grade gold and silver, but it is found in such vast quantities, and so easily worked up, that it nets big profits to the owners, who are the Rothschilds, I believe. What is it the Bible says: "Unto him who hath, much shall be given, and to him who hath not, even that which he hath shall be taken away." It seems to

fit nicely into this case.

Our next stop was at Sitka, where we visited the Russian Greek church, and therein saw their beautiful and expensive Ikons—the like of which we had never before seen! At this historical town we saw our first totem poles, and walked to Indian river, two miles from the bont landing. In this harbor we found the U. S. Ship Patterson, a survey boat, which is to lay the cable between Sitka and Seattle; upon this ship we saw a number of Filipinos who are working for "Uncle Sam."

After being in Sitka six or seven hours, we started on our journey once again, and for the next thirty-six hours our silly battled against wind and waves, for we had a good-sized "storm at sea." We reached Yakutat at 8. p. m., and found, it to be only an Indian vil lage, where there are no accommoda tions for a woman; so although tired, we needs must wait until our tents were unloaded, and then pitch them. It was twelve o'clock midnight, but daylight still here ere we could go to bed. Our beds were, spruce boughs, with our blankets spread over them, but that was welcome, for we had been seasick, and our heads were pitching and tossing (or seemed to be) as the boat had done for the past thirty hours. But we fight it off; but this fight was much different than what one reads of in the yellow-back novels, for the women took two belligerents in hand, "boxed" their ears well, and got them off to bed. By this time, however, the sun was an hour high, the birds singing and the mosquitoes handing in their "bills" for our night's lodging on their domain, and as we did not care to pay their price, we had to get up, and so commenced our first day on Alaskan soil.

Yakutat is 1,200 miles from Seattle, and here dwells the Chief Head of the Yakutat Clan, one of the clans of the Thlinket (pronounced Klinket) Indians. Before white men came here the Indians lived on fish, sea weeds and roots, but now they eat "white man's food." They are a dirty lot of people, and have many strange ideas, one is that the raven created the world; he then created the men out of driftwood and the women out of crows—so that they never kill either ravens nor crows, but do burn driftwood. After the children pass ten years of age, the brothers and sisters are not permitted to speak to each other; if they do, they are sent out of the village and can never return. The girls marry young. Sunday, when we went to the Swedish mission church, we saw one of those young married women. She was but thirteen years old, and had in her arms a child (a baby of eight months) nearly as large as herself. They are really old broken down women at twenty years. The missionaries (Swedish) who are here, told me that they are doing all they could to eradi-

cate this evil. We went to the Mission church Sunday, and there listened to the most remarkable of translators, a young native, and by the way, one of the men who were drunk, and whose wife boxed his ears. The sermon was in English, on the same old lines of fifty years ago. The Indian translated it into Thlinket as fast, and verbatim, as the minister could speak, it was really wonderful. and I found myself wishing that I could take old orthodoxy from them and in place teach them Spiritualism on a higher plane than which they naturally have itilii . Je

We soon expect to leave Yakutat, and go inland; if so we will be near "Hub-ard Glacter," which is a "live" one, and which I long to see. From this point we get & good view of Mt. St. Elias— 18,999 feet and over in height—and the great Malaspula Glacier, which is over 50 miles across and 300 feet deep; the length I to not know. At any rate it is ice enough! But, ah! what a grand sight!

Give my many friends, Mr. Francis, greetings through the columns of your paper, and say that when I return to the States three months from now, I feel that I can do much better work for tak-LOIE F. PRIOR. Yakutat, Yakutat Bay, Alaska.

TO WOMEN WHO DREAD MOTHERHOOD! Information How They May Give Birth to Happy, Healthy Children Absolutely With-out Pain-Sent Pree.

Out Pain—Seat Free.

No woman 'need any longer dread the pains of child-birth, or remain childless. Br. J. H. Dye has devoted his life to relieveny the sorrows of women. He has proved that all pain at childbirth may be entirely handshed, and he will gladly tell you how it may be done absolutely free of charge send your hands and dress to Dr. J. H. Dye librt in Bandao, N. Y., and he will send you, postpaid, his wonderful book which tells how to give birth to saphy, healthy children, absolutely without pains also, how to cure sterlity. Do not delay, but \$250 to-day.

DIVINE .. "DUNCE."

A Mistake That is Not All a Mistake

Your typo may be more intuitive than I, but I was quite surprised, and a little mortified, when I read of the "Cleve-land dunce who so scandalously portrayed his ignorance, or his dishonesty two years ago in his pulpit parade of Spiritualism."

I wrote it—or intended to write it—the Cleveland "divine." That sounds more respectful, and I always intend to show due respect for the "cloth." But in its original meaning "dunce" might be appropriate, for the lexicon gives it: "A subtle sophist, given to caviling where he cannot refute." This may apply to the Divine in question; but the usual definition of dunce as now used is: "A man of measureless stupidity." The ability in a certain limited line, which this man has shown is not to be questioned; yet the mildest judgment upon his conduct, after he had been twice employed by the Lily Dale management as their speaker, and then slobber, from his pulpit such a dirty compound of pious slush as was reported in the Cleveland papers, is to call it "measureless stupidity." His first lecture at Lily Dale was his best, and was received with enthusiastic approval. The second was good, but not equal to the first. The second year he dropped a good deal below the standard of expectation, which his introduction had created; and was largely a rehash of the first. The newness and

originality had mostly disappeared. The scathing rebuke administered by Hudson Tuttle in The Progressive Thinker is probably forgotten by the great majority, but those who read it, and remember, cannot feel very proud of such a man to represent them at a Spiritualist camp-meting. But his talent in his specialty is undisputed. He said some splendid things at Lily Dale, and all true Spiritualists must have felt a deep regret that he should so sink himself and travesty the cause they love, for the evident purpose of palliat ing the prejudice of those of his followers who criticised him for being identified with Spiritualists, at a Spiritualist

camp-meeting.
Personally I have no ill will towards him; but I have a contempt for his conduct in this particular instance, and I do not think it any credit to Spiritualists to employ him, until he has given evidence of a "change of heart LYMAN C. HOWE.

We can assure Brother Howe and all concerned, that the mistake was not made on purpose.

After all, the mistake may not be so far astray that it might not have been

We are not informed concerning the 'evangelical orthodox soundness" or the heterodox unsoundness of the reverend gentleman referred to-but leavng him entirely out of the question in our present remarks, it is our opinion that in these modern days of enlightened critical scholarship, it takes a first-class dunce to make a soundly orthodox "divine.

The ecclesiastical title of D. D. might well be taken to signify Divine Dunce

The Home Circle.

Our little circle is improving. When wrote the other letter our circle consisted of but four, but has grown to six. My father and mother, of Decatur, Ill., have joined us. They knew nothing of Spiritualism until they came here eight weeks ago. They are delighted with the good work. They have received table shaking and raps and they got lovely flowers and fine messages. We were not to rest—some "good white man had sold bad whisky to the Indians," and they, the Indians, had to lowing Saturday night we had materialving Saturday night we had material-

izations; seven of our dear ones came out and spoke to us. Oh, how delighted we were to see them and to hear them talk so nicely to us. Spiritualism is a glorious work. My mother and myself were in the orchard looking around; I happened to look up at the kitchen door and through the screen I saw a man standing there. I said, "Mother, do you see anything in the door?" She said she saw a man; it was my uncle, and then my daughter came, and a friend of mine that I had forgotten years ago. Oh, I cannot tell how thankful I am that I found the true and glorious light. We have fine guides and a fine interpreter that has been on the other side of life 700 years. We get fine instructions from him. Here are a few messages we got Decoration night: "Dear Mary: -I have come at last to

send you my love, and you tell Sam to be good and I will come to him. I feel so sorry for Josephine Baily, for she is in a bad fix with her throat. But they will help her soon. We are all with you. We want you to stay here for we can help so much. Good-bye, my dear daughter -- Peter Smith "Dear Friends:-I thought I would come and send you a few loving words from the other side of life to let you

know that we do exist after death. will send you and the rest of the folks my love. Tell them to come and I will talk to them. All of the folks are here with me. Good-bye.-Jack Smith " "Dear Mary: - I am here and will try to send you a message to tell you that we do live again and we are so proud to do that. Oh, Mary, this does me so

much good, to talk to you mortals, to help you. I send love to all of my friends. You show this message to them all .- Becky Cain." Oh, what a grand and glorious thing it is, to think we can talk and receive messages from our dear ones that have

gone on before us. Oh, if everyone could see the true light, what a glorious world this would be. MRS. L. M. TOLAND.

Metcalf, Ill.

MY SHIP AT SEA.

O winds of the sea, come whisper to me Of a far-away isle sunny and green. As the tide rolls in in foam-white and free. Washing the shore's sandy sheen;

While I view from afar, like some lone star. A tiny sail on the horizon dim, foam-flecked ship on a sky-blue bar With the low winds' solemn hymn.

As I list to the tale of the far-away sail. The phantom ship I but dimly see; From the salt waters deep where the sea-weeds trail

Come the whispered words to me, And quick on my ear, familiar and dear, Over the waves of the billowy tide, To my wandering heart a thrill of good

And the loved ones close to my side Ah, wonderful land, where my ship is astrand, On God's far infinite isle, With sweet spices rare my lone spirit

On Falth's bright sea a fair vision I see, Like a star in my immortal soul, Wearled and restless tho' my earth-life Life's future is the haven and goal. BISHOP A. BEALS. Summerland, Cal.

With the light of Love's beautiful

smile.

Estised and onlarged, (2002, Cloth, \$1,50. Raja Yosi is an endeat system of instan Philosophy, and one of the four chief methods that the Yodania Philosophy offices to obtain freedom and perfection. Symmity the ekanands became a familiar signer in several American sities during the three years following the Parliament of Roligtons at Chicago; he was cardially received in America, where the breadth and Septh of his teachings were soon recognized. His teachings are sulversed in their application. The book is charged setting. For sale at this effice.



Mailess Witch Charm.

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Eleventh Annual Convention

NATIONAL SPIRITUALISTS' ASSOCIATION

OF THE UNITED STATES AND CANADA.

National Rifles' Hall, G Street Northwest, Near Ninth,

October 20, 21, 22 and 23, 1903,



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for delegates and all attending the con-held at The Regent, Monday, October vention. Ask your railroad agents for 19, at 8:30 p. m. tickets on the certificate plan, for one

Headquarters during convention will All Spiritualists are invited to be be The Regent, corner Pennsylvania av- present.

Important business will be acted upon delegates and all visitors to convention will open daily at 10 a. m. and 2 p. m. two persons in a room. Single room, At 7:30 each evening grand public for one person, \$2.50 per day. These meetings, with addresses, spirit mes rates include first-class board. Those sages, singing, music, etc, etc. Among taking advantage of the same are exreception to visitors and delegates, to Special certificate rates on railroads which all friends are invited, will be

Admission to business sessions of fare and a third for round trip, for Na- convention is free to the public. The tional Spiritualists' Convention. These grand evening meetings of lectures, tickets must be indorsed by special rail-tests, and musical exercises will be road agent at convention the last day of twenty-five cents to all but delegates, convention and by the N. S. A. Secre- who will be admitted on presentation of their cards.

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enue and 15th street, near Treasury
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THE HIGHER LAW.

its Influence Over Human Life Considered.

The assertion that there is nothing higher law has a dominating influence existing that is out of the domain of law in life, the more simplified the problems is true, but the many different phases of its manifestations justifies the use ty in its efforts to solve them. When of the terms higher and lower when alluding to its operations. When man- existence, which attainment is not the kind had developed far enough to be. dream of a few impracticable enthusiical social and moral obligations due of the most advanced minds of the from the individual to the larger associative body, and that also was under faster than the supporters of the old obligations to the individual, it began to order are willing to admit, it being the formulate laws and to externally mani- only practicable solution of the probfest them, by which both parties should lems that have assumed such a serious be governed. This form of its manifes phase menacing the life and growth tation is what may be termed the lower law, because not having developed to a comprehension of its higher phases it

sal law are mostly of a prohibitive na- and higher order. ture: it is thou shalt not do this or that. We read on one page of our daily pawith penalties attached for violation, per glowing accounts of the gorgeous Not that this prohibitive legislation is display of dress and equipages unnecessary, for under the present as coronations and in the pomp of visiting well as the past phases of life's devel- monarchs and church dignitaries. On opment it is apparent that there was the other page account of suffering and is need of these restrictive meas. caused by the arrogance and selfishness ures to hold in check the turbulent of those who would take more than forces of undeveloped life. We wish to their rightful share of the bounties proillustrate the fact that in proportion as vided for the universal race. The dothe higher phases of that law are devel minion of the higher law would remove oped in the individual or society at all of those discordant forces by recor-

lower forms of its manifestation. inapplicable to others. The effort of "The mills of God grind slowly." good to the greatest number. a prominent factor in controlling life, vance movement. But whether those bearing in controlling an honest per-son; one who as far as their individual they cannot come until the nation or conduct is concerned could dispense race has progressed far enough toward with its enforcement, but at the same an understanding of the higher law so time the honest person must realize that they realize as a last resort a revothat however high the ideal may be to lution is needed for its more perfect which they have attained, the actual consummation. condition of average life must be considered, and as long as the fact remains a lack of appreciation of the sublime or apparent in life that all have not at beautiful either in art or nature is not tained unto absolute honesty, the law to be supposed, neither is it desirable; to control the thief must be enforced. to control the thief must be enforced.

sive proof that the race as a whole is beautiful from the present standard to nearer that plane where it can under a higher one. The cry is still heard as stand more perfectly than ever before of old. "Baal is a great God, whoso the operations and requirements of the ever falleth not down and worshipeth higher law, although many external him shall be cast into the flery furnice. conditions would to those who do not The new order of life will give us charexplore beneath the surface for causes acter instead of the mere accidents of seem to indicate that there is a recession from instead of progression toward has had some examples of that higher a more perfect understanding of and law embodied in individual life pre control by the higher.

record of crime and the struggle of op- prominent characters that are embodposing forces in the industrial world for | led in our country's history, Washingthe mastery causes us to ask, is this the ton and Lincoln? It is not because they modern civilization that we claim is so were at one time placed upon the pedsuperior to any that preceded it? That estal of temporary power, but because is the external phase. The internal is of the exalted character of their lives that the race as a whole has advanced aside from any external considerations, so far toward the higher that it is becoming more out of joint with the oper- from assuming a leading position in the ations of the lower. It is demanding in laffairs of life would be as impossible as no uncertain tones that the higher shall, to make effective a proclamation forwherever it is practicable, supersede the lower, and if the age is wise it will earth. heed the warning, for it was the disregard of it that caused in the past those violent upheavals and revolutions that nature's convulsions in her effort to have shaken the political, social and re- perfect the conditions of life and how-

ligious structures of the world. compel anyone to be virtuous or honest, death but the birth throes that we witonly in so far as it is an educational ness; a struggling to more perfectly power which through the law of evolu-manifest the higher law, so with the power which through the law of evolu-manifest the higher law, so with the tions of life between men and women, tionary growth would teach the supe-unrest existing in the political social Cloth, 75 cents; leatherette, 50 cents,

rior merits of the higher over the lower phases of life. The civilized world is surfeited with legislation, and has arrived at a stage where if not relieved of the burden is in danger of being crushed beneath it. The farther we advance toward that place where the become that now perplex human societhe Universal Republic is ushered into conscious that there were polit- asts, but the sober intelligent thought world, and their number is increasing could not be made conscious of its pres-ence, only through its materialization. All of the present which is established The lower operations of this univer- in the truth will be retained in the new

large there will be less need of the nizing the fact that all are entitled to regal splendor because of their human-Human society is such a combination ity, and those legalized conditions of the varied forms of development, which at present are holding a large physically, morally and spiritually that body of the race down to the dominion what is adapted to one phase would be of the lower law would be removed. the more advanced civilizations of the time taken to evolve the more perfect present is to strike a general average manifestations of the higher may seem and make laws result in the greatest to our earthly life to be of great length, Under and the revolutionary forces are seemthe lower manifestations of law, fear is ingly used at times to quicken the ad-

ne law to punish theft would have no revolutionary movements are tempo-That the new order of life will cause

The evidence presented gives concluition of what is considered sublime or birth and station. Fortunately the world ontrol by the higher.

We review the daily press and the fact do we do homage to the two most

bidding the axial revolution of the · As our physical universe is yet in its formative stage, which is evidenced by ever terrific and destructive they may Legislation may restrain but cannot be of the present forms, it is not the

and religious world, it is not decadence which is the cause but the uplifting forces of the universe which will not allow life to remain stationary. Hereditary influence with a certain class of thinkers is the all important that tary inquence with a certain class of thinkers is the all-important factor of life. True it is a mighty power, but if it was the most important where would have been located our present life? back to the starting point, and there moving in a circuitous route without any advance. There are forces in operation which cause the law of beredity to tion which cause the law of heredity to become impotent, fail utterly in its ef-

fort to control life's destiny.

All along through the ages there have been those who were the beacons which guided life toward a more perfect realzation of the spiritual law; individuals ization of the spiritual law; individuals who had developed their lives to that degree of perfection that they were able to dispense with its lower external forms; being a perfect law unto themselves. At present human society must through external forms of law he protected from itself; shielded from those conditions which if left free to not conditions which if left free to act would cause life to revert back to the lower forms from whence it sprung. The allegory of Michael and his angels driving back the spirits of darkness is a truthful picture of the present efforts of human life to hold in check and eliminate the forces that would retard its advancement. An English parliamentarian in speaking of the industrial situa-tion in America said that it "was hell with the lid off." Well let us be thank-ful if that is the case. The old mon-archies of the world have the lid on, and have sat down on it with their powerful military equipments; trying to hold their subjects down to the bondage of the lower law when their aspirations are for the higher, and some day there will be an explosion if those pent-up forces are not released; such as the world down to the present time has never witnessed, but from out of the existing chaotic condition will be evolved the universal republic whose foundation will be laid deep in the spiritual life and whose constitution will be obedience to the higher law.
HAMILTON DE GRAW. Shakers, N. Y.

A DEED AND A WORD.

A recitation given at Reed's Lake camp. by Arzelia C. Clay.

A traveler on the dusty road strewed acorns on the lea;

And one took root and sprouted up, and grew into a tree. ove sought its shade, at evening time,

to breathe his early vows; And age was pleased, in heats of noon, to bask beneath its boughs. The dormouse loved its dangling twigs, the birds sweet music bore;

It stood a glory in its place, a blessing evermore. A litle spring had lost its way amid the grass and fern,

passing stranger scooped a well where weary men might turn; walled it in, and hung with care a

ladle at the brink; He thought not of the deed he did, but judged that all might drink, He paused again, and lo! the well, by

summer never dried, Had cooled ten thousand parching tongues, and saved a life beside.

A dreamer dropped a random thought; 'twas old, and yet 'twas new;
A simple fancy of the brain, but strong

It shone upon a genial mind, and, lo! its light became lamp of life, a beacon ray, a monitory flame.

The thought was small, its issue great; a watch-fire on the hill; shed its radiance far adown, and cheers the valley still.

A nameless man, amid a crowd that thronged the daily mart, Let fall a word of Hope and Love, un studied, from the heart;

A whisper on the tumult thrown, a transitory breatha brother from the dust it

saved a soul from death, germ! O fount! O word of love! O thought at random cast! Ye were but little at the first, but

mighty at the last. IS LIFE WORTH LIVING?

Is life worth living? Through struggles and fears, Toiling in sorrow, Striving 'mid tears; Lonely and weary,

Sad and forlorn, The day ends in darkness;

We are tired and care-worn. In the midst of our doubtings There enters a thought, Our actions to others— Have they happiness brought?

Did we speak a glad word To that poor mourning soul, Who trudges along To at last reach his goal?

Did we soothe the wee child With the tear-stained face? Did we reach out our hand

To the one in disgrace? Did we light the hurden Of the work-worn man Who labors each day

To earn what he can? The grey-haired woman So lonely and sad, Did we look love in her eyes

To make her heart glad? Did we wipe all the tears. From a bereaved brother's eyes? Did we sow seeds of hope, Where discouragement lies?

Did we make work easy. By a strong, helping hand? Did we scatter the perfume, From the sweet summerland? Did we make silvery laughter, . Where before had been sighs?

Did we dispel the dark clouds, Leaving bright golden skies? Go through life, for the good you may

And not for paltry pelf; Live for others and scatter your smiles Ever forgetful of self. Happiness, then, is just what you make;

Gloom and despair as well; As we plant the seeds of sunshine and

The blossoms surely will tell. For like the sunshine, gloriously bright There is joy in generous giving;

And the bliss of unselfishness pure and Makes life doubly worth the living.

JOYLOTTA PURDY.

"The Molecular Hypothesis of Na-By Prof. Wm. M. Lockwood. the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents. "Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A pleasor justice and equality in all the rela-

The Morris Pratt Institute, Ur an Orphanage-Which?

Through the liberality of your columns, several speakers and among them Brother Hull, had their say about the Morris Pratt School, The Thinker columns were closed, then opened to Moses Hull on the 18th hit.

I ask for no space to reply to his misinterpretations and sneets. In this department of "homiletics" he is an adept. To his personality jibes I am as immune as was Garibaldi to the mosquitoes when entering Italy. But will say, touching the suggestion that I "take a position on Brother Francis' commit-tee," or be put as a "teacher of that homiletic class," that that was an attempt at Mosaic "smartness." Seriously, I should consider myself doing a far more honest, honorable and practi-cal business in digging potatoes for a crippled neighbor, or sawing wood for a widow, than in teaching people how to "preach."

The world needs teachers, not or-dained preachers. Socrates taught in the streets of Athens; Plato (Aristo-cles) taught in Grecian groves; Jesus taught by the wayside, and is reported to have said, "Go ye and teach all nations....The Holy Ghost (an excellent spirit, or an uplifting, spiritual influence) shall teach you in the same hour what ye ought to say."
I have no itching for "homiletic"

preaching-no itching for having "Rev." before my name, and no itching for "ordaining" the morally unfit to become Spiritualistic preachers. Considering the high grade of our excellent high schools, equipped with almost every form of apparatus for demonstra-tions in physics—free to all—I am still of the opinion that the Pratt Institute will prove educationally as useless as the fifth wheel to a wagon. Preaching is on the decline; priests have largely had their day. Pious pulpit drawls are being relegated to the realms of the past; yet, if a Morris Pratt Institute be absolutely necessary to teach homiletics, the learned F. A. Wiggin, of Boston. would be the man for the head of it. He is modest, scholarly, a graduate, an orator, a man of the strictest moral integrity, and while lecturing he could phenomenally demonstrate the fact of a future existence, for he has excellent spiritual gifts. Unasked, unexpected, he once gave me one of the best tests of memory "over there," that I had ever received.

Brother Hull says, "If Bro. Peebles will give us a little financial aid," etc. Well, as experience proves, I am and always was more of an adept at giving than begging. It may not be amiss to say that I have given liberally to educational institutions both in this and foreign countries—have given a fifty to several of our way-worn speakers and mediums, and also to the late semiblind Thomas G. Newman, than whom few better men ever lived. To the N. S. A. I gave at one time \$100, at another time \$50, and when meeting in Cleveland, \$25. Just how much Bro. Hull has given I have not been officially informed by the secretary. I was not informed by the secretary. I was not financially able to do this giving-and I am now on the verge of financial bankruptcy, brought upon me by the unwisdom of others. This, considering my 82 years, is a rather sad fact—but my grit is still up at a high-water mark, and my health perfect.

Emphatically no, though "asked," I shall not "give" to the Morris Pratt Institute; and for the obvious reasons that, first, I have it not to give, and second, if I had, I should give it to our worn-out speakers, worn-out mediums. and the orphaned children of Spiritual-

istic workers and others in preference.

And here I am reminded of the real purpose of this article. It was to suggest that this Morris Pratt School be turned, or transformed into an Orphans' Institute, for the education of poor, orphan children, irrespective of creed or nationality.

What purpose, what grand aim of life could be more ennobling than the gathering in of city waifs and orphans at large, clothing, loving and educating them, not to become sectarians-not to become preachers—but to be honest, industrious, royal-souled men and wo-

What a sample of this kind is that over the waters! The five orphanages at Ashley Downs. Britain, are magnificent cases in point.

Here was no begging, nor pettifogging, no sly undertone methods of "raising money" for erecting and supporting or phanage edifices. George Muller, of Bristol, England, an honest, truthful and self-sacrifleing man—a man of prayer, loving to do good for the sake of the good done-built orphanage after orphanage and educationally endowed them. God and good angels saw the work he sought to do. He never begged-never asked a mortal for 'pound or pence"; and yet, during the period of sixty years he received 1,424. 48 pounds for various objects connected with these orphanages. People had faith in this man's honesty-faith in his unselfish aims. And up to 1898, over 10,000 orphans passed through the Institute out into the world well educated to take positions and make their mark

in various fields of industry. If this Morris Praft Institute could become an orphanage afire with benevolence and unselfish energy, it might no only give Brother Hull and different members of his family employment, but be practically and eminently useful.

J. M. PEEBLES, M. D.

Battle Creek, Mich.

Woman Suffrage.

I believe the average politician opposes woman suffrage principally for two reasons: One is that he is afraid of the moral influence which will make it harder to buy votes, and the increasing number of votes that they can't count like sheep will make it harder to control the elections. Again, some little pusilianimous chap.

who is afraid he cannot maintain his dignity without the help of society, will say that the women will want to wear the pants next; but I say that whenever the woman shows herself more capable of wearing the pants, for heaven's sake let him step out of them; and let her have them, and if such were the custom we would find many more women wearing the pants than we do to-day. Some say it would have a tendency to make our women more masculine. If such were likely to be the case, I surely would oppose it as much as any one, for I do like a feminine woman almost as much as I dislike an effeminate man; ture." By Prof. Wm. M. Lockwood. but I cannot see how that can be, as Prof. Lockwood is recognized as one of they associate and compete with man in all the her walks of life and it does not am to me it would have so much fridency to make them masculine if we gave them the right and allowed them of Nature; and presents his views as to exercise it in their own sweet way as it would to compel them to come out and fight for their right like Miss Anthony and the other leaders have had

DR. WALTER ALLEN. "Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Pro-From." By Michael Faraday. Prince 10 cents. Traversing the wonderful realms of Nature 10 to 10 to

ANSWERS MOSES HULL. G. W. KATES AND WIFE.

Missionary Report for the Month of July.

It is hard to tell which month is the most laborious for us; but July seems to have been. We have held about forty meetings and accomplished some results worth reporting.

The month commenced with a massmeeting of Montana Spiritualists, held at Butte, July 3, 4 and 5. The local society at Butte was com-

pleted by the election of a good corps of officers, with Mrs. E. H. Morrison as the president, and J. H. Jackson, secre-The mass-meeting was attended by representatives from several cities, and

resulted in organizing the state association of Montana, with W. J. Hicks, of Anaconda, as the president, and Fred G. Spethmann, of the same city, as secretary. With four local auxiliaries and about thirty personal members, it has a good start. Efficient work for our cause will be prosecuted by this associa-We spent four nights at Livingston,

Mont., and organized'a local society. Brother A. Laurens is the leading spirit there. His family well entertained us at his beautiful home. Their residence is well-known by tourists as being en-closed by an elk-horn fence. We could not take the time to visit the National Park, as the missionary work does not permit pleasure excursions. Into Mormondom we next proceeded,

and made a stop of four nights at Ogden, Utah. Here we had good meetings and succeeded in organizing a local society, with Brother S. C. Higgins as the president.

On our arrival at Salt Lake City, we were escorted at once to the celebrated Salt Lake, but failed to take a dip in the briny waters, because of a severe

We held four meetings here with good results to the local society, of which Brother Herman Fascher is the president. The meetings resulted in doub-ling the society membership, and giving new life to the same.

Another society here proposes to charter with the N. S. A. We were well entertained at this place by Mrs. M. E. Hill. We visited some Mormon institutions, and heard an organ recital at the Tabernacle. We could not visit the Temple as no Gentiles are admitted. We are led to believe that a system of phallic worship exists there, and a spectacular journey through the Garden of Eden is indulged in indulged by the celebrants of some consecrating ceremonies. Mormonism is founded upon sensualism in the name of the Lord, for the upbuilding of Zion by propagation. Salt Lake City has no lack of babies.

They are to be met with everywhere.
We had a request to stop at Grand Junction, Colo., but the train dumped us there at 10 p. m., a little too late to meet the large and disappointed audience that had assembled to hear That was our first miss of an appointed meeting in the missionary work. were very sorry to have it occur. Our friend, C. W. Steele, assures us that Grand Junction is coming to the front and promises much for our cause. Our next stop was at Aspen, Colo.,

where we had a good meeting, and much enjoyed a visit with our old-time friends, Mell J. Carr and wife. We were again doomed to miss a meeting. The Colorado railways "hoous. An engine jumped the track and blocked our way, causing us to arrive in Leadville late at night, instead of noon-time. Our conductor went

trout fishing, and we enjoyed the mountain air at a most picturesque place whilst waiting for rescue. We held a good meeting in Leadville the next night, and enjoyed a good visit with our earnest friend, Mrs. L. Agnes Moulton. A little society here proposes to charter with the N. S. A.

Colorado is ripe for work, and only needs that our workers visit there. We had a number of calls in Colorado, but could not stop, as we were engaged for camp work at Franklin, Neb. Here we are having pleasant meetings, well enthused by A. Scott Bledsoe and wife, of Topeka, Kans., who preceded us. They report splendid progress being made in Kansas. D. L. Haines and wife have worked heroically to make the Franklin camp a success—and their faithful efforts are worthy of much more reward than they will receive in this life. Such devoted spirits are surely building for eternity. We go hence to the Delphos, Kansas, and Vicksburg, Mich., camps. Our cause needs more field workers Its hope rests in active work in the field, to encourage and to organize.

Fraternally, G. W. KATES AND WIFE, N. S. A. Missionaries THE REALMS OF NATURE.

This earth so vast on which our lives are spent. To some in seeming is all the universe. Embracing all there is that man can know.

Or, perhaps, all he can in coming ages learn. The ancients of the hoary past did think The earth a plane and flat, and fashioned square.

The sun and moon and stars merely adjuncts, In giving light and warmth to man and earth. And running their diurnal circuits

round. It seems just six calendar days were spent To fashion the earth and fill it with life,

When infinity became exhausted, And rest and recuperation followed. And continued for one entire day.

The thoughts conveyed above are obso lete. Yes, are now archaic, and out of date,

And unworthy our attention or care, Save as an illustration of the past. But now new light is dawning on the world-

New thought has come to lift the souls of men From out the darkness of the misty past And place them in the sheen of wisdom's ray,
To behold the infinitudes of nature

And the boundless scope of the uni-

Being-both beginningless and endless. Thus man has come to realize to some extent The vastness and grandeur of Nature's realms.

boundless space, And realms terrestrial yet dark and crude. And realms of spirit life refined and pure,
And realms supernal 'mid glories sub-

There are realms upon realms through

lime, The conception of which is beyond our grasp. Let us in imagination fly with the speed of light

In a line, for countless cons of ages. Yet we are not out of the universe, Nor have drawn any nearer its con-

Nor can we do so, because there are Therefore let us consider the magnitude

"O. W. BARNARD.

Kola Plant.

KOIR Plant.

A New and Positive
Cure for HAY-FEYER
and ASTRIMA has been
found in the Kola
Plant, a rare botante
product of West African origin. So great
are the powers of this
The Kola Plant,
New Remedy that in the short time since its discovery it has come into almost universal use in
the hospitals of Europe and America for the cure
of every form of Hey-Fever and Asthma. Its
cures are really marvelous. Men, women and
childrenwho have been given up as incurable are
being restored daily to perfect health by the use
of Himalya. Thousands of letters attesting its
wonderful cures have been written the importers,
but limited space provents a detailed list. Read
what a few have to say, proving that Hay-Fever
and Asthma can be cured:
Mr. Frederick F. Wyatt, the noted Evangelist of Abttent Taras, writes Jan. Sist, Humalya permanently cured
him of Hay-Fever and Asthma. In promine not
estion of St. Louis, No., writes March 5th, that he used
Humalya ou six different Hay-Fever parties has Voll
with satisfactory results in every case. Mr. A. L. Clark
Springsled, Mo., writes Jan. Sist, Humalya permanently cured
him of the revery full but Himalya completely oured me.
Mr. Geo. O. Dye, Marletta, Ohio, writes Jan. Soth, I was
cured after several years guifering with Hay-Fever and
Asthma. Mr. J. H. Ayle, Estherrille, Iowa, writes Sch.
Sist, that he was cured of Hey-Fever and Asthma. Is
converted to the several service of the physician said their
severe suffering for Bycare. Hims Eve Freston, Febraburg, Ind., writes March Bit, that she suffered unifold
means of the physician said their acured was important and the physician said their acured was important and the physician said their acured was important and the physician of conveyed and suffered with Hay-Fover and Asthma. Is
conveyed to the physician said their acured was important and the physician of conveyed and the great virtue of Himalya Greet have feel and the great virtue of Himalya Greet with great provention of the great virtue of Himalya Greet wire feel
and the I can of the great virtuo of Hinalya. Rev. J. L. Coomba,
Markinshurg, W. Va. writes to the New York World, July
Sard, that the ured him of Asthma or 85 years' standing.
If you suffer from Hay-Fever and Asthma in any
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Kola Importing Co., No. 1168 Broadway, New York
City, N. Y., who in order to prove the power of this
wonderful new botanic discovery will send you
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M Storm Center. Pope, Leo on Earth and in spirit life.

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There is just now rising a Storm Center in the ranks of Spiritualism. The Indo-American Book Co., under the management of Mrs. Florence Huntley, a lady of exceptionally fine attainments, has issued a work entitled "THE GREAT PSYCHOLOGICAL CRIME." The author (unknown yet to the public) sees spirits, enters into interesting conversation with them upon various topics, and gets valuable information while traveling in the spirit realms, yet claims he is in no wise a medium. The book may be regarded as a segment of Spiritualism, whatever adverse view you may take of it, inasmuch as it receives the sanction or endorsement of those long in spirit life. In the early part of October next we shall publish a special edition of The Progressive Thinker devoted wholly to this book, giving the views of many prominent leaders in our ranks. That edition will be a veritable "Storm Center," the tendency of which will be to clear the spiritual atmosphere, just as storm centers of the earth are often followed by far healthier conditions. Every Spiritualist who has brains with which to think will want to see this special edition, this "Storm Center," started by Mrs. Florence Huntley and her unknown author, in Chicago. The price of a single copy of that edition will be 10 cents. Those not on our list should send in their orders, or subscribe for the paper and become constant readers.

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SATURDAY, AUGUST 8, 1903.

TO FOREIGN COUNTRIES. The Price of The Progressive Thinker

of The Progressive Thinker are for sale this office. Bear this in mind.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religidressers of Tours and Paris testified ious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

ANNOUNCEMENT TO THE PUBLIC. All money in donations or collections Home or Relief Fund, should be sent to ing which girls' faces were smeared this office to the secretary, if not di- with filth from a cow's stable. A wit- not been vitally interested in Spiritualrectly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, large or small, are gratefully accepted.

MARY T. LONGLEY,

N. S. A. Secretary. 600 Pennsylvania avenue S. E., Washington, D. C.

is Embalming Advisable?

George Wilson, of Rochester, N. Y., on Monday his body was placed on a qualification.

We will here say that Mrs. Peptable and an undertaker prepared to embalm it. As he was about to begin and objected to the proceedings with such eloquence that the embalming process was indefinitely postponed. Wilson is reported to be in a fair way to live several years, says the Chicago

Chronicle. The episode, however, suggests the unpleasant query, How many people are subjected to the embalming process before life is extinct? How many people whose lives might have been saved have been killed by the embalming operation?

These questions are not inspired by mere gloomy fancy. Before embalming became common there were beyond doubt many cases of premature burial. People were buried in a state of catalepsy and awoke to suffer a horrible death by suffocation in the grave. In a few recorded instances such cataleptics were rescued before interment, having been conscious of the preparations for burial but unable to utter a word or move a muscle.

The embalming operation destroys the possibility of such rescues. If the subject be not dead when the embalmer begins work he is killed by the process. The injection of the veins with a poisonous fluid renders any thought of re-

suscitation impossible.

When we consider that no absolutely tion is known to science and when we consider further that most bodies are embalmed within a few hours after death has been pronounced to have taken place the ghastly possibilities of such haste are self-evident.

To embalm a body before there are positive indications of a morbid metamorphosis of tissue is to take the risk of killing a man or a woman who may be thoroughly alive in every respect Bave the ability to cry out in protest, The subject so vitally affects every-one that it is worthy of the most sericonsideration. Should immediate us." By Elizabeth Towns. embalming be permitted?

ope Leo Eulogized From the Spiritualist Rostrum.

The Lynn (Mass.) Evening News

"The fine weather of Sunday, July 25, together with the announcement that Mrs. May Pepper, the wonderful psychic, was to appear there, brought together the largest audience that has assembled at Unity Camp since it was opened to the public, it being estimated that fully 3,,000 people were in attendance to hear this remarkable woman. "Mrs. Pepper read a poem entitled "I

See Things Better Now," which she followed with an eloquent address on the 'Purposes of Life and Its Application.' She paid high tribute to Pope Leo XIII, and dwelt at considerable length on the purpose which people had in life and their success in their various fields depended on their zealous application to whatever they were adapted and undertook, and then if they failed it was because, undoubtedly, they had mistaken their calling. She gave several illustrations of men who had become prominent by their hard work, study and application to their chosen fields of labor and closed with an eloquent perora-We were surprised to read the above,

and find that Mrs. Pepper eulogized the pope, whose religion was false throughout, whose vast learning was attic rubbish, and who held in abject bondage a mass of superstition and ignorance unparalleled in the history of the world, from the devil, and yet this man is eulo- timate destruction open to him. punishments inflicted at the Refuge of Notre Dame De La Charite, was the cutsessed luxuriant locks, and the hairthat they purchased large quantities of consisted in girls being compelled to to all. draw the sign of the cross on the floor of the chapel with their tongues. In extreme cases the form of punishment in use was called "Bouse de vache," durness, Mile Lea Boulay, testified that on ism, and the phenomena of mediumship the day of her first communion she was and hypnotism, will find their personal forced by the tyrannical sisters to needs more fully met by this first volwalk, barefooted, over sharp stones, ume. It is a book to read and re-read with a crown of thorns on her head, and many times for a full appreciation of

those who worked in the cow-house. the New York Tribune illustrates the writer of these lines, together with a diabolical influence of the Catholic group of fellow students in the study of church, and the Spiritualist rostrum is Harmonics of Evolution, and (since its applied to a poor use when its head, publication) The Great Psychological was pronounced dead last Sunday, and Pope Leo, is eulogized without any

per is a lady of fine attainments and ir that the day is not far distant when reproachable character, and one of the operations the supposed corpse sat up foremost of mediums, and some old hidcous Jesuit must have taken possession of her to eulogize Pope Leo.

Missionaries of Romanism.

The head of the Department of Pub ic Instruction of New York has handed down a decision, which will be received with acclaim by every lover of liberty. It is that no teacher in the public schools of that state shall wear any gates their preference, members of the clothing indicative of religious sect or order.

"Wearing of an unusual dress or garb, indicating membership in that denomination, by the teachers in the public schools during school hours while teaching therein, constitutes a sectarian influence, and the teaching of a denominational tenet or doctrine, which ought avoided. The next convention will act not to be persisted in. It is the duty of in accordance to its highest consideraschool authorities to require such teachers to discontinue, while in the public school room and in the performance of their duties as such teachers therein, the wearing of such dress or garb."

This decision will put a stop to the practice of employing "Sisters" of any order as teachers, an abuse which has been growing. Whenever Catholic influence prevails especially in country districts, the repulsive garments of nuns cial endorsements for the presidency of When we consider that no absolutely or "Sisters" have been conspicuous in the N. S. A. certain test of death save decomposition that the "little red school house," and the poisonous influence of Catholicism been insidiously instilled into the receptive minds of the children. The case on which this notable decision was given, Great Psychological Crime" without went up from such a district, when an first carefully reading the book, hence irish Catholic trustee, against the no criticism of the same will be admitwishes of a majority of the district, employed a nun for teacher. But he will now have to dismiss the missionaries of the church, and the services of such throughout at least one and the greatest

state, will be dispensed with. "Just How to Wake the Solar Plexfor health. Price 25 cents.

A STORM GENTER

Ranks of Spiritualism.

Spiritualism, in the form of "The Great Psychological Crime," and it has swept into its radius many others besides Spiritualists. A word from one of these may not be amiss.

To the earnest seeker for knowledge and truth, who has grown weary and sick at heart with the philosophies, isms and cults of the present day; who has failed to find in Christianity the active, vital, livable principle which his soul craves; who has been forced to make for himself a more or less satisfactory standard of life; and who has become convinced that for him the great mysteries of life and death must forever remain unsolved; -to such a one, the book holds out a promise of hope and comfort that is startling, by eason of its unexpectedness.

Instead of elaborate, beautiful, or inricate theories, he is presented with facts which the author tells him are scientifically demonstrable. Instead of a scheme of salvation, by which he may purchase or have purchased for him his future happiness, he finds that his ultimate destiny depends upon himself. By reason of his endowments he is a creature of majestic possibilities, capable of infinite growth and development, if he so wills. Or, just as freely is the and who claimed that Spiritualism is road of retrogression which leads to ulfrom the devil, and yet this man is eulo-gized from the Spiritualist rostrum by conception of man lends a dignity and value to life and personal endeavor Mrs. Pepper. Just read the following which must commend itself to the from Paris, France, illustrating the dev- thinking and aspiring man or woman, no llishness of Pope Leo's church. It was matter what his creed or belief. And established in court on the cross-exami- these are not theories, but facts. nation of sixty-nine witnesses that the Therein lies the whole value of the book.

entist, who seeks only to add new data ting off of hair of such girls as pos- to his column of things known? The student who holds knowledge above all things the most desirable? The Christian to whom the creeds and dogmas of human hair from the convent at regular The Spiritualist? The skeptic? The the church have become a dead letter? market prices. Another punishment field is open to all, and the result of the was the "cross of the tongue," which investigation will be equally interesting For a better understanding of the phi-

losophy taught by the School of Natural Science, the student should be familiar with the first book of this series-"Harwas obliged to kiss the feet of all the the beauty and dignity of the philosoother sisters and the servants, even of phy. The two books present subject matter for endless thought and discus-The above extract from an article in sion. The year and a half spent by the

Crime, has only increased their interest. Each new reading means renewed pleasure and profit, and it is safe to say thousands of students in this land of liberty and progress. R. HODGES. Omaha, Neb.

A Sensible Request.

Secretary Longley of the N. S. A., in general circular of July 25, says:

"We learn there will be several candidates for the office of president. While societies can properly express to dele-N. S. A. executive board request that delegates be not absolutely bound to vote for any special person, as the election hour may bring emergencies in worn exclusively by members of one re- which it will be wise for the delegates ligious denomination for the purpose of to use their best judgment as to voting privilege."

This is a sensible request. Each candidate must stand on his own merits. and petty electioneering should be tion of right and justice, in its election of a presiding officer. The names of all the candidates will be announced in The Progressive Thinker, and that must suffice. The office should seek the individual, and not the individual the office. It is certainly in bad taste for any candidate to allow his friends to write to Tom, Dick, Harry, etc., asking for spe-

Readers, Take Due Notice.

No one can intelligently review "A no criticism of the same will be admitted to our columns unless the above conditions are complied with.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1.
"Meatless Dishes." Very useful.

A POOR LIKENESS OF A POOR OLD POPE.

thief, a great sand-bagger, a great liar, all the affairs of life. As a spirit, he a great deceiver, and a great promulga- will be met on the other side and weltor of religious shams of various kinds; to be great in that sense is to be great | nals of former ages, who have not adin a direction far from commendable or praiseworthy.

really one of the anomalies of the age doubt, will enrapture his soul; but the joy that he will manifest will be the joy of an ignoramus and imbecile. The halo over millions of people. He had seen more worthless than the gloss of tinsel the scenter to a certain extent, pass and brass. He will find himself, if he from under his control in Mexico, in earthly influence, only so far as he will Italy, and in some of the states of South be able to inspire others with a contin-America. He had seen the convents and uation of his vain-glorious work. Cathmonasteries of Mexico confiscated by olics, Spiritualists, patriotic Americans, the government and sold under the the government and sold under the hand trait, and then consider how mighty, how stupendous, how overpowering is ference in political affairs in that distracted nation would at once cause his suppression and the banishment of his now take a view of his mediumistic years after the Spanish conquest to age was very mediumistic, and may have been controlled by the spirits of Roman Catholics had forced upon the the iron-clad popes and cardinals of

· Now go to Italy, and you will find the pope was shorn to a great extent of his supremacy there. Even in that far-off country, where he reigned at one time confiscated by the government.

Confined to the Vatican, attended by a retinue of soldiers and pliant tools to ence. Among the voodoos of the South do him homage, he chafed under legal restraint, and looked in every direction for a foothold where he could enlarge the scope of his power.

of the present age; but his influence, as we have intimated, was of a pernicious kind, and not tending to elevate humanity to a higher plane. In fact, all that this mighty potentate represented was founded on a false basis which should not have an existence to-day. No longer considered infallible, he trates a point: stood forth to all honest, reflecting minds simply as a man around whom had been woven a glamor that made many think that he stood at the right hand of God.

Analyzed critically and comprehengenuinely great; his goodness was not genuinely good; his virtues were not agination. It was evening, the quintessence of falsehood. As a physical individual we will carefully analyze him, supposing him to be of a certain weight. Divested of his immortal spirit, all that remains is about 150 metals spirit spirit spirit spirit spirit spirit spirit pounds of gross material. That mate lustrations of my own skill. They were the pleadings of the rich man for rial is in no sense more sacred than the constituents of any other mortal body, after a few minutes returned with their place of burning" when he died, all the whether in a Bedouin on one of the des- own conjurer, the witch doctor in queserts of the old world, or an African tion. After considerable solicitation and all the papal firemen in all our big erts of the old world, or an African sleeping sluggishly under a palm-tree, or a murderer who has just been offered up as a sacrifice to the indignation of a violated law. The body divested of its indwelling spirit, becomes the abode of bition of his powers before me, took a millions of animalculae and loathsome knob kerry or club and fastened it at worms. Analyzed from a physical fact long. A young native tall and other article of the American Constitution.

The above is a portrait of one of the Pope Leo's mortal remains. All that is most remarkable men of the present left of that so-called holy man is comhe was the custodian of more intellect- the physical remains of any other indiother person on the face of this earth. when dead, will be a mass of corrup-Greatness on this globe is a term that tion, so will the errors that he has so comed by the iron-clad popes and cardirealm of souls. From them he will re-The greatness of Pope Leo consisted ceive a most cordial greeting. They almost exclusively of chaff, and of the erroneous accumulations of ages. It is tion in truth can maintain supremacy of glory that will surround him will be

will only investigate a little, shorn of all Having examined the Pope from a physical and spiritual standpoint, we

followers. It required Mexico many qualities. There is no doubt whatever former ages. If he manifested in the least a spirit of liberality it was because he could, by so doing, wind his pernicious influence around the people, that he might, in the end, reduce them to more complete subjection. As a censupreme, he was deprived of much of tral mediumistic magnet he reflected his power and influence, and church the general influence and wishes of the property, to a certain extent, had been spirits who controlled him. Mediumship is not confined altogether to Spiritualism, but is found in every grade of society, and on every plane there are many mediums who reflect the worse conditions of that class. Because a person is a medium we should not judge therefrom that he always reflects the truth. A medium only Examine the above portrait and you | flects the controlling influence, whether will see one of the most influential men good, bad or indifferent. As to Pope Leo, he was simply a monstrosity in the religious world—that and nothing else.

The Universality of Spirit Influence. That mediumship is universal, through all the line of popes, the voo-doos of the South, and Zulus of Africa, as well as others on a low scale, is a

recognized fact. The following illus-"During the Zulu war," says Professor Kellar, the well-known magician, in an article in the North American Review, "I was in South Africa, traveling north through Zululand. In Dunn's reservation 200 miles north of Durban, in Natal, I saw a witch doctor levitate sively, Pope Leo was the greatest fail- the form of a young Zulu by waving a ure of the age. His greatness was not tuft of grass about his head, amid surroundings calculated to impress themselves deeply upon the most prosaic imgenuinely virtue, and his teachings were witch doctor, who belonged to the class the quintessence of falsehood. As a more than once described by Rider Hagcurious. One of them stole away and after a few minutes returned with their

doctor turned to the high grass a few feet behind us and gathered a handful of stalks about three feet long. Standing in the shadow and away from the fire he waved, with a swift motion, exactly similar to that of the clubs a few minutes before, the bunch of grass around the head of the young Zulu, who lay as dead in the fire-light. In a moment or two the grass seemed to ignite in its flight, although the witch doctor was not standing with-in twenty feet of the fire, and burned slowly, crackling audibly. slowly, crackling audibly. Approaching more closely the form of the native n the trance, the conjurer waved the flaming grass gently over his figure, and about a foot from the flesh. To my intense amazement the recumbent body slowly rose from the ground and floated upward in the air to a height of about hree feet, remaining in suspension and moving up and down, according as the passes of the burning grass were slower or faster. As the grass burned out and dropped to the ground the body returned to its position on the ground, and after a few passes from the hands of the witch doctor the young Zulu leaped to his feet, apparently none the worse for his wonderful experience." The above is a startling case of well-defined mediumship, and flustrates its universality. That Pope Leo was a medium, under the strict surveillance and control of the surveillance and control of the spirits of old popes and cardinals, there can be no doubt, hence he evolution of the Catholic church from he thralldom in which it is held by spirits on the other side will be slow. if a good intention is manifested by the reigning pope, it is stifled by the ignoramuses on the other side of life. The Pope and His Emissaries as Hyp-

notists.

It is interesting to note the degree to which hypnotism has occupied the attention of civilized lands during many past years. As an instance may be cited the fact that Senator Mitchell, of Oregon, on one occasion introduced in the United States Senate a bill "to prohibit age, lately passed to spirit life. He prised in the above. That material is electro-magnetizing, mesmerizing or was only remarkable in the sense that on an exact parallel as to value with hypnotizing human beings, or affecting one person through another by electricual attic rubbish, of more errors, of vidual of like weight; it is no better and crime against the law of nations, and more falsehoods, of more erroneous no worse. Analyzed from a higher to define its punishment;" which bill teachings, of more disreputable dog- standpoint than the physical you find was referred to the Judiciary Commit mas, and of more of that which has no nothing whatever in Pope Leo that is tee, and then lost to the world. The bill basic foundation in truth, than any worthy of credit. As his physical body, was introduced at the request of a lawyer then residing in Washington, a son of one of the early chief justices of California, and who had made the study of has been and will continue to be vari-ously used. A man may be a great mass in society, in government, and in vinced him that very many atrocious crimes are committed by irresponsible persons, who are the helpless agents of another, who exercises hypnotic influence over them. He entertained the vanced any since they went to the idea that some persons acquire them by cultivation and some possess naturally the ability to influence others to their own ends, for good or for evil, and that, possessing these powers, they prey upon the rest of mankind. Some exercise these powers unconsciously, influencing others to do things against their

own better judgment. The author of the bill wished to bring within the power of the law those persons who either organize themselves into a sort of brotherhood, or, acting by themselves, deliberately prey upon their their fellow-men, depriving them of their own proper free will, and making them simply tools, agents or slaves. Persons possessing these powers, he said, are conceived under conditions deseen his exalted prestige depart from the influence of superstition, and then there and his influence wane into almost nothingness. He once dictated in work The Progressive Thinker is doing there and his influence wane into almost nothingness. He once dictated in most nothingness. He once dictated in illuminating the world, in exciting afterward used to exercise the mysterial effection and in the right direction and in the preparing the way for humanity to adpenalty of violation of the law for a principal is death; and for an accessory a fine of \$5,600 to \$20,000 and imprisonment for life, or for not less than two years.

As comprehensively set forth in that remarkable book, "The Great Psychological Crime," there can be no doubt that there is a solid basis of facts and truth in confirmation of the views of the author of the bill; and that not only are these occult psychic forces used (or rather misused) by certain persons for sinister purposes, but that certain "re-ligious" sects—notably the Mormons and the Romish priesthood-are practiced adepts in hypnotism, and use their powers often and with terrible effect in making conversions to their respective "faiths," and in bringing their poor, duped subjects under complete and abject subjection to their rule and wishes. Many of the more prominent conversions to Romanism, and Mormon-ism as well, have been effected by a concentration of hypnotic forces upon the mind of the ignorant subject whom they desired to convert. Not only would it be well to have a law against the use of hypnotic power by unprincipled rogues and rascals outside the church. but it would be well, also, if a stringent law to the same effect were made applicable to Mormon "saints" and Romish adepts in the saintly garb of priestly fathers and Jesuits.

If such a bill should ever become a law, let there be no distinction of persons between the secular scoundrel and the saintly sinner

Particularly should it apply to the emissaries of a pope in this country, who are holding in abject subjection millions of ignorant dupes. As hypnotists, aided by the spirits of old ironclad popes and cardinals, Leo and his eaders excelled. Their pernicious influence, like a blight, overshadowed the whole country.

Ringing the Fire Alarm.

It appears from the Citizen that Mayor Collins of Boston, ordered that

worms. Analyzed from a physical standpoint, then, his poor old physical remains, a mass of corruption, will be found to contain approximately the following:

the end of a thong of rawnide about two feet long. A young native, tall and athletic, whose eyes appeared to be fixed upon those of the conjurer with an apprehensive steadfastness, took his own knob kerry and fastened it at the of the world—made so by his religious for the world—made so by his religious system; that he had been the bitterest pounds; phosphorus, 2 pounds; calcium, 2 pounds. There will also be found small quantities of sulphur, florin, chiorine, sodium, iron, potassium, magnetium and silicon.

Here, in the above, you have a comprehensive estimate of the value of the result of the value of the result in the sum and silicon.

The while in silence, to whiri their knob kerries about their heads. I noticed that when the two clubs seemed, in their swift flight, almost to come in compress the Cubans and the Filipinos, and to war with American troops; that he was simply a priest and not a civil ruler—all this is a mighty argument why Boston should not be degraded as the Irish mayor in the business may not come to a stand-tended to degrade it.

But Rome owns Epston, declares the N. S. A. Secretary.

Citizen, and will override all objections, knowing she has the tacit—and active also—backing of Protestants of the Benedict Arnold stripe.

Foe of Right and Liberty.

Father McGrady, prominent at one ime as a Roman Catholic priest, says:
"Romanism has been the foe of light eared to burst, the young man's knob kerry was shattered to pieces, and he fell to the ground apparently lifeless. and liberty, and is responsible for the ignorance that prevailed throughout the Dark Ages. Its influence on the enlightenment and morality of the world s seen to-day in Spain, Italy, Austria, Mexico and the South American states. It has spent its energies in condemning every book that revealed the mysteries of nature, in forbidding the people to read, in torturing the scholars who dared to proclaim scientific truths, in hunting the sons of freedom and con-signing them to the lurid flames, in slaughtering the heretics and infidels because they would not submit to her despotism, in establishing the inquisition and terrifying the cringing multitude with the Auto da-fe. The history of Romanism is the triumph of ignorance and brutality. There is not an intelligent Catholic on the globe who does not detect Romanism and repudiate its claims. Catholicism stands for love and mercy. Socialism stands for justice and freedom. Romanism stands for ignorance and crime. Therefore no Cath olic and no Socialist can be a Romanist, Do we want our public schools destroyed? Then support the pretensions of Romanism. Do we want monarchy enthroned on the ruins of our free institutions? Then rally around the flag of Romanism. France was compelled to expel the emissaries of the Vatican to preserve her liberty. Spain is crying out in her death throes for the expatriation of the monks. "Away from Rome" is the shibboleth of the Austrian liberals. The South American republics resist the pretensions of Romanism, and the Catholic Filipinos are determined to banish the friars from their

> "It is not surprising to the student of history, who is familiar with the bloody record of Romanism, that this diabolical institution is opposed to the aspira-tions of the toiling hosts in their fight for industrial democracy. There is not a crime in the calendar that Romanism has not glorified, or a virtue that it has not stigmatized, when such perversity would advance the cause of the ecclesiastical politicians. The benefit of the clergy which prevailed throughout the Moddle Ages exempted the agents of Romanism from the responsibility to civil courts, and the sacred tribunals invariably exonerated the tonsured criminals, and theft, perjury, roguery, murder and assassination were sanctioned in the garb of religion.

"The Order of the 'Precious Blood' is honored with the membership of Father Walser, who was recently arrested for the murder of Agatha Reichlin, and Rev. Mueller, who is affiliated with the same religious fraternity, defends the accused priest. If the proofs against the morality of Socialism were as strong as the evidences criminating Father Walser, it would long ago have been condemned by the common sense of humanity and would have perished in its infancy before its fair character had ever been tarnished by the foul slime of Romanism.

"If the ethical code of Socialism were identical with the ethical code of Romanism it would not be tolerated in any civilization on the globe. Rev. Mueller exclaims "Poor Jesus, the blood-thirsty party, the party of revolution and rebellion (the Socialist party) tries to claim you as one of their ranks." Without commenting on the bad grammar contained in this quotation, I will repeat the exclamation and cast the reproach in the face of Romanism: Poor Jesusi what infamies have been perpetrated in thy name since thou hast fallen into the hands of the Romanists and thy teachings have been adopted by a band

pression, in thy name. They have consigned lunatics to the flames,, cast physicians into dark dungeon cells for the blessings they conferred on humanity, in thy name. They have forged chains for the champions of freedom, tortured scientists and branded learning with the stigma of crime in thy name. have denounced the public schools as ungodly, athelstic, and immoral in thy name. They have scorned justice and mocked morality and shielded the midnight assassin in thy name. I defy any Romanist to meet me on the rostrum and refute the accusations contained in this letter, and until they remove the brand of infamy from their character they are not competent witnesses against Socialism."

A Pastor Seized as Lunatic.

A special telegram from Springfield

"Rev. Benjamin Wiseman, who has neld a number of important pastoral charges in Illinois and at Kansas City. Mo., was brought here by Pawnee officials and locked up in the county jail. An inquiry into his sanity will be held in the county court. Wiseman left his home at Zenobia while laboring under the delusion that God had directed him to deliver a spiritual message to save a sinner. He walked twenty miles before being taken into custody. Wiseman is a fine-looking man and talks rationally on all subjects except religion."

The latter is not an uncommon characteristic of pastoral teachers of orthodoxy.

But the serious question confronts us: If all the lunatics were locked up in jail, how many pastors would be left to supply the pulpits?

FROM THE N. S. A.

Important Notices to National Association Auxiliaries.

State associations-having individual members—as well as subordinate societies—are entitled to one delegate to the N. S. A. convention on their charter, and to one delegate for every fifty individual members or major fraction thereof; also, to one additional delegate for each society in good standing with the state association, provided the sum of two dollars has been contributed to the N. S. A. by said local society.

Amendments for Convention of 1903. Unfinished Business.—Cons. Article 0, change the word "thirty" on the fifth line to "sixty."

Amend—That a quorum for the transaction of business shall consist of a majority vote of duly accredited delegates,

Presidential Candidates. As there will be several candidates for the office of N. S. A. president, so-

Oxygen, 107 pounds; hydrogen, 13 end of a similar thong of hide. The pounds; carbon, 21 pounds; nitrogen, 3 two then stood about six feet apart, in pounds; phosphorus, 2 pounds; calcium, the full glare of the fire, and began, all that he publicly "blessed" the Spanish forces sent out to oppress the Cubans are requested to retrain from opponent of our public school system; becal person, although a preference that he publicly "blessed" the Spanish forces sent out to oppress the Cubans are requested to retrain from opponent of our public school system; that he publicly "blessed" the Spanish forces sent out to oppress the Cubans are requested to retrain from opponent of our public school system; that he publicly "blessed" the Spanish forces sent out to oppress the Cubans of the spanish forces sent out to oppress the Cubans opponent of our public school system; that he publicly "blessed" the Spanish forces sent out to oppress the Cubans of the spanish forces sent out to oppress the Cubans of the spanish forces sent out to oppress the Cubans of the spanish forces sent out to oppress the Cubans of the spanish forces sent out to oppress the Cubans of the spanish forces sent out to oppress the cubans of the spanish forces sent out to oppress the cubans of the spanish forces sent out to oppress the cubans of the spanish forces sent out to oppress the cubans of the spanish forces sent out to oppress the cubans of the spanish forces sent out to oppress the cubans of the spanish forces sent out to oppress the cubans of the spanish forces sent out to oppress the cubans of the spanish forces sent out to oppress the cubans of the spanish forces sent out to oppress the cubans of the spanish forces sent out to oppress the cubans of the spanish forces sent out to oppress the cubans of the spanish forces sent out to oppress the cubans of the spanish forces sent out to oppress the cubans of the spanish forces sent out to oppress the cubans of the spanish forces sent out to oppress the cubans of the spanish forces sent out to oppres

Mew Facts About the Bible. = A Lecture Delivered by W. T. Butchins, Springfield, Mass.

tell us what they do know. They are slow to move forward as fast as the facts warrant, and still try to account for the facts in a way that does least violence to tradition. They tion Babylon had made. make but few generalizations and are cautious about making startling comments on what they have found out. They might tell the good people of the churches some very remark- tious and that even as late as longer holds the secred monor of their authorship. Indeed pear that a great scribe had led the reform and reconstrucdisguise—and which must radically affect the course of

but few readers are aware that anything very sensational has been discovered and recorded.

The most desirable quality to-day for a Bible investigator is to have courage to tell what he knows. The supposed authority of the Bible is so interwoven with the life of the utter" everything that the latest criticism has discovered.

When Bishop Colenso about forty years ago published his statements by simple arithmetical process, but the protest inspired truth. of even the most learned ecclesiastics met Colenso's figures by loudly reiterating that the Bible, as an "inspired" book, even Matthew Arnold joined in this senseless condemnation

adopted and published substantially the views of Bishop Colenso, and while the church of England would not listen to their myths and their elaborate priestly cult, and their laws Greek period wrought both good and evil in its influx of Colenso, her own bishop, many of her scholars and church- from this old civilization. They worked over these myths ideas. men did listen to Kuenen. The Colenso controversy is so as to create a flictitious Hebrew origin for themselves, to-day a good deal like the dispute over Adam and Noah, the and to cover their theft threw the contemptible disguise of time has come to probe the Bible at a more vital point.

Even Robert Ingersoll's lectures on the "Mistakes of tory. Moses" sound trite to-day. The storm center of biblical crit-

imum that it now cuts with alarming proximity into the very libraries? vitals of Christianity itself. Many prominent scholars and ecclesiastics have said as Prof. Green of Princeton said, that .if Colenso's criticism of the Pentateuch was true, then Christ's teaching was also impeached for he quoted Jesus as saying that Moses wrote of him. All this sort of reasoning ganic unity of comprehensive truth. sounds childish to-day, for not only has the historical Moses melted away under scientic research, but the supposed records of Jesus also melt away in startling fashion under the and damn all the rest. latest analytical criticism.

have made even an agonizing study of these things will have | jealous sects? to bear all sorts of cruel aspersion and be looked upon as

telling you what the latest valid criticism of the Bible is. Assyrian history, I read that Sargon, king of an early Baby. demned, and the time has come when we need more of this And my own conscience would rebuke me if I diluted or dis- lonian city, lived 3,800 years B. C. And a tablet of Sargon's kind of blasphemy. guised the facts. Our course here is plain. Our duty cannot be confounded with that of any clergyman or sycophant of institutionalism who is handicapped by restraining influme forth. She placed me in a basket boat of rushes; with ences or politic prudence. This platform would annul its pitch she closed the door. She gave me over to the river, own charter if it kept back one lota of the evidence which which did not rise over me. The river bore me along; to at this moment reveals any part of the true history of the Akki the irrigator, it carried me. Akki, the irrigator, Bible. We put ethical fearlessness and honesty above the brought me to land. Akki, the irrigator, reared me as his own most sacred tradition.

When we know that the halo of sanctity has been dissibook on the plane where it belongs. When we know that lonian tablet, 3,800 years before Christ. legends and inventions and plous dreams have been made to play the part of sacred history, our duty is to get down to the 3,000 years later than this tablet. level of honest fact as soon as possible.

When we discover that the nation that pretchded to hold tion they stole and borrowed their divinity from other and older civilizations, it is time the Christian world faced the So, too, as Sayce shows in his volume in the Semitic series, has been abundantly proved.

Let me suggest to you one key of biblical study that is likely before long to set the whole Christian world into com- Moses was said to have received on Mt. Sinal, that these motion. As you know, there have been remarkable developments in archeology in recent years. There has been great genuine Mosaic tables. activity of late in unearthing the old cities of Babylonia and Assyria. Libraries full of very ancient tablets have been brought to light, and a great mass of valuable historical material is now at the disposal of Oriental scholars.

Books are rapidly coming from the press, telling us a thousand things about Babylonian civilization that we were utterly ignorant of. Previous to this we had taken our ideas favor. of ancient Babylon from the Genesis story of the Tower of Babel. And we had accepted as part of the inspired message of the Bible the scandalous things the Jews said about fill him—a Messiah whose teaching and kingdom should be Babylon. Throughout the whole history of the Christian church Babylon has been thought of as the symbol of the lowest heathenish depravity, the very hot bed of cruelty, in abeyance to such archeological fictions? Can the religion lust, and of all that was vile in paganism.

The Jews called Babylon the "mother of harlots." And whether they meant the Rome of Nero, or the ancient city of the Euphrates, the meaning was loaded with all possible contempt. And this Babylonian scandal has gone down the

We took our "inspired" Scriptures from the Jews, and the Jews hated Babylon. And not only did they vent their passionate scorn on Babylon, but they wanted to paint their own Zion in the most glowing light of pious idealism, and they must needs have something to make a contrast of, and so they retaliated on Babylon by picturing her as the "scarlet woman"—as being fit only to be engulfed in the bottomless pit and to send up the wail of endless burnings.

The drama and the novel to-day have to have their villains to contrast with their heroes, but this is hardly the way to write authentic history. We ought to have known that it foundations of the Christian system succumb in the same was quite unsafe to take our historical teachings from a nation of such jealous haters as the Jews.

We would not take a Jew's opinion of a Samaritan, but we

But behold, now the real Babylon is coming to lightt. Tens of thousands of clay tablets contradict the contemptible story of the Tower of Babel, and present to our intelligent gaze, a very different Babylon. Jewish Scandal-mongers rational criticism. And not only do we know now that Babylonian civilization was at a high level 5,000 years before

I find our scholars deciphering these thousands of tablets with great respect, to see what progress in complex civiliza their attention.

try and Canaanitish immorality, from the surrounding nat of Psalms. . But as a rule they avoid putting their most radical findings tions. Not till after the exile did a generation of Pharisalo into a conspicuous place, and so prudently are the most im- puritans rise and set up a standard of moral severity, and just such Babylonian fablets? Prof. Goodspeed gives such a fore entering Canaan. was meant for jealous priestly and national purposes, to hedge in an exclusive provincialism.

No doubt Babylon had its ancient "slum," as London and New York and Chicago have their slums to-day, and Babylonian religion could have reached but a partial stage of the withhold valid credit from no genuine religious source. the hero, and at this time they promulgated the code of laws churches, and with doctrinal belief that it is not "lawful to istic truth. But get the books on Babylonia that are now coming from the press and you will find wholesome reading, showing how the Euphrates valley had through ages of evofirst book, proving the absurdity and impossibility of many lution attained a degree of civilization that put to shame thropological development of the Euphrates valley. The tion. All this is like the fiction of making it appear that of the figures and statements of the Pentateuch, the Church the standards of brutal conquest and bloodshed, and Yah- story of Noah is lost in the prehistoric past of these bor. David was the author of the Psalms. of England, and indeed the whole orthodox world rose up in wahism that compose so largely the story of Hebrew Scrip rowed myths. The Hebrew ideal of Abraham comes out of Then going on, such supposed prophets as Amos, Hosea, meteor had struck this planet. Bishop Colenso proved his ture. Jewish jealousy and scandal are not valid sources of

Rational scholarship is sorely tried by the persistent effort of many good men to hold on to the apologetic value of the and as the literal "word of God," must be true in spite of Old Testament. Let them indeed hold on to whatever has the contradictory evidence of simple arithmetic. And the ethical and sincerely religious value. But shall we not scale storm of anathema broke on poor Colenso's head, so that down their value when we convict them of gross scandal against civilizations that were thousands of years in adof good Bishop Colenso. And Prof. Green, the Hebrew vance of their own. And moreover now that we are getting scholar of Princeton seminary wrote a book, the substance of our best historical values from those periods in which the which was that Colenso must of course be wrong, because forced contact of the Jewish mind with Babylonian, Persian the Bible could not be other than the "inspired word of God." and Greek influence, reveals the great indebtedness of that But in process of time the great Dutch scholar, Kuenen, which is best in Jewish scripture to these sources. The Jews of the exile knew enough about Babylonia to plagiarize the Tower of Babel over the mighty story of Babylonian his-

This is one of the things that must be said to-day in makicism has moved forward, so that most of our scholars sense ing up our revised estimate of the value of Old Testament the fact that the fate of the Bible hangs on the issue of scriptures. Is there any doubt that a Babylonian tablet is of whether there is any historical basis for even the New Tes- more historical value than a page of Jewish scandal? Will the story of the Tower of Babel and the apocalyptic insult of The amount of valid historical evidence in either Old or the book of Revelation, stand against what we are now de-New Testaments is being reduced to such a microscopic min- ciphering from the original tablets of the ancient Babylonian

The final Bible of the world will not be written under a malignant spirit of national jealousy. If we ever have a book worth calling the Bible it will contain a comparative and just study of world religions and will show at least some or-

A nation of jealous haters cannot write the world's Bible. The real Bible will not glorify the holy conceit of one nation

Nobody blames the Jew for being ardently patriotic, and We may have to go on hammering away at these icono no one would deny the peculiar qualities of Jewish endurance, churches will so far listen as to make an intelligent investi- Yahwaism that took its shape from Jewish jealousy? Does ture? gation for themselves. And in the meantime the men who not such religion lead inevitably to a multiplicity of equally

'The archeologist's spade is now refuting the slander which veritable antichrists by orthodoxy. And yet these anti- Jewish literature poured upon Babylon. The very Moses, christs will be truest imitators of the courageous Jesus of whose ideal grandeur was handed down by tradition, was to a large extent fabricated from the myths of Babylonia and Speaking from the platform of this Ethical Union, I do not Persia. For instance, in a book just from the press, by reads as follows:

"My humble mother conceived me, in secret she brought son."

Here is evidently the source from which the story of Moses pated from any book of the Bible our duty is to put that in the basket of bulrushes was taken; from this old Baby-

The Pentateuchal story of Moses was written more than

The same thing is probably true, as Max Muller has shown, of the story of Moses at the "burning bush." He demonthe priority of religious eminence in all the Orient, has de strates that it was Zoroaster who asked the Deity what his luded us with its pious conceit, and played us false like a name was, and the answer he got was, "I am that I am." harlot, and that instead of being the channel of God's revela. This also was taken by the Pentateuchal writer and tacked on to Moses to help out the supernatural setting of his life, real facts, and readjusted their faith to the evidence that Nestorian Workmen dug up a Babylonian temple and in the holy chamber found a sacred chest and in that chest two tablets of stone, answering so perfectly to those which Nestorians in great excitement supposed they had found the

As these archeological finds are added one after another, we discover the source of the wonderful things that embellish the fiction of the Pentateuch. What these priestly write

After manufacturing their Moses they put into his mouth the prophecy that a glorious Messiah should succeed and fulthe apotheosis of the Mosaic religion.

Shall sensible men to-day hold their rational Intelligence of the 20th century be vitalized by such shadowy sources? Closely linked to this is the Christology of the New Testament. Jesus is represented as representing the testimony of Moses. Moses is said to have appeared on the Mount of Transfiguration. Moses and the Lamb constitute the final song of the redeemed. But our Semitic scholars fail to find Hannah in I. Samuel, all of which may have some basis in And the dark attending troubles are the acms of mankind. any such Moses. This wonderful Moses was a mythical and folk-lore, but their writers treated them all in a highly imagmetaphysical fabrication. And if Christianity depends on inative way. the historicity of Moses then Christianity will melt into the

soon find yourself also dazed by the contradictions and the mitted by scholars that there is nothing in the way of hismythical impossibilities of the fabricated Christ of the gospels. Still conservative scholars continue to declare that if but it is a fiction with a purpose, and was written to give a Moses goes down under historical criticism, then the very deceptively historical origin of the Jewish feast of the Purim cataclysm.

Very likely there was some sort of a Moses who had a hand in organizing and leading a few Semitic clans, resulting in tion, although containing a marvelous lesson of liberal sentihave put a halo of holy veracity about the Jewish slander of the Hebrew and Jewish nation. Every movement of nations has its bold and accredited leaders. But take away the borrowed supernatural adjuncts of the Mosaic story, and the residuum is like a forgotten dream. As the scientific scholarship of to-day oscillates from the monuments of the Nile locate this book in the Maccabean days, and see the motive to the monuments of the Euphrates little is found in the ter- of comfort which it contained for those days of distress and could deceive their own people, but not twentieth century ritory between to make a valid history of, out of which to redesperate hopes. construct the Pentateuchal story of Israel's sojourn in Egypt, and Israel's marvelous journey in the wilderness, and Is the story of Egyptian bondage and the narrative of the wil-

seen by keen critical analysis to be an elaborate priestly and historical truth is met till we come to the book of Judges. post-exilic fiction. Angto this scholars are now turning And these books are scarcely less historical than the stories

Our scholars are trying to let down the orthodox theory of this same fictitious list are the stories of Josiah and Ezra. And to make the Jewish scandal more criminal we now that Jewish idealization of their own history was fiction to make the light of radical criticism. David no reformer, and the other was a priestly fiction to make it apfrom Babylonia we have grayers as profoundly religious and tion of the new state. Jews themselves were but little different, in point of idola as good examples of place as anything in the so-called book

Who shall tell us how many psalms were made over from tiously represented Moses to have published this book beportant findings hidden among the more modest facts that even this was not moral in any just and universal sense, but Babylonian prayer in his book, that would class with the best of the psalms.

Now that the traditional idea of their Davidic value is dissipated, the only question of permanent interest is their inherent value, and the nobler study of Semitic sources will other marvelous story in which an idealized Hzra was made Steadily the process of historical criticism has torn away the ideal fiction from one after another of the Jewish demi-gods.

legendary sources, and is found to be a conceit more gratui- Micah and so on, had no literal existence as historical pertry his magic pen upon,

And David and Solomon have their triple tradition which shows their history was objectified according to the motive of later idealizers.

The steady trend of valid criticism is forcing our scholars to find the authorship and date of this entire literature in the past exilic period. If God chose a channel through which this revelation divinely came, then a Babylonian exile was as much as anything that channel.

Egypt, too, was at the same time a land of extle, and divinely appointed guide for humanity. doubtless contributed from her ancient religious cults to the priestly and literary structure of the late Jewish revival.

nacle and the priestly cult, said to have been created in the be compiled in one volume and the pretentious title of "Holy wilderness during their journeyings. Probably never in all Bible" be embossed on its back. history was there a more palpable case of wholesale plagiarism than this, a literal theft from Babylon, stolen to give prestige to the Jewish national conceit.

turned and spat their Pharisaical venom at Babylon and said she was the "mother of harlots."

And in our Protestant blindness we have taken our scripture from the men who committed this criminal act of plaglarism and this cruel slander against Babylon.

When shall we tear off this hypocritical mask and awake to an honest revolt, not only in the name of a national re- literature, and yet it is being foisted, in toto, upon the ignorspect for truth, but of justice toward those who have been slandered and anathematized.

What will our good church members say about this? Will they go on judging the historicity of Genesis by the Tower of in something more tangible than ridicule is by no means an Babel? And isn't the Tower of Babel as good history as the inopportune question. As long as there are people who pre-Babylonians who lived at the time of the Jewish exile did hold on to the sacred literature of the Orient. clastic facts for a hundred years before the saints in our but shall we link our newly developing theism on to the know. But shall their ignorance supply us with our scrip-

> Were I to stand again in the pulpit and preach, I assure you I should want something more reliable than Jewish scripture for a religious guide. The nation that was capable ing contempt on a civilization that outshone them.

I know of no other way to compel the churches to study need to take any timid or hesitating or hedging course in Prof. Goodspeed of Chicago University, on Babylonian and This was the kind of blasphemy for which Jesus was consured. these evidences, but to challenge them in this bold way. ture. But now as never before the triumph of truth is as-

> pretended to give the early history of Babylonia; one of bears the test of fearless investigation. And the man who is them, Herodotus, who wrote in the second century B. C. bold enough to rescue his theism from the biblical wreck, But he says of him, that he gave distorted and fantastic leg. and who believes in the divine evolution of humanity, and in ends in the place of the sober facts of history. Another was the valid worth of all history, can already see the advent of Ctesias, a physician, who wrote from 415 to 398 B. C., but he a nobler faith for the whole world. resorted to semi-mythical tales and produced a hopeless jumble of truth and falsehood. Another of these historians was Berosus, who was a Babylonian priest about 280 B. O. But, says, Goodspeed, he filled a large part of his book with mythical stories of creation and incredible tales of primitive history, telling of prediluvian dynasties that extended back for I can see those agile monkeys as they swing from limb to these is the book of Genesis as an historical record? Indeed the Pentateuch was probably written not far from the time when Berosus, the Babylonian priest, wrote, and it, too, is not exempt from the charge of mythical and incredible tales. Why not put the halo of inspiration about Berosus?

And now let me spend a few moments in giving you the substance of a paper recently read in this city by Rev. Ed. Until Darwin caught the notion of the "monad unto man," ward Day, a Hebrew scholar of recognized ability and industry. His subject was "Hebrew Fiction."

Mr. Day first makes the point that the Semitic people from whom the Hebrews sprang, were an imaginative people, quite capable of inventing fictitious literature. He says, the ecognition of the fictitious characte. A this Old Testament literature is the direction in which the most fearless scholarship is moving to-day; that not only shall we find much that was purely imaginative, but we shall also find that nothers could not borrow they invented to make up the concept | ing wholly escaped the play of their fancy. Even their of their Yahwah, and then set up the pious claim that these chronicles which purported to be narratives of actual occur-Jewish people were the peculiar object of this Yahwah's rences were often as untrue as was their folk-lore and their poetry, and even their legal codes, their proverbs and their psalmody were embedded in fictions manifold. The book of Job is now admittedly a fictitious story, or rather a poetic drama. The Song of Solomon has long been considered an imaginative love poem. But Herder, a German scholar, now contends that it consists of a number of independent love poems—although it is not a drama of pure love, for a vein of For it makes me rather gloomy to be fastened to the earth coarseness and lewdness runs through these sensuous songs which the English translation but partially conceals.

> Jacob, the song of Israel at the Red Sea, the song of Moses in Deuteronomy, the song of Deborah in Judges, the song of And it makes me deeply wonder if unfoldment of a mind

Passing from the imaginative poetry to prose, the story of same shadowy realm of mythical and metaphysical idealiza. Ruth is imaginative, and liere, too, our translators have had to disguise the original language by their translation. The If you try to work up an historical identity for Moses you book of Esther is another of these fictions. It is widely adtorical data back of this book. And not only is it a fletion, and to stimulate hatred toward other nations, and thus intensify their own national consciousness.

Then the book of Jonah is more and more seen to be a ficment toward the Gentile peoples, and suggesting divine pity and forgiveness in the spirit of the gospel,

So, too, the book of Daniel belongs to the imaginative books of Jewish literature. Scholars now quite generally their God.—Lecky's History of Rationalism.

Then Mr. Day turns to the Chronicles of the Pentateuch Christ, and that it was the product of other and untold thou rael's elaborate combination of twelve great tribes, and is derness journey. I have already intimated how this Mosaic sands of years antedating that, but I testify that I am read rael's priestly system and gorgeous tabernacle, and Israel's story melts away in borrowed myths and plagfarisms.

More and more as the new books come from the press, it is an every new book on Babylonian discoveries that I can spectacular entry to Casan. All these have melted away apparent that the scholars who are doing the most advanced find, and I do not discover any just reason for calling this au. like the supernatural Mises, and the whole Pentateuch is supposed conquest of Canaan, and nothing proximating

of Samuel and Saul, and also that of David and Solomon. In

It was not Josiah who promulgated the law of the book of Deuteronomy, but a school of post exilic inventors who ficti-

These men hatched a wonderful story by using and idealizing Josiah, and made it appear that the pure worship of Yahwah was re-established at that time. And then a century or so later, similar shrewd priestly inventors told an-

which you find elaborately drawn up in the book of Leviticus. Prof. C. C. Torry, of New Haven, in a masterly treatise, The fiction of Adam fades before the mighty cons of an has shown that there is not a shred of truth in this Ezra fic-

tous than any novelist of to-day would have the audacity to sons, but these books are the late literary product of unknown writers.

Prof. Torry recently showed to our Springfield biblical club that Isalah was a poem, and was written four hundred years later than the orthodox idea formerly held.

This is but a hurried sketch. No matter what becomes of this literature, it must stand or fall by its own inherent worth, and by the ethical value of its motive. I should like to see it stand. I have put thirty years' hard work and sacrifice into the Protestant theory that this literature was a

But the time has come to overhaul our standard of scriptural value. And this platform has no timid or church-bound saints to block the way of a bold study of facts. The time has come when it must be a question with Bible societies, and honorable printing houses, how much longer the litera-Turn to Exodus and read the elaborate story of the taber- ture of what is known as the Old and New Testaments can

Printing houses and Bible societies will probably go on turning out Bibles as long as the religious market finds profitable sale for them, or an ignorant zeal will pay to have And did they acknowledge their indebtedness? They them distributed. And there are still new portions of the globe where missionary zeal is just putting the Bible into the language of unevangelized people.

It is a subject of somewhat novel reflection, that the men who know the most about the Bible, in such enlightened countries as England, Germany, America, are compelled by honest study to seriously discount almost every page of this ant heathen world by missionaries, as if its old-time author ity were still unquestioned. How soon this form of zeal will return upon our own heads

stories of Adam and Noah and Abraham? Very likely the fer mysticism to specific knowledge of real fact, they will There will perhaps always be Christian people who will

take their religion as the Chinaman takes his opium. They do not wish to dissolve their beautiful subjective dream!

However, the fact remains that the Jewish nation, who made the literature of the Bible, perished in their mystical dreaming. The very Scriptures were sealed by the fatality of crucifying the divine man of Galilee was capable of pour- of that nation. Revived again as the oracles of the great ecclesiastical delusion of twenty centuries, in the decadence of the church of to-day we see again the fatality of this litera-

Historical criticism is effectually doing its work. The ete overthrow of bibliolatry seems near at hand. And Prof. Goodspeed speaks of certain ancient historians who Christianity as a fiction is now giving way to truth that

OUR ANCESTORS.

When I look back from the present to the distant past I see That old plain, well-trodden pathway of this great humanity. limb.

As they cling with tails and fingers—and right there my eyes grow dim.

For the race has so developed both in mind and self-esteem That the monkeys seem but kindred in a vague, delusive

The human race accepted the old Eve and Adam plan, It was told them in a fable and the fable made a law, And the foolish masses took it as from God, without a flaw.

And to think of any science was a crime most deep and black. Which was punished by the torture of the thumb-screw and

the rack.

But in spite of that old fable and the flendish priestly scheme,

The mind would not be longer held by that delusive dream; And they tell us now through science, that the "missing link" is found,

And man is to the monkey in an obligation bound. So in casting glances backward to the distant past I see My happy kindred swinging by their tails up in a tree.

Hence, I seldom wander backward in my dreams beyond my birth.

When my kindred took such pleasure, and perhaps a life of Then there are shorter poems like the so-called blessing of With their crude and thoughtless natures, in their homes ease,

among the trees, DR. T. WILKINS.

Prosperity is no just scale; adversity is the only balance to weigh friends.—Plutarch. Waste of time is the most extravagant and costly of all ex-

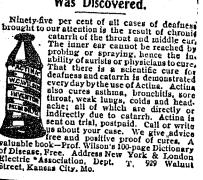
enses.—Theophrastus. Not a day passes over the earth but men and women of ne

note do great deeds, speak great words and suffer noble sor rows.-Charles Reade. When men have come to regard a certain class of their fel-

low-creatures as doomed by the Almighty to eternal and excruciating agonies and when their theology directs their minds with the intense and realizing earnestness to the contemplation of such agonies, the result will be an indifference to the suffering of those whom they deem the enemies of

The belief in a God has hitherto been the seed of all the bloody dissensions among men. The various ways of worshiping an imaginary being have caused more wars and ruin than all the varieties of other interests. With the disappearance of belief in God, disappears the foundation of all religfour hostlity, and in its place arises the foundation of human equality and universal peace.—Carl Heinzen,

By No Means Until "ACTINA" Was Discovered.





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.. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.-Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, be lieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.-We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

Take due notice, that all items for this page must be accompanied by the full name and address of the write. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Dr. Beverly writes: "Next Sunday evening, at Lakeside Hall, corner 31st street and Indiana avenue, Mrs. Loomis, lately of Boston, will lecture on the Ethics of Astrology. She will also demonstrate the science from subjects from the audience. Her last lecture was so highly appreciated that an urgent request was made for her return. These teachings are becoming very interesting and instructive. Let no one forget the picnic, Saturday August 8. Come to Jackson Park, near the German Building, and enjoy rest and recreation. Committees are at work. Everybody will be made welcome We expect to satisfy every stomach, brain and

Laura G. Fixen, of Chicago, addressed the people at the Chesterfield camp, July 17, for the first time. Mrs. Fixen has only been a Spiritualist three and a half years. She was formerly a Methodist and for many years was associated with Frances Willard in temperance work. At present she is at the head of the "Working Women's Home" in Chicago. Among other things, she said: "The happy man or woman is the one who makes sunshine out of daily life. We need not all be great to be useful. The size of the part of the watch does not determine the importance of it. Be what we are and let the world see by our lives what it means to Le a Spiritualist."

The following article is taken from the Liverpool (England) Weekly Mercury: "This incident comes to us from the workshop of the great chemist Fara workman accidentally knocked into a jar of acid a silver cup. It disappeared, and was eaten up by the acid, and could not be found. The workman was in great distress and perplexity. It was an utter mystery to him where the cup had gone. When the great chemist came in and heard the story, he threw some chemicals into the jar, and in a moment every particle of silver was precipitated to the bottom. He then lifted out the silver nugget and sent it to the smith, where it was recast into a beautiful cup. If a finite chemist can handle the particles of a silver cup in this way, what cannot the Infinite Chemist do with particles of a human body, when dissolved in the great jar of the universe? He can handle the universe as easily as Faraday could handle an acid jar, and can control it at will. ing to be changed so as to become a spiritual body."

Georgia Gladys Cooley passed through the city en rounte to Clinton camp, where she remains until August She will be at Wonewoo camp, Wis., from August 13 to 21, returning to Clinton, August 22 until close of the

Mrs. A. M. Patterson writes from Alexandria, Ind.: "The Spiritualists of Alexandria and Elwood. Ind., are negotiating with Harry J. Moore in the hopes of getting his services for both places on a kind of circuit plan for one year. It is thought that a church can be built in Elwood. The only obstacle in the way of accomplishing this end is the decision on the part of Mr. Moore to spend the winter months in the west in the hopes that his wife may ultimately recover her former health. We hope, however, that Mrs Moore's health. which is constantly improving, will be such by fall that they will decide to remain with us. Mr. Moore's lectures have been of such a nature as to interest a great many church people who, with the Spiritualists, are desirous of retaining his services for at least one

The Tonawanda News gives space to the following item which refers to the death of John Cherry, the wealthy farmer whose body was picked up in partly decomposed and unrecognizable; the Niagara River near the Canadian Maid of the Mist dock: "John Cherry, the Tonawanda farmer, whose body was found below the falls, was not murdered | I was met by an old acquaintance this but committed suicide. The mystery of the old man's death is cleared up by said, 'Do you believe this report in the this startling information which must papers about the spirit of Cherry apbe true for it came from no less an authentic source than the shade of the departed Cherry. Shades of physical beings who depart from this earth are not far distant when spirits will be seen said to appear at Lily Dale and the spirit of old man Cherry talked with his fellow-townsman, George Chase, last Sunday at the Spiritualist colony on Lake Chautauqua 'I jumped into Niagara River from the Goat Island Bridge,' whispered the shade of the deceased Cherry. 'I would not leave the earth if I had it to do over again, for the financial troubles which I thought overburdening, now seem trivial. I give you this message because I want it under stood that I was not the victim of foul play. I spent all the cash I had and there was no money in my clothes when I went over the falls. As to considerable personal property in cash and se curioles I will say this much, it is all in the philosophy of Spiritualism or Natdeposited in the Commercial Bank of uralism. The facts connected with the Bullalo under a fictitious name.'"

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Dr. Juliet H. Severance is now at home enjoying the presence of her son, Fred W. Stillman, who is with the 'Heart of Chicago" theatre company," and her daughter, Lillian, a beauty doctor, located in New York. On Aug. 14, Dr. Severance, accompanied by her son, Byron D. Stillman, will go to Mt. Pleasant Park Camp, to remain till its close. She is open for engagements to serve societies or officiate at funerals. dress her at 578 East 60th street, Chicago.

Dr. Louis H. Freedman, the Austra-lian healer, writes: "I have been sojourning with my wife at Reed's Lake camp, Mich., for two weeks. It is a lovely spot, and they have some of the finest talent. The management is kind and considerate with everybody that comes on the ground, and if I am not mistaken this is going to be one of the best camps in America. Mrs. Freed-man and myself will demonstrate at the Star Theatre in Muskegon, Mich., all this week. I demonstrate what spiritual healing can do, and my wife will give clairvoyant descriptions. We are open for engagement in Michigan, Indiana or Illinois. Address us at Grand Rapids, Mich., General Delivery."

July 15, Miss Flora Hardin, state secretary of the Indiana Spiritualist Association announced that every cottage at camp ground and every room in the hotel had been engaged for the coming camp, and there is a big demand for more. It is the first time in the history of the association that such conditions have existed. A number of new cottages were erected this year and the hotel was enlarged. There will be many tents on the grounds. The recordbreaking crowds of the association are expected each week of the camp. Dr. Hilligoss, ex-president of the association, arrived from Cincinnati with his wife last evening and is living at his cottage. Mr. Hilligoss has announced that, in spite of the fact that he is now living out of the state, he is yet a member of the Indiana association and he will be a candidate again this year for the presidency. He was a candidate last year, but did not make a fight for the office and was defeated. Mrs. Hilligoss had intended to make the association a present of enough money to clear it of all indebtedness. When her husband was defeated she refused to give the money. Mr. Hilligoss is prominent as a Spiritualist and would be an honor to any camp as president. Eva L. Stewart writes: "That 'variety

s the spice of life' has been demon-

strated the last few weeks by the different speakers and subjects that have been used at the meetings of the First needed for our platform can be got from Hyde Park Occult Society. Mrs. Fanny his school, when the pupils could not af-Worthington, a fine talker, gave us many pleasant things to think of. She was followed by Dr. H. A. Cross, who would rather throw the Bible away entirely than to accept the orthodox idea as is being taught to-day by the churches. Then came our young friend, H. F. Arnold, who always gives us a aday. One day when Faraday was out, fine address. Then that enthusiastic representing the advance thought of the speaker on Spiritualism, R. Gilray. and age, with Spiritualism as the inspiring now comes Dr. J. T. Betelro, who will speak on Man's Higher Self, on Aug. 2. Thus you see we have the variety, and good speakers at all services. Our society is holding picnics in the parks and the attendance has been large. We serve lunch, and then take up a silver collection for the benefit of our young society. We hold the next one in Jackson Park, on August 9, meeting at German Building at 1 o'clock. Lunch will be served in balcony dining hall to the left of the 'earth.' First course will be served between 1 and 2 o'clock, and the second course between 5 and 6 o'clock. giving a chance for those who cannot come early to have a fine lunch. On last Sunday night, July 26, we were agreeably surprised by the entrance of our old-time friend and co-worker, Mrs. Whatever the particles of the resur-rected body may be, Paul says it is go street fame. She gave us a fine talk which was well received as was shown by the hearty hand-clapping of the audience as she took her seat. She was followed by our test medium, Mrs. E. Kline. Mrs. Hodge being present, was called on and gave messages. Then Mrs. Cooley was asked to let her guide, Mayflower, come in and give some messages, which she did, and two strange ladies knowing nothing of Spiritualism (came in from seeing our bulletin board outside) expressed themselves more than pleased with the tests she gave them. Meetings everey Sunday night at 8 o'clock sharp. Everybody invited to our picnics and are requested to bring well filled baskets for the lunch. None need stay away if they do not bring lunch as all will be served. are very sorry to learn that Rev. G. C. Love, who so kindly assisted us with his lectures this last spring, is having trouble by sickness in his family, and since going back to Oregon his father has passed on to that new life. Bro. Love is now located at Nahcotta, Washington.'

> Vine H. Hickox writes from Niagara Falls, N. Y.: "The body of a man was found a few days ago below the falls, near the landing of the Maid of the Mist, on the Canadian side of the river. The body had the appearance of being in the water for a week or more. It was it was that of a middle-aged man, and was supposed to have met foul play as the face and body were much bruised. morning on Goat Island Bridge. pearing and talking to a fellow-towns. man?' I replied that I not only only believed it, but that I believed the day is in the different churches"

> Geo. Hamilton Brooks writes: "The Englewood Spiritual Union will not have any regular meetings in August, but will probably open some time in September. Due notice will be given through The Progressive Thinker. Dr. J. H. Randall gave the lecture, Sunday evening, July 26. It was full of gems of truth, and commanded the attention of any fair audience. We are in hopes to have the Doctor with us again at no distant date. The Englewood Spiritual Union has had a very successful year since opening its meetings last fall, The general attendance has been good and there has been a growing interest continuity of life are being manifested

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

in many home circles. Knowledge is taking the place of belief, so the great work goes on. The Ladies Auxiliary will hold meetings Thursday afternoon the same as usual, at Hopkins' Hall 528 West Sixty-third street. My wife and I leave for Mt. Pleasant Park, Clinton, Iowa, the latter part of this week! We shall be very glad to say a good word for The Progressive Thinker whenever an opportunity offers to do so. The Leadbeater lectures that you are publishing, are an education in themselves, logical and convincing."

Anna E. Baird writes from Elyria Ohio: "Mrs. Carrie Firth Curran, of Toledo, Ohio, lectured for our society, June 21, morning and evening. We had good audiences. She gave for the benefit of our society a seance, which netted us a nice little sum. We have a small society but we are proud to say not one fake among our young mediums (we have no old ones). We have nearly \$3,000 pledged for a church, and hope soon to be able to own a building of our own. This society was never in a more prosperous condition than at the pres ent time. Our president Mr. F. W. Martin lectures and I give messages Sunday evenings. In the morning we have a thought exchange. I charge of the lyceum, and at the state convention held in Toledo recently, our lyceum was the banner one-not as to numbers, but for the work done. I have always been a worker in the church, and I did not fold my hands, but kept going. We distributed about 250 garments and expended about \$50 for the poor in our city last winter. I made them over when they did not fit, as many were given us by inserting a call in our dally papers. We entertained about thirty poor children Christmas Eve, giving to all some gift and the usual candy, nuts and oranges. At the convention in Toledo I was elected by the board of trustees, corresponding secretary. To do work that may speak for our state is our desire, and spread the tidings of this grand philosophy, so that we may feel we have not been idlers in the vineyard. We have an earnest desire to do all the missionary work we can and I would like to correspond with any society in need of assistance. Our state president, Carrie Firth Curran, is ever ready to do, and is an earnest laborer for this grand cause."

Lyman C. Howe writes: "The Pratt School question has evoked much helpful expression; but it has not revealed any antagonism to education. All agree that it is well to learn all we can, but the kind of learning and the way of it, are issues. It seems to me the tendency of all efforts to prepare and fix the order of thought by study and special rules, quench the inspiration of heaven, and obstruct the influx of original thought. The tendency is to hold all to certain fixed rules and methods and bar out fresh free progressive thought, and chill the warm glow of moral sympathy and universal affection; but I am glad to see so free expression from so many minds. Prof. Loveland makes splendid points. There may be force in Mr. Hull's idea that the limited education ford the required preparation of secular schools and colleges. But if that be so such aspirants might get enough for rostrum work in a common school, FREE TO ALL, WITH NO HIGH STANDARDS TO BAR THEM OUT. But a creditable broad-gauge school, untainted with any of the old whims, and genius, without any specialty or creed of limit would be a creditable showing, which I would like to see realized."

Minnie E. Wallis writes from Saranac Lake, N. Y.: "I wish to thank you for the books which you sent with The Progressive Thinker. I cannot express in writing how greatly I appreciate them. I would like to place such books in the hands of every person, especially those who are teaching and preaching of the life beyond. It is just a year ago that a medium visited this place, and a few friends with myself began to investigate Spiritualism. From the first my faith in the teachings of the churches crumbled away, and from those ashes have built up step by step, a firm belief in the grand and beautiful truths of Spiritualism. We have also gained some knowledge, although we have had no one to help us. We sent for Hudson Tuttle's book, 'Mediumship and Its Laws, also a few other books. We formed a circle and have received much help from our spirit friends. When I see people mourning for their loved ones that have passed to the spirit land, I long to comfort them with this beautiful truth (for I, too, have known such sorrow); but they will not believe what we tell them. They think we must be

insane to speak of spirit return." Mary L. Bettes writes from Lake Brady: "On Sunday, July 26, those who attended the Lake Brady Camp, had the pleasure of hearing that eloquent speaker, Mrs. Abble Sheets, of Grand Ledge, Mich. Any investigator hearing her for the first time cannot help realizing that she speaks from a deep conviction and practical experience of the beautiful philosophy of Spiritualism. She is a deep thinker, and believes that the time is near when it can and will be demonstrated on a scientific basis. Miss Edith Buchwald, of Cleveland, O., gave spirit messages. Most of them were recognized as correct. She bids fair to make a fine test medium. She is only a beginner in the grand work."

J. G. Hoffman writes: "July 26, we had one of those enjoyable times at Mrs. Burland's meetings, 77 East 31st street. Meetings are held there every Sunday at 3 and 8 p. m. Spiritualists and investigators of psychic phenomena appreciatethe manner in which her controls handle the subjects taken from the audience. August 9, her controls have promised to come and give us opera music. Those having heard her before know what a treat is in store for them. Lovers of honest and truthful work should not fail to come and participate in the pleasure we are having. Pests given are so plain that even the skeptics must recognize them. One of he tests was given to a Hebrew—a description of a brother, but was not recognized. Then the spirit mentioned that there was a long strip with writing on it that was rolled up and placed in the cossin with him. Then the Hebrew said that it no doubt was a brother who passed away before he was born; that he recognized it by the long strip that was rolled up which is given to all Hebrews when they are three years old, and has the name of father, mother and self on, as well as other writing, and is

A press dispatch says: "The postmas. ter at Clarksburg, W. Va., who is a Seventh Day Adventist, has aroused considerable indignation by refusing to keep the office open Sundays."

always buried with the person."

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, STHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET

We go to press early Monday mornng, hence communications intended for that current lissue should reach this office not later than the previous Saturday morning. Bear this in mind.

Mrs. F. J. Geiger writes rom Springport, Mich.: "E. W. Sprague and wife held three meetings at our place. July 25, 26 and 27 Mr. Sprague's eloquent and concise statements of the 'Spiritualism of the Bible,' and 'What Spiritualism is Doing for the World,' gave many food for thought, and cannot help but make a lasting impression on their minds. Mrs. Sprague's tests were fine and generally well received. They went from here to Devereux, a small about five miles from here, and where the larger part of our association reside. They held two meetings which were well attended; the house being filled both nights. Many hungry souls listened with rapt attention to the burning words of eloquence that flowed from the lips of the able exponent of the science of the scientific religion of Spiritualism-E. W. Sprague. Many tests were given by Mrs. Sprague at these two meetings, which were recognized." Mrs. Kathryn M. Riley, the well-

known North Side medium, accompanied by her husband, will leave August 7 for Mt. Pleasant Park camp, Clinton, Iowa, to remain until close of camp. Hon. B. B. Hill and Mrs. M. E. Cadwallader, both prominent Spiritualists and leaders in Philadelphia, are tempo-

rarily stopping in Chicago. President Barrett passed through Chicago last week on his way to Waukesha and Clinton camps. He has an engagement at the latter place. Mr. Barrett, we are glad to learn, is gradually recov-

ering his health, and will be able to continue his good work for the cause of Truth. Mrs. R. W. Barton writes from Will iamsport, Pa.: "I wish 'to say to the Spiritualists of New York state that I am hired by the New York State Association to do missionary work for that state. I would be pleased to hear from any one wishing meetings. I am planning the work, and will serve any place in the state. I shall be here until Aug.

Dr. T. E. Casterline writes rom Edgar, Neb.: "We would like to have a good medium visit this part of Nebras ka. All through this western country are liberal minds desiring and anxious to investigate Spiritualism, especially the phenomena. If good phenomenal mediums, who would like to visit Nebraska, will address me they may hear something to their advantage. We are anxious to arouse interest in Spiritualism in this section and want to hear from good mediums. Write me, stating phase of mediumship, terms, etc."

G. W. Kates and wife have a few open dates for season of 1903-4. They are engaged as follows: Philadelphia, Pa., October; Lynn, Mass., November; Newark, N. J., parts of December and January; Pittsburg, Pa., February. Week-night engagements will be accepted near these places. Address them, Thornton, Delaware county, Pa.

O. H. Brown writes from Canton, O.: 'Rev. G. William Way, of Wheeling, W. Va., has been in our city for the past three weeks and has given some very satisfactory work, both in private and public. He is a true medium and an honest and upright man."

Union Mass Meeting, under the auspices of the Ohio State Spiritualist Association and the American Spiritual, Religious and Science Union, at Maple Dell Park, Mantua Station, Ohio, Saturday and Sunday, August 29 and 30, 1903. The following speakers and mediums will be present: Mrs. Carrie Firth Curran, president Ohio State Spiritualist Association, Toledo; John C. Hemeter. secretary, Cleveland; Mrs. E. Schauss. Toledo; Ama E. Beard, Elyria; Master Jas. Hemeter, Cleveland, and others. Good music will be furnished for the occasion. A cordial invitation is extended to all spiritual and religious people to join in these meetings, thus helping to unify the work of Modern Spiritualism, spiritualizing the human race. Hotel accommodations ample for all Rates reasonable. Admission to the grounds, 10 cents.

L. Hawkins, M. D., writes from Winchester, O. T.: "In The Progressive Thinker, No. 714, Mr. N. B. Freeland, of Anadark, Okla., wants a short message from some friend in spirit life. A person giving the name of H. C. Armstrong. says, 'Ask Mr. Freeland if he remembers the time he was hurt by a bull?"

MATERIALIST, SPIRITIST AND SPIR-ITUALIST.

Unmindul of this world of sense. We sometimes take to dreaming, Then shadowy things appear the dense And real things but seeming. Conceits and fancies, what are they? And which the Lord or Baal? Life's under-current seems to say, "Ideal things are real."

One night I traveled, as I dreamed From bitter things to sweeter-To heaven's gate I went, it seemed. And talked with holy Peter. 'Pray, how is this?" his saintship said. That you're my only greeter: Three started out, are two delayed, Or where are they?" said Peter.

'Well, saint," says I, "the truth is best When we're by sorrow shaken. The other two havn't stopped to rest-They're lost! or I'm mistaken. Poor Mr. Matter, blind and lame. Made things go harder, rather, And when we to the graveyard came, He said he'd go no farther.

(So there we laid him down to sleep-"That sleep that knows no waking"-And we felt sad enough to weep The hopeless undertaking.)

Then Spiritist and I kept on. Through fair and stormy weather, And hoped, at last, to light upon This goal of life together. But he ran side tracks for a while-Had many falls and lurches, And would his idle hours beguile Antagonizing churches.

"He stayed where Gods, and Devils blend,
All free to shout and holler, And thrifty "mediums" kiss the hand

That circulates a dollar. Ah, Spiritist,' says I, 'I guess You forfeit spirit and letter: You need not care for spirits less. But love the Father better.' "So Saint, I went my humble way,"

For loneliness was sweeter Than in that wild hub-bub to stay, Thus I'm your only greeter. Come in, my son, out of the cold, Where I keep things much neater, Gold wash may make brass look like

But 'tisn't gold," said Reter. Sturgis, Mich. THOS. HARDING.

LIST OF CAMP-MEETINGS.

tary at Once.

dress Flora Hardin, secretary, Ander-Forest Home, Mich.

August 9. For full particulars address H. W. Henderson, Lawrence, Kansas.

Pine street, La Crosse, Wis., or Clara L. Stewart, president, Whitewater, Wis.

This camp opens July 30 and con-

tinues to August 9. For full particulars address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kansas.

Wonewoc, Wis.

The Wonewoo camp opens this year n August 13 and continues to the 30th of that month. Address for particulars, Miss Gertrude Spooner, Secretary, Wonewoc, Wis.

Reed's Lake, Grand Rapids, Mich. Grand Repids, Mich.

Columbus, Ohio; Hattie G. Webster, secretary, 55 McDowell street, Colum

Winfield Camp, Kansas. This camp will be held in Island Park, Winfield, Kansas, commencing July 3, and closing July 13. For full particulars write to Mrs. Maud K. Gates, corner Second and Indiana streets, Highland Park, Winfield, Kansas.

Marshalltown, lowa. This camp begins August 23 and ends September 13. For full particulars address E. M. Vail, president, Marshalltown, Iowa.

Franklin, Neb. This camp commences July 17, and continues until August 2. For full particulars address D. L. Haines, secre ary, Franklin, Neb.

Haslett Park, Mich.

This camp commences August 1 and continues to August 30. For programs and full particulars, address the secretary, I. D. Richmond, St. Johns, Mich.

Vicksburg, Mich.

This camp-meeting is located at Fraser's Grove, one-half mile south of Vicksburg. It commences 'August 2 and closes August 22. For programs send to Jeannette Fraser, Manager, Vicksburg, Mich.

Grand Ledge, Mich. This camp opens July 26 and closes August 23. For programmes apply to A. McKelvey, Grand Ledge, Mich.

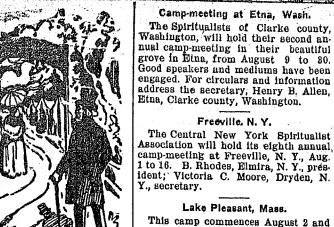
Lake Helen Camp, Florida. The Southern Cassadaga Camp-meeting will convene the first of February, and will close the middle of March. For information and programmes, address Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

City of Light Assembly, Lily Dale, N. Y. The City of Light Assembly, formerly the Cassadaga Lake Free Association, will convene the 8th of July and close the 2d of September. For information and programs, address Mrs. Isabel Bates, corresponding secretary, Lily Dale, N. Y.

Saugus Center, Mass. The Lynn Spiritualists Association will hold meetings every Sunday, ending September 28, at Unit's Camp, Saugus Center, Mass. Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

The Onset Camp. Opens July 12 and closes August 30. Maple Dell Park, Ohio. The American Spiritual Religious and Science Union will hold a camp session at Maple Dell, commencing July, 25 and closing August 30. Lucy King, corre sponding secretary. Address stamp, Box 45, Mantua, Ohio.

Harmony Grove, Cal. The seventh annual camp-meeting opens July 26, and closes August 9. We are expecting a very prosperous camp. For particulars address Frank C. Foster, secretary, Escondido, Cal.



Freeville, N. Y.

Lake Pleasant, Mass.

Los Angeles, Cal.

Camp-meeting Association will hold its

camp-meeting in Los Angeles, Cal., from August 16 to September 13. Ad-

dress all communications to W. F. Vose,

No. 1337, East Twenty-third street, sec-

retary, or Mrs. Essie Ashby, 1306 East

For programmes, address the secretary,

Lorenzo Worthen, Hillsboro, Bridge, N.

H., until July 28; after that date, at Blodgett's Landing, N. H.

Camp-meeting in Oregon.

their annual camp-meeting from July 4

to July 20 on the beautiful and inspiring

Mt. Pleasant Park, Clinton, Iowa.

open August 2 and close August 30.

For programmes address Mollie B. An-

Verona, Park, Me.

August 80. A. F. Smith, president, Bangor, Me; F. W. Smith, secretary,

Island Lake, Mich.

The Island Lake Camp Association

desires to announce that the season of

1903 opens July 23, extending through

the month of August. Correspondence

The Niantic Camp.

full particulars address Mary A. Hatch.

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thor's experience. Cloth, 560 pages, il

"The Kingship of Self-Control." Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape

June 22, and closes September 7.

Rockland, Me.

secretary.

This camp opens August 2 and closes

derson, secretary, Clarksville, Mo.

The Spiritualists of Oregon will hold

Twenty-seventh street, president.

The Southern California Spiritualist

Send in Your Dates and Name of Secre-

Lake Brady, Ohlo. Lake Brady camp opens July 5 and closes August 80. A. G. Keck, secretary, Akron, Ohio.

Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting opens July 16 and closes August 80. For programs and other information ad-

The fourth annual camp-meeting opens at Snowflake, Mich., Aug. 1, and closes August 23. Write to Mrs. Ruth Eastman, secretary, Mancelona, Mich.,

grounds of the Clackamas County Spiritualist Association. For particulars, address the president, Geo. Lazalle, Or-Ottawa Camp, Kansas. This camp opens July 30, and closes egon City, Oregon. The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, Iowa, will

The Waukesha Camp, Wis. This camp opens July 17 and closes lugust 17. For full particulars address the secretary, Will J. Erwood, No. 1334

Ottawa, Kans.

The West Michigan Spiritualist Association will hold its meeting this year at Grand Rapids, at its grounds, at Reed's Lake, known as the "Pioneer Assembly Grounds." Meeting opens July , and closes August 30. For full pariculars address D. A. Herrick, president and manager, 296 N. Ionia street,

Delphos Camp, Kansas. Commences August 8, and continues until August 24. C. J. Ballou, president; H. D. Dwight, secretary.

Summerland Beach, Ohlo.

Summerland Beach Camp, Millers- By J. K. Wilson, of the Pennsylvania port, Fairfield county, Ohio, 35 miles Bar. An absorbingly interesting voleast of Columbus, opens August 22 and ume, of decided value. A narrative of closes September 6, 1903. David Cli- wonderful psychic events in the au-President, 282 West Fifth avenue.

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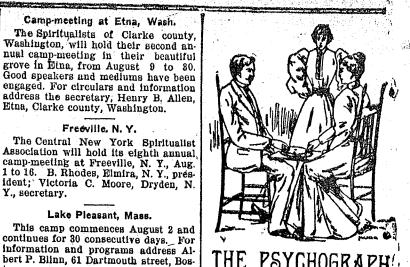
left in MS. to a few of his private pupils in occultism, and like Volume I. is (a valuable addition and) a library on occult subjects. Spiritual astrology is especially elaborated. Alchemy, Talismans, the Magic Wand, Symbolism, Correspondence, Penetralia, etc., are a few of the subjects treated of in a scholarly and masterly manner, showing the author to be familiar with his subjects. You cannot afford to be with-

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of Mediumship

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Capt. D. B. Edwards, Orlont, N. Y. writes: "I had communications by the Psychography from many siture friends, even from old settlers whose graveleness are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the renumenications have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the renumenications have fiven my heart the greatest comfort in the servers foss I have had of sou, daughter, and their most offer in the same familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Fsychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spirical power than the one now in use. I believe it will rearrist become known."

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Sayah Thorre Thomas, the Eugenterical solicited with a few more good phenomenal mediums. H. R. LaGrange, secretary, 850 Grand River avenue, Detroit, The Niantic Camp, Niantic, Ct., opens

will Carlton: "I have read with great interests."

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A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, \$1.00. Miss Whiting finds the title of her new book in these lines from "Aurora

Leigh!"

"If a man could feel

Not one, but every day, feast, fast, and
working-day, The spiritual significance burn through The spiritual significance purn through The hieroglyphic of material shows, Hexceforward he would paint the globe with wings."

The aim of this toek is to reveal the

curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiout it, as well as all his other pounts, out it, as well as all his other pounts, viz. The Light of Egypt, Vol. I., bound in cloth, \$2; paper, \$1. The Light of Egypt, Vol. II., bound in cloth only, \$2 the future life is the continuation and development of our present life in all development of our present life in all the future life is the continuation and development of our present life in all the future life is the continuation and development of our present life in all the future life is the continuation and development of our present life in all the future life is the continuation and development of our present life in all the future life is the continuation and development of our present life in all the future life is the same argument presented in those volumes are the future life is the continuation and development of our present life in all the future life is the continuation and development of our present life in all the future life is the continuation and development of our present life in the future life is the continuation and development of our present life in the future life is the continuation and development of our present life in the future life is the continuation and development of our present life in the future life is the continuation and development of our present life in the future life is the continuation and development of our present life in the future life is the continuation and development of our present life in the future life is the continuation and development of our present life in the future life is the continuation and development of our present life in the future life is the continuation and development of our present life in the future life is the continuation and development of our present life in the future life is the continuation and development of our present life in the future life is the continuation and development of our present life in the future life is the continuation and development life in the future life is the continuation and development life in the future development of our present me in au-its faculties and powers, and that the present may be ennobled by the con-stant sense of the Divine Presence, and a truer knowledge of the nature of man a truer knowledge or the nature of man and his relations to God tend to stagher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beauth ful" volumes an almost world-wide popularity.

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THE N. S. A.

A Plain Duty as Indicated by a Prominent Worker.

To the Editor:-The fact that the eleventh annual convention of the Na-Lional Spiritualists Association is near at hand makes clear to the Spiritualists of America that they have a plain duty to perform with regard to the same. It is not only to determine the election of officers for the ensuing year, but it is more that they should indicate to those officers and to one another the fact that they are really Spiritualists in their redigious belief, and honestly devoted to the principles for which it stands

It is useless for Spiritualists to claim to be interested in Spiritualism, yet withhold their support from its every form of expression. They make bitter attacks upon Christian Scientists, Meta-physicians and Theosophists, despite the fact that the very ones they attack are in possession of certain segments of spiritual truth to which they have dedicated their lives, their moneys and their honors. The Christian Scientist or Theosophist BELIEVES in his religion to the extent that he cheerfully supports it to the utmost of his ability. The average Spiritualist believes in Spiritualism when some one else sup-ports it. He is ever ready, willing and anxious to enjoy his religion when it does not cost him anything to support

The Christian Scientists recently held their great convention in Boston. About eighteen thousand people were in attendance, representing all quarters of the globe. Far-away New Zealand. Australia, and India had delegates at this conclave, and so did many of the European and South American nations, All of these delegates paid their own expenses, and were glad to do so. They felt that they were doing something for their religion, and so they were, for they were active workers at every business session, and sought by every means in their power to advance the interests of their common cause. What is true of the Christian Scientists is likewise true of the Theosophists, Uni-tarians, Universalists and others. They believe so thoroughly in their religion that they are anxious to prove the fact to themselves and to the world by doing something for it.
What about Spiritualists in this re-

spect? Some of them are most generous and are zealously devoted to Spiritualism. Can this be said of our people as a whole? Are they willing to do for their religion through some slight personal effort or sacrifice? Do they attend their annual conventions? they interested in caring for our sick and indigent mediums? Do they wish Spiritualism to have a legal standing in the courts of the land? Why do they not attend to these several matters? Seven out of ten of them in a majority of instances will declare, "We are not interested," hence refuse their aid as well as their personal presence at these annual conventions.

Spiritualists can afford to go to campmeetings and waste good money in questionable phenomena, yet feel too poor to attend a National Convention. The claim that Spiritualists are all poor, and cannot afford to attend conventions, take papers and purchase books, is arrant nonsense. There is as much wealth among the Spiritualists of America in proportion to their numbers as there is among the followers of other denominations. The fact is, many Spiritualists contribute to other denominations and refuse to give one cent to their own cause. Spiritualists are not financially nor religiously poor. They are the richest people on earth in their knowledge of a life beyond the grave, and that precious boon should open their hearts and purses at one and the

Christian Science is twenty-five years old as a distinct movement, and rallies eighteen thousand people at its annual gatherings. Spiritualism is nearly sixty years old and rallies less than one hundred and fifty persons at its annual conventions. In 1893, it rallied over two hundred delegates, and the largest number since recorded is one hundred and thirty-five! Is not the contrast a painful one, Spiritualists? Do you feel proud of your record in this respect? All of the Christian Scientists are not rich, yet they esteem it a privilege to attend their conventions at their own expense, and travel fifteen thousand miles to do it. Spiritualists of America, where is your devotion, your enthusiasm? You have a truth as sacred and as sweet as have the Christian Scientists, yet you neglect yours while they take care of theirs.

When Theodore J. Mayer offered you another valuable house and lot last year, did you accept it? Did you even mention his most generous offer? What was the matter with you? "You were not at the convention?" Precisely sohad you been you might have acted differently. It meant much to the cause as a whole, yet you closed your hearts, your pocket-books and stayed at home! I am not judging you alone, for I am speaking to myself as well as to you, but is it not a fact that there is very litle interest in us in our Spiritualism when we refuse to attend our conventions on the plea of "business," or to vie earnestly one with another in an effort to meet such an offer as Mr. Mayer's half way? "Business" does not stand in the way of the Unitarians, Theosophists or others in attending their annual conventions. They plan their business so that they can go and Spirit-ualists could do likewise if they chose. It is not business—it is indifference that affects them.

The coming convention is an important one. Six candidates are already named in connection with the office of president, while numerous names are suggested as members of the Board. The N. S. A. has acquired a little real and personal property, which if multi-plied ten times will give the Spiritualists a fairly good working capital.
There are also the educational features of the work, and the scientific analysis of the phenomena that must be considered. The next convention must deal with all of these problems. Spiritualists of America, is it not your duty to take hold of this matter now? Ought you not to move upon Washington by the thousands as did the Christian Scientists upon Biston? Here is your chance to do something; will you take that chance and do it?

From reliable sources I have been able to estimate approximately at least, the number of delegates each state and territory is entitled to, provided all financial obligations to the N. S. A. have been met: Maine, 10; New Hamp-shire, 0; Vermont, 1; Massachusetts, 30; Rhode Island, 6; Connecticut, 12; New York, 85; Pennsylvania, 25; New Jersey, 4; Delaware, 2; Maryland, 4; District of Columbia, 8; Virginia, 2; West Virginia, 8; North Carolina, 0; South Carolina, 0; Georgia, 2; Florida, 4; Alabama, 0; Mississippl, 0; Louisiana, 2; Texas, 15; Ohio, 17; Indiana, 90; Illinois, 20; Michigan, 73; Wisconsin, 17; Minnesota, 22; Iowa, 12; Kentucky, 6; Tennessee, 6; Arkansas, 4; Missouri, 8; Kansas, 7; Nebraska, 2; Colorado, 4; Wyoming, 2; Montana, 7; North Dakota, 0; South Dakota, 0; Ok-

gon, 8; Washington, 18; Idaho, 0, with Alaska and Porto Rico yet to be heard from. It will be seen that if the above quota be correct, nearly or quite five hundred delegates should attend the Washington convention. If all socieles now in existence were connected with the N. S. A., or the state associations, one thousand delegates at least, would be entitled to seats in the convention. Shall we see five hundred delegates at the convention? Can we not match our five hundred against the Christian Scientists' eighteen thousand? Spiritualists, will you do your PLAIN DUTY in this case? If so, you will attend the coming convention in Washington, D. C. It is "up to you" to act and act wisely. Go there and do your See what power the West has if it fills its full quota of delegates! Go to Washington and work! Chicago, Ill. EVANGEL.

Let Us Now Fully Understand.

To my own satisfaction and that of the many readers of The Progressive Thinker, it would be well to know just how or where Prof. Jamieson stands on the subject of Spiritualism. In his last letter to The Progressive Thinker, he informs us that he is in accord with the late Thomson J. Hudson, who, he says, tates his position exactly.

Now, let us see what Hudson's position is in relation to Spiritualistic phenomena. He writes as follows

"I will not waste time, however, by attempting to prove by experiments of my own or of others that such phenomena do occur. It is too late for that. The facts are too well known to the civilized world to require proofs at this time. The man who denies the phenomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant, and it would be a hopeless task to attempt to enlighten him. But I shall attempt to explain their origin on other grounds than the supposition that they are caused by the spirits of the dead. In other words, I admit the alleged phenomena, but deny the alleged cause.'

According to this language, then, Mr. Hudson affirms the fact of the reality, verity, truth or genuineness of phenom ena which have been and are denominated Spiritualistic; that amidst s great deal of fraudulent and spurious phenomena there are those that are bona fide and true, and that the facts thereof "are too well known to the civ ilized world to require proofs at this time." In short, Mr. Hudson acknowl edges the truth of the phenomena of Spiritualism, or that it is an estab-lished fact that there are genuine phenomena known as Spiritualistic.

Now, it is enough for our present pur-pose, to establish this fact; the fact of the reality of the occurrence of veritable phenomena called Spiritualistic Mr. Hudson's explanation of these veritable phenomena upon another than the Spiritualistic hypothesis, need not en ter into the consideration at present. His explanation whether right or wrong must be secondary to the establishment as a fact, the occurrence of the phenom-

We are now ready for Brother Jamieson's endorsement of Mr. Hudson's position. Prof. Jamieson thus writes:

"When Hudson says, concerning the phenomena, 'I shall attempt to explain their origin on other grounds than the supposition that they are caused by the spirits of the dead, that is my position exactly; so Brother Sweringer was mistaken in regard to my views. I deny no clearly proved phenomena."

Now, what we would all like to know

from Brother Jamieson, is whether or no, he, like Hudson, is convinced that real and true phenomena known as Spiritualistis, have occurred in the past and are occurring in the present, and are liable to occur in the future? To say "I deny no clearly proved phenomena," is not sufficient nor to the point, nor in accord with Hudson, who, you say, states "your position exactly." Hudson allirms substantially, that 'clearly proved phenomena" have occurred and are constantly occurring, and, in his own language, declares that "The facts (thereof) are too well known to the civilized world to require proofs

at this time." I believe the readers of The Progress ive Thinker will clearly discern the point I desire to make in the foregoing. I have endeavored to make it plain so as to admit of a direct, plain answer

I don't care what his explanation is of the phenomena; whether Hudson states "his position exactly." in this respect, or whether he has an explanation of his own and widely different from that of Hudsoin's. That will be a question for future consideration. What I want to know now, is whether he, like Hudson, acknowledges and affirms that there have been "clearly proved phenomena"

called Spiritualistic.
H. V. SWERINGEN. Fort Wayne, Ind.

Never Neglect Constinution.

It means too much misery and piling up of disease for all parts of the body. Death often starts with constipation The clogging of the bowels forces poisons through the intestines into the blood. All sorts of diseases commence that way. Most common complaints are dyspepsia, indigestion, catarrh the stomach, liver complaint, kidney trouble, headaches, etc. The bowels must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. Use Vernal Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves naturally and healthfully without medicine. One small dose a day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their action. It is not simply a temporary relief, it is a permanent cure Try it. A free sample bottle for the asking. Vernal Remedy Co., 166 Sen-

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Object of Spiritualism.

Some Pertinent Questions to Professed Spiritualists Concerning the Purport of the Spiritual Movement.

Is the movement known as Modern Spiritualism a mere teaches, as the Jesus of the New Testament taught, that happening—an accident, or was it a planned effort on the huggi in his natural condition, is a child of the devil, and "by

stances, the messages have not risen above that same dead of its doctrines of robbery. level. Moreover, the vast majority who have queried the inhensive purpose.

the demonstration of a future life. Others will say it is to natural reason and conscience of evolving humanity. comfort those that mourn by showing the falsity of the old ... Apparently the grand purpose of the intelligence back of religious teachings.

past. Nor do mourners need any more comfort than did our

But notwithstanding these indications of lack of purpose, there are others which point directly toward a well devised plan to accomplish a most comprehensive purpose. From this fundamental doctrine of Christianity and the common the very commencement of the manifestations, it has been philosophy. But there was a far deeper purpose than the asserted, over and over again, that the purpose of the higher overthrow of this old falsehood and the demonstration of the spheres of spirit life was the complete revolution of our reinney truth that all spirit phenomena were as natural as the ligious, governmental and social institutions. All things sending of a telegraphic message. The accomplishment of were to be made new. A. J. Davis and others had visions of this purpose was only a means to an end. an immense congress in the spirit spheres of life, met to dis. The principles of Christianity, of our systems, of govern-

something more, and that Spiritualism proposed to give.

cessity is true, in another and larger one it is not true. That right outworking of evolutionary law develops new necessities, or different control of the control of changes the form of what may be termed the inherent neces; claimed the universality of naturalism so that now the absosities of human nature, so that in a strict sense they may be lute oneness and equality of man can be proclaimed, and a termed new. The middle of the 19th century was such an complete change in human relations demanded. The "grace," era in human history.

numerous: discoveries and inventions in connection with po ushed. Equality of opportunity, in "the pursuit of happilitical revolutions, have produced greater changes in human ness," must be established for all without distinction. To conditions during the past fifty years than in any thousand make this proclamation, and organize a people to work for of the past. But the summing up of all these tremendous its realization, was the grand purpose of the higher spheres changes brings us to the one most important result, and that of spirit life. The demonstration of future life and the creais the overwhelming fact that every force has been made sub- tion of higher hopes of that future were only means to an ject to one single end, the creation and distribution of end. They were incidental to the great essential purpose, wealth. The creation thereof during the past half century the establishment of the Brotherhood of the Co-operative transcends everything in human history. In fact, such ac Commonwealth, instead of the competitive cannibalism of cumulation was an impossibility without the discoveries and present Christian civilization. The first part of the purpose inventions of the past century.

rapidity of creation, so that in our nation, which proclaims failed to organize itself as a co-operative helper of the spirit the equality of man, there is a greater economic inequality spheres. It is a disjointed mass of antagonistic individualithan in any other nation on the face of the earth. And every ties. So far as it manifests any organic tendency it is in the year increases the ratio of differentiation in the process of line of a puny sectarianism, uterly oblivious to any cosmic distribution. The constitution, the laws, and the ethical uplifting, any justice compelling revolution in the robber maxims of the common, social life, which held the masses of status of church and state. The distinguishing feature of the people in substantial harmony a hundred years ago, are the modern Spiritistic movement is littleness. Its leadernow all twisted into an endorsement of the new phase of ecoship manifests only narrowness and shallowness. As for

mencing their titanic work of conquest in the middle of the wonders that Spiritualism will surely accomplish. But when last century. Hence, a necessity for something new, and you demand how, the answer is "by convincing people of the something socially potential was most imperatively demand. fact of spirit return." You ask again, "Are there many coned, and unless furnished, the complete re-enslavement of the vinced?" and are told that the converts number millions! masses of the people would inevitably follow.

It is true that Fourier, St. Simon, Comte and Owen had promulgated systems of social reconstruction, which em- illusionism to the demonstrations of modern science. But bodied many of the basic principles since enunciated by Spinitualism. But they were so intermingled with the personal idlosyncrasies of the authors that their practical influence certain phenomena prove the continued existence of the huwas comparatively limited. Something more potent was de man soul or spirit. But it is a demonstrated fact that that manded. It came in the spirit manifestations. The first belief is no basis for any altruistic principle or effort. It ripple of this tidal movement was at Hydesville, N. Y. But never has been in the past and never will be in the future. in a few months the rapping signals were heard all over the Knowing this, wise men in the higher spheres, could never country. With intuitive perception and almost preternatural have purposed to commence the modern manifestations quickness, the Christian sects arrayed themselves in deadly merely to convince people of a continued existence, opposition to the new movement; and from every circle and platform came the declaration of war against the old influence the well-being of that future, and, therefore, a wise religion. It was apparent at once that one of the other must purpose must necessarily have in view the betterment of go down. The bases of the two were absolutely antagonistic. present life. A wise purpose could have nothing else in One was purely natural, the other supernatural. The same view, as an end, but the improvement of earthly conditions. phenomena were to the Spiritualist a simple natural occur. But if the postulate of Modern Spiritualism is true, then rence while to the Christian they were a miracle. Every other people are influenced and inspired from the spirit rap, pry tip, every trance utterance was a proclamation of spheres, and the work required of Spiritualists, and by them naturalism, and an overthrow of the miraculism of the rejected, will be done by the Socialists, the real Spiritualists

The most obtuse mind could not fail to see that this reve lation of naturalism, in the field of spirit phenomenalism, completely revolutionized all theories of government, morality and religion. These, according to Christianity, rest upon the direct, positive revelation of a personal Deity, which is contained in certain books called the Old and New Testa. ments. Spiritualism affirmed that Delty had no more to do with those books than with any others, and that the so-called a miracles, when not fabrications, were on a par with the every-day manifestations of the spirit circle.

By the middle of the 19th century these radical proclamation tions had been made. The prescient minds of the wisdom spheres had seen how the embodied selfishness of man was prepared to enter upon the amazing progress of the past fifty years. They saw also that the principles of government, the doctrines and teachings of Christianity and the moralism of the social consciousness would all sanction the robbing process, because they all embodied the principle of robbery. The Christian church knew nothing of justice, but was and is the embodiment of personal favoritism and charity. It recognizes, as did its reputed author, the rightfulness of wealth and poverty. "The poor ye have always with you." Hence, nothing could be looked for from Christianity but the brutal saying of Baer that it had pleased God to put the great wealth of the country in the hands of the few Baer is a Christian, and he expressed the true Christian doc-

trine. Perhaps some one will object that Christianity teaches the Sahoma, 1; Utah, 4; Arizona, 0; Nevada, upon Spiritualism." By Moses Hull Fatherhood of God and the Brotherhood of man." Noth D; New Mexico, 0; California, 80; Ore For sale at this office. Price ten cents, could be farther from the truth than this assertion. "Fatherhood of God and the Brotherhood of man." Nothing

part of intelligent persons in the spirit spheres of human life? grace" (special favoritism) a very few, a "little flock," be-There is much in the history of the manifestations to lead come the children of God by "adoption." And "our elder to an affirmative answer to the first clause of the above ques brother" will take especial delight in saying to the vast milltion. The original raps at Hydesville seem to have been lons, "depart ye cursed into everlasting fire prepared for the largely aimless on the part of the rapper. When the family devil and his angels." Nothing could be hoped for from the had invented a method of interpretation, there was nothing Christian church whose leading members would be the greatcommunicated but the simplest facts connected with his per- est robbers of the people. And as to Government, the highsonal history. And from then till now, in thousands of in eat officials would be members of the church and supporters

With these stubborn facts no other course was possible visible communicators, have sought them in the same pure than the one we have outlined. The essential falsehood of poseless manner. No idea has been entertained or expressed. Christianity must be shown, and the natural brotherhood of of any purpose beyond the mere personal interest involved in humanity must be affirmed and demonstrated. Hence the the message. That there is any great, humanitarian or cos Spiritualist platform became the arena where the higher mic purpose embodied in what is termed Spiritualism has criticism found free and fearless expression and Modern never entered the consciousness of the Spiritualist fraternity Spiritualism was proclaimed as a new religious, governas a body. The utter lack of union and cohesiveness, the operant and social dispensation. Human rights and human position to, and neglect of, organization are the patent eviduties were shown as resting upon principles entirely unlike dences of the almost total lack of all perception of a comprest those which Christianity had proclaimed. The one new idea, the naturalism of all things, set the old religion-Christian Some will object to this strong statement, and say that, ity-entirely one side, and so far as it embodied anything they do concede a purpose, and that that purpose was and is good or true it was found to have been borrowed from the

the phenomena was to fasten in the human consciousness The sufficient answer to this position is, that there is no the conviction of the naturalism as the universal inexormore need of proof of future existence now than in all the able fact of all being and action. So far as the ordinary acts of nature were concerned this conviction was common. But all spiritual phenomena were regarded as miraculous, above and beyond the operations of natural law. The first manifestations were a succession of demonstrations of the falsity of

cuss the work to be carried forward by the new movement, ment, which are only the secular forms of Christian princi-Not only was the existence of purpose thus declared, but all, ples, and our social customs and sayings, which embrace the the highest inspirations on the platform proclaimed the other two, are all fruiting in the terrific conditions of hope less poverty, and unparalleled wealth. These two phases It was this proclamation of purpose which induced me to istand facing each other as the extremes of human existence. ally myself with Spiritualism more than half a century ago. Both of them are such violations of the law of justice as to Nothing else would have done it. In the Methodist church, schallenge the reason of man to proclaim a remedy. This I had had ample proof of spirit manifestation. But I wanted present status was foreseen, and also that present religion and political philosophy could present no way to escape the But I am substantially answering in general terms the sec. directly consequences of such a condition. The condition, as ond question—what was the purpose? Perhaps some one I have shown, is simply the fruiting of Christian principles will say that the necessity for social reconstruction was as land deachings as embodied in governmental and social instigreat in the preceding generations as at the present and that? tions and workings. Falsehood can't correct itself; hence, therefore, my argument is unsound. In answer, it needs the church is powerless to save man from his present false only to be said that while, in one sense, the assumption of neg relations, for it endorses those relations as inevitable and

to the favoritism of religion, which becomes "special privi-It would require several lengthy articles to show how the fleges" in government, must be swept aside and justice estabhas been accomplished. The proclamation has been made. But the inequality of distribution has kept pace with the So far as the Spiritualist fraternity is concerned, it has any broadness of grasp it is most conspicuously wanting. As said before, all these mighty forces were just com. There is no lack of great, swelling words, proclaiming the What are they doing? Comparatively nothing. What are they teaching? Everything; from the absurdities of Hindoo the scientific phase secures but very little attention.

Modern Spiritualism is very largely an ignorant belief that

tico-operating with them. Sümmerland, Cal.

MY DREAM, AND THE LESSON LEARNED.

I dreamed a sweet dream of the angels was they hovered so close round my bed. Their garb was immortal, their faces so pure, sAnd around them a bright halo spread. I dreamed that they came to bear me away To the realms of the bright glory land;

I tried in my eagerness to haste me away Before they were hid from my view, But something restrained me and held me back While they at the gate passed through. T looked all around to see where were my bonds That fettered and held me below. iThen a bright-robed messenger opened a book,

:d.:: And said, "Read, if the lesson you'd know."

Then I glanced o'er the pages written with care, And found what it was hold me backt So much malice and envy, hatred and strife, Your good deeds is wherein you lack. You must cleanse and be pure from all earthly strike, And be free from all hatred and sin.

To find where the fetters are that's holding you back, Just pause and search well within, -Carrie L. Shaw.

Seeing this, the Higher Wisdom of the spirit spheres pro-

Granted future being, then present being must necessarily

They beckoned me onward and pointed the way, bThe vision to me seemed grand.

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was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving the society for Sale at this Office. Price \$1.50. Postage 10c. For Sale at this Office. Price \$1.50. Postage 10c.

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It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by and various kindred questions. All Col. R. T. Van Horn, of Kansas City, these are treated, some of them very, Mo., as a most remarkable work. That fully, but all rationally understandable.

The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic religious theologic and country.

The work is unique in the history of

"In addition to this mass of messages, there are in the book about sixty illus."

"In addition to this mass of messages, there are in the book about sixty illus."

"In addition to this mass of messages, not be amiss here. As high as 1,200 trations—44 of them portraits. These words a minute were trations by a form standing out in "It is but just to the the room at a desk, the form or person. "It is but just to the secretary to say ality to be sketched at the doorway of that his work had been admirably don-not only faithfully and efficiently, bu

in kind, in thought and style with those or in writing. to which their active lives in this world

tributors are just now discussing a character to the book and inspires connumber of questions as to the nature of stant confidence in the integrity that spirit, of spirit return; the want of from the first page to the last enhances agreement between those returning as the respect and interest of the reader.

Col. Van Horn is fully competent to Also phenomena, inspiration and such judge, we will say that he has been a to many, knotty subjects, are freely and

judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the personal to many, knotty subjects, are freely and fully discussed.

"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personallities distinct from either, written by the sequence as spoken, or

sages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be tonly that of the spectators to ask questions.

"The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria King wrote Under Inspiration. Newbrough wrote Oalspe automatically by typewriter. "Rending the Vall" was writen and spoken by full-form personalities and is printed as given. One remarkable thing about the writing may words a minute were written by actual

the cabinet and the finished picture —not only faithfully and efficiently, bu handed to one of the circle and filed with excellent taste. There are no do away by the seceretary.

"What will attract the attention of lipse dixits of the scribe. He simple even the non-Spiritualist reader is that the topics treated by Prof. Denton, following stating whether it was ora-Thomas Paine and Prof. Faraday, are following"-stating whether it was ora-

"In reading the book, and I have read "The Spiritualist press and its con- source of constant admiration. It ade to conditions in their present world; the This remarkable book, "Rending the limitations—that the organism of the Vail," is for sale at the office of The medium imposes upon communication, Progressive Thinker. Price \$1.75.

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A Sequel to "Rending the Vail."

The two volumes together as a record the experiences of spirits in both worlds of practically obtained facts demon—their own account of their lives on strating the claims of Modern Spirite earth and their progress after death to

strating the claims of Modern Spirit carling the carling their present condition of freedom from their present conditions. The narratives are intensely interesting, instructive and often highly dramatic, and either spoken hudibly of written in coincident with these are the profoundly philosophical comments of the automatic or tranca message in the controlling spirits of the seances. Prof. William Denton, Thomas Paine, Dr. W. Reed and others—covering laws

tt is illustrated by several engravings, H. Reed and others—covering, law, the originals of which were drawn in medicine, jurisprudence, theology and the presence of the circle by a full form metaphysics. There are no books in ex-materialised spirit artist. Istence of like character or of history istence of like character or of high BEYOND THE VAIL is, as a rule, authority, Price, by mall \$1.7%.

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Newtonville, Mass.

LILY DALE.

Notes of Interest From "The City of Light" Assembly.

Blue skies and warm sunshine again greet the many visitors to this assembly ground. The largest audience yet of the season, convened Sunday, July 26, long, heavily-laden trains coming from north and south. Buffalo and Jamestown were specially represented in large numbers, very many of whom were making their first visit to this ideal resort, but they all seemed to feel it would not be their last.

A general feeling of harmony and make all who come, feel at home, happy and content. Various conspicuous mottoes and emblems breathing forth the above sentiments, greet the eye at various points in the auditorium, and those who understand the power of suggestion well know the influence such will have in time, as they impress from day to day the mental consciousness of the observer.

A new educational spirit seems to be expressing itself, and many express the sensing of a new era dawning of spiritual and intellectual unfoldment here far surpassing the past. Even Mr. Colville was told yesterday by Jennie Leys Edson, in her platform test-giving, that he is soon to manifest here and elsewhere a phenomenal phase that will serve as object lessons to prove the wonderful mental philosophy which he is making so exceedingly attractive this season both in his class and platform work. Unlike some of our noted workers, Mr. Colville cares so much more for the public weal, than for selfishly gathering in the shekels, that he has given several lectures for the benefit of the library, and on every occasion has waived his class meetings, when entertainments were being given that would financially benefit the assembly, in order that none might be diverted, through any act of his, from an opportunity to aid the public work. How rare are such spirits, even among Spiritualists.

Yesterday was Peace Day, and in the forenoon eloquent speeches of twenty. minutes each, pertinent to the great question, and full of hopeful prophecy for the nation's and assembly's future were given by Jennie Leys Edson, Rev. F. A. Wiggin, Prof. Lockwood and Clegg Wright. Mr. Colville was the speaker of the afternoon.

The exercises of New York day were attractive and memorable, a leading feature being the public ordination, by three officers of the state association, viz., H. W. Richardson, Carrie Twing and Tillie Reynolds, of Mrs. M. E. Clark, Syracuse; Chas E. Hulbert, Buifalo, and Mrs. J. E. Hyde, Lily Dale. Quite a sensation was produced at a

recent conference by an unpretentious, middle-aged lady, Miss O'Neal, of New York, who normally speaks only English, and that indifferently, speaking while in the subjective state very fluwhile in the subjective state very flu. Geo. A. Letford, the "Drummer mediently several ancient languages, one of um." They stayed with us two days message concerning the relations now being revived and analyzed between ancient and modern times. By request. she sang in the same language, accompanying pantomimically with a series of bells strapped to the finger tips each giving forth a different tone. This chime of finger bells is said to be a method of musical accompaniment of these olden days. Eighteen years ago Miss O'Neal was brought before the public through Henry J. Newton, of New York, as a psychic of rare ability, but her guides told her at that time, that it would be many years before she would be ready for public work, which Mr. Colville says is now rapidly nearing fruition, and that she will ultimate ly visit foreign countries, and conclusively demonstrate Spiritualism to many learned linguists, through her rare ability to speak many tongues from a purely superconscious state.

Rev. F. A. Wiggin and Miss Susie Clark, both of Boston, have made a decided hit by their ready and original wit and trenchant, logical deductions Mr Wiggin's platform pellet tests are considered among the best ever given here He held two private seances at Library Hall, with a large attendance each time. Mrs. Tillie Reynolds is a pleasant speaker, with a genial nature and kind

face. She has many friends in this section. A couple came from East Aurora on July 26, to be married by her. The speakers for next week, begin-

ning August 7, are Rev. Anna Shaw, Charlotte Perkins Gilman, Francis Mason, his wife, Elizabeth Mason, Geo. H. Brooks and Prof. Lockwood.

The entertainments thus far have all been of fine intellectual order.
The Willing Workers are indefatiga-

ble in effort and successful in finance, adding weekly to the assembly fund. Several rare entertainments are on for this week, including dramatic readings by Miss Genevieve Merritt, a Chau-

tauqua reader, and pupil of the famous Edmund Russell; and the side-splitting farce, Silent System, by the favorite Metropolitan actors, Norah Lamison and Donald MacLaran. The genial face of Lyman C. Howe

was seen on our grounds one day last week. We regret that he did not stay longer and get more in touch with the work of this year, as he would then have found programs with full dates and subjects, and would have seen that the conferences-which for two seasons were supplemented by class work-are largely attended, and participated in with much zeal and interest. In fact it was at the request of many that the conferences were re-established. What may seem a "mistake" to one may be the fruition of a vital purpose to another. Let us wait and watch issues. We can not always judge the harvest by the seed time. JULIA E. HYDE.

Reed's Lake Camp, Mich.

I have several times attended the camp near Reed's Lake, Grand Rapids. The water is silvery and the scenery picturesque, reminding one of old New Hampshire, the Switzerland of America. Rev. Herrick has shown genius in making this place attractive, and Mrs.

may well be styled the little steam engine to keep business moving. W. V. Nicum arrived in due time and through his mediumship, fine rhetoric wove fancy figures as he gave us the heavenly manna. We were sheltered through a flerce at this office,

Herrick, with vim and executive ability,

storm by Mr. and Mrs. T. J. Haynes, and it was our pleasant lot to meet fa-miliar faces: Mrs. Amanda Coffman with her many friends; Mr. Samuel Smith, a father in Israel to those wish ing to learn lessons in the spiritual philosophy; Mr. Jud Johnson with a will ing and philanthropic spirit; Mrs. John Lindsey with active powers; Mrs. L. H.

Austin with a hearty greeting for strangers; Mrs. C. H. Hinckley with a broad religious reading; Mrs. Belle Ful ler with calm, deep thought; Dr. W. O Knowles giving messages at once recognized; Mrs. Rice an aged pioneer in the work: Mrs. Moon a ready worker: Miss Emma Gibbs an inspirational speaker, and many others.

I think of many noble workers absent and some who have gone forth to test

the realities of Spiritualism.

Let us make this ground so pleasant all will want to come again and in the place of wrangling let there be a "holy Let life give forth praise rather than invective; and everyone feel he has a part to perform in the drama.

The welcome face of H. W. Boozer was seen, the missionary in the cause. May we imitate his worthy example.

ARZELIA C. CLAY.

Island Lake Camp, Mich.

Island Lake camp opened Sunday, July 26, under very favorable indications for a most prosperous season Mrs. Amanda Coffman was the speaker of the day, following with messages good will prevails, and the manage that carried conviction to the large aument is putting forth every effort to diences that the angel world was indeed in communication with their friends of the mortal sphere.

The cottages are all occupied, and among the green trees, the white canvas of the many tenters are seen, who are no doubt attracted by the array of talent as well as the beauties Nature seems to have bestowed upon us.

Farmer Riley is our guest, and his work is astounding and convincing, as neonle are coming here from all over the country to see him. W. E. Hart, trumpet and materializ-

ing medium, is giving wonderful demon-Among our talent are Nina D. Challens, Mrs. Gertrude Wright, Mrs. Will-

iams, Mrs. Fish, who occupy prominent places in the demonstration of our Sunday, Aug. 2, Rev. B. F. Austin will lecture, followed by Mrs. Margaret La

Grange and Mrs. Josle K. Folsom, one of the finest message-bearers for our cause. H. R. LA GRANGE, Secretary.

Waukesha Camp, Wis.

This week at the Waukesha camp has been one of pleasure, as there have been many features that added to the interest of the camp. The exercises have been of the most satisfactory order, creating much interest.

Every Wednesday, Friday and Sunday evenings we have test and message seances that are well attended. A lecture and test seance every afternoon, with conferences in the morning, give a fine opportunity for the investigator to learn something of our philosophy. The speakers of the week have been

Moses Hull, Mattie Hull, Mrs. Catherine McFarlin and Clara L. Stewart, with Mrs. Eva McCoy, Mrs. Jehlek, Mrs. Mc-Farlin and Will J. Erwood as test mediums.

Thursday was Morris Pratt Institute Day, and most interesting exercises were the order of the day. Beginning with a most interesting conference, and closing with a fine evening entertain-ment, in which students and teachers of the Institute shared in the work. Two visitors to the camp who were more than welcome were. Hon. Harrison D. Barrett, president of the N. S. A., and preted as of Ancient Yucatan which is now supposed by archaeologists to ante-Barrett giving many excellent thoughts, date ancient Egypt. She gave a fine and Brother Letford a number of messages from the other world. This was our first meeting with the "Drummer Medium," and it is but due him to say that he fully sustained his reputation as a message bearer.

All of the workers are doing excellent work, and the coming week bids fair to be one of profit and pleasure. An interesting feature of last Sunday's meetings was the great number of badges upon which were the words, "Golden Rule, No. 7." The wearers were members of one of our chartered societies of Milwaukee, who came out in a body to swell the attendance and to enjoy the lectures and meetings.

Another notable visitor at the camp is the Rev. Nellie K. Baker, of Portage, Wis., our vice-president, who, by virtue of the resignation of President Clara L. Stewart, becomes the president of the Wisconsin State Spiritualist Associa-

tion. We invite all friends of the cause to visit us at our camp.
WILL J. ERWOOD, Secretary W. S. S. A.

Texas State Association.

The seventh annual meeting of the Texas State National Association of Spiritualists will be held in the city of Austin, Texas, September 4, 5 and 6, 1903; S. E. 56, for the report of the present officers, report of the several chartered local societies, annual report of the missionaries and ordained ministers, the election of officers for the coming year, and such other business as may come before such an annual meet-"Each person holding Ordination Certificate shall give written report of official duties performed during the year to the secretary at least thirty days prior to each annual meeting Each person failing to comply with above prescribed duty or for any other cause that is adjudged sufficient by a majority of the official board, after due consideration, shall have his or her pa-

pers revoked." THEO. SCHIRMER, Sec. JOHN W. RING, Pres. Spiritualist Temple, Galveston, Texas.

PASSED TO SPIRIT LIFE.

[Oblivaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line !

Passed to the higher life, from her home in Mosherville, Mich., Mrs. Hannah Weston. The deceased was born in Cass county, Mich, in 1859; died July . 1903. She was a Spiritualist and the funeral services were conducted by Mrs. Emily D. King, of Butler, Mich.

MRS. FRANK MORRILL.

Jos. Broadhead left his mortal form July 7, 1903, at his home, Seaview, N. J., aged 73. He was an old Spiritualist, having been president of the association at that place. The funeral services were conducted by Mrs. H. S. Phillips, of 1207 Stiles street, Philadelphia, Pa., assisted by the writer and Dr. Frederick Stuth, of Brooklyn, N. Y., an old friend and co-worker of the de-H. S. PHILLIPS. ceased.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove ave-Conference and messages at 8 p. m. Lecture by Dr. J. O. M. Hewitt a 6 p. m. Messages by H. F. Coates and

others. Plenty of good music.
The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor. Church of the Spiritual Forces holds

service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 8 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

The Englewood Spiritual Union will not hold any meetings during August; but the Ladies' Auxiliary will meet as usual Thursday afternoons, at Hopkins' hall, 528 West Sixty-third street. Spiritualist Temple has been opened by Mrs. Schwann, at 523 Bel-mont avenue. Services held every Sun-

day

o'clock. Tests and music at every ser-Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue. The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues.
The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this

E 55th street, where all communications should be addressed. Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two services each Sunday at No. 77 East Thirty-first street. Conference at 3 p.

gociety. Eva L. Stewart, secretary, 543

m., and lecture and tests at 8 o'clock. The camp-meeting of the Second Church of the Soul will be continued in the woods north and adjoining Waldheim Cemetery. Madison, Lake street elevated, Twelfth street and Chicago avenue cars stop at the grounds. Good mediums in attendance.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D. president.

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In this book there are Eleven Chapters on the Authenticity of the Bible; Thirteen on the Credibility of the Bible; Ten on the Morality of the Bible, with ently several ancient languages, one of which Mr. Colville's intelligences interpreted as of Ancient Yucatan which is and took part in the programme, Bro.

um." They stayed with us two days an Appendix of Unanswerable Arguments Against the Divine Origin and in favor of the Human Origin of the Bible. Twenty-six pages of index, enabling the reader to refer in an instant to any authority quoted or argument used by the author. The tiles of the chapters in detail are,

Sacred Books of the World, The Christian Bible, Formation of the Canon, Different Versions of the Bible, Authorship and Dates, The Pentateuch, The Prophets, The Hagioegrapha, The Four Gospels; Acts, Catholic Epistles and Revelation; Pauline Epistles, Textual Errors, Two Cosmogonies of Genesis The Patriarchal Age, The Jewish Kings. Inspired Numbers, When Did. Jehosa phat Die? Harmony of the Gospels, Paul and the Apostles, The Bible and History, The Bible and Science, Prophecies, Miracles, The Bible God, The cies, Miracies, The Bible God, The Bible Not a Moral Guide, Lying, Cheat-ing, Stealing, Murder, War, Human Sacrifices, Cannibalism, Witchcraft, Slavery, Polygamy, Adultery, Obscen-ity, Intemperance, Vagrancy, Ignorance, Injustice to Women, Unkindness to Children, Cruelty to Animals, Tyranny, Intelerance. Conclusion, Appendix. The book makes some five hundred pages, and is printed handsomely on neavy paper, with wide margins. Price

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CHICAGO, ILL., AUGUST 15, 1903.

VOL. 28.

DELVING DEEP INTO THE OGGULT.

Extraordinary Spirit Manifestations Presented for Consideration.

[as set forth in the Medical Brief] is really a new birth into a higher and has always ignored the labors of those better existence. who delve in occultism, or, rather, refuses to take them into the count. He quietly assumes that there is no future existence, hence there can be no proof of such existence. But the true scientist feels that his knowledge is very limited, get the evidence at first hand. One can that it bears about the same relation to not realize the full force of these phethe facts of the universe that a child's primer does to the Royal Library.

ly nothing. Now, the ant is a very smart little insect, and doubtless, to him, ant-knowledge is the sum of wisdom. It is probable that he considers himself the highest and most intelligent of organized beings, and if he were learned aught concerning me or any of asked the extent of the universe, he would reply that it was bounded by the visible horizon. The vast sweep of but let her do all the talking. Without land and sea encircling this stupendous globe, the innumerable host of suns and planets, comets and nebulae are to him unknown. To him, they do not exist, and any attempt to prove their existence would be futile, because he can not conceive of them, since they are entirely beyond the grasp of his senses.

So with the materialist. A spiritual universe does not exist for him, simply because he can not examine it with any of his five senses. Normally, he cannot see it, feel it, hear it, taste it, he can not cut off a slice of it, and put it under microscope, he can not weigh it in his little scales, or even make a chemi-cal analysis of any part of it; hence, with a Podsnappian flourish he waves it out of existence.

Yet recent discoveries should make him cautious. The Becquerel and Roentof finer or rarer forces, of matter in its most subtle and ethereal states, seem to lay bare the very mysteries of nature, to pursue her to her last retreat. It would almost seem as if science herself were about to demonstrate the exist-ence of higher spheres of vibration by

Prof. Dolbear discovered and demonto-day an accomplished fact, and all the birth. old mossbacks are crying out, "I told

I was n materialist, and I began my researches myself, with two friends, Dr. H. and Dr. without a scintilla of faith. I believed F, were holding a private sitting in my that every mysterious occurrence was own house. As usual the table moved explicable through known natural laws. and raps were heard, spelling out an-Indeed, skepticism is a family trait, and swers to questions. Finally, Dr. F. was inherent in my blood. That death asked who would be the next Demoended all, that "man hath nothing above | cratic candidate for President. the brutes," was, I thought a settled

When I was a boy I witnessed several queer happenings, which, however puzzling at the time, were, I fancied, easily explained, if one had the key. Among these may be mentioned the throwing of stones, a phenomena observed many times by my younger brother and myself, when we were alone at home. resumed. Indeed, we attached no im-These stones or pebbles always seemed to proceed from the neighborhood of an Indian grave-yard, about two hun- that we thought of it again. dred yards across a level field near the house. They seemed to fly in straight lines, as if endowed with life, never in the family, and we held numerous sitthe arc of a circle, according to the law tings, always in a good light, and under of projectiles. Sometimes they would strike us, without producing pain; and impossible At this lady's seances the often I have picked them up, and found them not different from other pebbles about the old graveyard. This occurrence we used to explain on the vague

At about this time, on one occasion, at two p. m., on a bright summer after- not touching the slates. noon, I beheld my oldest brother entering the gate. He had that morning visited a town fifteen miles distant, and the medium being fifteen feet away. was not expected home until nightfold. Remember, all this in bright lamplight. However, here he was, and I at once began to tease him, as was my custom. I, pear, speak with us, lay their hands on to me than usual: also my younger brother tried to attract his attention in various ways, but without noticing us he walked slowly across the yard to the door of his own room, which he present miliar converse with me for some minly entered. I reached the door a few utes, write messages for me; in short, seconds later, and glanced about the give me every proof of their identity apartment; it was empty. There was possible under the circumstances. My no other exit. In short, I learned after mother, sister, and some other near day in town, setting out for home at a ago, I could not recognize, for obvious late hour. And yet I had plainly seen reasons. him at home, could hear his footsteps, the jingle of the spur on his heel; in found is Mr. W. W. Aber, who, at last deed, there never was a time when his accounts, was in Kansas City, Mo. presence was more real to me.

I witnessed other like phenomena. which I pass over here. However, as I chical phenomena of a high order. grew older, I considered all such things forms appear yery plainly at his sitspiritism, and allied manifestations, stantial, weighing ten All, I thought, might be explained on pounds, sometimes as high as thirty the theory of fraud, delusion, hypnopounds. They talk, write, sing, play tism, etc. The materialist said that music on invisible instruments, somedeath ended all, so these things must times using ordinary instruments furbe explained in some other way. I became, at last, a confirmed agnostic, reland portraits are produced; in short

In this belief I rested up to seven any human being could under the ciryears ago. I found that some notable scumstances.

Some of science had come to accept a full Some of these forms can write with ture life on scientific data. Finally, I amazing rapidity, one reaching a rate ran across Sir William Crookes' searches," and Prof, Wallace's "Defense minute, with a common lead pencil. of Spiritualism," and I determined, if This medium was subjected to every possible, to repeat their experiences. I conceivable test to guard against fraud. visited many psychics, held circles in my own house, and in this way witnessed many remarkable phenomena, to Dr. E. J. Schellbous, 3125 Bell Street yet nothing which seemed to me to require the intervention of spirits. This is fust the point where most investigation with the point where most investigation of spirits. tors leave off, when further attempts Hill, Kans. Among these tests may be would bring conclusive proofs. In my mentioned the following: Mr. Aber case, it was long before I secured just being dressed in a plain black suit, with such evidence as I wished, but at last a pair of black stockings and slippers,

The materialist and pseudo-scientist | life is a continuous process, that death

better existence. Some of these proofs I will now select from the bewildering array of evidence before me, for the benefit of the Brief family, hoping that some of the breth-ren will investigate for themselves, and nomena until he witnesses them himself. I will cite some instances of men-The ant lives in the midst of a mighty civilization of which he knows absolute striking manifestations of a physical nature. I called one day upon a clair nature. I called one day upon a clair nature. voyant whom I had heard of by the merest chance. I was then in a distant city, and in no conceivable way could

this lady (a total stranger to me) have asking a single question, she sat down beside me, seized my hand, and rapidly ran over my history, also the most sa-lient facts in the life of my mother and father, giving their names, cause and date of death, etc. All the time she seemed to be looking at somthing behind me, and her eyes had a glassy tare which was quite unusual

'How do you know all this?" I asked. "I see the spirit of your mother standng behind you, and she is telling me,' eplied the medium.

She went on to relate many other facts, dates and events, without making a single mistake. She spoke of a brother who passed away, nineteen years ago, gave his name, described him accurately, told the cause of his death, length of time he was sick, the number of physicians in attendance, the gen rays, the Hertzian waves, wireless last words that he spoke, several incitelegraphy, and, lastly, Lord Kelvin's second or inner ether, all manifestations death, and many other facts concern-

ing him, all correct.
"Mind-reading," you say. But what about things that I did not know, and therefore could not have had in my mind? For instance, she said, "Your sister Julia is present. She passed away ence of higher spheres of vibration by strictly inductive methods. These reflied states of matter bring us curiously near the limits of what we may conceive of the spiritual. I believe it was for. Savage who declared that science would yet prove the fact of a future life. would yet prove the fact of a future life tioned that he had had a daughter. But some months after the sitting just described, some old papers of my father's strated wireless telegraphy thirty years ago, but his application for a patent was ago, but his application for a patent was ago, but his application for a patent was a I found the proofs of the existence of this sister (Julia), who had died at the impossible," yet wireless telegraphy is age of four, some time previous to my

Here is a single example of prophecy, the fulfillment of which is history. in the spring of 1900, my wife and own house. As usual, the table moved, "William J. Bryan."

Q. "Will he be elected?" "No."

"Then who will?" A. "William McKinley. But he will

not serve out his term.' At this point, thinking it all foolish ness, the two friends began joking each other, and this conversation was never nortance to it at the time, and not until after it all had been fulfilled.

Not long after this, a lady psychic lived with us for a time as a member of circumstances that rendered deception following phenomena usually occurred: The table would move up and First. down (without contact), turn upside down, right itself, moving in any indicated direction.

Second. Slate-writing, the medium Third. The door of a book-case (pre viously locked) would open and shut. Fourth. Shadowy forms would ap-

thought he seemed to pay less attention our head or shoulders, then fade away. On different occasions I have plainly wards that this brother had spent the relatives, who passed away many years

One of the best psychics I have yet This young man's organism seems especially adapted and developed for paydelusions, as well as the phenomena of tings, and are often quite real and subnished by the sitters; also drawings jecting immortality as a baseless dream. these apparitions can do anything that

"Re of one thousand and eighty words per

If any reader desires further information concerning him or his work, write the fill I was convinced beyond a doubt that was placed on a lounge in front of the

cabinet, and strapped firmly to it, his bands being filled with rice. Here he remained, in full view of the

circle, during the seance, without once stirring, the phenomena proceeding much as usual. After the test seance was over, Mr. Aber was found as at first, still securely tied, and not a grain of rice could be found on the floor,

It may be worthy of mention in this connection that Mr. Aber has held sittings at various private houses under strict test conditions, so that he could by no possibility have moved a muscle, and any attempt at fraud must have been instantly detected. Still, the phenomena occurred as usual.

This phenomena may be summarized as follows: Forms appear, some proceeding from the cabinet, some making up in plain view of the circle. Some are females, clothed in snow-white garments, some self-luminous, their clothing and even their flesh emitting light, so that, in total darkness, they would still be plainly visible. Male forms appear also child forms, even very small chil-dren. In fact, all ages and sizes are represented. Sometimes two or three forms would be visible at thesame time.

I saw and recognized my father and three brothers, two of whom have passed away since the sittings first described. I also saw my little son, who would have been four years of age at that time (had he lived), and he looked about as I expected. His size was that of a child of four. My wife also recognized him, and he gave us his name correctly. My wife also recognized a num-ber of her friends, among others a brother of whom she had not heard for several years, and whom she supposed still alive. But upon inquiry, after her return home, she learned that he had passed away at the time and in the manner stated by the apparition, claiming to be this brother at the sitting re

ferred to.

At one of these sittings I saw a fe male form dressed in bright raiment, with a great profusion of snow-white ace about head and shoulders, thickly set with what appeared to be diamonds, as they shone and sparkled like real This apparition glided out of the gems. cabinet, up and down the circle, took a handkerchief from one of the sitters (a common linen affair), swiftly tore it to bits, then worked at these fragments until she had a great mass of fleecy stuff, which she began to draw out and to weave with her fingers into yards of filmy lace, exactly like the lace with which they often appear clothed. spirit lace or cloth seems as soft as ermine, and as tenuous as spider-web, yet it is real and tangible for the time, although it fades away into invisibility in a few moments.

I have seen one of these apparitions weave this clota and lace apparently out of the very air, and clothe one of the ladies present from head to foot, forming the material as it was needed, until the lady was completely clothed to appear much like one of the spectral forms. Then the form stepped back into the cabinet, when the spirit clothing began to fade away from the lady and was soon all gone, leaving the lady

Similar tests, in great variety, are frequently given. Fine oil paintings are also produced in a few minutes, no brush or color being in the room. In short, the evidence of the operation of some power unknown to science is simply overwhelming. And if these astral visitors, who are one moment as real and tangible as any of the mortals present, and the next fade away into nothingness-if they are not what they

claim to be, what are they? In answer to the "cui bono" objection so frequently urged, it may suffice to say that a certain knowledge of a future existence is the greatest need of the world to-day. And I know of no purer religion than the philosophy taught by these visitors from another sphere of vibration. They insist upon the Golden Rule as the true standard of conduct; that as we sow, so shall we reap; that true religion consists in deeds, not in creeds: in actions, not in profes sions; that all men are brothers; and that helpful, loving service to others is the straight and narrow gate to happiness in the summerland. Yet there is hone for all: none may sink so low as to be lost beyond redemption. For progress is as possible, nay, as necessary,

on the other side of life as on this. Such considerations aside, every issue must finally resolve itself into a question of fact. Granted that spirit return and spirit communion are facts of nature, to suppose that they are improper or unnecessary is to doubt Omniscient Wisdom. The question then, is not, is spirit return good, is it helpful, is t uplifting, but is it true? And if found to be true, then all argument as to its rightful place in the scheme of nature is sheer foolishness. As well might we question the wisdom of the alternations of the seasons, or the revplution of the planet on its axis. I have tried here to set forth in a general way some of the results of my in-

vestigations. In a future article I will deal more fully with personal experiences with my own departed friends who appeared again and again at these circles, giving me conclusive proofs that it was indeed themselves, and not some

cheat or delusion. F. E. BURGEVIN, M. D. Spiro, Ind. Ter.

Genius always gives its best at first prudence at last—Lavater.... Patience is the key of contents Ma-

The mind itself must, like other things, sometimes be unbent; or else it will be either weakened or broken.—Sir

- Present fears are less than horrible lmaginings.—Shakspeare. Courtesy of temper, when it is used to veil churlishness of deed, is but a knight's girdle around the breast of a base clown.—Walter Scott.

If, instead of a gem, or even a flower.

we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give. G. Macdonald. Sow good services; sweet remem

brances will grow from them—Mme. de Staol.

SELF-HEALING.

Mental Physical Attractions.

Supplementary to "Self-Healing," I

have the following to quote from the ame author: "I forgot to mention in my last interview that while some of the aliments referred to may have been inherited, must hold myself responsible for at

least a portion of them-due to indiscretion, ignorance and selfishness.
"Youthful follies may be excused -forgiven. Ignorance pleads forgiveness, but when due to concett or the faith of egotism, we are told: 'It serves you right.' But selfishness or willful indulgence in that which we know to be

wrong, mostly engenders delight when it meets with its just punishment. "Whether Nature is in harmony with man on that score, does not seem altogether improbable or impossible. At least, as a medium, I have had good reasons to believe it so; for long after I had renounced a habit or an inclination not exactly spiritual, I was troubled by spirit attractions of things that were past, and wondered why they were not of my present state of feeling or inten-

"I was told a twenty-year-old habit could not be shaken off by a mere wish -that it constituted a law or forces which needed an equilibrium—a neutralizer—if but to attain it by a refusal to indulge, or by passive resistance; though active resistance, generated by an antithetical habit, was better, surer and swifter in result, including the riddance of the unwelcome attractions. "This was important news-light of a

higher order to me, and I shided by it. "But I also noted that my ailments were all more or less allied to these habits or characteristics, and that they diminished or returned as I icensed them
—my thoughts or impressions running
high or low accordingly—the mind keeping company with bodily feeling, and the body feeling as the mind acted. "Furthermore, I noted as the mirror of self-reflection was held before my spiritual vision—that physical ailments were of two distinct kinds—those reated to the nervous system and those of the blood—that the former were of the sensual and the latter of the selfish order—that sensualism generated one kind of ailments and selfishness another; and that the combination created a third order. Furthermore, that each kind received specific treatment from nature, which constituted the cause upon us, or our destined path through life; but each of which could be alleviated by self- knowledge in that it alded us to better follow the prescription included in nature's plan. Yea, and when we aid nature, we often rise so far above our troubles that we do not sense them at all. They seem obliterated un-til reminded by our attractions that, while we have lifted ourselves above pain and suffering by abnegation or selfdenial, the force or law of the evil per se, is not yet neutralized to permit na-

ture to give us our discharge. "But in addition to our physical attractions we have mental or soul atractions comporting with our aspirations and our power of holding the balance in favor of spirit-that is, the moral force we can generate in excess of the material or that which vibrates

for the sensual or selfish. "If we have a natural prejudice, for example, whose manifestations are irriability, anger or ill-humor, and we can overcome that by vibrations that exceed them by three or four points, we are also positive to their eliments for the time being-that is, their effects on the body, whether it be pain, hunger, thirst, sleep, or languor, are allayed. Of course, physical nature will assert itself in the end, where it deprives the body of its natural wants. But pain or disease is not a natural want, and we may deny ourselves the mental passion that is father to it, as long as we please.

"But all forms of sensualism do not generate disease; nor do all forms of selfishness. It is only their excess which does. But they all attract na ture's physician or guardian of the peace. Lust attracts those whose mis sion it is to discipline the mind with problems that require much thoughthe antidote to the passion, if inherited but generating pain when self-created Hate attracts those whose mission it is to lead us through such trials as will allay the evil; while it vitiates the blood when self-created, with physical suffer ing as a neutralizer.

"Now, as well as diseases are two fold, and human trials are consistent with it, I believe man has two distinct principles to unfold to become a per fect spirit-namely, understanding and motive power individualized; or what I also see termed reason and live to a self-acting or self-propelling extent Being able to think, free from sensuality, lends him the power of absolute or positive reasoning; and being able to love, unhampered by any selfish or unloving vibration, lends him the power of locomotion as a spirit—that is, making his will potent. his will potent.

"Even a scholar with the highest thought vibrations and the most classical teachings—pure fil body mesides— might find himself but an imperfect spirit, if he lacks the potoncy of will or has neglected to unfold the love principle; or the humanitarian, who has neglected to put down his sensual na-ture by study or neutal culture may find himself lacking to understanding

by being hampered in other ways: "Now, these are largely" the spirits that find their way to mediums for perfection—for continued development and, while they use our mortal bodies for personal growth, they give us in return what they have perfected in earthlife. And by these we can gauge our selves, and from them obtain the infor-mation needed for our own perfection being, as a rule, attracted to us by affin-ity, or as we are temporarily thinking or doing the mental and physical attractions that constitute the mirror of our own reflections, or in when we may see ourselves reflected." Reproduced in conciseness or brevity

ARTHUR F. MILTON.

SILENT PARTNERS.

Business Men Who Consulted Mediums.

Everybody is familiar with the term "silent partner," and there are many in every community who have had experience with slient partners. But there are, some appear to think, two varieties of these—one in the flesh and the other in the spirit. Unfortunately, perhaps, the names that the latter bore when they were in the embodied state on earth are now not known outside an extremely small number. But it was not always so in Chicago. In 1853, for instance, there was a ghostly member of of need came on call of a medium the firm employed and gave the deciding Seth Pain and his visible partner, Devotion C. Eddy, knew it was present and giving right counsel. Its name while it inhabited an earthly body and its history withal were also known to them and to the public. Alexander Hamilton! It was no less a spirit than his that was summoned from heaven's spheres to direct Seth Pain & Co., bankers, to a safe and profitable business. In the private office of the bank the spirit of the great publicist was wont almost daily, or certainly as often as the firm was in urgent need of advice, to speak through Mrs. Herrick, the successful spirit medium of her day. But more of this at another time.

Recollection was awakened of the story of Seth Pain & Co. and of that firm's dealings with occult powers by city, both of whom had very earnestly consulted spirit mediums or clairvoy-ants about matters in which they were thinking of becoming interested. One had planned a journey into a far country, which is a part of the United States, but has been visited heretofore only by hardy adventurers. He had given up other plans in order to follow out the new one. Some of his immediate friends were advising against his doing so and he was falling into doubt himself. The second man had about decided to expect the second man had about decided to embark with a considerable sum of money in a business undertak-ing in St. Louis the success of which would in large measure depend upon the fortunes of the Louisiana purchase exposition. This man has a prosper of his friends were forward to warn him of the possible danger to him in the new enterprise. He, too, was beginning to doubt. What was he and what was the other man to do? Each one suddenly bethought him to consult a spirit medium, but neither knew of the oth-er's purpose. And neither had ever thought before, as regarded a worldly matter, to ask for spiritual guidance. And least of all had they ever so much as imagined that a spirit medium could be of the least assistance. But lately they had been told of some striking experiences of acquaintances of theirs with clairvoyants or mediums, and so they repaired straightway to different quarters where they hoped to receive spiritual communications of decided

value. As just now said, neither of these two men—let them be designated as Mr. C. and Mr. H.—knew or had any idea of what the other was doing in this regard. But in the course of a few days Mr. H. began to hear through mutual friends that Mr. C. had consulted a meby the same means Mr. C. learned that Mr. H. had done the same thing. This interested one of the friends a great deal and it was determined to invite the two ecipients of spiritual favors to a famly dinner and to bore into each of them

for the facts. This little plan worked well. Both men owned up to having been with mediums. The one consulted by Mr. C. receives her clients in her home in the west division of this city, and the one visited by Mr. H. consults hers in a suite of rooms on the south side. Both are women and between them is a distance of some eight miles. It was not known at the time, but it is now, that they profess to be ignorant of the existence of each other, but whether they are so or not perhaps does not signify. In Chicago, where, according to a prominent Spiritualist, there are 200,000 believers in spirit mediums, one hardly dares to inquire why the eager visitors from another world have secrets of this kind. Is it not a little strange if a bevy of spirits alighting on the west side has not been aware of the flight on a mission to the south side of another bevy? But if they mutually are so aware why are not the mediums informed of the his father. fact? But evidently we are on ground we do not understand; and besides, we are in danger of forgetting Mr. C. and Mr. H.

Mr. C., who was contemplating a long and physically hazardous journey, was the first to relate his experience with his medium. "I called," he said, "at found the woman disengaged and apparently ready to convey messages from the spirit world to myself. Her deal agitated and he almost gasped out method, if so her manner of proceeding | the words, "That was enough for me. I may be called, is to go into a trance, but first she requires of her client his or her handkerchief or gloves, or other convenient article of habitual use or or-nament: Whatever it may chance to be she hold it tightly in her hand while she converses with the spirits. Almost instantly she seemed to lose consciousis, but it was only for a moment. She ment with me for the following Saturday evening (this was a Tuesday morn-"Did she set a detective on your

"Nonsense! Of course not, but hear was again with the medium. This time after waiting a few seconds for the spir- guessing.—F. A. Eastman in Chicago its to arrive she began to tell me of my Chronicle.

LOYAL TO HER OWN SEX.

A Logical Young Woman.

Miss Ruth Neely, a daughter of Judge Charles G. Neely of the Cook County bench, was a June graduate of the High School and is already interested in pres ent-day topics:

She is loyal to her own sex and says: The idea of women being represented in government was first received as a joke. Then it ceased to receive even this much attention and was treated with indifference. Recently, however, it has begun to arouse antagonism, par ticularly from those classes of men who a banking firm in this city, who at time saw most clearly that if it should succeed it would cause the destruction of the political machines and professional word on any question of granting a loan politicians. This is the most encouragor other important matter. No person ing development and shows by the class but the medium ever saw the ghost, but thing needed.

Our national government is founded upon the belief that taxation without representation is tyranny. How can we get around the fact of thousands of citizens who are not represented paying taxes annually? One sixth of the property in the state of Massachusetts s owned by women. It has been said that women are represented, not directly, but through their husbands, and that they influence votes. Is mere influence enough? Decidedly not; it is as round about as going to California by way of Cape Horn. Then, too, numbers of women tax-payers have absolutely no one to see that their rights are protected. In some points women are superior to men and in others men are superior to women, but the points in which Amerilistening the other evening to the nar-ratives of two well-known men in this ones where women are strong Women can politics are now weak are the very would help do away with the prevailing lack of conscientiousness and humanity Women who hold stock in corpora tions have the same right to vote for its management as do men. Daniel Webster has said that property is the proper basis of power. "A govern-ment founded on property is legitimate-ly founded, else it would be founded on injustice." Both Lord Bacon and Aris-totle have velegat this theoret. otle have voiced this thought. It costs the commonwealth fully twice as much to make any public improvement as it would an individual. Contracts are made and jobs given at fancy prices and the taxes are thrown away. New everyone knows that women are economical

and have business ability. As a matter of economy to enfranchise women ous business in Chicago and a number would be a indicious step.

of his friends were forward to warn him

of the possible danger to him in the ering the question. In England and her colonies the ballot in municipal affairs has already been extended to tax-paying women. In our own country women vote on certain questions of taxation in many of the states, and in Colorado. Wyoming, Utah and Idaho entire equal suffrage has been established same measure has been carried in New Zealand, Ireland and in many of the English colonies with results absolutely satisfactory. We are proud to claim as champions of our cause such men as Abraham Lincoln, Chief Justice Chase. William Lloyd Garrison, Wendell Phillips, John Greenleaf Whittier, Ralph Waldo Emerson and Charles Sumner, The change will surely come in time. The development of the race has been gradual. Suffrage for men was not attained at a stride. Illinois men should not be narrower in their views and beliefs than their brothers of other states

and countries. dium on some matter of business, and past life and to outline, yes, and to fill up, my life coming. She amazed me by her familiarity with the happenings and events in my life hitherto, and as I was compelled to believe that she had her knowledge from members of my family who are dead I am going to act on her advice as to my future. I shall start as soon as I can get myself ready for Alaska [he has since started]—and my friends may rest assured that they will

hear that my formidable looking undertaking has been a great success. Now it was for the other man, Mr. H. who had been with the spirits to give his experience. He was, it will be re membered, proposing to abandon a good business in Chicago and try a new business in St. Louis. "Should he do this?" was the question he asked the medium in his case, and, like the other, she took his handkerchief and fell into a trance, But she could get nothing that satisfied her, and rallied again to consciousness. She, too, wanted a few days' time, and made an appointment for the following Sunday afternoon (this was a Thursday evening.) His account of what occurred at the next meeting was short and he gave it as if he was entirely satisfied that he had had the deciding word from

"My son." said the medium in trance, "I gave years of hard work to build up the business that you succeeded me in, and you have managed in a manner to please me. You have a small fortune, which you will add to every year you shall keep at the work you understand. For you to sell out and move to another about 11 o'clock in the forencon and place and engage in a new business would result in your ruin."

Mr. H. at this point seemed a good shall stay where I am." The company at the table where

these strange experiences were told

were all convinced that both men who had been with mediums were perfectly sincere in believing that they actually had been with the spirits, and had got from them very valuable advice. Both are men who are regarded by their as quickly 'came to,' and, rubbing her friends as entirely competent to shape eyes, said she could not do me justice their own lives and to mange their busithen, and preposed to make an appoint- ness affairs without assistance from the spirits. To some of their friends it seems unaccountable that they should ing), and to this I agreed. Then I at ever give a moment of their time to once withdrew." spirit mediums. "Are C. and H. crazy?" they are asking. Possibly they are crazy, but insane persons sometimes do right things, and in the present inme out. The Saturday evening at the stances let it be hoped that right decishour precisely of the appointment, I lone have been made, this whether or not the mediums that were consulted she went into a trance sure enough, and were obsessed or were merely good at

CHRISTIAN SPIRITISM.

NO. 716.

Quotations From the Accepted Records

of the Church.

The following quot tions had the "approbation of Pope A XIII in 1879, and several archbishops and bishops": "Eve was born of man without the agency of a mother; Mary gave birth to

her son Jesus Christ without the intervention of a husband."
"St. Macarius of Alexandria, A. D., 394, saw demons assailing the hermits in prayer. They put their fingers into the mouths of some, and made them yawn. They closed the eyes of others, and walked upon them while asleep. They placed vain and sensual images before many of the brethren, and then mocked those who were captivated by them. He determined to spend five days in prayer. On the third day the cell seemed on fire, and Macarius came forth. God permitted this delusion, he

said, lest he be ensnared by pride." St. Genevieve died, aged 89, A. D. 512. "A pestilence broke out in Paris in 1129, which in a short time swept off fourteen thousand persons, and, in spite of all human efforts, daily added to its victims. At length, on November 26, the shrine of St. Genevieve was carried in solemn procession through the city. That same day but three persons died, the rest recovered, and no

others were taken ill." St. Veronica, of Milan, died 1497 .-Mary, the mother of Jesus Christ, told her that other things were necessary. She showed Veronica three mystical letters which would teach her more than books. She had constant ecstasies and saw in successive visions the whole life of Jesus, and many other myster-

St. Antony, born in the year 251.—
"Antony entered the desert and immured himself in a ruin, building up the door so that none could enter. Here the devils assaulted him most furiously, appearing in various monsters, and even wounding him severely. One night, while Antony was in his solitude, many devils scourged him so terribly that he lay as if dead. After more assaults the devils fled, and Christ appeared to Antony in glory. He founded the first monastery. His numerous spirit manifestations attracted so many people that he fied again into solitude, where he lived by manual labor."

St. Aelred, died in 1167.—"One thing thou lackest. In these words God called Aelred." St. Peter.-"St. Peter having triamphed over the devil in the East, the

latter pursued him to Rome in the person of Simon Magus. St. Sebastian came to Rome in 284.-"St. Sebastian was an officer in the Roman army. He had spirit manifestations; light shone around him while he

spoke; he cured the sick by his prayers. He saw his disciples die before him, and one of them came back from heaven to tell him that his own end was St. Paul.—"Paul, named Saul, was

born at Tarsus. While on his way to Damascus, he and his party were surrounded by a light from heaven, brighter than the sun, and then a voice was heard saying, 'Saul, Saul, why dost thou persecute me?" etc.

St. John Chrysostom, born in 344.-St. John Chrysostom was ordained a bishop in 398. He was wont to see, when the priest began, many of the blessed ones coming down from heaven in shining garments, and with bare eet, eyes intent, and bowed heads, in utter stillness and silence.'

St. Dorothy.-"A lawyer asked her, in mockery, to send him apples or roses from the garden of Jesus Christ. St. Dorothy promised to grant his request, and just before she died, a little child stood by her side, bearing three apples and three roses. She bade him take them to the lawyer, and tell him this was the present which he sought from the garden of her spouse. St. Dorothy had gone to heaven, and the awyer was still making merry over his challenge to St. Dorothy when the child entered his room. He saw that the child was a spirit in material form, and the fruit and flowers of no earthly growth.'

St. John of Matha, died in 1213.—"At his first mass a spirit appeared, clad in white, with a red and blue cross on his

St. Catherine of Ricci, died in 1589.— 'In the Lent of 1541, being then 21 years of age, she had a vision of the crucifixion, and on Holy Saturday, by an apparition of St. Mary Magdalene and Jesus risen. During twelve years she passed every Friday in ecstasy. She received the sacred stigmata, the wound in the left side, and the crown of thorns. She knew by a revelation the arrival of a soul in purgatory, and the hour of its release. She held intercourse with the saints in glory, and frequently conversed with St. Philip of Neri, at Rome, without ever leaving her convent at Prato. She died, amid angels' songs.

St. Casimir, born in 1458.—"St. Casimir, at the age of 25, foretold the hour of his death. The miracles wrought by his spirit after death fill a volume. The blind saw, the lame walked, the sick were healed. And once the spirit of St. Casimir led his countrymen to battle, and delivered them by a glorious victory from the Russian hosts

Mary, the Mother of Jesus Christ -"The spirit Gabriel came to Mary, concerning the incarnation of Jesus Christ. When the spirit appeared to Mary and addressed her, Mary was troubled; not at the spirit's appearance, for heavenly visions and a commerce with the good spirits had been familiar to her; but what alarmed her, was the spirit's appearing in human form, in the shape of a young man. The spirit, to calm her, said, 'Fear not, Mary, for thou hast found favor with God.' He then tells her that she is to bring forth a son. Mary asked, 'How shall this be?' Nor did she consent till the spirit told her that it was to be the work of the Holy

Ghost." Spiritists may do good by reading Spiritism of the Christians, Saints and Prophets and Gods.

ATTRIN F. HILL, Boston, Mass.



OGGULT MYSTERIES.

STRANGE POWER OF PERGEPTION.

Psychic Facts That Trench Upon the Spiritual Domain.

ceived near him a vague but persistent

image of a lad, wearing a terror-stricken

aspect, and holding his arm up in self-

More Than Coincidences.

this collection occurred almost exactly

received a corresponding impression.

Shipwrecks, more triffing accidents, the

recovery of a lost dog and the position

in which a watch that had been dropped

in a hayfield a few hours before still lay

were paralleled by visions, either in

on the morning of October 7, 1885, the

wife of a Chicago man asked him, while

named "Esdaile." He replied in the

in which she saw a coffin on the lake

that date an account of the disappear-

topic, but suggested that he was alive

In the great majority of cases the vis-

knowledge. One of the conspicuous ex-

ceptions to the latter rule was a tele-

pathic conversation conducted by a

San Francisco physician and his wife in

May, 1893. She was to make a visit to

the country for a fortnight. Almost ev-

rangement, they sat down at a certain

hour for twenty minutes) each of them

Seems Like Telepathy.

alternate evenings the doctor acted as

transmitter and receiver, his wife al-

ways acting in the other capacity.

They made written notes of the mes-

compared these afterward. Here are a

(A young man

'The Chronicle.'

ted some money.

shot a dog in the garden that day.

The Bulletin' and

supplement.)

ciety.

May 17-One report says: "Nothing

sent; business prevented." The other:

"Sould get nothing at all. Think you

May 20-Mrs. S. writes: "My clothes

(His wife merely wished for a Bulletin

May 23—The doctor: "Up all night.

Very tired. Nothing new." And his

wife: "You are looking very cross and tired."

Good authorities vouched for the

character of Dr. S. as a truth-teller after

he had related the foregoing to the so-

Warning Visions.

Visions, dreams or impressions

which seemed to be prophetic figure fre-

quently in Mr. Myers' catalogue. Occa-

sionally there would be only a vague im-

eer stopped his train, he could not say

why, and sent a flagman ahead. He thus

around a curve. Having landed in a

to change his route abruptly. He

found next day that a few more steps

would have thrown him off a dock. A

They were nearly 100 miles apart. On

at the same time when the "percipient"

A large group of incidents found in

living person."

Coming into a great city by rail at For instance, on meeting for the first night the traveler passes through outly-time a mature gentleman whom she had ing districts almost devoid of dwellings, every reason to esteem highly, she perbut abounding in lights. The latter seem to be waltzing about in hopeless con-fusion, owing to the motion of the train. fusion, owing to the motion of the train. But every minute or two some of them suddenly fall into two straight lines, stretching miles away, perhaps; and one then perceives that he is looking down a long avenue, whose position and the "fall ernee of phantasmal scenes to a living person" existence had not been previously indicated. Some modern psychologists sus pect that, in a similar manner, a lot of strange and apparently unrelated phenomena will some day arrange them-

selves in one common, orderly system. A person placed under the influence of ether sometimes cries out piteously during the surgical operation. An hour later, having entirely regained his senses, he declares that he was utterly oblivious of the occurrence and felt no pain whatever. A bookkeeper, troubled sleep or a half-waking condition. Thus, over his failure to balance his accounts, rises in his sleep, goes to his office, straightens out the error and then re-turns home. On reaching his place of either of them had left their sleepingbusiness next day he is as completely room, if he had ever known a person surprised at the discovery as anyone else connected with the establishment. negative. Then she narrated a dream A man, falling from a ladder, receives a blow on the back of his head, and for shore so marked. Later in the day, the six weeks cannot speak, does not know man discovered in the morning paper of his own name, fails to recognize his that date an account of the disappearfriends, and shows a wonderful change ance of William E. Esdaile, but with no of disposition, although evidently as in-telligent and conscious as ever. In inquiry it seems to be established that short, he appears to be a different per this was the first public mention of the Then, suddenly, a violent head. fact that he was missing. For several days the Chicago papers referred to the ache, which has bothered him during this interval, abates. He looks around like one awakening from sleep, and but insane, and would be found. asks, "Where am 1?" He has become notion of suicide was scouted. O asks, "Where am I?" He has become notion of suicide was scouted. On Oct. himself again, and has no recollection 10, Esdaile's dead body was found. He of anything that has happened since he had been drowned. lost his footing on the ladder. A good subject, having been placed in a hypion came entirely unsought and unexnotic trance, may be made to believe pected. Sometimes it was the only exhimself a greater actor than Irving, a perience of the kind which that particufiner singer than either of the De lar person had had, and sometimes the seer was accustomed to receiving such Reszkes, or a daintier verse writer than Shelley. The delusion is as complete impressions. Very often they related to as that of the worst lunatic in an asypeople and things in which the "percipilum. But with a snap of the finger the ent" had not the slightest interest, and hypnotizer can bring the fellow back to of which, perhaps, he had no previous his normal condition.

Puzzling Phenomena.

These and many other unusual and puzzling cases resemble, in one respect at least, the more familiar experiences of sleep and dreams (such as perfectly healthy people may have) and of hys-rangement, they sat down at a certain teria and insanity. They all suggest that human beings possess various fac- alone, ulties which may be active without their being aware of it. Hence, a few of the scientists who have studied the matter carefully have acquired the habit of distinguishing, in their talk, between the conscious and unconscious self. They also call the latter the "subliminal" self, because, as they say, it is sages sent and obtained at the time and that part of the mind which lies "below the threshold of consciousness."

Whether this part of a person's, nature is a unit or is subdivided into several personalities is a question on which paid his bill." His wife's record says: leading psychologists still differ, but "Could get nothing at all. Think you concede to the subliminal" self greater dimensions and more startling possibilities than would have been granted a few years ago. long walk. I see a young man with a revolver in his hand." (A young man A wonderful power of obtaining infor-

mation by other than the ordinary methods of communication is among the gifts in which some of these cold-blooded, skeptical scientists evince faith. They do not believe that everyone pos- were out." sesses it. On the other hand, at present, they are inclined to limit it to a and shoes are all torn. I have poison comparatively small class. But evi- oak on my arms. Hope it will not be dence on this point is inadequate. It is bad." The doctor says: "You went ridsuggested on the one hand that in many, ing. I see you holding a shoe in your if not all, instances there is only an exercise of usual sensibilities exceptionally sharpened. That sort of perception is called "hyper-aesthesia." But some of the facts are thought to point, on the other hand, to the existence of a distinct faculty, still in a rudimentary state, perhaps, and found only here and there; as if evolution were about to add still further to the equipment of man's higher nature. However this may be, a diligent hunt has been made for years after stories of telepathy, mind-reading, second sight, clairvoyance, crystal vision and so on, by the Society for Psychical Research, and great pains have been taken to obtain corroboration if possible.

One of the most experienced and indefatigable workers in that organiza. pulse or sensation. A railway engintion, Frederick W. H. Meyers, embodies scores of these narratives in a paper printed in the last report of the pro-ceedings of the Society for Psychical him on the same track, but out of sight Research. A few are selected for reproduction here to illustrate some of the mysterial along in the dark, when he was impelled ous faculty in question.

A Phantom Hand.

D. J. Parsons, a physician in Sweet father's anxiety about a son in another Springs, Mo., says he discovered years part of the country increased to such a ago that he was able to see things, men-point that the family had just decided ago that he was able to see things, menopoint, that the lamity had just declared tally, which had happened many miles to summon the boy home, when the away and years before. He wrote in news of his death was received But 1831: "While in company with Dr. Trotusually a vivid picture, as of a monkey ter, of Lexington, Mo., I could see be climbing along a roof or of a huntsman fore and near to him a delicate hand on lying under his horse that had stumbled which was a dark red kid glove. The and fallen, was received hand was all the time in motion, J. Again, of the prefigured events some called his attention to it, and he was were only a few seconds away; others much surprised. I told him the hand perhaps months distant. A naturalist had a history, and if he had no object would discover, without search or sustions I would be pleased to know it. He picion, exceedingly rare ferns or moths, said: 'I was traveling in Canada on the almost instantly after an Image of the cars, and one day we ran up to a train specimen was found in his mind or a that had been wrecked, and about the hint was whispered in his ear by some first thing that I saw was a young lady unseen agency Accidents and even lying upon the ground dead. One hand deaths were predicted weeks in adwas naked and one was covered with a vance, and sometimes on a specified dark red kid glove.' Instantly upon his date, and the forecast was fulfilled. A uttering the words the dark red kid man dreamed of seeing the headstone glove the hand vanished."

of his own grave inscribed "Jun. 9." As Subsequently the Dr. Trotter here the word June is seldom abbreviated mentioned sent a full account of the ac he believed that this was meant for cident and the conversation with Dr. Parsons to an officer of the Psychical ered the occurrence a fulfillment of the Research Society, in reply to inquiries. He corroborated the foregoing story fully, adding that the gloved hand made a strong impression on him, "which has remained to this day, about forty years." He was astounded at Dr. Parson's remark to him thirty years after the event, and even yet cannot understand how that person should have broached the subject, inasmuch as Dr Trotter had never to his knowledge mentioned the sight of the dead girl to a living soul.

erative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, L.L. D., M. D. This comprises A well-known member of the Society the last part of Human Culture and for Psychical Research in England, a Cure. Paper cover, 15 cents. For sale woman who vells her identity from the at this office. general public by the name_of "Miss "Astral Worship." By J. H. Hill, M.

X," has had many such experiences. D. For sale at this office. Price \$1.

'Jan. 9." Soon afterward one of his

children died on June 9, and he consid-

supposed prophecy. However, he died

The experts who have undertaken the

study of the phenomena here described

are eagerly looking for more stories of

"Social Upbuilding, Including Co-op-

several years afterward on Jan. 9.

this sort.—New York Tribune.

HISTORY OF SPIRITUALISM

Synopsis of a Lecture Delivered by John W. Ring, Galveston, Texas.

To begin the history of Spiritualism one must stand far adown the vistas of time, near to the shores of Eternity, and behold the first swaying atom which hastening through space, sought its counterpart, for that law which draws atom to atom and forms worlds, and peoples" them is the Law of Life which Spiritualism defines—which is Spiritualism.

When molten mass formed substance, and drooping moss fell from solid stone, when flowers sprung up from muddy bog, and spent their perfume with no human creature to enjoy; then were the first chapters of Spiritualism written on the pages of indestructible Nature. When babbling brooks sang merrily on to join the river, there to thunder over cataracts to join the mighty sea, where she might lazily kiss the sandy shore and in turn be lifted high on the waves of dreadful storm; when birds chirped their merry songs in forests all alone with beasts, ere human feet had trod the shores of time, then did the first words of the History of Spiritualism sound, and echo in the hills eternal. Spiritualism is the Law of Life, and life is everywhere. Whatever our ideas of creation, we must acknowledge the visible evolution of life; some may be able to crowd these wast epochs of development into "six brief periods of time," yet they cannot fail to see the stages of development: So man stands on the heights of mortal development, and looking down the steps which apparently have led to his existence, sees the gleam of life-light in every king-dom; in the pearl which he has dug from the mountain side, in the flowers which he has misplaced for the digging, in the bird which sang in the branches near by, in all he sees the tiny yet mighty cord of similar life. And this great light pouring its sustaining and refreshing beauty so constantly from above, points the gaze of man upward, and he again beholds his feet are

grounded upon the heights of time that

his towering intellect may guide his

outstretched hands to touch the realms

which stretch in majesty before him, he

sees and senses that mortal life is the

culmination of all the forces and sub-

stances of this sphere; and as certainly does he read the prophecy of a life which is a natural continuation of his present state. So man grew to this state of naturalness; he looked upon Nature and adored her. He fell before the sun at morning and halled it as the god of day; he gazed upon the moon and stars at night and declared them the goddess of night and her attendants; thus he ived akin to Nature. His conceptions led him to investigate the luxuriant store-houses of Nature, and he found untold treasure; in time he took the wood of the forest and the stone of the mountain and builded houses. He felt the emotions of the human heart, he loved and hated, rejoiced and grieved, feared and was courageous; and these emotions he represented by the work of his hand and moved by the impulse common to humanity of superiority— "mine is better than yours," he made gods of the images which he had formed to represent the emotions and impulses of his heart. They were but images, they only represented some thing, and in time, as the great car of Progress moved on, some-one suggested that it was idolatry to worship these

images. Here is a sad spoch in the growwth of thought; God had dwelt in Nature and was adored, he was represented by the few samples: May 15—The doctor writes: "E. and handiwork of man and thus became tangible to his very senses, but now he, Delty, was banished rom the kingdoms of Nature; was placed in some far away heaven, and all the loving angels that ld once hallowed earth and her children with watchful, loving care were taken to this fair yet far distant realm May 16—Mrs. S. writes: "Paid a visit to K.; B. feels quite well." The doctor's notebook has this: "You took a to praise the exiled God. Nature was but a toy which God had made with which to amuse himself. And then man began contention, he wished to conquer and subject that he might take his fame as a trophy to the country to which he was soon to journey, never to return. This statement is, forcibly il lustrated in the Hebrew Jehovah, the god formed by those people who sought to subject their every neighbor and appropriate as their own his every pos session. They prayed to a god of war who as a great captain led them on to victory; and by his direction they preyed upon the people everywhere. Even in this state of affairs Spiritualism made her history. Read carefully the conditions which Moses made to re

ceive the slate-written message, which he did receive. No complaint should be made of the ordinary conditions asked for by the mediums of to-day when we note the elaborate preparations which were made for this demonstration of slate-writing. As in every age Spiritualism was suppressed, those having familiar spirits—the mediums—were driven from the domain; yet in many instances the king sought one of these when he received no word from his oracle. A notable instance is the woman who resided in Endor-respectfully referred to by most clergymen as witch of Endor-she, as you remember, no doubt, was visited by Saul, in disguise, and when he entered her seanceroom she immediately knew that it was the king, and though aware of his edict that no "witch" should live, she gave him a most satisfactory seance, the sad part of which was its truthfulness, for Saul's transition was predicted and duly came. Take from the pages of the Old Testament the History of Spiritualism and we would have left the golden calf which the people were told to not wor-ship, and the ark of the dovenant which as an altar to Jehovah, was covered not only with the sacrificial blood of their customs, but with human blood. Great as is the influence of Spiritualism, written as it is in Nature everywhere, it is ever visible in the annals of the doings of man.

As light seeks to penetrate the darkened room, so Spiritualism has sought to shed her rays of truth and love into uman lives, making them radiant with the light of knowledge. Every age and clime has had a Messiah, a Savior or a Christ. One of the last was Jesus of Nazareth, whose life is more or less familiar to all of us in the western world. Born of lowly parentage, there was little sacrifice to be made to become a recluse; and we can see how very easily he could leave the home of his child-hood to become a student of the Magi. Unlike Siddartha, who left father and mother, who were king and queen, wife and unborn babe within a home of luxury, to become Buddha.

When at the age of thirty, Jesus took up the work of teaching and demonstrating, he was a Master. His lessons were beautiful and his demonstrations. remarkable; but best of all was his ex-emplary life. He spoke of no next-world, but of the kingdom within; he told of no other life but of this life which is eternal; and without form or ceremony declared all the law to culminate in the love of man to man, for said he, no man can love God whom he has not seen, unless he loves man whom he has seen. In the clearness of his inspiration he told of the Fox sisters; he

said, a fixee quid shall lead them; I go but I shall come again, I will send a comforter that shall lead you into all understanding. His teachings were disregarded for

more than sixty years after he passed to spirit like; and then they fell into the hands of the eave for an eye, and a tooth for a tooth religion; yet the light of Spiritualism has written its history through all the wars and contentions of every age of his western world that had been inhabited by the red men of the forest whese hearts lay close to Nature -the Great Spirit, was a proper field for the adventica Modern Spiritualism which would teach us to know that all is law, there is not chance. So after many years of religious intolerance, in the state of Naw York, the proper instruments were found in the persons of what are now known as the famous Fox

The family had moved from Rochester, and while waiting for their own house to be completed, lived in a small cottage. They moved here in December of 1847, and late in February of 1848 they were annoyed by rappings about their house; the force increased until articless of furniture were misplaced. On the night of March 31, 1848, the noises became unbearable 'twas the angels asking for attention that they might usher in the reign of the Comforter that shall give knowledge. The neighbors were called; and little Catherine, afterward known as Kate, a tiny child, said, of know that is a spirit old Splitfoot. The

And from thesinterrogations of the little child came a light which has illuminated the liomes of millions with a holy light of comfort and knowledge. Spiritualism impressed the most in-telligent people of that day, Horace Greeley, James W.A. Garfield, Luther Marsh, Judge Edmunds, Oliver Wendell Holmes, Queen Victoria, and hosts of others in every quarter of the globe; but they looked upon it as a scientific discovery and not until 1892 was there an attempt to organize the forces of Spiritualism as a religion of comfort and knowledge. So different is a scientific philosophy which teaches personal responsibility; from the religious of faith which taught sacrifice, that it is no easy matter to properly organize it. Naturally a people who had instituted bloody sacrifice to please their god of war and strife, looked for a sacrifice that they might not be compelled to meet the judgment of their earth life, and so they disregarded the Christ which spoke of love, and cried, "Behold the lamb which is slain and whose blood takes away the sins of the world."

Spiritualism is to-day writing its history in human hearts. The black weeds of mourning are being torn from the gateway which 'leads - higher-Death, and the shining light of knowledge is penetrating the gloom of despair to let us know that they have only gone higher. Knowledge is power; Truth is Freedom; and with tolerance, Spiritualism will biffing comfort into the lives of the multitudes. How beautiful is the It is well when joy attend our ways,

present manifestation of Spiritualism. we laugh and receive our friends with merriment, but when shadows fall and meriment, but when shadows ian and night comes on, then we long for a comforter. We do not want some one to pity, or to sheak in sympathy, but just a presence of sacred comfort. This is Spiritualism to-day; the portals to the world insect admit those with here pleasures; and now triumphant in the world of regittles they come a minister-ing boat to hallow our homes and path-ways with their presence sacred and divine, shedding into our hearts the sweetness of the experiences which they have had and by knowledge leading us into the pleasant fields of peace.

The Use of Spiritualist Educational institutions Considered.

There has been much said among the Spiritualists of late in regard to educating mediums for the Spiritualist rostrum. This to the seems so very strange, having always thought mediums were born-not made. I have often heard of places where ministers were made, but hardly think that mediums can be made in any school, or the reason that it requires very different material.

Can these schools make sensitives fit for the use of the angel world, and through whom they can communicate to the children of earth? If not, they had better leave the matter with the angels. But we are told that uneducated mediums use very bad grammar. Let us look at this for a moment.

Is it the medium or control that uses the bad grammar? If the control, how is the education of

the medium to prevent it? It cannot possibly be the medium, for they are supposed to say whatever is impressed upon them by their control.

Have all of the inhabitants of the angel world suddenly become up-to-date grammarians? Or are there some like myself, whose grammar is old and

Great truths often come through the lips of the uneducated. A boy leaves his learned father and wanders away for many years unheard of by him: By and by he returns, tells the father in broken language that he is the lost son; relates many incidents of his early boyhood. Will the father call the son a fraud because of his poor

grammar? I have a mother in spirit life who has come to me and her language, though not grammatical, is sweeter to me than

the choicest words of rhetoric.

If friends come to me from the angel world, I should expect them to use just such language as they used when here. I would not be satisfied with anything different: If a person is susceptible to spirit influence and under the control of the spirit, I see no reason to find fault with the medium; neither do I believe education aid gottl grammar will ever be a test of strue mediumship. Spiritualists may continue to educate men and women as speakers, but unless they are educated and controlled by spirits,

their words will fail on listless ears. The people candot forget those dear old uneducated mediums who did so much for Sillitualism in the early days. Many of them have gone over the river, but their memory still lives in the hearts of allothatieknew them. They came without education and nobly did their work, and Spiritualism through them spreadths no ism ever spread be-Whylin Because the spirits ore. through them solved the great question that had come down through the ages, unanswered by the wise and learned, "If

a man die shall he live again?". And have we no mediums to day to take the places of these old ones? I am happy to say they are springing up in every neighborhood, and in the quiet of their own homes are doing much to demonstrate life and immortalty beyond the grave. Home circles are being held as never before, and more converts are made through the manifest tations there given than will ever be

So we take courage and thank the ansel world that in our own quiet homes, through the mediumship of the unlearned, we can hill sweet communion with dear ones over there. Harborside, Maine. S. D. GRAY.

made in any Spiritualistic school.

ONSET CAMP, MASS.

A Prominent Spiritualist Has Some thing to Bay.

To the Editor:—As a constant reader of the cosmoranic pages of The Progressive Tilnker, that afford me a weekly "feast of reason and flow of soul," I see that you obtain but seldom any information of the once flourishing came at Onset. The manner in which camp at Onset The manner in which the causes still contributing to dwarf the camp meeting there formerly held by unanimous consent of the holders of the Onset Bay Grove Association is not creditable to the present board of directors. In fact it is highly discraditable to them in making a seven years' grab of the entire property of "every name and nature" of what was a most flourishing business corporation yielding an annual revenue of quite \$4,000, all done under the pretense of leasing the same, all to them-selves, under the guise of a camp-meet-ing company, of which no officer was eyer chosen, which lease now at the end of seven years has expired, and the court has pronounced bogus, and they now resume the meetings under the old flag of the Onset Bay Grove Association by employing the necessary talent of which the entire heard seems to be de-ficient, and presume to invite the suspicious public to Join them behind a "pea green fence," aregted to force a trolley fare from the faithful few Chairman Fuller, in his opening of

the present course of meetings, was particular to inform the few present that he was now acting for the Onset Bay Grove Association, and doubtless enjoying a deep satisfaction that a bogus camp-meeting had terminated. He disclaimed any promises beyond what was set forth in a feeble programme that they must have forgotten to supply to a goodly number of their minority stockholders from which they religious ly withheld any part of the thousands of yearly revenue derived from 27 cot tages, the temple, wharf, bowling alley, bath-houses, rentals and sales grounds, royalty paid by the Old Colony railroad on Onset travel, and contributions of the trolley fare.

Chairman Fuller also set forth in his opening that Onset needed a new religion, that missionary work was highly needed there, which is coincided in by about every citizen of the place, and the old Puritanic county of Plymouth. His employers (the board of directors) are now confronted with three lawsuits in the courts, two of which are of seven and five years' duration. First, by the minority stockholders for a share of \$25,000 to \$30,000 received by them the last several years. Second, by some hundreds of the lot owners for infringement of their rights to the parks and shore property, and the third is for a test of the business rights of stockholders in the special charter granted by the state of Massachusetts in 1877

For nineteen years up to 1896, the writer (a charter member), strove with much abnegation to preserve the Spiritual camp-meeting at this all-beautiful spot by the sea. Deep into our pockets we went to prevent the appropriating of the most valuable portion of our property, but justice and equity was swallowed up by greed. We were importuned to join in these "most feasible" grabs, the world inseen admit those who have but the tension of our conscience was shared with its the experiences of earth life, its joys and tears, its pain and learned in childhood, engraved on a beautiful little mug presented me by a good, Quaker neighbor, "If sinners entice thee, consent thou not," and thus have for several years taken no part in Onset's religion (?) under the cloak of Spiritualism that Chairman Fuller now asks his hearers to "respect," but I listen, and exclaim, "Oh, for a lodge in some vast wilderness," and turn from Onset's auditorium humming the lines of one of America's greatest poets

In vain we call our actions fudge And bend our conscience to our deal-

The ten commandments will not budge And stealing, still continue stealing."

WILLIAM F. NYE.

New Bedford, Mass. Maple Dell Camp, Ohio. The American Spiritual, Religious

and Science Union opened camp at Maple Dell Park, Sunday, July 26. The day was fine and a delegation from Cleveland joined with the people of this place and surrounding towns and made the day's meetings most delight-

The morning session was opened by an address of welcome by chairman M. C. Danforth, responded to by Milton

Danforth, President D. M. King gave a pleasing report of the financial prospects of the

association Mrs. Elizabeth Schauss, of Toledo, the leading speaker of the day, was then introduced, who, by her fervid remarks,

won the most intense attention of the audience. After the opening of the afternoon

session, Mr. I. W. Pope made some pleasing and scholarly remarks, folowed by Thomas Black, of Cleveland. Mrs. Elizabeth Schauss then adressed the audience. Her sound logic in glowing words captivated her hearers. Her spirit messages given after her address were received and recognized by the audience in a most pleasing manner. We are pleased to announce that she will be with us through-

out the camp. Sunday, Aug. 2, the East End Spiritual Society of Cleveland, and the Progressive Thought Spiritual Society, hold a joint meeting from our rostrum: a fine time is anticipated. We are also pleased to have with us from Aug. 9 to 16, Mrs. Cora L. V. Richmond, of Chi-

August 23, the First German Society of Spiritualists of Cleveland, and the lyceum of that place, will give us a fine day's entertainment. August 29 and 30, a union meeting of

the Ohio State Spiritualist Association and the American Spiritual, Religious and Science Union will be held at the Dell. Come and join with us in the effort of upbuilding the cause. NINA E. COLE.

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injunitous methods and sims.

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A STRANGE EXPERIENCE

A Story with a Spiritual Significance.

tense; there had been no rain for weeks thoughts came to me. Dimly I realized and the dust lay thick on foliage and that my dress was different, that my

Nothing but shimmering, blinding heat and glare.

relief had been done.
"Death would be infinitely welcome,"

and disappointment had left their times before.

marks on her face; her life had been marks on her face; her life had been filled with anxiety and sickness; it had out hesitation I turned to the right and dark messenger.

quiet on her face.

"She is gone," they said, and kind friends prepared the body for burial. There were no facilities in the little southern village for preserving the body ing-place with what, under other cir-

All afternoon she lay in the darkened with light footsteps and hushed voices, as though fearful of disturbing the the lines of care might not have seamed her face; she who loved peace and puletness had been denied that boon during her earth life ere we speak the the flowers on the coffin of one whose life has been barren of

And old friend jad called to offer his services, and gang to side of the still form gazed upon the white set features. "Do you not think it strange that she shows no signs of decay? It is very hot and has been since her death." heart is still; we can detect no sign of

She must not be touched again, until peared, though he closely examined her hour by hour. "What can it mean?" he "Again that ye murmured; "this is not death, for death was conscious of the dark, the cold, the

watcher noted a slight movement of curred while I was away; but, oh, my the hands, a tremor of the eyelids and friend, I am longing to see the face then the eyes slowly opened. A look of surprise, then of keen disappoint. ment came to the face.
"Oh, I am still here," she said with a

weary sigh and closing her eyes she endeavored to keep the tears from escaping, but they flowed down the colorless cheeks. The friend was a kind, thought ful man and with almost womanly tenderness he took her hands in his and Baid: "My friend, you have been free from pain and care for hours; a rest has been given you; perhaps you have gained strength to bear the burdens of the future, and it may be that the coming years will be filled with more pleasure and less pain.

As days passed away she took her accustomed place and to all appearances was the same hard worker as before; as she was reticent regarding the time of silence and rest, giving evasive replies to questions asked regarding that time, it soon passed from the minds of her

Months after, she was alone one evening with the friend who had watched over her so carefully and who had by his carefulness saved her from a horrible death. He told her he was going to leave; that life was dull and prosaic in the little village and that he was going where he could make something of himself. She made no reply for a few moments and from the far-away look in her eyes he thought she had not heard

She looked at him and said: "Fred. I will tell you of the time I was in the Borderland; it is your right and yours alone to know of my experience, for had it not been for your thoughtful and as I was restless and uneasy I tried kindness I would not be here to-day. | and as I was restress and duesay to read myself to sleep; thinking Comus Yes, Fred, it was the Borderland, for I a good sedative, I tried that; the god was not dead, neither was I alive, as we of sleep would not be wooed in any call life. You remember, I had been suffering terribly and was almost worn out both in mind and body. My only wish was to get away from the pain and worry that had so long beset me. That day I had felt that friends from the unseen side of life were very near, and in my agony I begged them to take me. Suddenly I felt as though the air from snow-covered mountains enveloped me. Oh, how cold it was!" and she shivered at the recollection.

"Then all grew dark, terribly dark. I can think of nothing that will compare with the dense blackness that was above, beneath and around me. I felt that I was slipping down a steep precipice and tried in vain to grasp at something to stay my fall. It seemed to me not caught me, saying, "At last, my to be hours that I was going downward, own." growing colder and darker, and O Fred, pered two words to me, and—well, the horrible loneliness! all alone in this Fred my loneliness is gone forever. My awful void, I seemed to be in the midst toil and care have ceased, for the only of space surrounded by naught but cold one who could remove the burdens has and darkness. My mind was keenly done so. and darkness. My mind was recently alert, I never felt stronger mentally than I did at that time, and these lines from Milton's Paradise Lost, I repeated in a curious way. When I saw it I to myself: 'The dismal situation waste and wild, a dungeon horrible.' At last a faint light appeared; it seemed to shine at the end of a corridor. The coldness and blackness continued but I consider to be on level ground again and when last I saw you. seemed to be on level ground again and felt easier now that the terrible de when understood will remove all that scent was ended; I walked slowly and seems wonderful in this experience of a great weariness came over me; a mine. As ever your friend, Sara weakness such as I had never felt during my earth life. I neared the light.
Ah, Fred, it was light indeed; all that I had ever dreamed of heaven came to me then. No, it was not a great white-robed throng around a throne, but it of the author's latest and choicest was all the beauty, loveliness, all the rest and peace for which I had longed. I sank on a couch and slept as I had not I sank on a couch and slept as I sank on a couch a cou for years; when I awoke I was rested A Menace to American Civilization. and wonderfully happy and there amid By Prof. W. M. Lockwood, lecturer this blissful calm I heard a voice which set every nerve of my being to vibrating; the voice said, 'My love, time, here, lecular or spiritual hypothesis of nafor us, will soon expire; come.' With ture. Scholarly, masterly, trenchant out a question I obeyed. Very soon we Price 25 cents. For sale at this office were in a boat, sailing on a placid river; I had no fear, for I knew my May Collins. An address delivered beguide, I knew that I had been with him fore the Ohio Liberal Society. For sale and on that river in some time past, at this office. Price 10 cents.

and trusted him. I gathered the Lotus Gleanings from the Rostrum." By blossoms until my lap was filled with A.B. French. Cloth, \$1. For sale at

the fragrant flowers. I trailed my this office,

The day was in August, the heat in | hand through the water and strange tree. The sun seemed but a ball of fire surroundings had changed, but I did tree. The sun seemed but a ball or mre sending its scorching, blinding heat to wither and kill all it touched.

Down the street of a southern village the mail cart was driven followed by a cloud of dust so thick as to hide it from the surroundings had changed, but I are not wish to analyze my thoughts nor to compare any time with the present, for I was happy."

A few moments she paused and gazed into the glowing fire, then sighing softly she continued.

ly, she continued:
"The boat stopped, my guide took my heat and glare.

In the house on the knoll a woman lay sick unto death; for hours she had suffered intensely. "Oh, to be free from this terrible pain," was her constant one.

In the house on the knoll a woman then turning aside we came to a huge pile of rocks and stone overgrown with luxuriant vines. I wondered where we were going, but asked no questions. hand and we went along a broad street, All that kind friends could do for her and showing me a low, narrow entrance, he bade me enter; I did so, he followed. My guide lifted a tangled mass of vines As soon as I could stand upright and she whispered to her attendant. She my eyes grew accustomed to the dim was in the prime of life, but care, toll light, I knew I had been there many

heen a constant battle with poverty, but now the end seemed near and she gladly welcomed the approach of the understand, for it was so different from anything we have here. There were "If you love me, bear me away," she rich, heavy draperies, some couches, a whispered as she stretched out her strange-looking table, lamps hung from whispered as she stretched out her hands to the unseen friends. A smile, a gentle sigh and all was quiet. The sufferer lay with folded hands and closed eyes, a look of perfect peace and closed eyes, a ceiling to the floor were shelves, stone shelves, and oh, the treasures there. Jewels? Oh, no, something infinitely more precious. There was the product after life had flown, and often friends Gems of thought, a library of books, of brains long since turned to dust. were consigned to their last long rest rolls upon rolls of parchment. I took one that was rolled differently from the cumstances, would have been unseemly others; it was rolled from both ends, the rolls meeting in the middle. Hand-All afternoon she lay in the darkened ing it to my guide, I said, 'Please finish room while the friends moved about your reading; I will rest for I am very tired.' Then while I reclined on the couch, he sat beside me and read from

sleeper. Ah, had they been so thoughtful and quiet during her life some of sages. What was it? I cannot tell you though I remember a part. It was something concerning the Secret Doctrine; more than that I dare not tell. After rolling the parchment and replacing it, word of appreciation; and too often we my guide said: 'Some of this thou wilt remember when thou shalt have returned to earth; much will have been forgotten. Thou hast had surcease from care and sorrow; soon the time comes for thee to return; go and patiently do all that is required of thee.' Then followed words too sacred except for thought.

Yes, we had noticed that, but her der yet full of power and seeming to come from the heights beyond said: "The time has come to return.' Sorrowyou know that she is dead," was the friend's reply, and he remained to watch the body. Two days and nights short time and we will meet. I will ful and mute I reached my hands to my he watched beside her; no change ap-

murmured; "this is not death, for death is not so merciful. How young she looks. In some way she has regained her youth."

was conscious of the dark, the cold, the agony, and when I opened my eyes I saw you beside me and felt the dust and heat of earth. There, Fred, I have told as concisely as possible what ocmy guide, to hear his voice, to feel the touch of his hand. My heart aches with its weight of loneliness. No, it was no dream.'

But you brought no token with you." "It will come," she replied gently. Fred thanked her for the story of her "journey," as he laughingly called it. Goodbyes were spoken; she bid him Godspeed; his last words were, "Let me know if you meet your guide." "I will," she gravely answered.

Months rolled on. Fred had East and one evening as we were alone in the club-room, he told me this story. Being somewhat of a mystic, I was impressed with the narrative. "Have you heard from your friend? I would like to know if she met her guide." "By Jove, that's the strange part of

it; here is a letter I received from her to-day," and handing me an envelop I drew out several closely written sheets and this is what I read: Huntsville, Ga., March 3, 1900.

Dear Friend Fred:—
You will doubtless be surprised to hear from me, but having something to tell you and still feeling that to you I own my life, and knowing that you are always interested in my welfare, I want to tell you of something that would seem strange to most people, but, to me -well, I will cut this preamble short. You remember my departure and re-

turn from the Borderland, and the tale that seemed so strange to you? Last winter while on a lecturing tour I went to a little out of the way village to visit a friend who was boarding at a hotel. One evening I went to my room creased and I felt an almost irresistible desire to go to the hotel parlor. Why should I go there? A worn-out plano, threadbare carpet, horse-hair furniture were surely uninviting; so I reasoned, but the impulse could not be resisted.

slowly walked down the stairs and entered the parlor, and—you may find t hard to believe, but there sat my guide. Not as he was when we floated down the Nile and gathered the Lotus blooms; not as he was when he read to me in the Egyptian library, but, my guide, there could be no mistake about that. My heart beat so hard that it seemed as though I would suffocate: I Then bending down he whis-

There are laws, natural laws, which Atlanta, Ga.

'Spirit Echoes." By Mattle E. Hull. upon physical, physiological and 'psy chic science. Demonstrator of the mo "A Plea for the New Woman." B May Collins. An address delivered be

THE ABER SEANCES.

Proving That Truth is Stranger than Matters of Importance and Interest to Fiction,

William W. Abor, the great materializing medium of international fame, now residing in his beautiful home at 3422 Hast Tenth street, Kansas City, Mo., with his accomplished wife, is astonishing alike the Agnostic, the thinker, the Protestant, the Catholic and the world generally, in bringing, as it were, from the grave, the so-called dead. The au-thor of this contribution has known Mr. Aber ever since he was a very young man, and saw full materialized forms through his mediumship over twentyone years ago. For several years previous to this year I was deprived of seeng any of Mr. Aber's spirit manifestations, since he moved from Topeka, Kans., where for many years we lived near neighbors, to a distant state.

However, for the last several months I have attended many of his seances, and here I have met, in addition to numerous departed relatives and friends, a number of protagonists on the field of fame, among them Edgar Allan Poe, Henry W. Longfellow, Abraham Lin-coln, William McKinley, Prof. Denton and Prof. Faraday. The two last-named persons assist Dr. Reed, the chemical control, and Sam Schmidt, the chief control, in conducting the seances for the matter for the books. That there is more in heaven and earth than is dreamt of in the philosophy of the majority of the people is fully realized in these remarkable Aber seances, by all seekers after the truth. These brothers and sisters who have changed the body of flesh for the astral or spirit body, come back to us apparently as much the citizens of earth as we ourselves are. They have the natural form, the expression of face, the weight, the strength, the hearing, touch and speech which human beings possess. Dr. Reed, an eminent physician of St. Louis, who departed this life some years ago, is the chemical control, and he lectures frequently on science in a profound, enteraining and instructive manner.

Prof. Denton and Prof. Faraday deliver beautiful discourses on many branches of science and other important subjects interesting and instructive to mankind. Sam Schmidt, Mr. Aber's chief control and guide, nightly interests the audience with either a profound or humorous and amusing oration; and Wesley Aber, brother of the medium, talks in an entertaining way on various subjects.

There is a vast difference between accepting a truth on faith or on knowledge. No matter how great the faith may be, at times serious and agonizing doubts take possession of the believer and he is unhappy—not so with the man or woman who is so fortunate as to have the whole luminous truth revealed. I was so blessed myself as to have early been shown that man lives forever beyond the grave. This knowledge creeps out in Poems of the Plains and Songs of the Solitudes and other poetic works of mine. I never could have written-

Hearken to the voice sublime, Thundering down the halls of time! There is no death, O dead and living

E'en though within the lost and silent Though Death, clothed round about with

dread austere. With giant strides appears eternal doom. Those whom he slew are not beneath

his tread, But they are safe on high, and Death himself is dead, as I did in my Columbian Ode, with

which I opened the exercises of the World's Fair, in Art Palace, Chicago, May, 1893, had I not known beyond a doubt that man is immortal. Among other interesting appearances a recent seance a vo

out of the cabinet, with a palm leaf fan, and fanned every one in the circle, some twenty in all, after which she gave each member a token of her regards in the shape of a beautiful bouquet of flowers Materialized spirits stand in front of the cabinet and write articles for the book, on tablets, with great rapidity. It is of frequent occurrence that spirit stenographers run the type-writer, one materialized spirit doing as much work in five minutes as would take a firstclass stenographer of earth an hour to

write. The publication of the magazine spirit authors has been abandoned for the present, and in place of it, a new book, of the size of Rending the Vail and Beyond the Vail will be published as soon as sufficient material has been accumulated from authors of spirit realm. This will make the fourth literary work by spirit authors under the mediumship of W. W. Aber, since a third book is now in the hands of the

printer. Neither the opulence of kings or potentates can vie with the beauty and splendor of these angel visitants, coming from the temples of heaven to us, talking to us, and sometimes singing to us their holy peans.

Beyond the sun and sweeping gale, All hail; ye glorious beings, hail! O angel, worshipping in the temple of the night.

Teach all men the secret of thy pure delight.

Our spirit and angel friends are more numerous than the leaves of the summer forest. They are with us in our homes, when we travel, when on the street, or amid the vast colonnades of the wilderness. When the Promethean fire of the inspired poet is awakened his poetic brethren, seeing though unseen, are by his side, and when the genius of the artist impels him to seek his easel, artists of spirit realm are near to cheer and comfort him. People from every part of the United States are frequent visitors to the phenomenal se-ances of W. W. Aber.

THOMAS BROWER PEACOCK. Kansas City, Mo.

WAITING.

Waiting through the shades of night, Waiting till the dawn appears, Waiting now in peace and rest, Gone my sorrows and my fears.

Waiting! Ah, one never knows All the lessons that are given By the tedlous, lingering hours, Till we reach the peace of heaven.

In the school of Soul called Life, Many lessons am I gleaning, and I wait, while twilight falls, Eager now to catch their meaning.

Waiting till the Master's voice Calls me to a "higher grade." Waiting, listening, while he says, It is I, be not afraid." When the weary storm-tossed bark

Is in harbor safe at last, Oh, the joy, the peace we know, The good in lessons that are past, So, while waiting, still I trust, See the good, the true, the blest, Know that in my inmost self

I am evermore at rest. E. B. GREENE. Topeka, Kans.

SAN DIEGO, CAL.

all Spiritualists

At a recent meeting of our city councli an ordinance was drafted and presented by the newly-appointed chief of police, setting forth the staxation of soothsayers, fortune-tellers; clairvoyants, Spiritualist mediums, palmists, necromancers, fixing the amount of twenty-five dollars per quarter (three months). The ordinance was passed from the council to the Health and Morals committee for their consideration. At their first meeting which was held July 23, they were met by a number of the Spiritualists, including Mr. C. A. Buss, president of the First Spiritualist Society, Mrs. Lily M. Thiebaud, their present speaker; Mr. Harding of the Second Spiritualist Society; Dr. Horton and several others. There not being enough members of the committee present for a quorum, there could be no regular business meeting; however the matter of license and taxing clairvoy ants, Spiritualists and mediums; was brought up by Mr. Buss, who asked the members of the committee present that they should weigh the matter well be-fore acting, and consider the religious linerties of which the United States is so proud. This was followed by the guides of Mrs. Thiebaud who impressed upon the committee present the great importance of the question; the surdity of taxing one religious body of people who are working for and accomplishing great good in the betterment of all mankind, and not taxing all others, also at the same time expressing a perfect willingness to be taxed if all other religious bodies, ministers, evangelists, priests, missionaries, etc., be treated in like manner. At this the meeting adjourned to meet again July 31, and extended an invitation to our Spiritualist workers to be present. This meeting was held last night and the question entered into at once, the committee asking our representatives for any statement or remarks in defense, which was instantly responded to by Mr. J. L. Dryden, followed by Mrs. Thiebaud, in which the two made the

case so plain to the council that such an act would be wholly unconstitutional, unjust and un-American, that after a moment's deliberation the honorable committee ordered the words clairvoyant, Spiritualists and mediums stricken from the ordinance. This has yet to go through the higher

council, yet it is very seldom that any act is changed after going through this committee's hands. We feel that we have gained a just

decision from our city fathers and are pleased to know they are all progressive, liberal-minded and thinking men who have some of the Plymouth Rock blood flowing through their veins, men who are worthy of the office they hold. We also feel that great credit is due to Mrs. Thiebaud for her prompt action, on seeing the notice of the new ordinance, in getting the Spiritualists together to defend themselves. It is much easier to prevent an unjust law being made than to prevent the enforcement of same after being made.

We are sorry to say there are cities in California that have such an ordinance, and believe that had the energetic, enthusiastic Spiritualists taken up the matter in time and presented their just claims to an intelligent body of men, their rights would have been re-

spected. The Spiritualists of San Diego are just completing a five thousand dollar temple which we expect to occupy September 1. Mrs. Lily M. Thiebaud has been unanimously chosen for our first speaker. We Spiritualists are proud of our new home, we are proud of being Spiritualists and are as proud to announce ourselves as such as any man can be to announce himself a citizen of these United States.

M. D. THIEBAUD. San Diego, Cal.

CALIFORNIA.

Yearly Convention of Progressive Spiritualists.

The yearly convention of the Progressive Spiritualists of Summerland convened in their Liberty Hall, Sunday, August 2, and will close their sessions Sunday, August 9, the week days inclusive.

Prof. W. S. Gray, inspirational speaker and psychometric reader, and Mrs. R. S. Lillie, of San Francisco, were the regular speakers and Prof. Lillie, singer. With local talent made up the programme of the sessions during the entire meetings, and much credit is due the committee of ladies who have the business in charge.

Mrs. Spring, their chairwoman, made the opening address with her characteristic fervor and presence and was followed by a fine discourse and readings by Prof. Gray. This gentleman has been speaking here for this society and the Santa Barbara society the past three or four months and has succeeded in awakening quite an interest in both places. He was a veteran soldier in our dvil war and served well there and now he is doing noble duty in the war against priestcraft and superstition. His discourse following Mrs. Spring's opening address, was eloquent and well received, and elicited repeated ap-

Mrs. Lillie's discourse in the afternoon was listened to by a large audience and as usual with her discourses, riveted the closest attention of her hearers from first to the close.

The universe seems to be opened to her mental vision and in glowing words the hearers are led into intricate labyrinths of thoughts both simple and complex, dealing as she does with mind and matter, soul and spirit. Her husband, J. S. Lillie, brings a harmonious force with his music both vocal and instrumental that vibrates in every heart, and is a beautiful setting to her work as a speaker, and fills a void in the meetings that is much needed in some of our less favored societies. Much interest is manifested in these yearly gatherings here and attract large audiences from every class and religious denomina-

A very unique incident took place at the Sunday meeting, of the presence of our venerable couple, Mr. and Mrs. David Davis. Mr. Davis is ninety-six years old and his wife eighty-six, and they are both well and their faculties good and they go about and attend to their little duties without any assistance.

At the close of Mrs. Lillie's lecture, Sunday, Mr. Davis addressed the audi- pear. ence in a few choice words and an nounced that he was celebrating his ninety-sixth birthday Sunday, and hoped to be with them the next annual meeting. Mr. Davis was a Baptist min Spiritualist and a reader of The Progressive Thinker.

Mr. Lillie's mother has a beautiful villa in Monteseto valley, near this place, where he resides the most of his time and where Mrs. Lillie comes every year to recuperate during her vacations from her pastorate charge of the First

over which she has ministered the past four years.

Mr. Lillie has made his home a veritable paradise and the light and cheer that goes out from his and his mother's heart to those who are fortunate to be a guest at their home have a pleasant experience that lingers as a sweet remembrance long after the orange and lemon trees that surround their cottage are rich with shade and perfume and the scent of roses and mignonette and the tinted leaves of the eglantine brighten the garden while the twining vines embower the doorway with pendant flowers of red and white. Nowhere as in California is Nature so prodigal of her gifts of fruits and flowers, and the climate unvarying from month to month the year round.

Mrs. Lillie goes from here to Los Angeles to attend the yearly camp meeting there, commencing on the third Sunday in August, and after its close will return to her charge again over the First Spiritualist Society in San Francisco.
BISHOP A. BEALS.

Summerland, Cal.

is Embaiming Advisable?

The article entitled "Is Embaiming Advisable?" in The Progressive Thinker of August 8, brings to my mind much that has been said upon that subject by my spirit guides. They have often said as does your article, that there are less premature burials since embalming became common, but to their minds many more persons killed by the embalming fluid. Had they been undisturbed, many of them would have returned to their normal condition before burial. According to their advice a body

should not be disturbed immediately upon signs of death or possibly catalepsy, and an immediate embalming should never be permitted. As there is yet no absolute certain test of death known to science, save decomposition, great care should be mani-

fested and hasty burial prevented. The guides have several times pre dicted that there would be places established for receiving bodies of the supposed dead, and electrical appliances applied to the bodies in such a manner that on the least sign of returning animation signals would be given and attendance find that death had not ensued. We will find to our surprise that catalepsy has been more common than we as yet have known.

My own experiences have been varied and several years ago I found my spirit was out of my body, yet in the room about two feet from it. All the time I was trying hard to tell the friends about me that my spirit would resume possession of the body, but to no avail.

While I could see and hear all that was taking place about me, it was impossible for me to make friends present in the form see or hear me. After twenty-four hours my spirit had mastered and here I am to fully realize the dangers, and advise our people to avoid immediate embalming and disturbing of the bodies of their supposed dead.

Several times when dangerously ill I have been visited by spirits who claimed they were buried alive and came to have me warn my friends, saying, "You are nearing the condition I was in; please inform your loved ones and advise as to care of body," etc. Spiritualism is a grand educator and

through its teachings the world will learn many things and science will be aided in demonstrating much that is as yet not understood. GEORGIA GLADYS COOLEY.

Mt. Pleasant Park, Clinton, Iowa.

Beautiful Spirit Music Heard. More than half a century ago, there ived in Lost Creek valley, about three

miles from Oakland Mills postoffice, Juanita county, Pennsylvania, Mrs. Margaret Cryder, a very devoted Christian woman, who often walked two miles and a half to attend church services. She was poor in this world's goods, but rich in faith. She lived in a sparselysettled neighborhood, few nei ing near where she resided.

was with her in her last sickness. and present when she died. January 1, 1854, I went with another girl to sit up with her. She was lying very low with cancer of the breast. When we went in there were a number of friends holding prayer-meting with her, and about 9 o'clock they dispersed, leaving none but the watchers; there were five or six of us altogether and among them was the daughter and husband of the woman She suffered from about 9 o'clock till 10 dreadfully, and she asked her husband to give her an opiate to ease her pain, and he hesitated at first but finally gave it to her and he said, "I don't like to give you any more, as it makes you so flighty;" but she said, "It will be the last you will ever have to give me.' After he gave it to her she lay perfectly quiet all night and about 5 o'clock in the morning we heard the most beautiful music, as though there was a large choir right over our heads singing a familiar tune, carrying all the parts in

perfect harmony. At 6 o'clock in the morning I went to call up her daughter who was lying down with her babe, and she asked me who was down stairs and I told her none but those who had been there all night. She wanted to know if we had been singing, and I told her no. She said she had just been listening to the most beautiful music she had heard. I told her we had been hearing the music down stairs as well. got up and came down. It was then 6 o'clock. The music continued until she ceased to breathe exactly at 7 clock when the music ceased. MRS. H. C. COWDERY.

Facts Worth Knowing.

The bowels must at least once in twenty-four hours discharge the waste matter of that which has been taken into the body as food. When they fail

o do so constipation results. Constipation is nearly always due to a dry state of the mucous membranes which line the intestines, rendering it difficult for them to expel the waste matter by the squirming motion of the muscles controlling them, which is the method provided by nature.

Habitual Constipation is the "advance

agent" of nearly every case of Indiges-tion, Dyspepsia, Sluggish Liver or Kid-ney disease. The stomach, liver and kidneys do not get diseased without due cause, and congested (constipated or costive) bowels are usually the direct cause.

Vernal Saw Palmetto Berry Wine will insure a full, natural discharge from the bowels every morning. It cleanses soothes and heals the linings of the intestines. It will cure the most stub born case of Constipation, to stay cured, When the constipation is cured, the ailments caused by it will surely disap-Vernal Saw Palmetto Berry Wine is

sold by all leading druggists, but in order to prove the statements made above, a sample bottle, together with a booklet containing valuable suggestions ister for many years, but is now a firm for health, will be sent absolutely free and prepaid to any reader of The Progressive Thinker who will send his or her name and address to the Vernal Remedy Co., 166 Seneca Building, Buffalo, N. Y., It will cost you nothing except the price of a postal.

"Healing, Causes and Effects." B Spiritualist Society in San Francisco, W. P. Phelon, M. D. Price 50 cents.

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BATURDAY, AUGUST 15, 1903.

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HUDSON TUTTLE.

Editor-at-Large for the National Spirit ualist Association.

Mr. Tuttle has been engaged to an swer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Religious Fanaticism.

It is no uncommon thing in these columns to note the various religious fanaticisms that still continue to dot the Christian horizon. Here is another:

"St. Petersburg, July 10.-A local newspaper relates that a young woman was found lying on the beach of the Gulf of Finland, behind the Sergievo Monastery, twelve miles from this city, with terribly burned feet and legs She had on a monk's cassock. She had been reading religious books and had concluded that self-incineration was only sure means of salvation. She attended religious services at the monastery and then calmly prepared her funeral pile. She was unable to bear the pain of the flames and attempted to return home but fell helpless and mained forty-eight hours where she had fallen before being found. Her life may

She had been reading religious books, Catholic books, and had calmly concluded that the only means of salvation for her was by burning herself to death.

Her insanity brought on by some of the very touching stories of self-sacrifice of some good sister, soon became apparent to her when the pain from her burning limbs and feet brought her to her senses and her zeal for self-destruction for God's sake, departed.

The fact is one-half or three-fourths of all the religious stories (all fiction) are gotten up for the sole purpose of portraying to the minds of the readers in a hypnotic manner the dream of neavenly illumination for those who sacrifice all for the salvation of the soul. This is behind the financial success of John Alexander Dowie, and also the Protestant and Catholic churches The Bible is full of advice to the rich and the poor concerning the sacrifice of wealth, kindred and even life for the salvation of the soul.

"Burnt offerings" ever since the history of man has been recorded, have been known to be a ceremony practiced in the Catholic church, to appease the anger of God and temper the punishment owed to sinful man. He must catch the aroma of burning flesh and know that the life of a being was offered him or his anger would know no bounds.

Recently a cardinal of the Catholic church was reported, in the secular press, to have said that "the priests bishops and cardinals may grow liberal to suit the trend of thought of the times, but the laws of the Catholic church ever remained the same."

This is probably true to the letter. Then they consider, according to the church law, that Protestantism is heresy and should be punished with death; that Protestants are the bitter enemies of Catholicism
For instance, Cardinal Bellarmine

once said. "There is no remedy for the evil but to put heretics to death," and they put 70,000 Protestants to death and the pope gave thanks. The church of Rome says "If anyone

saith," as she has said all through the ages in her councils. "or believeth contrary to what I teach, let him be damned."

Who would wonder that their stories were gotten up with a deep purpose, and could occasionally arouse the ardor

of a fanatic to self-burning? Even the Protestants prayed for the pope in his last struggle with death. In this they were perhaps sincere, for it is a command of their Bible: "Love thy neighbor as thyself." "If thy brother smite thee on the right cheek turn the

"Love them that despitefully use you." etc. It may be, and the indications are they would like to climb back to the bosom of the mother church, but when they do they will forfeit their freedom of thought and speech, and perhaps get a good reformatory spanking besides. But the world will not go with them,

when they do. Absolute control of the religion of the world is the aim of Catholicism and to that end they are bending every effort, pulling every string, turning every screw and working every point from the lowest to the highest.

But as to "Religious Fanaticism," we do not have to go to St. Petersburg. We need only to go out on the Desplaines river, where the Methodists and the John Farson Holiness crowd hold camp-meetings side by side, to find religious insanity running at large without a muzzle.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

The Progressive Thinker. DANGER SIGNALS!

Ranks of Spiritualism.

itualism the various churches have dorse, hung out DANGER SIGNALS, and warned their respective flocks that it originated from the Devil, and would ultimately send untold numbers to the infernal regions unless the movement was crushed in the bud.

The cause was not injured in the least by these repeated attacks. It continued to augment its numbers, noted scientists were attracted to it, its liter-**At expiration of subscription if not renewed, the paper is discontinued. No bills will be sent for extra numbers. portion of the civilized world and the projects the statement that they must good effects thereof were manifested on the people in a great variety of ways. The DANGER SIGNALS accomplished osophy, etc. The Mormons and Catho-absolutely nothing towards injuring lics claim to have all that is necessary Spiritualism, while at the same time the tendency was to set many church members to thinking, finally resulting in liberating them from bondage.

The fact, too, that there are a great VIEWS in Spiritualism in reference to this, that or the other thing, has been human life and government, before we unwisely held up as another DANGER can hope for spiritual success, or organ-

Reincarnation as taught by Allan Kardec, and implicitly indorsed by nearly every Spiritualist in France, is regarded Lately, Mrs. Kates and self have found by thousands of Spiritualists in this country as idiotic in the extreme, yet it | ing to side-track our misionary efforts has accomplished nothing in preventing in a few localities by announcing one of the onward march of our cause "Embodiments" (a kind of reincarnation), as taught by the eloquent Mrs. Richmond, and the reincarnation theories of the of our own affairs, and less attention to versatile Mr. Colville, conflict with the other issues that embrace only a moditeachings of Mr. Kardec, presenting a curious medley, yet they have proved the fact that spirits can and do communicate is receiving new adherents every

True, there is an endless variety of conflicting, confusing thought, that comes from the spirit world, through mediums and authors, and while this fact has proved a stumbling block to many, and they greatly deplore the same, yet they cheerfully rally around the one central pivot, the one glorious truth, that THE SPIRITS OF THOSE WHO HAVE DEPARTED THIS LIFE CAN AND DO RETURN AND COMMU-NICATE TO THEIR FRIENDS ON EARTH.

This central truth radiates a divine light that leads the world out of darkness into the halo of a glorious day. So don't be alarmed when you hear one speaker flatly and unceremoniously denying what another speaker has said. Don't feel seriously troubled when you see different cults rising in our ranks with different codes of belief; they all have one central truth as stated above, Mormon creed embodies some stateand the flery darks of their conflicting ments that every Spiritualist can entenets sink into insignificance when dorse-amongst them as follows: compared with that.

Our ranks have always been occupied more or less with a DANGER SIGNAL. One was exhibited when Mrs. Woodhull prophecy, revelations, visions, healing, and Tennessee Classin presented their interpretation of tongues," etc. peculiar views designated as #Free Love." The discussion raged flercely, madly and intemperately, and some age, and ambitions for leadership. were forced temporarily from the ranks, and dire results were prophesied before.

nal, Miss Thomas would ignore the same, and is doing her special work in an excellent manner.

scattered all along the way ever since | Spiritualism, and a very sensitive man; Spiritualism started, and whatever a good thinker, and a conscientious adtheir merit or worthiness, they have in no wise injured the central pivotal Spiritual philosophy; but there is too truth, THAT SPIRITS CAN AND DO much tendency among many of our COMMUNICATE WITH MORTALS. speakers toward narrowing down in-Our fifty or more camp-meetings, at stead of broadening. When they do tracting to their grounds thousands of | this they fall into the rut of dogmatism, people every week, demonstrate the un- sectarianism, etc., as though Spiritualbounded vitality of the one fundamental ism could be bottled up and served to a fact of Spiritualism, regardless of any- few who have organized in its name, as thing that may rise in our ranks as a Danger Signal.

Now another DANGER SIGNAL has our complacency or serenity. The cen- not to a few. tral truth of Spiritualism is here, that stroyed—can never be injured, in the principles, and the presentation of them least. It is a fixed fact, a central lu- to the world. minary in the world to-day.

have already more than a hundred con- sweet. flicting views accompanied with large A truth is a truth, no matter how DANGER SIGNALS that we could much may cling to it; no matter to what enumerate among our mediums, lecture extent its diffusion. ers and authors, and the addition of ONE more will have but little influence SYMPATHETIC; be genuinely LIB-ERAL; be especially TOLERANT AND and does not need further proof. KIND, and imitate The Progressive Thinker in welcoming DIVERSE THOUGHT on fundamental questions, for nobody can injure our one golden truth, that spirits can and do communi cate, and that is the NUCLEUS of Spir

itualism. With this kind, tolerant, libera thought in view, we have invited a few prominent Spiritualists, the thinkers in our ranks, to read "THE GREAT PSY-CHOLOGICAL CRIME," and express

snirit of mutual forbearance and trust And whenever you see a DANGER SIGNAL erected to scare Spiritualists, re-read this editorial, cultivate an opti- to a hungry world, mistic spirit, maintain a level head, be

Ever since the advent of Modern Spir- ism whose teachings you do not en-

MORE DANGER SIGNALS.

"Shall We Be Side-Tracked?" Is the Inquiry of a Veteran.

There seems to be an existing idea that organized Spiritualism will soon be merged into other forms of organization. Each of the following movements succeed before Spiritualism can: Socialism, Nationalism, Secularism, Christian Science, Mental Science, Thein Spiritualism. The sects generally, are incorporating much that the Spiritualists have labored for, as their pet desires or hobbies. One of our Spiritualist papers has

stated lately that we should not make many CONFLICTING OR DIVERGING for Spiritualism per se the dominant advocacy that we have been doing, but SIGNAL inimical to the progress of our ized prosperity. Another of our leading papers leans strongly to Theosophy and gives its leading advocates great prominence, whilst denying much space to many of our able Spiritualist leaders. the Theosophists disposed and attempttheir speakers who has been prominently placed before the Spiritualists by the latter's journals. All this looks like we are needing more active protection cum of Spiritualism.

Our people leave the local work to be an inspiration and guide to many, and ble, in many places. The public worker done by the incompetent and irresponsiis thus handicapped when he goes there for meetings. No eclat is given to the effort, because these poor but earnest workers are unable to secure proper assistance to place the efforts upon popular bases. They secure a miserable hall, measly advertising notices, no music-and thus create no public impression of confidence in the talent about to appear.

Preceding this has been the hue and cry of fraud in our ranks. No capable workers have been heralded—but frauds have been denounced with vehemency at the Spiritualist mass-meetings, conventions, and in their press. Thus, the public doubts every advo-

cate of Spiritualism, instead of having some confidence in them. We are our own worst enemies, tearing down our cause faster than the mediums and speakers can build it. No wonder that we scare our best people into Christian Science, Theosophy, etc., and leave our organized local work in so many places, barren of help. Even the Mormons are trying to catch the Spiritualists, and making great effort to lead them to believe that their church has all we require as distinctive Spiritualists. The

"We believe that men will be punished for their own sins and not for Adam's transgression." "We believe in the gift of tongues

And our Spiritualists are fighting each other, from petty jealousies, petty differences of opinion, desire for patron-

Whilst all this goes on, other sects our positions upon vi the one cardinal truth of Spiritualism is | tal questions and absorbing our special here to-day, and flourishing as never usefulness and prerogatives. Shall we permit it?

Instead of feeding the enemy who has There is a noble little colored lady in ulterior motives to kill off our move-Chicago, representing a segment of ment, let us protect our own advo Spiritualism, who has opened a tent: cates by making better conditions for meeting out at the Desplaines river, their labors. Let us stop hunting fraud, She takes her text from the Bible; she finds glorious consolation in its pages; and honor embodied in our advocates, God is her Father, and Jesus her stand- let us support them and prepare proper ard-bearer. She finds plenty of fol-opportunities for them; and then no lowers, and while many anti-Bible Spir- combination of powers can side-track itualists would hang up a Danger Sig- Spiritualism—for it is based on truth, and the facts in support are demonstrable. GEO. W. KATES.

Brother Kates is one of the hard-Thus DANGER SIGNALS have been working missionaries for the cause of vocate of the basic principles of the a stimulant for them and them only.

It seems to be forgotten that Spirit ualism came unto the world FOR THE been raised by some with reference to WORLD, and to elevate, enlighten, un-"The Great Psychological Crime," a fold the soul of man, and undo the work book lately issued by the Indo American of a blinding, binding superstition; to Book Co., 19 N. Kedzie Ave., Chicago. | liberate the minds of people, to bring But DANGER SIGNALS never disturb | the knowledge of future existence to all,

No one holds a mortgage on Spiritualspirits can and do communicate with ism. No one, not even an organization, mortals, and that can never be de- can monopolize the sentiments, the

Alcohol poured into the human sys-Now Spiritualists, retain a level head | tem may affect the system, but it rewhen you read this book, and don't mains alcohol just the same. "A rose erect a DANGER SIGNAL over it. We by any other name would smell as

If the principles of immortality, which are old as the hills, have always been in wrecking our cause. So, Spiritual- advocated and often been proven beists, be complacent and SERENE; be fore the advent of Modern Spiritualism it does not follow that the world did not

The human mind was tiring of tales of the long ago and was beginning to doubt a future state, and especially in the manner it was being presented. People were tired of being informed that a resurrection could only be had through a certain channel, through the rites and ceremonies, and song and prayers, and exhortations of some particular sect, and they will tire again if we try to force the idea upon them that only through the "straight and narrow their views in regard to it, in a calm way" of Spiritualism can the whole truth of human and spiritual existence be found, can the occult mysteries of the universe be analyzed and dispensed

It may not be expected that our

any standpoint but their own unless tious advisers without any practical exthey read or recits their lectures from perience whatever in conducting a cosother authors, which, by the way, mopelitan paper have presented their in certain well-known particular cases, might often be a great improvement; but it should be expected that they show some signs of progression; it should be expected that they keep pace with the thought of the 20th century, and many of them do-they are eloquent, logical

intuitive, and are doing a grand work. Suppose, for instance, that Brother Kates going about over the land should deliver his stereotyped lectures for a month in each place, then Brother Sprague should follow him with the same series of lectures, though differing slightly in the wording, and that he should be followed by others in regular order with the same series of sermons, what would be the effect upon the peo ple and upon Spiritualism generally?

Again, suppose the Spiritual press give but the self-same monotonous information that "Modern Spiritualism came through the Fox sisters and the spirit of a peddler," and rehearse week after week the certain set principles afforded by the "Declaration" of the N. S. A., how long would the press exist? How long would Spiritualism exist without the presentation of every phase of phenomena and every phase of opinion from every writer and speaker?

It only shows the broadness of the foundation upon which it rests, to be tolerant of the opinions of others.

What need it matter to Spiritualists as a whole what brother or sister believes in Spiritual Science, Mental Science, successive embodiments, reincarnation, the homo and ego theory, etc., so long as that potent fact of a future existence and possibility of intercommunication between the visible and the invisible, so-called, permeates the religions, the isms and even the fads and independent reflections of mankind? We assume that the wisdom of the movement that had the power to produce the proof is not a narrow and selfish power in any sense, and would and does willingly give its proofs to a

Man, in his mortal form, at least, is limited in his power of thought to the unfoldment, the capacity of his brain for the reception of ideas, and often seriously limited in his power of expression, but Spiritualism, in toto is unlimited.

Some who believe in the philosophy would have the N. S. A. become the all and the only head, body and limbs of Spiritualism. That would narrow it per that has shown him the favors The down to a sect and leave out many who are too broad to work in such a narrow harness. We cannot do that.

Let us put our broad band of brotherhood around all who show an affiliating spirit and help them to rise and grow. Let us not imagine that we must make all others see Spiritualism or its

underlying principles through our individual eyes. It might not look as beautiful or "smell as sweet to them." The press has a broader field of work than has any one speaker or medium.

It must operate in all fields and uphold all true phases. It must keep abreast of the times; keep step in the march of progress; and it seems, it must be conducted according to whims and caprices or be subject to all manner of excoriation, castigation, and roasting; but as its field is broad, its burdens must be many.

We do not believe in monopoly. We do not believe in narrowness. We do not believe in retrogression or annihilation.

We do not believe in the suppression of a world's truth. We do not believe that Spiritualism

has reached the summit of progression. We do not believe in the suppression of logic because it is not in full accord with our conclusions.

We do not believe that the original proof of Spiritualism was all that belonged to it, the limit of its advancement or growth.

We do not believe the machinery of Spiritualism is forever ruined because the press exposed a fraud in the ranks. We do not believe Spiritualism has any more right to the attention of the people than any other ism, except upon the line of merit; upon the line of posi-

tive proof and clear reasoning. We do not believe, from the viewpoint of one who has had vast opportunities for discerning the requirements of a rapidly unfolding public mind, that the press should be influenced by any other motive than that of the welfare and growth of the whole cause it claims to espouse, and should, as a rule, be too large to be affected by private opinions, even of the editor himself, as well as others, which are but finite parts of an infinite whole.

Mr. Kates says: "Another of our leading papers leans strongly to Theosophy and gives its leading advocates great prominence, while denying much space to many of our able Spiritualist lead-

Mr. Kates undoubtedly means in the above The Progressive Thinker. We deny the charge. In no sense of the word do we lean ctowards Theosophy because we published Mr. Leadbeater's lectures. NEARLY ALL HIS SENTI-MENTS WERE IND PERFECT HAR-MONY WITH THE TEACHINGS OF SPIRITUALISM, AND AFFORDED OUR READERS A HARE INTELLECT UAL FEAST, and thousands of Spiritualists WERE, DELIGHTED THERE-WITH. Of course occasionally one would object, just as Mr. Kates has. No one can please all. There are those who seriously object to the methods of Mr. Kates as a missionary, though taken altogether he has undoubtedly done exceptionally well, and he has received our cordial support. And it is WHOLLY FALSE, too, outrageously untrue, our "denying much space to many of our able Spiritualist leaders." Mr. and Mrs. Kates have had more space in the paper, mentioning their work, than any other half-dozen speakers. Mr. Kates is not a safe adviser as to how a Spiritualist paper should be conducted. He tried once to conduct a Spiritualist pa per, and it was a most dismal, heart rending failure, and soon died.

The fact is, ever since The Progress. tolerant towards segments of Spiritual- speakers advocate Spiritualism from live Thinker was first started, protein for health. Price 25 cents.

advice to us, and if the same had been followed, it would have RUINED OUR

BUSINESS IRRETRIEVABLY. Mr. Kates wants fraud to go forth UNEXPOSED. Take for example, Mrs. Griffen, who was exposed in Milwaukee. She had dressed herself most heautifully in artificial toggery to represent an Indian chieftain, and was then exposed! Great God, or Infinite Intelligence, has it COME TO THIS, WHEN A SPIRIT-UAL MISSIONARY AND CANDIDATE FOR PRESIDENT OF THE N. S. A., WOULD, COVER UP SUCH FILTH AS THIS?

See what a careless thinker Brother Kates is. During our fourteen years in connection I with The Progressive Thinker, we have published about twenty lectures from prominent Theosophists—at the rate of little over ONE A YEAR on an average, and yet he condemns us for doing that. These lectures were grand, too; they run most beautifully along Spiritualistic lines, with a very few exceptions, and were read with deep interest by our readers, and we have received therefor thousands of thanks.

Turn over the eight pages of The Progressive Thinker, by far the largest Spiritualist paper printed on earth today. Glance over it page by page this week, and see the vast amount of matter therein traversing Spiritualistic and occult grounds—a veritable intellectual feast. And all this is furnished for the insignificant sum of two cents.

Some of the worst kickers against the method in which The Progressive Thinker has been conducted are those who have never paid one dollar of their own money towards its support, and still these people seem to think the paper would cease to run without their aid and valuable advice.

E. W. Sprague, who is traveling over the country upon the same mission as that of Mr. Kates, and who is in every respect his peer, has sent in towards church as to a Spiritualistic organiza- the support of this paper more than twenty-five dollars to his one, on subscriptions, and has registered but about one kick to his fifty regarding the mistakes in the management of the same.

We do not assume the responsibility of measuring the good that Mr. Kates (or any one else) is doing for the N. S. A. and Spiritualism in general by the support he gives The Progressive Thinker, but we fail to see the consistency in his misrepresentation of a pa-Progressive Thinker has. There is a limit somewhere to the opprobrium of DICTATE THE POLICY OF OTH-ERS, AND WILL NOT ALLOW ANY CENSOR TO BE APPOINTED OVER THE COLUMNS OF THE PROGRESS-IVE THINKER, WHICH IS TO-DAY A GREATER SUCCESS THAN EVER BEFORE.

Mr. Kates says in the foregoing article that "No capable workers have been heralded-but frauds have been denounced with yehemency at the Spiritualist camp-meetings, conventions, and in their press."

Now, Mr. Kates is spoken of as a canor who evidently has not read any of the Spiritualist papers, and especially The Progressive Thinker, and who, if he that when souls meet at the vestibule of phere of earth or change that state fully misrepresents the cold facts, is wholly unfit for so responsible a position as that of president of the N. S. A., and this might better be known now than after it is too late to prevent the calamity incident to his election. We have no fear, however, that the Spiritualists of the country are so absentminded as to allow this to occur.

Will Mr. Kates please ask Mrs. Richmond. Lyman C. Howe, Prof. W. M. Lockwood E. W. Sprague D. W. Hull Charles Dawbarn, Prof. J. S. Loveland. Sar'gis (if he can find him), and many other capable workers if they feel very much slighted by the treatment they have received or failed to receive from

The Progressive Thinker? We are sorry Mr. Kates has compelled us to say these things; we are sorry he deserves a good spanking, but he must stick to facts when he puts on the gloves with The Progressive Thinker, and weigh and measure himself and his contumely before he sends out to the world any potion from the bitter dregs of his soured spirit. These records come forth in black and white and are hard to efface.

We feel in no wise injured, but are really in earnest regarding the correcting of any erroneous assertions Mr. Kates may have accidentally made to his various audiences, and wish to be rightly understood by one and all.

Is This the 20th Century?

The body of the pope lies to-night on the high catafalque with his slippered feet protruding through the gates to be kissed by the faithful when they will be admitted to the chapel to-morrow and

the two following days.—Press report. And all day the highest dignitaries of officials of rank and power stream past, kissing the feet of the dead pope, who had lived until he became in his age the mockery of life, and those who saw his face on its scarlet pillow were reminded that it was more horrible than a skull! Is it the age of intelligence, of boasted advancement, that people by thousands struggle for a place to perform this loathsome devotion? The mother church played her trump card for all it was worth. She made the most of her opportunity to exploiter Romanism, and get the puritans used to its pomp and power. Slowly it is breaking down the barriers of prejudice and preparing the way for supremacy.

"Continuity of Life a Cosmic Truth. By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1. "The Spiritual Significance, or, Death as an Event in Life." By Lillan Whiting. One of Miss Whiting's most sug-

ful spirituality. For sale at this office Price \$1. "Just How to Wake the Solar Plex-By Elizabeth Towns.

gestive, intensely interesting, spiritua

books. It is laden with rich, thought

A Message.

The Spirit of the Great Becomes as a Little

towards Pope Leo, lately passed to the religion and education where he was. realm of souls.

THE MESSAGE.

Among the mortals that pass from the earth every day, among the throngs There was not one of those in high ofof spirits that press the threshold of the fice; there were none of all who fawned eternal world, among those that each and flattered, who envied or praised or day pass from mortal sight—from the worshiped, not one was seen of him; grey-haired sire and matron to the babe not one upon the earth, nor one in spirit that breathes not for a single hour, among the pageant and the processions rest and calm that usurped all other of earthly people, each pursuing madly things. Trembling, as a star through their blind, unreasoning, selfish seeking the shadows of dark days and nights, for gain, among those who with pomp there came unto his spirit the conand pride are borne, as it is said, to the "last resting place," or those who without a single attendant are carried to lowed his childhood days ere those days the pauper's field, among this vast, in- were consecrated and set apart to the numerable throng was one.

power, filling what seemed his destiny on earth. In the midst of those who long neglected. And lol there swept bend the knee, and placed upon his and surged over his spirit a forgotten hands and form robes and sacred gifts; tenderness, a somewhat that pleaded full of sacerdotal power, holding in the for recognition; and the face that apsingle feeble thread of a single feeble peared to him was not that of the life that which seemed to be the welfare mother of Christ, but his own human of millions of souls. I saw him thus; mother. Then this state of tenderness with the breath waping and his body growing feebler, the robes of power worn weakly, and the crown of authority and the sacred name vanishing, and as a little child he could again by fighting the fight of mortal death.

When at last the breath was yielded, and the sacred words were spoken, and came upon his spirit, not loneliness but all was hushed and the attendant figures came in noiselessly, and all the music and words were ended that at human authority nor divinely appointed, tended the last earthly rites, I saw him rise from feebleness to strength, from ernment, any state or any church and lack of breath and bending figure to full he relinquished his hold, more easily and erect manhood; from incoherent and simply than he released his hold of speech and vague muttering of words to the mortal form, from all the pageantry clearness; from the mind not able to and from the Church of Rome; and lo! hold the tenure of the outward thought as a child willing to be led; as one to a quick suddenness of the grasping aware that God appoints not men nor of the situation; from the holding of spirits to take such exalted places; but of the situation; from the holding of spirits to take such exalted places; but the scepter of human authority vested He appoints men and angels to do His in him to the relinquishment of it.

I saw this life alone upon the thresh-

that from beneath him passed an out- ernments, of human kings, and the ward nominal throne, from beneath him the great hosts of the church of Christ passed an uplifting pedestal, from be-upon the earth are not concentered in neath him passed an external power, any body of men, nor in any son of and from his hand authority. But, won-man, but in all the lives of all the peoderful to relate, though there were ple that live upon the earth, and in the those that seemed to come thronging great spirit of all Truth that sets mer around him in spiritual life and offered to him respect and reverence; though our esteemed friend. WE DO NOT mortals passed seemingly in an endiess that eternal life and to know that everyprocession before him and one by one bestowed upon him the spiritual tation that was their wont to give to his one is aware that neither height nor rank, he saw it not, he was fully aware depth of human experience, of human of the changed state that had come to exaltation or human folly can change him, and that his earthly pomp and that love divine which is then revealed, power were closed. In the great, solemn loneliness where I saw him, he and to realize that this which is exterfully understood that the robes of his nal mockery or praise must pass, is inoffice were gone, that his official position no longer existed; that entering the spirit realm, (the realm of souls as services, nor the great hymn that rises he believed), he was no more than the in praise and thanksgiving, nor yet the lowliest worshiper; that unto him, as a voices of those who enunciate words of man and as a spirit, belonged no greater praise, nor yet the vast throng that aspower and no higher position than that sembled to do homage to the lifeless which was warranted by his spiritual form, nor the plaudits of the distant didate for president of the N. S. A., but | state in human life. Viewing with vis- | people, nor the sycophancy of those a man whose memory is so imperfect, | ion that is not given often to those who | who have fawned upon power, nor yet are partially enlightened, he perceived that this outward and external power in or disinterested nations, not one of life was but outward and external, and these things can rise above the atmosthe immortal realm, upon the threshold where, as one among the millions of of that eternal kingdom there can be no souls, this spirit seeketh out the great rank or title or false position. That meaning of immortal life. God, in His infinite wisdom and power Pausing there with men

life that is within.

The following message comes through strange as it may seem, to be free from an exceptionally prominent medium the responsibility of that human author-(name not to be mentioned), and points ity that had placed him as a matter of

The most marvelous thing was that this loneliness for the time was not oppressive, but it seemed a respite until the mind and the spirit could adjust themselves to the change and silence. sciousness of the great, forgotten ten-

numerable throng was one.

I saw him on earth, old, and yet surrounded with pomp, and pride and prayer and the revealment of his life like a garden of early flowers, though peared to him was not that of the revealed itself in such a flood of great joy that all the earthly ruling and all of led into the gardens of simplicity, into the paths of peace. And lol there the consciousness of standing where no one looked to him, where he, neither by was responsible for any life, any govwork in lowliest ways; and with swift, clear understanding he perceived that old of the great spiritual beyond, aware the affairs of men and nations, and govany body of men, nor in any son of

> Oh! to be thus alone on the border of thing that is false is cast aside, and that one stands revealed to one's soul; and To be thus soul to soul with the Infinite deed a revelation.

Nor sound of voices chanting funeral

Pausing there with mental strength judges not of the affairs of men by out- with clear vision, down through the ward seeming, nor even by those sacred shattered fragments of that external signs and symbols that belong to human pomp and power, he will gaze, while lot

worship or authority, but solely by the the spirit will give strength, and the voice of love, rejected on earth, will en-Thus alone, and thus contemplating, courage, and the great light of spiritual saw him meet this new life. Glad to Truth will reveal, that even as a little be free from the fetters of the dust I child must be led unto the kingdom of glad to be free from pain, and glad, God that is like unto little children.

"The Scriptures Clearly Teach." FROM THE N. S. A. Carnegie Hall, Pittsburg, next October is to be the scene of a theological tournament. The knights who will charge each other with polemic lance at rest, are Rev. Dr. Eaton, Methodist, and Charles Russell, of the Watch Tower Bible Society. It has been almost a generation since such debates were the fashion, and sermons were considered good in ratio to their doctrinal expression. Now the old plan,

Six propositions are to be debated from biblical standpoint, and the only evidence on either side is to be drawn from the Bible.

are to follow.

"The Scriptures clearly teach (1) that all if they would might be saved; jority vote of duly accredited delegates, hence no probation after death nor need of any; (2) that the souls of the dead are unconscious while their bodies are in the grave; (3) that all the saved cieties are requested to refrain from will become spirit beings and after the pledging their delegates to vote for any judgment will enter heaven; (4) that only the saints will share in the first may be expressed to the delegates by resurrection; (5) that the second coming of Christ will precede the millennlum; (6) that the divine penalty for exercise of the best judgment of the sin, with the incorrigible, will consist the church, the most intelligent laity, of great suffering, eternal in duration. These six propositions are equally divided, each contestant affirming three and denying three. They have taken up the propositions, not because they helieve them, but because they want to discuss, and they do not care which side they are on! They have adopted the scheme to draw the crowd, which otherwise would stay away. It is a sort of "bunko game" of see saw; a thimble game in which now you see the pea,

and now you don't. How can a sensible man claim that doctrines, when one of the debaters for this association. Contributions, contends that it does not? If it "clearly" taught a doctrine, no one could fail to see and understand. How can it "clearly teach" these doctrines when half the world cannot understand, and those who pretend to see "clearly" are divided into multitudes of sects beause they fail to understand, or see differently?

"The Kingship of Self-Control." Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office. "The Truth Seeker Collection of orms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

Important Notices to National Associa-

tion Auxillaries. State associations—having individual members—as well as subordinate societies—are entitled to one delegate to the N. S. A. convention on their charter and to one delegate for every fifty indithereof: also, to one additional delegate that religious sects always adopt in for each society in good standing with the state association, provided the sum their early days, is to be taken up, and of two dollars has been contributed to flerce discussion of beliefs and dogmas

the N. S. A. by said local society. Amendments for Convention of 1903. Unfinished Business,-Cons. Article 10, change the word "thirty" on the fifth line to "sixty."

Amend-That a quorum for the transaction of business shall consist of a ma-

Presidential Candidates. As there will be several candidates for the office of N. S. A. president, sospecial person, although a preference

their societies. The election hour may

present matters that will demand the

delegates in casting their votes, that the business may not come to a standstill, or to worse confusion. MARY T. LONGLEY.

N. S. A. Secretary. ANNOUNCEMENT TO THE PUBLIC, All money in donations or collections intended for the N. S. A. Mediums Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902, the "Scriptures clearly teach these six No other is authorized to collect money,

large or small, are gratefully accepted.
MARY T. LONGLEY, N. S. A. Secretary. 600 Pennsylvania avenue S. E., Washington, D. C.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, \$1.25.

"The Attainment of Womaly Beauty of Form and Features. tion of Personal Beauty, Based on Hygiene and Health Culture. By twenty, physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office. Price \$1.

THE SEEN AND THE UNSEEN.

A Lecture Delivered by Daniel W. Hull, at Fresno, Gal.

"We look not at the things which are seen, but at the head would to him. Vega is not made up of pinheads or par-

is that the objector has never yet seen a spirit. It is as be seen. sumed that if the objector has never seen a spirit, the quesyoud the range of material vision that are not seen.

and the physical, and I think he often had spiritual experi- may be separated for all time. The reason why some things ences very similar to those experienced by mediums of the are more weighty and solid than others, is because of the present time. To illustrate, in II. Cor. 2:1-5, 18, 14, he illus- pressure of the particles more closely together. trates some of his experiences. In the third verse he says, "I was with you in weakness and in fear and in much trem- heavenly body is in motion. Two stars adjacent to each phenomena ancient and modern are much the same.

But I want to reach the unseen from a material standpoint. metrical proportions, yet a fly in walking over its surface and dispute that it was a work of art, and again if viewed tion. from too great a distance, we should be unable to get its exact proportions. To measure its height, we do not require to persistence of motion continues. The atoms in the cables be either too near it or too far away, at least, so far away as and beams of the suspension bridge over the Niagara are all to be unable to see its base. A fly would be unable to view in motion, revolving and swarming about each other, as It in the perspective, and at close range he is rendered inca-schools of minute insects move through and about each pable of forming any correct judgment as to its proportions, other, and as people in a mob or political caucus continually and no matter how wise he might be, his opinions on the matter would be absolutely worthless.

Let us take a look at Astronomy. While we can bring some of the stars so close to us as to be able to form some idea of their dimensions, and distance away, yet the conditions which environ them, and the landscape, are beyond us. We however know enough about them to enable us to reach certain conclusions, basing our opinions, generally, however, upon observed phenomena adjacent to our planets. Flammarion in his Urania, which as it is a cheap work, I think of Gama in the constellation Andromeda.

has a blue appearance, much the same as if you were to put on a pair of blue glasses and look through them into the world. Looking, however, to the eastern side of the planet into numerous particles to evade it. he beheld a green light upon that edge of the planet, and looking up he beheld two suns, one of which was blue, the other green, and in a little while he had so moved in space as ture. Loadstone has an affinity for iron, and seems to be to change his perspective, he beheld, also, another sun which attracted to the north pole. When the heam of iron of which was yellow. It was explained to him by his guide Urania, that the blue sun revolved about the green sun, and when so force of the magnet, then there is an added force to all the shake a window, and cause our clothes to move to and from situated as to eclipse the other suns, it gave a blue day, and atoms within it Not only are they attracted and held intact, us, and when we sing near a plano the wires will give back then a change of positions might give them a yellow or a but the beam infilled with this new force, this soul, this life, the vibrations, or notes that we sing. In the ear are said to green day, or a day with all these colors blended. The blue attracts and draws other beams of iron to itself, and holds be seven little nerve rods corresponding in length to the Bun was revolving about the green sun and the green sun them with great force. When a table tips or piano is lifted seven sounds of music. And when the air vibrates to music carrying its blue sun with it, as we carry our moon with us up, the skeptic looks under it and about the room to find the these nerve rods in the ear vibrate. When the vibrations

est telescopes, and taking our objector's logic we can we ever see him peeking under tables, upsetting chairs and our fingers in our ears. The vibrations become too rapid for strongly affirm that his fact is sufficient evidence that these charging some one with chicanery to account for the operavarious colored suns and their planets with blue, green, tions of the magnet. Electricity is another powerful agent. brange days, giving as many as six different colors or shades We combine a little acid with ordinary sulphur, and obtain of colors do not exist. There are no boundaries to space. sulphurous acid, we then drop in the sulphurous acid a piece | would continue for ever. If the nerve rods of our ears were You reach out in any direction as far as your most powerful of zinc, and immediately they commence to unite, but in telescopes can take you, and move yourself there, and then uniting they liberate a force which we call electricity. We what we might term sounds of infinite intensity. But these you are as near the center as you were when you were on can't see it, yet it is a force sufficiently strong when confined earth. Light traveling at a rate of 86,000 miles a second, has to run our machinery, move our street cars, light our houses been more than a million years reaching our earth. Indeed and streets, and perform service of carrying messages to But there is a more subtile atmosphere permeating in our atif the star had gone out of existence a million years ago, its any point in the world. What is it? matter in itself clothed light would still be seen, as though it was yet existing. Look: with more than ordinary life? or is it matter acting outside ing at the nebula in the constellation of Orion we do not see of itself and far beyond its neighborhood? In any case the that nebula as it is now, but as it was many millions of years force is a manifestation of life. It is a soul reaching out,

illimitable space, so far out that it appears to be only a little action of a number of atoms, repelling and pushing aside cloud-belt so small that you could easily carry it in one hand. And yet it may be a universe formed or forming as large as our universe which embraces all the stars we are enabled to about its fellow atom, moves the universe. We have already see with our most powerful telescopes.

"Unformed universe," I said. To us it would be so, beuniverse before our universe had been formed. We are thus environed with finite conditions and can only see in part and know in part. It is utterly impossible for us to make what we know the boundaries of all that is. What we know is finite; what we do not know, what we cannot know, is infi-

And all those vast systems, those suns revolving around greater suns, those things which we see and measure are pumping engines of all the United States ten thousand years. made up from things we do not and cannot see. Think of it! The energy is equal to seven thousand horse power to every There is the star Vega, out there in Lyra, about 65 degrees west of the last star in what is known as the Great Bear, only in our own sun, but in all the stars, and is in constant which has a circumference of seventeen billion, five hundred action and reaction upon each other. This enrgy is indemillions miles. The orbit of Neptune, the outermost planet of our solar system is nearly fourteen billions of miles in circumference. Yet our whole solar system including Neptune all its different manifestations. But our materialistic critic could be put inside of this sun if it was hollow, and yet leave a crust five hundred millions of miles in thickness. Yet that of God everywhere present in space as in the stars. wast sun, too great for human conception, is made from things too small to be seen with the naked eye, as we shall now see.

There is not only the infinitely great but there is also the infinitely small.

To illustrate, a single drop of water on the glass of a mino means the last division of matter. For instance a molebule of water is composed of oxygen and hydrogen gases combined. The last division is supposed to be the atom, which is so excessively small as to be beyond our compreond, it would require him and his successors fifty-three thou- but it ever remains intact. sand years. And this tremendous sun Vega is made up of

things which are unseen; for the things which are seen are ticles of matter as small as pinheads, but of atoms, such as temporal, but the things which are not seen are eternal.—II. It would take fifty-three thousand years to count at the rate of a thousand per second. Thus we see that that massive One of the great objections to the teachings of Spiritualism orb so inconceivable in size is made up of things which can't

Each invisible atom is a center of force, is alive, infilled tion is settled for all the world and for all time. There are with God, or soul, and is itself in respectual motion. So well no spirits, or at least none ever come near to this earth. is this known in mechanics, that allowances are made for The objector is the infallible one before whom all matters expansion and contraction by heat or cold. When a solid exmust come, and whatever has come within the range of his pands by heat the particles or atoms are forced apart and experiences may be taken as a settled fact, and whatever has when it contracts they are drawn together. Even the ringoccurred, or is alleged to have occurred outside of his knowling of the church bells this morning demonstrates that the edge, is an absolute mistake, or arrant falsehood. It is my atoms do not touch each other. Had they been in touch with purpose to show that there are many things occurring be each other, the vibration of the bell would have forced them apart, so they would not have touched on the parts expanded. In II. Corinthians Paul brings into contrast the spiritual If they may be separated during the period of vibration, they

This life is manifest throughout all the universe. Every bling. And my speech and my preaching was not with en- other revolve about each other, proportioned to their masses ticing words, but in demonstration of the spirit." Read the to each other, and while revolving about each other they are whole chapter when you go home. It will show you that moving in another direction. Our whole solar system is moving in the direction of the constellation Hercules. Some think that the star Alcyone in the Pleiades is the centre and first let me go to the heavens, which we do see in the which our solar system revolves about. . If so, undoubtedly perspective, but not at close range, To get a right view some the star Alcyone himself is moving around some center, things must be seen in the perspective, others at close range. which is mutually attracted in its motions about it. Motion In either case, however, objects must be brought within a is never one-sided; while the moon is revolving around the focal distance. Bunker Hill monument viewed at close quare earth, the earth is revolving about the moon. The earth beters is an ordinary piece of rock chiseled into somewhat geoling much larger, its motion is not perceptible, and thus every orb in the universe is in equal motion proportioned to its might find occasion to criticise some possible unevenness, mass to every other orb. Everywhere is vitality and mo-

Coming back again to our earth and its solid bodies, the change places. Nor is this vitality confined alone to the plece of metal or stone in which the atoms seem to cohere. Iron and steel oxidizes, as we call it, that is there is an affinity between oxygen and iron and they are drawn together thus depleting to a certain extent the body from which the oxide of iron has been evolved. Gold has an affinity for quicksilver, and quicksilver is so alive that it will not bear the atmosphere of a human finger to touch it, and even flees when the finger approaches, thus showing that there is an invisible effluvia surrounding it as the atmosphere surrounds every Spiritualist should procure and read, makes an imag- the earth and as an effluvia surrounds each human body, and air and that disease is a wrongly proportioned material of Inary flight assisted by his guide Urania, to the solar system that the weight of a finger on that effluvia will cause the quicksilver to take itself as far out of reach of the finger as Coming near one of the planets, he notices that everything it is possible for it to get. Each atom in a globule of quicksilver is a centre of force and is in such a nervous condition n the presence of an antipathic body, that it will burst itself

Water and oil have no affinity for each other either. Thus there is a system of likes and dislikes running all through nawe were speaking is polarized or infilled with the intangible those sounds are vibrations, because a cannon discharge will In our revolution about the sun, revolved about the yellow machinery that moved if; having failed to find it, he makes are only 15 per second, we hear a low humming noise, sun. But we do not see these things with our natural eyes. an apologetic explanation, feeling sure it was not spirits, scarcely perceptible, but when it increases to 42,000, it be-We do not see the planets of these suns even with our larg- having settled that point in advance of investigation, but do comes so shrill that some of us older people require to put from itself-sometimes a cloud communicating with the It is thought by some to be a separate universe way out in earth or another cloud. Whatever it is, there is a combined But now this light begins to appear. The vibrations were whatever objects may lie in the line of its progress.

The energy which moves the atom in its vibratory action seen that this force is intensified in proportion to the mass of the atoms. The action of the sun on the earth shows the cause the light has been so many millions of years coming potency of that force. One half-inch of rainfall throughout tions continue in rapidity. But the eye is unable to repeat the United States would be equivalent to ten millions of tons, Since the light by which we behold it started earthward, pos- and to raise this water to the clouds would require the consibly this nebula has developed into suns with planets restant operation of all the engines in the United States one volving about them as the suns of our universe are pursuing hundred years. Yet all this water has been raised in the air their motions with their planets. Indeed for aught we know by the heat of the sun in a comparatively short time. Then this nebulae, if it was chaos may have formed itself into a think of the flood causing so much suffering and destruction of life and property only so far this year, last February and recently. All those immense floods of water have been raised to the clouds by the sunshine upon our earth. I do not know what the average rainfall and snowfall in the United States is, but it can't be less than ten inches. Here in California it has been nearly three times that. To raise this amount of water to the clouds would require all the their physical bodies, might they not so come into hearing square foot of our earth. And this energy is manifest not structible. Though silent and unseen its potency is beyond comprehension, demonstrating a persistent soul and force in never stops a moment to think of this last evidence of life,

Our physical bodies too, are composed of the same atoms, less closely placed than in the beam of iron. And we know they are changing every moment of our lives, so that we Or to what fortune, of whether I may ever see you again, have not the same bodies we had a few months ago. It used So Good-by, my Fancy, have not the same bodies we had a few months ago. to be said that our bodies change in every seven years; we now know that they change in a much shorter time The enbroscope appears a large body of water in which may be seen | tire body of your babe has changed its whole physical organ-Tully organized animals devouring each other, as literally as ism within the last few weeks It could not have grown any Dur system of commercialism permits us to devour each other without doing so. The editor who works at his table, houses in a more civilized manner. An invisible drop of water such up the portion of the gray matter of the brain he has been as would adhere to the point of a pin contains two hundred using through the day and resupplies it during his sleep, and twenty-five millions of molecules. But a molecule is by And the blacksmith who has swung the hammer all day has used up the tissue of his arm and its disintegration renders him tired. More tissue is restored, not half so much from what he eats as from the air he breathes Thus the atoms of our bodies are not the same they were a few months ago, hension. The head of a pin is estimated to contain eight but the ego, the soul is the same, it being an eternal prinsextillions of them. If a man was to undertake to count ciple of life as indestructible as the energies of the universe. them, bunching them off at the rate of one thousand per sec- During life it constantly reclothes itself in new fleshy robes,

And what are our bodies? Well, the average man weighthese atoms. What a prodigious contemplation—from the ing 154 pounds, is composed of 19 pounds of oxygen, hydro-Infinitely small to the infinitely great, or even from a pin- gen, 15 pounds, carbon 66% pounds, and a small percentage head to Vega and yet Vega itself contemplated beside the in- of nitrogen, phosphorus, calcium, sodium and chlorine. The

ine, fibrine, etc., only they are porportioned different. We are emphatically composed of gases. Dissolve those gases and the body will go to pieces, but how about the soul? It will remain. The ego is not composed of the same elements. As Flammarion puts it, we are "souls clothed with air," and that air or clothing in constantly being changed. We scarcely change our old textile garments for a new more rapidly than we change our fleshly garments.

Being composed of gases we begin to understand the action of medicine on our system. Disease is a wrong relation of gases. Change those gases too radically and death must ensue. The principal ingredients of the human system are oxygen, hydrogen and carbon. These we inhale at every breath, and take into our systems with every drop of water we drink. These three gases must be rightly proportioned in order to perfect health. For a wrong relation of these gases becomes a virulent poison. A man may inhale a foul gas formed from these three gases differently related and become faint, dizzy and sick. The reason of this is the power of the gas to decompose the gases of the system, especially of the brain and thus interfere with the transmission of the proper nerve fluid through the system. A fit of anger, or a fright has the effect to decompose certain gases of the brain thus affecting heart action. A state of melancholy decomposes certain gaseous fluids in the brain, which affects the action of the portal vein resulting in derangement of the liver. For this reason violent passions may result in insanity, paralysis or death. On the other hand, mental or emotional influences may change the gases and restore health.

We begin now to understand the principles of pathology and materia medica, something that few of those physicians who want to restrict the privilege of healing to their own cult have never yet understood. If disease is a wrong relation of gases of the human system, the true remedy is the restoration of a proper relation of those gases. A single electric spark will dissolve a combination of oxygen and hydrogen and as a result you have water; so a single grain of medicine may change the gases of the system and restore health. But what should that medicine be? Ah, that is the questing. As yet drug medicine is an experiment. As a matter of fact physicians are too material and gross to deal with sick people. Sometimes I am sure they help, but not always, and I almost think that I might say not often. As yet medicine is empirical, not scientific. But all systems have some good in them, and the good usually consists in changing the relations of the gases of the human system. The proper drug if the dose is not too large, or too small, will do that. Better be too small than too large, because in such case you will at least effect a small change, whereas in the other you may change the form of disease by creating a different gas, and one that is adverse to the human system.

Christian science and mental healing result in a change of these gases; so do the emotions, so also will a colored light coming through the window. But the most efficient change is effected by magnetism and hypnotism. The magnetic physician by manipulation changes the gases of the system, directs the nerve fluids, which also affects the gases of the system, and thus effects a cure in harmony with natural laws. The hypnotizer gets control of the nerve system, and through nerve action controls the relation of the gases. If it were relevant to my subject, I should like to say more on our clothing, I have answered my purpose.

All vision is a spiritual effect. There is no such thing as light or sound in the absolute sense. What we see is the vibrations coming from the object we are looking at, and what we hear are the coarser vibrations coming from the concussions of one or more objects. The sound is in our ears and the light is in our eyes. Or probably it would be better to say that both the sound and the light are in the mind. To illustrate, the vibrations which we call sound, move at the rate of 15 to 42,000 per second. Now we know our ears and those little chords find it difficult to respond.

After we have reached the highest note, the vibrations have not ceased, and if the sound was outside of the ear they capable of continuous oscillation, we should be able to hear vibrations in a little while become so rapid that they do not mosphere, capable of responding to these higher vibrations. As I said these vibrations continue till they reach about 39 trillions, when a dull red light appears. All the way since 42,000 vibrations there has been a dead silence. If the room there before, but not high enough to give a perspective, which shows that the light is not in nature, but in the eye. There are also nerve rods in the eye corresponding to those in the ear, but responding to a more refined atmosphere. These vibrations go all the way up to 830 trillions, after the vibrations after reaching the ultra violet.

Now let the objector to Spiritualism, who believes that what he has not seen or heard, does not exist, explore this unexplored field we have been talking about. Suppose that there was a class of beings residing within this unexplored field, a class of ethereal beings, to whom the higher ether was as tangible as the atmosphere is to us, wouldn't they exist, move about right among us without coming in actual relation with us. Suppose that they could use that finer magnetism to which we mortals are sensitive, might they not, by that means come into relation with them? Or suppose there are persons who are so spiritual as to be at times superlor to and sight of these spiritual earth mortals?

Thus the unseen demonstrates that we are necessarily limted in our means of investigation, and the atomic theory demonstrates that our bodies are only atmospheric clothing, more enduring something that continues to remain intact as we change our clothing. in:

GOOD-BY, MY FANCY.

Good-by, my Fancy! Y. 4 Farewell, dear mate, dear love! I'm going away, I know not where,

Now for my last-let me look back a moment; The slower, fainter ticking of the clock is in me, Exit, nightfall, and soon the heart-thud stopping.

Long have we lived, joy'd, caress'd together; Delightfull—now separation—Good-by, my Fancy. Yet let me not be too hasty, ीं ह

Long indeed have we lived, slept, filter'd, become really blended into one; Then if we die we die together (yes, we'll remain one), If we go anywhere we'll go together to meet what happens

Maybe we'll be better off and blither, and learn something, Maybe it is yourself now really ushering me to the true songs, (who knows?)

Maybe it is you the mortal knob really undoing, turning—so now finally, Good-by-and hall my Fancy. -Walt Whitman

Anifely great would not bear the name relation that a pin- principle ingredients are the same as starch, sugar, glycer- of intolerance and porsecution.—The Sentinel. The "Christianity" of a government means the legalizing

"THE LORD IS CHRESTOS."

Perhaps I ought not to intrude into this discussion, but doubtless, the others will bear with me. The few who have read Godfrey Higgins' great work, The Anacalypsis, will remember his statement that the designation of the Jesus of he Gospels was not Christos but Chrestos. He cited the passage which I have used as a title, as one that the reductor had overlooked. But elsewhere, he insists, the term in the New Testament had been changed.

It is not well to cavil, but we all have a vital interest in knowing the truth. I am not prepared to refer the compilation of the Gospels, Epistles and writings of "the Fathers" to a period of ten or twelve centuries ago, though fully of belief that they have been interpolated and probably abridged. At any rate I will assume that they belong to the second and subsequent centuries.

The term Christos or anointed, occurs repeatedly in the Greek text of the Hebrew sacred writings. In Leviticus iv:3 and 5, mention is made the "hierus ho Christos"—the anointed sacerdotal personage. The same designation occurs in the 16th verse. In the Hebrew it is the "Cohen Messiah." King Saul was also styled "Christos Kurlon"the Lord's anointed, in I. Samuel xxiv:6, 10 and xxvi:9, 11, 16, 23; also II. Samuel i:14. The same term is found in the Second Psalm, and again in the first verse of the forty-fifth chapter of Isaiah. As kings were anciently priests, and priests were regal, the anointing indicated them as sacred persons, as the pouring of oil on the summit of erect stones consecrated them.—Genesis xxviii:18, 22; xxxi:13.

The book of Daniel, which dates in the time of the Makkabees or Asmonean priest-kings, describes a period when the Christ or high priest should be cut off, and the sacrifices at the temple should be interrupted. The daily sacrifice was then taken away and the abomination of desolation set up.-I. Maccabees i:54. This was in the 145th year in the month of Kashen and lasted till the 148th year.

None of the Gospels or other sacred writings describe Jesus as having been officially anointed; hence he could not have been "Christ."

The evidence at hand in respect to the designation, Chrestos, is not much but it is plausible. In the catacombs at Rome is the figure of an anchor with the inscription IHCOYC XPECTOC-lesous Chrestos. Suetonius, the historian, mentions disturbances among the Jews who had for leader "one Chrestos." Yet we read of no one else having that for his name. Justin Martyr also states that the other people around called the disciples Chrestiani, which would seem to indicate this view to be correct.

Taking this conclusion for granted, the question arises as to the signification of this term Chrestos. The lexicons give it a variety of definitions, no one of which is broad enough to include all the others. Probably, however, "good" is the best single term. The nobler class in several Grecian states were called chrestol, as being the better part of the popula-

I once saw a bust of the god Apollo, on which the designation "Chrestos" was engraved. This brings us to another meaning which the dictionaries give. What was esteemed best was the communion with divine beings; and the words which have a common etymology with chrestos we find to relate to oracles. The title of Apollo implied that he gave oracular communications; he had an oracle or chresterion at Delphi and the prophet or interpreter was a chrestes. The communication itself was a chreses. It is hardly necessary to illustrate this matter further. When Jesus was introduced into public worship he took the place of Apollo, the son of Zeus or Jove, and of the Persian Mithras, the son of Ahurmazda, the Creator. He was thus, like those whom he superseded, the mediator or middle person between the Supreme One and human beings. Chrestos, the Good, the divinity of oracles and oracular wisdom was thus a fitting designation. As all heroes and able leaders were honored as sons of some god, so when the new form religion became catholic or dominant in the Roman world, its principal personage also took rank as a Son of God.

I am not familiar with many of the authorities that Mr. Burr cites in his article, and he doubtless is able to correct me. I do not, however, attach great significance to the titles signifying "god" which were assumed by kings and (- perors. It seems to have been a quite general practice. The Egyptian sovereigns made use of such a designation. Indeed the Lord is described as saying: "I have constituted thee God to Pharaoh and Aaron thy brother shall be thy prophet or interpreter." When Egyptian kings came to the throne they assumed a "throne-name" to be called by, as the popes do in imitation of them. These were generally names indicating divine parentage, like Seti, Ra-moses, Thoth-mosis. The kings of Syria after Alexander, were styled "theos" or god. The Roman title Divus was in the same category.

The worship of Augustus Caesar as set forth is new to me, yet I can add a little. Alexander, it was fabled by his mother, was not the son of Philip, but of the Bacchic serpent. A similar story was related of Octavianus. His mother, it is affirmed, showed a mark on her body like that now exhibited by negro women in Africa who have been touched by the snake." Such women are considered no longer virgin. Such women are considered as divinely impressed, and they spend a season afterward with the priests. This legend indicates a great similarity of rite and belief among the African and Mediterranean races.

It may be permitted, though hardly germane, to add some quotations which indicate some mistakes in sacred traditions. Joshua xxiv:12, "And I sent the hornet before you, which drove them out before you, even the kings of the Amorites; but not with thy sword nor with thy bow." Compare Deuteronomy ii:3:

Jeremiah vii: 21-22. "Thus saith the Lord of hosts, the God of Israel: Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings or sacrifices." Newark. N. J. ALEXANDER WILDER.

ENIGMATA.

I wanted the sweep of the wild wet weather. The wind's long lash and the rain's free fall, The toss of the trees as they swayed together, The measureless gray that was over them all;

Whose roar speaks more than a language spoken; Wordless and wonderful, cry on cry-The sob of an earth that is vexed and broken, The answering sob of a broken sky.

What could they tell us? We see them ever-The trees and the sky and the stretch of the land: But they give us a word of their secret never; They tell no story we understand.

Yet haply the ghost-like birch out yonder Knows much in a placid and silent way; The rain might tell what the gray clouds ponder. The winds repeat what the violets say.

Why weeps the rain? Do you know its sorrow? Do you know why the wind is so sad-so sad? Have you stood in the rift 'twixt a day and a morrow, Seen their hands meet and their eyes grow glad?

Is the tree's pride stung at its top's abasement? Is the white rose more of a saint than the red? What thinks the star as it sees through the casement A young girl lying, beautiful, dead?

patriotism consists in the delight which springs from con-

tributing our peculiar and legitimate advantages to the bon-

efit of humanity.—R. W. Emerson.

We hesitate to employ a word so much abused as patriotism, whose true sense is almost reverse of its popular sense, We have no sympathy with that boyish egotism, hoarse with cheering for one side, for one state, for one town The right

-The London Spectator.

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.. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS, DUINGS, ETC., THE WORLD OVER.

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non-appearance of YOUR article. WRITE PLAINLY.-We would like to impress upon the minds of our correspondents that The Progressive Thinker set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

Take due notice, that all items for this page must be accompanied by the full name and address of the writes. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Farmer Riley, the excellent material izing medium will not attend the Marshalltown camp. There has been some misunderstanding in regard to his going there. The officers of that camp are most excellent, and would not intentionally misrepresent anything. They are honest in all respects, and above suspicion, and thought they had good grounds for announcing the presence of Farmer Riley.

Mrs. H. P. Russegue lectured at Niantic, Sunday, Aug. 2. She has an engage ment at the Clinton camp, lowa, until August 16. Mrs. Russegue is regarded as one of our ablest lecturers, and we are glad to see her in the West.

Mrs. F. D. McCormick, of Billings

Montana, writes: "Mr. and Mrs. Kates, missionaries of the N. S. A., recently paid a visit to our city and gave a series of interesting lectures and descriptive tests. Their efforts were greeted by a large and appreciative audience. Many who attended knew nothing of Spiritualism and regarded it as something dark and spooky; but after listening to their plain and logical discourses explaining what this beautiful religion really is and proving each point by the Scriptures, a large number went away with eyes opened, and a much enlight ened view on the subject. Many admit that there never was such an able lec-ture in Billings. What is especially commendable in Mr. and Mrs. Kates is the fact that instead of their seeking parts of the country where Spiritualism has spread, and where they will meet with many Spiritualistic friends who i smooth their pathway. choice-come out here where Spiritualism is almost unknown, to sow the seeds of truth among the people of the far West. None have come in our midst who are more beloved than Mr. and Mrs. Kates. They are worthy workers. We hone that Montana will be heard from at the National convention, to be held in October, in Washington, D. C.'

The Muncie (Ind.) Spiritualists Association will erect one of the finest temples in the state. Ground has been se cured and the building will be begun in the near future. The local association includes some of the wealthiest residents of Muncie and Delaware county, and they will bring noted Spiritualists and big meetings will be held.

Married, Aug. 1, at 533 W. Madison street, Chicago, by Rev. J. O. M. Hewitt. Mr. Fred Eugene Burnell and Mrs. Adelaide Grayson, both of New York City Mr. Burnell had been on business to St. Louis, and by agreement they met here in Chicago, and both of them being Spiritualists, they naturally wished a Spiritualist to perform the ceremony that means so much in human life and happiness. After a pleasant evening spent, they departed on the usual honeymoon trip. We note this, for we think that our Spiritualists ought so to do, not going to the churches that despise our faith, for the needed services, but to their own, where they may feel that "they of the other side" can and will participate in their earthly joy.

Valentine Marx, a farmer living near Elkhart, Ind., and a veteran of theicivil war, who carries in his left lung a bullet received at Stone river, lost his voice suddenly four years ago, only being able to speak in a low whisper and with the greatest difficulty. A weeks ago he dreamed he was bled at the wrist and when the hemorrhage was stopped he could speak as well as ever. Convinced that it was worth trying, he had Dr. John Greene, of Mishawaka, bleed him, and all the details of his dream were fulfilled. He visited his friends in Elkhart and talked in a normal manner, with almost perfect control

L. Worthen writes from Blodgett's Landing, N. H.: "Our camp-meeting opened August 2, with bright weather. and with prospects of a good season The vice-president, John Gage, occupied the chair. He made a few remarks, followed by singing by the choir, Mrs. Bond, of Worcester, Mass., Mrs. Fannie H. Spalding and Miss F. B. Spalding, of Norwich, Conn.; a poem entitled 'Heaven.' by Thomas Harding; a lecture by Mrs. Effic I Webster, of Lynn, Mass., who spoke to a fair audience; a seance in Harmony Hall, by Effic I. Webster. At 2:15 p. m., a lecture by the same speaker, which was well received by a good audlence."

Mr. LaGrange, secretary, writes from Island Lake, Camp: "Sunday, August Rev. B. F. Austin was the speaker of the day, and the large audiences were grand exponent of the liberal thought. The message bearer of the day. Mrs. Josie K. Folsom, held the audience spellbound by her wonderful demonstrations of psychic power. Mr. C. W. Stewart will lecture August 9, followed by Mrs. Folsom, August 16. The day is in charge of Mrs. Folsom, and those who fall to hear her will miss a treat, Farmer Riley will positively be with ns again the 10th day of August, Tomaining throughout our camp session. Miss Thomas and saying they would at-

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that Items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Come and see this wonderful medium. Mr. Chas. Folsom is also with us, and in fact, all phases of mediumship are rep resented

Mary L. Bettes writes from Lake Brady, Ohio: "German day at Brady Camp brought a large number of the German Spiritualists and their friends on the excursion train from Cleveland, the services for the day being under the management of the German societies of that city. President C. F. Hunger acted as chairman. The speakers for the day were Mrs. Elizabeth Schauss, of Toledo; Carl A. Sollinger and I. W. Pope, of Cleveland. Master Nelson Sollinger gave an oration, 'The Still Small Voice.' Mr. F. Eckert gave two solos in German. The spirit messages were by Mrs. D. N. Shoemaker and Miss Edith Buchwald, both of Cleveland.

The Indianapolis News speaks of the Chesterfield Camp as follows: "At the Chesterfield camp of Spiritualists a committee appointed to investigate the mediums, reports that thus far it has not found a bogus medium. The committee announces that it went so far as to have a medium stand within a pan of flour and to have each hand filled with rice and each arm held by a member of the committee. After the spirits departed the medium held to her rice and there were no footprints of flour on the floor." The Christian Spiritual Society will

hold their third annual tent meetings during the summer months, in Reiger's Grove, West Madison street and Desplaines River. Take Concordia car on Madison street. About 40 minutes ride from State street. Two meetings daily at 3:30 and 7:30 p. m., Wednesdays, Fridays and Sundays. Spirit Conference every Friday afternoon and evening under the direction of Miss Sarah Thomas. The wonderful success of last season's tent meetings has been gratifying to the society and the large and appreciative audiences that attended both afternoon and evening will be pleased to hear that Miss Thomas will conduct her meetings at the same place and all will be most cordially welcomed. The music will be in charge of Miss Lizzie Reitz and Mrs. E. Stangor. Everybody is most cordially invited to attend the full season. A small admission of 10 cents will be charged to the tent at all meetings. Children free. Bring your baskets and your children and stay all day in the beautiful grove on the banks of the Desplaines. Committee of arrangements: Mrs. Mary M. George, Mrs. M. Major, Mrs. John Flanders, Mrs. Wm. Donaldson, Mrs. Louisa Schafer, Mrs. Bicknell, Sarah Thomas, chairman.

Oscar A. Edgerly, a prominent worker, writes: "I have just concluded a very successful week's engagement with the Grand Ledge camp-meeting. Saturday Aug. 1, was observed at N. S. A. day. On that occasion I had the pleasure of mentioning the name of Dr. Geo. B. Warne, of Chicago, as my choice for candidate for nomination for the presidency of the N. S. A. I was much gratified to find that such a proposition was enthusiastically re-ceived by the audience present. The The sentiment here seems to be unanimously in his favor. I am pleased to go on record at this time in declaring that Dr. Geo. B. Warne, of Chicago, is choice for the next president of the N.

Mrs. W. H. Pierce writes from Worcester, Mass.: "I look forward for the weekly arrival of The Progressive Thinker, and read it thoroughly, enjoying it all, even if I do not agree with some of it."

Dr. Beverly writes: "Lakeside Hall is the coolest hall in the city for meet-It is open from 2 to 10 p. m., for all to come, bring their lunch and enjoy the day. We have special music, Mr. Stevens, cornetist, having been engaged for the season; Florence Daniels, age 12, sang the Holy City. She has wonderful talent, and truly is an artist, for she sings at Powers' Theater, and is the astonishment of all. Next Sunday evening, Rev. Dr. Smith will speak and relate how he was brought out of creeds into the deeds of a new spirit life and light. All are welcome.

J. G. Hoffman writes: "On Sunday. August 2, we had a delightful time at Mrs. Burland's, 77 East 31st street where meetings are held every Sunday at 3 and 8 p. m. We had a very intel ligent and instructive treat on different subjects given by the audience. The subject of 'Pentecostal and Its Relation to Spiritualism,' was ably discussed by Brother R. Gilray. On August 9, the guides have promised to give opera music. We would thank all lovers of good singing to come and participate in the pleasure we will have. An August 22, Spiritual Union Church, conducted by Mrs. Burland, are to have a picnic at Jackson park—to meet at the German Building, when all who wish to enjoy themselves are invited. Ladies are requested to bring lunch when we can have a good old-fashioned time. Mediums are specially invited so we can all get better acquainted, as it is to be a family affair for all who believe in the

soul development." Mrs. M. Magers writes: "The meetings held by Miss Sarah Thomas in the tent at Madison street and Desplainer river are not only a credit to her, but it has also aroused the people of the sur-rounding villages to find out what Spiritualism means; people who never before visited a spiritual meeting have been convinced of the truth of spirit return. The afternoon and evening meetings have grown to the capacity of the tent, and everyone who hears Miss Thomas lecture has to admit that she can convince them the departed do return and send messages to their loved ones, which was proven by tests given to people that had never attended a spiritual meeting before. Our audiences are made up of the best of the people who belong to the various churches from the surrounding towns. Over 400 persons last Sunday listened to Miss Thomas' explanation of the Biole. Her subject in the afternoon was an explanation of the Prodigal Son. In the evening (the meeting largely attended, each one listening with the greatest of interest) Miss Thomas explained the conversation that Saul held with Samuel, through the woman of Endor. Everyone went away seemingly highly delighted, and expressed their

deep interest by shaking hands with

When writing for this paper! use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

tend the meeting as long as she was in the grove. I can safely say that this society has been the means of awakening the interest of people to investigate Spiritualism more than any other soclety in the Union. Her subjects are always taken from the Bible, which bars no one. Miss Thomas will continue to hold meetings at the tent through the summer months."

The St. Louis (Mo.) Post-Dispatch says: "The experiments in telepathy between London and Nottingham, an account of which appeared in the Post-Dispatch, are not satisfactory to scientific men. But one of these writes: 'It must be granted that the idea of telepathy is not of an essentially occult nature. It calls into play no supernatural or inconceivable force or medium, but simply assumes that the ether, which conveyes the ordinary waves of light and of electricity, may also convey other waves, perhaps of an electrical nature, set into vibration by the action of the brain, and that these waves, striking upon another brain, may reproduce there thought impressions corresponding to those which gave rise to them in the brain from which they originated.' In other words the brain, or some brains, are telepathic instruments analogous to the wireless telegraph instrument, and if two are attuned to each other communication is possible. perhaps inevitable. The critical, not to say skeptical attitude of scientific men is not surprising. It is by no means established that the human brain is, in any skull, an instrument of that kind, If this be granted there is the other 'if' —the question of attuning. Granting the first fact, the second condition might be satisfied in the case of persons sympathetic in a very high degree, or persons whose intellectual tastes and activities are similar. Probably the possibility will be realized, if it is a possibility, not by carefully contrived experiment, but by communications, involuntary and unlooked for, between such persons. As the race rises the brain In spite of false lights on the shore, becomes more complex and delicate. Sail on, nor fear to breast the sea!

What powers may be unfolded in the Our hearts, our hopes, are all with thee. future no man can foresee." "Say to the people that on Monday,

July 20, Pope Leo will pass away." Our faith triumphant o'er our fear Thus spoke a voice from the spirit Are all with thee, are all with thee world to Mrs. August Bockerman, of St. Joseph, Mo., and then vanished, only to return at a later date with the same prophetic warning. On July 12, Mrs. Bockerman, who lives at 4201/2 Francis street, that city, had a spiritual manifestation in which she was told that Pope Leo would die July 20. The words from out the spirit land came to her with remarkable clearness; there was no mistaking their meaning, that the day of dissolution for the aged pontiff was rapidly approaching. Not only once did the manifestation appear, but the voice came a second time, accompa nied by a vision in which the death chamber of the holy father was disclosed to view. The second manifestation was Saturday night. Mrs. Bockerman had retired, but had not yet fallen asleep. Her faculties seemed unusually alert. She lay on the side of her couch and suddenly clear and bell-like a voice was heard repeating the words: "Say to the people that on Monday, July 20, Pope Leo will pass away." A mystic light pervaded the whole room, the soft summer air floated through the open window the voice ceased. Col James Gordon, a nurse at the State Insane Hospital No. 2 is writing a biography of the late pontiff, and Mrs. Bockerman went to him immediately after the second manifestation and told him not to pen the concluding chapters of the his tory until the twentieth, for on that date Leo would have passed to the world beyond. Mrs. Bockerman has been a resident of St. Joseph for several years. She is not a Catholic and was baptized into the Christian church when quite young. At no time has she ever been identified with a Spiritualistic organization, nor does she claim to possess mediumistic powers, but ever since she was twelve years old she has evenings a week. My circles are attendand on several occasions has been

known to foretell accidents. Mrs. Dr. Edwards writes from Butte, Mont.: "I am enjoying my return visit to Butte. I have been here since May 15. I am kept busy all day and three evening a week. My circles are attended by the most prominent people of the city. I held meetings at Odd Fellows' hall for two months. They were well attended. I closed during July, as the majority of Butte people, old and young, go to the Columbia gardens on Sunday during that month. You may imagine how a garden is appreciated here when there is not a tree or blade of grass to be seen in the whole city. When people ride out to the gardens they feel like worshiping the trees and flowers. It is only by the greatest care they can keep anything flourishing at the gardens, for this city is surrounded by smelters, and the sulphur smoke from these kills off all vegetation. Most of the residents talk as if they were suffering from a severe cold as the fumes affect the throat. I shall be glad to return to dear old Chicago, for the more I travel the brighter home looks. I expect to be there in September. I want to visit Salt Lake and Denver on my way. Hope to be able to spend a short time at the Clinton camp in August. I have a pressing invitation to return to Omaha, but don't believe I shall have

time. P. C. Mills, president S. S. A. Wash ington, writes: "The State Spiritualist Association commenced its camp-meet ing on Surprise Lake, between Scattle and Tacoma, Sunday, Aug. 2. They have bought ten acres of splendid land on the shore of as beautiful a little lake as can be found, and though it is not in as good shape now as it ought to be, it is a fine location for a camp."

C. E. Cameron writes from Spokane, Wash.: "N. B. Freeland's letter in No. 714 of The Progressive Thinker is very interesting. How he, Mr. Jamieson o others can for a single moment doubt the immortality of the soul is beyond my comprehension. I believe in spirit return and that spirits can and do communicate with mortals; but after much and careful investigation at seances am thoroughly convinced that all al leged manifestations I have seen there have been rank and rotten deceptions I am sure that many of the so-called me diums should be horsewhipped like hounds for their infamous work. Mr. Freeland puts up a strong and righteous 'bluff.' Will the genuine mediums conveniently ignore it or will they come to the front with the evidence he re

enterprise, is an invaluable help in the home. May it ever prosper." Peter Atkinson writes from Van-couver, B. C.: "I received the ten premium books some time ago. I am delighted with them; they are a fount of information, as well as your paper."

quires? It seems as if they should

either 'put up or shut up.' The Pro-

gressive Thinker by its cosmonolitan

spirit-willingness to hear for and

against occult questions-its ability and

ALWAYS GIVE YOUR FULL NAME Lake Pleasant (Mass.) Camp-meeting.
AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR ular resort began last Sunday. The AND ADDREES WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, TOTHERWISE THEY WILL FIND, THEIR WAY TO THE WASTE BASKET.

We go to press early Monday mornng, hence communications intended for that current leave should reach this office not later than the previous Saturday morning. Bear this in mind.

We are delighted to learn that Dr. George N. Hilligoss, of Cincinnati, has been elected president of the Chesterfield (Ind.) camp, for the coming year. Dr. Hilligoss is a splendid man in all respects, and will do an excellent work for this camp. All the other candidates stand high in the estimation of Spiritualists.

The Morning Star says: "Harry J. Moore asks to have a statement attributed to him in Monday's Star changed. The statement was that Joan of Arc was greater than Christ, suffered a more ignominious death at the hands of a more infamous mob. The statement should read that Joan of Arc was quite as wonderful in her mediumship, suffered a more ignominious death," etc.

Arzelia C. Clay writes: "The Reed's Lake Camp is both pleasant and pros-perous, and a 'little fence of trust' is already built around the grounds for future days of peace and happiness. we take the boat to cross the silvery water, we feel that Longfellow's 'Launching of the Ship' is applicable to Spiritualism:

'Sail on, sail on, O Ship of State! Sail on, O Union, strong and great! Humanity, with all its fears, With all the hopes of future years Is hanging breathless on thy fate! We know what Master laid thy keel, What Workmen wrought thy ribs of

Who made each mast, and sail, and rope: What anvils rang, what hammers beat In what a forge and what a heat Were forged the anchors of thy hone!

Fear not each sudden sound and shock--'Tis of the wave, and not the rock; 'Tis but the flapping of the sail, And not a rent made by the gale! In spite of rock, and tempest roar, Our hearts, our hopes, our prayers, our

tears, Our faith triumphant o'er our fears,

Nora E. Hill writes: "I wish to give a vote of thanks to the many friends who joined in sending me so mysteriously the beautiful present I received on July 29. I cannot express my feelings for so much kindly thought from the many friends. To explain, I will state that on the 29th of July I received a package from the Siegel-Cooper store, also a letter, stating that the many friends had sent me a package. It came-silk for a suit. all amounting to \$31.25."

Gertrude Spooner, secretary, writes: as follows from Wonewoc, Wis.: "Will you kindly allow space in your paper in which to call attention to the Wonewoc camp-meeting, which opens Thursday, August 13. A first-class program has been prepared and everything is in readiness for the meeting. Among the noted workers who will be present and take part in the exercises are Mrs. Georgia Gladys Cooley, Rev. T. Grafton Owen, Edna Ford-Pierce, Will J. Er-wood, Mrs. Catherine McFarlin, Mrs. N. M. Hardy, J. S. Maxwell, president of the Minnesota State Spiritualist Assocition. Many of the most prominent workers of the northwest will be present and will aid in making this camp one of the most attractive ones in the country. Among them will be found such sterling workers as Mrs. J. P. Sauer. Mrs. Manniwell, Mr. and Mrs. Follett and others. There is not an inferior worker among the list mentioned above, and in view of that fact, no one will fail to appreciate and enjoy a visit to Wonewoc. Everything has been done for the comfort of the visitors. Northwestern trains furnish splendid facilities for reaching the grounds which are only two blocks from the depot. Remember the date at one of the most enjoyable camp-meetings in the country. Manifestations, both physical and mental, will be presented in harmony with the philosophy. An interesting feature of the camp will be the State Association Day, which will fall on August 20. Exercises in the interest of organization will be put on.

Programs sent to all who may wish them upon receipt of name and address.' H. W. Richardson, president, writes: "Arrangements are now completed whereby Mrs. Tillie U. Reynolds and Mrs. R. W. Barton are to act as mission aries and organizers in the state of New York, commencing their labors September 1, and we desire that persons in all parts of the state who wish to have one or more meetings held in their locality will correspond either directly with them or with the president of the state association. We desire to come among you in a spirit of helpfulness, and trust we may receive the hearty co-operation of the Spiritualists in every locality First of all write and say that you would like to have one of the mission aries. An early response from all parts of the state will enable us to so lay out our work as to economize time and expense and thus accomplish larger results. Let us at an early date hear from every town and hamlet over the state. Address either of the state mission-

Let every Spiritualist feel that a good

time awaits him. Write for your tent

Pa., or H. WirkRichardson, president New York State Spiritualists Associailon, East Aurora, N. Y." Dr. Freedman, the Australian healer, writes: "My wife and myself are rusticating at Island Lake camp, Mich., since Monday last. "There are quite a few people here. It is a lovely place for a est, but I finddeverybody is lonesome without The Progressive Thinker; not a spiritual paper on the grounds. My riends can address me at Brighton, Island Lake Camp, Michigan. We are still open for winter engagements."

aries, Mrs. Tillie U. Reynolds, 137 Con-

gress street, Troy, N. Y., or Mrs. R. W. Barton, 307 Center street, Williamsport,

The third Church of Progressive Truth meets Sundays at 3 and 8 p. m. t Van Buren, Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend. Mrs. Schaeffer will conduct the meetings.

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opening address was given by President Dailey, in which he condensed much of the latest thought upon man's place in nature and his destiny in the coming

years.

Rev. F. A. Wiggin, of Boston, delivered the afternoon address, eloquent in delivery and weighty with correct principles of life. His address was followed by a remarkably interesting seance. Another seance by him was held Sunday night, which was very acceptable. A lively conference was enjoyed by many Monday afternoon.

Tuesday and Wednesday afternoons were occupied by Mr. Wiggin with lectures and seances, also both evenings by other seances by him. J. Clegg Wright is here and has be-

gun his class lessons. The Schubert Quartette is singing to the great enjoyment of the people. These accomplished singers are to be here all the season. A large number of young people are

spending the season here.
A children's lyceum has been started and is a source of much pleasure and profit to the children and young people. The grounds are in a neat condition and the cottages very extensively occupied. With good weather the attendance

will increase daily. Excursion tickets can be obtained from Troy, Springfield and Boston. Visitors are strongly impressed with the natural beauty of the location, and find the pines, the water and the mountain air are very healthful. Numbers have remarked upon this natural sanitarium and written to their invalid

friends to hasten to Lake Pleasant. The speakers yet to be heard are W. T. Hutchins, of Springfield, Mass.; Secretary A. P. Blinn, Mrs. Effic Webster. Carrie Twing, Roy S. Thompson, J Clegg Wright, May S. Pepper, Helen Temple Brigham, Tillie U. Reynolds and probably Edward Everett Hale.

A PEN PICTURE.

The Status of Spiritualism Past and Present.

The opening chapter of Modern Spir itualism, like the early dawn of spring brought with it the sweet scent of star ry flowers bright and sparkling, and to the recipients awoke in the hearts a new significance of life here as well as hereafter, and stretched a rainbow bridge across the dark chasm of the winter of death, which shed its bright rays of sunshine and joy in every be reaved household, breaking away the clouds of gloom which the Christian church had failed to dissipate for cen-

lts early awakening was phenomenal and its clear tocsin notes echoed from hilltop to valley, making the welkin ring with the glad tidings once more to humanity of great joy which was to be to all mankind irrespective of belief or position.

Though its voice was humble and obscure, yet through its simple announce ment and messages of telegraph raps and the soul-stirring eloquence of inspired mediums, from the youthful lips of untrammeled minds by colleges and schools of prejudice, it created an atmosphere of spiritual life peculiarly its own and opened the doors of thought in new schools of learning, leading the truth lovers and men of letters into the occult mysteries of the soul-world.

But unlike the old religions, Modern Spiritualism did not come to establish any new school of religion or thought, but to quicken into fresh life the old re igion and to lead it into broader fields of spirituality and sweeter relations with men and spirits, breaking the dry chrysalis state of dogmatic error and and humanitarianism.

All denominations have felt its power and yielded to its pleading voice, and to-day we can see the good effects of its divine work in the broader statements from its liberal Christian clergymen. All great movements known in the history of the world have had their incoming and outgoing tides, and the

present seeming dearth in the cause of Spiritualism is no exception to the rule, for its flush in the commencement is now receding and mingling its force to tne present upbuilding of a broader Christianity, with the accepted belief of established communication between the seen and the unseen—the spirits mortal and immortal.

The present morbid greed of the socalled Spiritualists for spirit phenomena, for spirit tests on their public platforms, and selfish desire to prostitute the holy gifts of medlumship to sordid purposes is the direct cause of much of our present downfall and the continu ance of this practice of putting on to the public platform ofter every speaker, some half-developed pseudo-medium to give force to the philosophical state ments, is instead of strengthening the work, weakening it and bringing the good that would naturally come from the eloquent discourses the opposite effect and making the cause an object of

ridicule and contempt. When any cause resorts to questionable methods to bolster its position by the use of fraud or mystifled tricks that can be seen in any dime side-show and museum, and present it as the workings of spirits other than the mortal spirit may expect to see its cause lose prestige and be relegated to the back seat among the ignorant rabble of fakir shows

As the spirit of true Spiritualism grows, the cause of truth will be strengthened, and from the present growing knowledge of man and his relations here and hereafter as a mortal and immortal will come the establishment of the glorious fact of a soul coexistent with God and Nature, an individuality now and eternal.

This tiny man with selfish pride, Walks with God side by side Thro' crystal seas of sunshine bright. Starred with genius' force and might. Jp pushed from earth, its petals rise, Reflecting images of the skies. In Nature's works the soul divine. Defies the powers of earth and time, No pen can its high glories tell-Its radiance bright as the asphodel. BISHOP A. BEALS. Summerland, Cal.

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clear and plain a manner that any Christian who has a spark of reason left cannot fail to see it. "Owed" to the Clergy. Price, 6 cis. An address read before the Free Thought Congress held in Paine Hall, Boston, Nov. 17th, 1899

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Executs.

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Miss Whiting finds the title of hea new book in these lines from "Aurors

Leigh:"
"If a man could feel Not one, but every day, feast, fast, and working-day. The spiritual significance burn through The hieroglyphic of material shows, Herceforward he would paint the globe with wings."

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curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an un-seen realm into which bumanity is rap-idly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to at the things of the thin same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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spiritual camps of the world. Cleveland, O. H. L. TOBIEN.

Skepticism Not Always Intelligent.

find something attractive which I had

not before noticed. In his last letter,

for instance, he institutes a comparison

between himself and Jesus. He says:

"Jesus and Jamieson resemble each other." But for Brother Jamieson's na-

tive, innate modesty; he would have transposed the names of these celebri-

ties so as to make the statement read,

'Jamieson and Jesus," instead of "Jesus

and Jamieson resemble each other. I

had not thought of the resemblance be-

tween Jamieson and Jesus, until Bro.

Jamieson had thus called my attention

to it. It is surprising that I did not

think of it, now that I observe the re-

semblance is so striking. My stupidity

in this particular, humiliates me. The

only picture I have of Bro. Jamieson is

the one contained in the book giving his

debate with Rev. Moses Hull on the sub-

ject of Spiritualism. I would advise all

who have not read this debate, to get

this book, if for no other reason than to see the marked resemblance of Brother

Jamieson's picture therein, to that of

Jesus. The likeness is very remarkable. Just in what other respects,

however, that Jamleson, is far more

scending, patronizing and polite man-

It appears from his last letter, that

Jamieson is seeking an alliance with the late Thomson J. Hudson on the sub-

ject of Spiritualism. As the Dutchman

son." He says that "when Hudson says,

concerning the phenomena, 'I shall at-

tempt to explain their origin on other

grounds than the supposition that they are caused by the spirits of the dead.

that is my position exactly; so Brother

Sweringen was mistaken in regard to my views. I deny no clearly proved

But, if Brother Jamieson desires to

join forces with Hudson, he must ac-

knowledge as he does, most emphatical-

ly, that there are clearly proved phe-nomena denominated Spiritualistic.

Hudson is most explicit on this point

where he writes as follows:
"I will not waste time, however, by at-

tempting to prove by experiments of my

own or of others that such phenomena

do occur. It is too late for that. The

facts are too well known to the civilized

The man who denies the phenomena of

Spiritualism to-day is not entitled to be

and it would be a hopeless task to attempt to enlighten him."

Now, if this language states "exactly

the position" of Jamieson, Jamieson, like Hudson, acknowledges that there

are and have been clearly proved phe-

nomena denominated Spiritualistic. Thus far, we have nothing whatever to

do with their explanation—the explana

tion of these clearly proved phenomena

nor are we called upon to consider in

their connection the question of fraudu-lent phenomena, since the occurrence

of the genuine (as well as the spurious)

is thus acknowledged and granted.

It is now up to Brother Jamieson to

give us his explanation of the genuine phenomena, as Hudson has given his,

in a book of several hundred pages, en-

titled "The Law of Psychic Phenomena." Are we to understand that Hud-

son's explanation of these clearly

proved Spiritualistic phenomena, is also

Jamieson's explanation?

Does Jamieson's that is my position

Does Jamieson s that exactly," apply here, also?

H.W. SWERINGEN.

Fort Wayne, Ind. (1) 10:

That leads into oternal day."

Thou hast the keep that opes the door

To eternal light, where every soul is part

How beautiful to feel thy lips on brow,
Thy cooling hand on fevered heart,
To hear thy whisper soft and low
And feel thou art life's highest part.

Why wait to guide me o'er the sea?

Breathe again thy promises so sweet;

The flowers that languish at thy feet.

Rose L. Bushnell-Donnelly.

Let me see the wreath that twines thy

Beloved ones wait to greet me there,

Their faces sweet I now can see,

In cherished accents call to me.

One more dear than all the rest.

Messages loving evermore

"Death is simply light

'Death, how beautiful then art!"

Of that glad wisdom evermore.

Oh, Death, why tarmy heroso long?

Oh, let me hear the welcome song

Oh, Death, look gently on me now.

That waits me in the "Yet to Be."

DEATH ME

world to require proofs at this time.

himself the winner.



HUDSON TUTTLE. Address blm at Beilin Heights, Ohio.

NOTE.-The Questions and Answers have called forth such a bost of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be dep-Correspondents often weary with waiting for the appearance of their questions and write letters of in-The supply of matter is always furnish not one! several weeks ahead of the space given, and hence there is unavoidable delay.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be real if the request be made, the name in not be published. The many who would dare place themselves in the conspicuous dilemme that the become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Mrs. C. E. Mackley: Q. Many articles have been published in The Progressive Thinker on the horrors of vivi- ever, say that everything she does can be united in an effort to suppress it? previous preparation. When it is all kinds be united in a crusade against | can make herself weigh a single pound it? How shall we begin this work?

A. The work is already well organized, and every means pressed into service to hold in check the fleudish practice of vivisection in colleges, medical and otherwise. The doctors and professors have exerted themselves to the utmost to have their way, and retain the privilege, behind locked doors, to bind to the dissecting table, any animal they choose, and dissect it, perhaps first cutting its vocal cords so it could make no disturbing noise.

The most aggressive of these is the American Anti-Vivisection Society, S. W. corner Chestnut and Sixteenth street, Philadelphia. Pa. Humane societies second this work, although they do not hold to it as exclusively. Woman's Pennsylvania Society for Prevention of Cruelty to Animals, Miss Elizabeth Somers, secretary, 611 North

34th street, Philadelphia, Pa. The American Humane Education Society. George T. Angell, 19 Milk street, Boston, Mass., has 50,000 Bands of Mercy organized as auxiliary; mostly children in the schools. It also has priate book of selections on humane subjects, under the management of Emma Rood Tuttle. The prizes are elegant silver and gold medals, which are

beautiful decorations of honor. The American Humane Association is another vigorous society.

There are published several journals: Qui Dumb Animals. By George T. (Angell, which is sent free to every newspaper office in the United States, Canada and Mexico., The Journal of Zoophily, Philadel-

Our Animal Friends, New York City.

The Zoophilist, London, Eng. Band of Mercy and Humane Journal of New South Wales, Sydney, edited by Miss Leovy—one of the best.

Fairchild Allen, until her death, was pictured by the same medium on the zealously devoted to the cause.

It will be thus seen that the movement is well organized and sustained. she said: "I see before me an open Among Spiritualists it forms a distinct grave of a spirit who has not yet been

Ida Klotz: Q. Why cannot spirits give a definite answer as to the existence of human beings on the planet

A. Why cannot astronomers give a definite answer whether or no Mars is inhabitable by human beings, or beings at all, resembling man? It is because they do not know and cannot know. Answered by process of reasoning from the conditions known to prevail on their surfaces, not one of the planets can be inhabited by beings like those on this earth. It is presumable that spirits do not give definite answer because they do not know. Those who do answer, give their opinions for or against, as fancy or conclusion from what they have heard. Let it be constantly kept in mind that the opinion of a spirit is no more valuable because from a spirit, and uniformity of opinion is not to be expected.

E. O. Sjolander: Q. What is known that he did let you have it," and the reply came only too quick: "Oh, yes, he did! I can't hardly think, and I can of the Jewish people outside the Bible? Is there any evidence, from excava-tions, or otherwise of the Jewish nation in East Africa?

gh and early history, is entirely of the scratch of a pen to show for it. I wish

The Jews are a branch of the Semitic family of which the Syrians, Chaldeans and Cathagenians in ancient times, and Arabs in modern times are examples. The discovery of faces with Jewish features in the picture writings of Egypt have been eagerly produced as proving the stay of the Jews in that country. the stay of the Jews in that country.
Really this is not the least evidence of the captivity, for these pictures apply to any member of the Semitic race, and "Don't worry, Marion, for I feel sure "Don't worry, Marion, for I feel sure "To all work out right." a people not known at that time by

Northern and Eastern Africa were int hen present, I said: "Good night and habited by peoples of the Semite race, good morning."

and excavations if they prove anything, I now want to know why people

John M. Parr: Q. Last evening a minister in the church here preached on minister in the church here preached on Spiritualism. He said it was all the From." "The Evolution of the Spirit work of demons. It brought many to the insane asylums That Pennsyl-cesses, or How the Spirit Body Grows." vania had more Spiritualists in proportion to population than any other state, For sale at this office,

and crime had increased there recently

from this cause.

It will be news to Spiritualists that

Pennsylvania has the largest percentage of Spiritualists. If crime has in reased in that state because Spiritualsts are inclined to become law-breakers, the criminal records should show this fact. The last annual reports of all the penitentiaries and prisons of that great state are before me. I find not a single Spiritualist reported within their walls. There are religionists of all sects and persuasions. There are many gospel ministers, but Spiritualists

Before such ministers indulge in cheap rhetoric, and tirades, they should Every one has to wait his time and place, and all are treated with equal favor, and all are treated with equal favor. in old times, take their word, asking no

correspondence of this department has in the conspicuous dilemma that this

A. Never having witnessed the extraordinary power of the "Georgia Magnet," we cannot positively affirm how she performs her feats. We can, howsection. Cannot the lovers of humanity be done as a trick, and without much Cannot Spiritualists and religionists of proven by direct experiment that she more, or less, which she can readily do by stepping on a scale platform, we shall know how many pounds a man will have to lift to lift her. She is quite strong, strong enough to lift any man she may meet. These feats of strength depend for success, on the arrangement of the persons holding the table, bar, or other article. The experimenter unconsciously is made to aid instead of resist Of this we may be assured, that it is not by spirit assistance, and that the only magnetism about the "Little Georgia Magnet" is that which pulls the money out of the pockets of the curious.

an oratorical prize contest, with appro- Oh, that everybody had their minds as open to the truth as yours is, my brother!"

Then Mrs. Werneke continued: "Your mother comes and she says: 'We are always with you. We can always come to you, no matter how many spirits are around!" I then handed Mrs. Wer-"To K.: Will A help me?"

"To K.: Will A help me?"

"Answer: "Yes! Yes! Yes!"

Then a spirit named Harry Elliot, of

bell, all of them being dead boyhood

and school friends. Our Fellow Creatures, edited by Miss and whose identity was so graphically the preceding Saturday-a-week, when portion of the progressive lyceum work, buried and the spirit is a personal and a chapter in the Lyceum Guide is devoted to it.

buried and the spirit is a personal friend of yours, Mr. Cowdon, and he worked in the same office with you"; and upon being asked if he died during the preceding week, on the preceding Saturday, and about 8 p. m., replied,

kindly of me to-day in the office. Ohio, which was received on the Friday preceding this last named seance, said Ohio on the preceding Monday fore-noon and was buried there on the afternoon of the Tuesday following his death on Saturday, which was so graphically pictured by the medium on the

more than twenty persons who were in-tensely interested in its recital. dis was asked a personal question: "Did anyone in the office loan you \$7.50 just before you were taken sick?" and he said, "No!—wait, let me think." I then said, "Now be sure, Phil, for Joe says hardly realize that I am dead, and I did A. The story of the Jews, their orilet me have it and he never took a Old Testament. There is absolutely my brother in Ohio, when he collects nothing outside which gives any sup- what is due me, would pay it back to Joe. The office seems like home to me and I am always around you for you

seem so kind." Then the sixth spirit came and spoke to me and said that: "I am Marion Jenkins, and am in so much trouble about my home affairs, and I do hope that you will succeed in persuading my that all will work out right."
And to all of the spirits who had
made the evening so happy for those

"How Shall I Become a Medium," Fully Answered

In Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

175 per cent. Is this true?
A. This minister must have had a severe attack of what Robert G. Ingersoll would call "orthodox lying." He not only misstates but he departs from the beaten track and makes a record in a new field. As for Spiritualism being the work of demons, that explanation apilles equally well to his own religion and need not be discussed. There is not one case of insanity from Spiritualism for ten from religion, as recorded in the report of the insane asylums. In many asylums mere is not a single case

Spiritualism, they do claim and

Notes of a Seance in Washington, D. C. At a seance at 1222 I street N. W. Washington City, July 27, 1903, about 10:20 p. m., Mrs. Werneke when in a trance condition, said to me: "A spirit named Mary, your sister, comes to you and says that: 'It is a such a pleasure to come to you as you always have things clear and open! You remember how pleasant it was down at that other place (P. L. O. A. Keeler's 918 H street, N. W.) where we materialized for you.

Memphis, Tenn., came and said: "It is so pleasant to come back to those we new in earth life."

Also Harry Bateman and Geo. Sche-

There also came the spirit of Philip Landis, who died about a week previous Monday night following his death on Yes-about all that I know is that I am lead. I never thought much about these

things. I thank you for speaking so A letter from Mr. Landis' brother in that his brother's body was received in Monday night named in the presence of

Then to resume the story, at the last named seance, the spirit of Philip Lan-

MAPLE DELL CAMP, O.

The American Spiritual, Religious and Science Union.

Sunday, August 2, 1903, was held the fifty-fifth anniversary of Modern Spiritualism, and also the fortleth anniversary of the first Spiritual society in Ohio, also Maple Dell's Cleveland Day, all at the old camp-ground:
While Ohio Spiritualists do not claim

the discovery or ownership of Modern substantiate that in this great state of Ohio the first Spiritual convention in the world was held at Cleveland, Ohio, fifty-one years ago; that also fifty-one years ago the first intelligent spiritual communications in the form of raps were given at Shalorsville, O., and that right here at Maple Dell the oldest Spiritual camp-grounds in Ohio, if not in the world, was organized and incorporated under the laws of the state. The National Spiritual and Religious Camp Association, the first of its kind in the world, and that under whose charter were given certificates of ordination to such workers as Mr. and Mrs. G. W. Kates, Mr. and Mrs. Moses Hull. Mr. and Mrs. E. W. Sprague, Mrs. Cora 4. V. Richmond, Mrs Abble Sheets, Mr A. J. Weaver, A. B. French, O. P. Kellogg, Daniel W. Hull, Lyman C. Howe and many others who hold certificates

given under the name of the old socie ty. Is it any wonder these old veterans vesterday here assembled felt their blood warm with enthusiasm, their old frames straighten and their dim eyes light up as they point with pride to the little (they say) we have done to scat ter the light and give the world this grandest of all truths, this knowledge and light to benighted humanity?

coming generation has much for which to thank these old veterans. As yet we do not realize fully what these old warriors have done in spreading the truths of Spiritualism; it can hardly be expected, for we are still in the fog, darkness and superstition, it is all so strange we cannot grasp it—most of us not out of the thralldom and misled knowledge, superstition and religious doctrines of the church so deeply impregnated by past generations, all to be thrown off, unlearned and must be outgrown before the light can be seen, which will take time, aye, generations of hard work and sacrifice, but it must and will be done. Those of us to whom in a measure the light has come feel proud as we take the hands of these old workers and note the many sacrifices, hardships, ridicules, and damnations endured for the right. I say we feel proud as we take and with reverence shake these hands and congratulate them for their noble work May God and the kind angels bless them in these their declining days.
Brother D. M. King right here de-

serves mention, who by the way has a national reputation as a phrenologist of over forty years' practice and his lectures on this science as well as Spiritualism have been heard through the Union. Brother King belongs to that ot of most notable workers, such as Mr. Hudson Tuttle, Dr. J. M. Peebles and a few more. To show what these workers had to endure in the earlier days of Modern Spiritualism, I note here Dr. J. M. Peebles, some years ago, from this Maple Dell rostrum, stated that while giving a lecture years ago in the east, think Boston, stones, mud, stale vegetables, and even eggs were used to try to shut him up, so to speak, and cry down the truth. Done by the ignorant rabble, with the ignorance and malice of the church back of it. These old names will live, and well they may; the world needs such men. All truth and knowledge given the world, it seems must come in just this way. The history of all human knowledge is full of sledge-hammer work. Few take it gently, others kick, while the great mass don't want it at all; hence self-sacrifice and martyrdom to life human-

ity, which must be done. This was a most beautiful day, nice crowd, nice people, everybody jolly and loyful, and so maintained to the very last. Dr. D. M. King, of course the pilot, was on deck while steering the ship. There were many old as well as new faces present. The speakers besides Dr. King were, Dr. O. P. Kellogg, A. B. French, C. H. Figuers, Mr. Cooke, Mrs. Mary Moss and Mr. Thomas, be-sides five mediums on the rostrum and five more in the audience All phases of mediumship were displayed, even after the afternoon meeting we had several who displayed psychometric readings from handkerchiefs, gloves, rings, etc., on the lawn. After supper here were two ladies who read the past, present and future of your humble scribe, as also of others, from the grounds of tea leaves left in the cups, causing much merriment. We even indulged in table-tipping in the auditorium. All spiritual demonstrations were free, good and plenty; everyone got something. All in all it was a day long to be remembered. Maple Dell

park has rarely had better. This first Sunday in August was set apart by this First Spiritual Society of Ohio forty years ago, and has been regularly kept without a break.

A word as to the phenomena at Shalorsville, O., fifty-one years ago, I know

will be interesting to all, as given by Dr. King yesterday. Shalorsville is but a short distance from Mantua, O. There were four children at home; the mother was in the kitchen at work, the father out in the field, for it was on a farm, in a small house that these phenomena took place. No one else was at home; the children. all four, were playing in this one particular room, when suddenly there was a loud report as if some one striking this one particular door as with a wooden mallet. The children stopped playing, thinking some one was there to annoy them; two stepped into the next rooms to investigate, while the other two went upstairs, but finding nothing, resumed their play. This all happened in the afternoon about 3 o'clock, on a bright day. After a little while all at once, without warning, another rap, much louder than the first. It so startled the four girls that they jumped with fright and as they looked towards this door it slowly closed, when all four with blanched faces started for the kitchen to inform the mother, who in turn re-

proved them. The children, however, insisted until the mother was forced to witness the phenomena and accept the situation. All now waited impatiently for the father's home-coming, at whose appearance all was told. This was outside of the house. The father, a confirmed skeptic by nature, reproved the children for their untruthfulness, but they now all insisted as before and the parent was pulled into the house and room, shown the door on which the raps had come, but not until the oldest girl, about 17 years, who was a cousin to Dr. King, and about his age, crossed the threshold of the room, did there come another report on this same door, even louder than before, all leaving the room dumfounded and frightened the father remarking that the Devil had taken possession of his home. These are the facts that startled all Ohio and the whole country, some coming from far-off Texas. Men if all stations of life from far and near came to witness these phenomena so loud at times is to be heard several hundred feet off.

Before closing this apport. Dr King wanted I should manifor the financial standing of the caup. Some six years ago there was an earnest effort made towards the establishment of a school of the last the caup that the standard manage of USEFUL SUGGESTIONS.

Itinerant and Other Items of Interest. at Maple Dell for the express purpose of

fitting speakers and mediums for the I have just closed a very successful rostrum in furthering the cause of Spirtwo months' engagement with the First Society of Spiritualists in Spokane. itualism. Cash was scarce, but a fair showing was mader possting towards success. However, whis was not to be This is a young society, and the members are very harmonious, but as in every place I go, the great need is money to carry on the work. We had large authe opening of the Lily Dale school absorbed all that was done here. Financial differences made-this possible. diences at each lecture, and it became This was naturally a great cross to Dr. King and his aids adhigh which time there has crept a settiarry over Maple Dell and its work. But the change has come, the debts which accumulated to necessary to increase the seating capacity to accommodate them. The first two Sundays I had the assistance of Mrs. L. Nagel, of Seattle, who is unexcelled both as a platform medium and also as thousands during the past five years, a trance speaker, and the third Sunday have been canceled to the extent of \$700 she spoke in my place. The last five Sundays Mrs. M. E. Connell, of Hilyard, and this will be canceled before the sca-Dr. King is planning and hopes by next spring new life and blood will make the old Indian camping-ground suburb of Spokane, assisted as a platform medium. Her descriptive work was also very fine; every description being recognized in some of the meetings.

Towards the close of my engagement, lad quite a jumphous of large meters. the prettiest spot in the Union, for its size. All its great maples impregnated with the spiritual forces of the long I had quite a number of callers, of persons who had become interested during the meetings, and wanted to know more about it. This convinces me past. Every stranger entering here, subject to vibratory influences, speaks of this. All Spiritualists about here again, as many other things do, that we earnestly hope that sacred old Maple should have settled speakers in all the Dell will soon again take its place cities, and where there are societies. where it belongs, in the front rank of People want a personality to gather around, one that is interested in them as a peripatetic lecturer cannot be. They want a person to whom they can go in the trials and tribulations of life. As we run our lecture business now, It is a common observation that somepeople only commence to get acquaintthing new and beautiful is seen in a celebrated painting every time it is looked upon and studied, however freed with a lecturer and get interested in him, when he must leave, and he will be followed by another stranger and the quently such times may be repeated. I same thing will be gone over again. As in all other places I have been, they find this to be the case also, with Bro. Jamieson's letters or articles in reply to my own on the subject of "intelligent skepticism." Every time I read them I

promised themselves to have me another time. Many of these places are too far away to return to them. They have suspended their lectures in Spokane until the heated term is over, but they still continue their Thursday night meetings. I have thought out a plan by which I believe it will be possible to settle our speakers. First organize the society in groups of five to seven, each group to have a famlly circle once each week, at which there may be a nickel collection taken up, to be turned into the general society fund. This will embarrass no one, and in a society of say fifty it would bring in a small amount each week, besides developing spirituality in all the Spiritualists, and furnish also a means of investigation for inquiring people, course, various other means would be utilized, such as sewing circles, entertainments, etc., of which I will not now speak. Of course, the pastor would make it a point to visit one or more of these groups each week. And I would recommend that these groups be distinguished not by numbers, but by names, as "Harmony Group," "Spiritual Group," etc. Group,"

Missionaries.

aside from facial, familison and Jesus resemble each other, I have not determined. I am inclined to the opinion, The missionary business, as conducted in the past, is far from satisfactory, I suppose I should be careful what I say skeptical than Jesus.
If Jesus was still with his, I have no on this matter. I got myself into trouble when I criticised the Oregon doubt that Jamieson would challenge him to debate, and in his kind, conde-Spiritualists for their election of officers that had little conception of their duties. I was referring mostly to the scending, patronizing and polite manner, without any apparent egotism, question the truth of the Spiritualistic phenomena which occurred by and through his mediumship. There is no doubt, also, that iff a fishate between Jamieson and Jesus. Jamieson would emerge victorious every time, in his mind. But genuing, true talent is always modest, and those hearing the debate, could never fell from Jamieson's general attitude, that he considered himself the winner. head officers, and had no word to say against them as men, who were all right in their professions, but it was misun derstood somehow or other, that I was referring to the board of directors or something of that kind, who were efflcient and good men. Let me say then that the missionaries were hard work ers and in their places no one could have done better, if so well. But the trouble was, these missionaries were not sent out into the highways and hedges, but to where they could get the most money for the association. leaves the real missionary work to be performed by lecturers at their own exwho wanted "to fight mit Siegel," Bro. pense. Missionary work should re Jamieson now wants "to fight mit Hud- lieve us of that duty. It should send pense. Missionary work should remen and women out into the field where they need help and are unable to pay the expenses. We can't expect a calf to give milk, or a colt to plow. They must be fed and taken care of till they reach the proper age. Now let us feed our calves and colts till they are grown, and then they will pay us back all we have spent on them. A number of our lecturers have been

operating the missionary field at their own expense till they are becoming surfeited with that kind of work and desire that it shall be done at the expense of some other persons for a while. The missionary business that visits societies and depletes their treasuries for the benefit of the National Asociation is really robbing lecturers of opportunity to labor in these societies. Some of us would like to have this matter discussed previous to the national conven-tion. The facts are, some of us have a deep interest in the cause, and it seems called a skeptic; he is simply ignorant, to us that efforts like I have mentioned

serve but to cripple it. I am not engaged just now. I have been desired in two or three places in Montana, but that is out of my range just now, as I am on my way to attend camp-meetings in this state.

DANIEL W. HULL. Ellensburg, Wash.

Spread the Truth.

"Ofttimes my heart grows weary of its pain," is the cry which comes from the hearts of the multitude, as one by one they see their loved ones pass over what they call the river of death, but which we call crossing to the other side of life; and if they could only see it as we see it, how much the cross of separation would be lightened. If they could see and know their loved ones, if they could touch their hands and hear their voices: what a comfort it would be to them in their dark hours of sorrow and

desolation.

Therefore, brothers and sisters, redouble your efforts in giving to the world more knowledge of this grand truth which Jesus Christ, the supreme medium, has given to us. How many of us Spiritualists have found hope and comfort from this source when it seemed that all that made life worth

living had passed from our lives! • Therefore, as we have found peace and comfort in the light and knowledge of Spiritualism let us try and help others to remove the veil of mystery from their eyes, to try by our efforts to draw the scales from others' ears, that they may hear and be convinced; for what the eyes see and ears hear, the heart is bound to believe. "GLADYS."

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tic reaction from the extreme "other chief contents of the volume are as fol-worldliness" which it replaced, which lows: was in turn followed by the Spiritualpoints out the doubts concerning the Doctrine of Death and the Other Lifedoctrine of immortality held by the Jesus and Immortality—The Other
abundance and the weekpage of the test. churches and the weakness of the tra- World and the Middle Ages—Protestant ditional creeds and the lossening of Belief Concerning Death and the Life their hold upon the people. He then Beyond—The Agnostic Reaction—The considers the probabilities of a future Spiritualistic Reaction—The Worlds life, probabilities which, as he admits, Condition and Needs as to Belief in Imfall short of demonstration. The vol. mortality-Probabilities ume includes a consideration of the Short of Demonstration—The Society work of the Society for Psychical Refor Psychical Research and the Immorsearch and also an appendix giving tal Life—Possible Conditions of Anoth-

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judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

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"It is but fust to the secretary to say

were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the seceretary.

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LAKE BRADY CAMP, O.

The Journey, the Visit and the Return

"This train for Lake Brady!" shouts the colored guard as the ten-coach train pulls up to the station and stops. The crowd in waiting makes a break for We wait a few minutes, when-"All aboard!" the conductor gives the signal, the engineer pulls the lever, and the great iron horse gives a chu! chu! while the bell clangs and we feel ourselves slowly moving along over the steel rails, leaving Euclid Avenue Station, en route for Lake Brady. Steadily we cross one street after another stopping twice before reaching the city's limits to take on a few more pas sengers, and, now we move on faster and faster until the city with its half million inhabitants is left behind us. step to the rear door of the car and look back: there under that dense cloud of black smoke in the bright morning sunlight lies the great city we have just left, with its many tall, black smoke stacks looming up from the great rolling mills which we have just passed, where more than twenty thousand men are employed, and whose products are known throughout the civilized world I say to myself as I resume my seat, 'Man must work and woman mus weep, while the world moves on for-ever." Yes, moving on progress and lution, on and on and up, this is the eternal law of nature.

Again I turn my gaze to the ever changing panoramic view as we go rushing along. Sunshine and shadows everywhere great fields of ripening grain, pasture land dotted with grazing cattle, a stream of water now and then whose silver-like sheen winds its way thread-like, among the hills that fade off into the distance and mingle with the blue haze. Quaint country homes dot the landscape, with genial home-life surroundings, reminding us of the days of our childhood and its happiness. Once we pass through a dense wood while the breeze wafts its cooling fragrance of wood mould through the train, so delightful; and we rush on everchanging for an hour and a half, when suddenly we are interrupted by the cry "Lake Brady!" and as the train comes to a halt, each makes for the door with either satchel, lunch-box, basket, bundle or baby. Just outside on the platform are our good friends waiting to wel-come us. Handshakes and kisses are pased around freely, and merriment abounds, while the crowd slowly follows the trail by the edge of the wood and around the hill to the camp-ground.

What a glorious ride we have had! Thirty-five miles, just long enough not tire; all are in the best of spirits. not even a baby complains; these little trips touch the soul as does sweets the tasters, and are absolutely necessary. On reaching the camp we find every-

thing ready for the morning lecture, by Mrs. Abbie Sheets, of Grand Ledge, Mich., whose stately figure and genial smile at once is assuring and pleasing

Mrs preparation, and well; her twelve years of platform work as speaker on Spiritualism and as she says nearly a generation of parental Spiritualism back of her would seem to ably qualify her for the work she loves. Mrs. Sheets gave us many new thoughts in both lectures, and with the kindly indulgence of the editor I should like to give just one point made clear about messages, and one so little understood by the new converts. To inustrate, Mrs. Sheets said "Marconi's wireless telegraph instruments are so fine and perfectly attuned to each other and so exactly raised to the proper height at each station to be in the same strata of wave currents; must be, to make it possible to send and receive a message. It all seems to be in the perfectness of adjustment of the instruments through which the message is sent and received. Just so with spirit messages, for said she, since there is not a perfect living medium, this would account for not receiving messages more to our understanding and exactness, or very much garbled and very often none at all. First the medium is not in accord with the spirit on the other side of life, not in the spiritual strata, so to speak, or in tone, the spirits don't libe, as it were: and second the spirit must learn to find the way and attune itself to the medium all of which seems so very difficult."

The afternoon lecture was well attended and at its close might be heard expressions of delight and satisfaction. and a desire to hear Mrs. Sheets again next season, which will, I understand, be gratified.

Next Sunday, Aug. 2, is German Day at Brady, for the First German Spiritual Society of Cleveland. This society has grown very much since its meeting here last season, and if the weather is favorable a large attendance is looked

After supper we sat around in groups for some time and talked spook stories, sometimes stretching the point a bit while Sandy gives a low whistle. Towards six o'clock all slowly trudge back to our landing-place of the morning to await our train for home and watch the shadows grow longer and old Sol loom to twice his size and turn a beautiful, brilliant orange tint, lights un all nature with a cheerful goodnight, while he slowly sinks back of yon hills and is finally lost to sight. The green of the woods grows darker and the dew on the meadows denser, obscuring the perspective presently altogether.

In the distance we hear the lowing of cattle and the tinkle of the cow-bell, all denoting the closing day, producing on the mind a retrospective and melancholy feeling, while we quietly watch great Nature fold its arms and go to

Suddenly we hear in the stillness the shrill whistle and the rumbling of our train, while some one shouts, "Here Instantly all is commoshe comes!" tion and our thoughts are brought back-to things at hand and home; "be it ever so humble there is no place like home.' As the train comes to a stop, we push, pile, pack ourselves into our seats and after the "All aboard!" of the conductor, we wave our friends of Lake Brady good-night from the car windows, and are off for home.

Kind reader, if you have never been to a spiritual camp-meeting, go, and go this season before it is too late. Take my word, you will call the Brady, thing like Lake Brady, H. L. TOBIEN. my word, you will enjoy it, if it is any Grand Ledge, Camp, Mich.

Although the weather looked threatening, a greater number passed through the gates Sunday than for several previous years, making that a banner for the opening of the camp.

Harrison D. Barrett, president of the N. S. A., gave us two eloquent and forceful lectures, which touched the hearts of his hearers, and all regretted that his stay was necessarily brief. The subject for the morning discourse was the Religion of the Here and the Now." The thoughts presented were practical and helpful, teaching us to do the duty that lies nearest taking the spiritual significance, and at all times walk in the higher light that this glorious religion of Spiritualism sheds along

our pathway.

The afternoon lecture was followed by spirit messages by Mrs. N. M. Russell, of Grand Ledge, which were convincing and well received. This lady is one whom we feel to recommend most highly for her sterling qualities and one who is conscientious and laboring constantly for this grand cause.

Tuesday, Oscar A. Edgerly began a week's engagement in our camp. He is a logical, pleasing orator, and his lectures are educational, teaching the higher philosophy and encouraging all who are struggling with the perplexities of life. His psychometric readings were concise and accurate, and interesting to the audiences.

Tuesday, August 4, Rev. B. F. Austin, of Toronto, will arrive at our camp for a week's stay. Mr. Austin is too well known to need any praise from our pen, and a warm welcome awaits him from our people.

Every Wednesday evening a dancing party is held in our auditorium, and judging from the large crowds in atlendance is well enjoyed by young and old alike. Pedro parties are given in the hotel parlors and add to the social life of the camp.

LAURA MATLOCK.

A Word About Maple Dell Camp, Ohio. This being my first visit to Maple Dell I would like to tell through the columns of The Progressive Thinker how the place impressed me. Arriving there in the evening just at dark, I could not

see much of the place, but I sensed an atmosphere of welcome greeting me in the rustling of the leaves among the branches and in the grasses; next morning on opening the door of my room, I stepped out onto the veranda that surrounds the hotel and was nearly en-chanted by the beautiful landscape before me. A group of tall, stately maples with wide-spreading branches that look like great loving arms ready to embrace each and all, met my sight and seemed to beckon me to their lofty position under heaven's high dome, and saw reflected in the perfect tree the "true life of man." Turning whither I would the scene seemed to gain in

tall maples, single and in groups, pointing majestically to the sky as if to urge us "onward and upward." Just in front of the hotel is a large maple whose branches spread sixty feet from end to end. Nature's handiwork in this place by far surpasses the artist's fancy and beggars description. The auditorium, built upon the hillside has the natural slope on which the benches are set. The ostrum is large and its painted scenery lends charm to the whole building. In short, the place may truly be called a

beauty. All over the place can be seen

place for spiritual work and physical rest. The programme is being carried out as announced. Each Sunday during the season will be supplied by societies from Cleveland and elsewhere. On August 29 and 30 the Ohio State Association will hold a mass-meeting here. People from all points in Ohio and neighboring states are expected on

that date, to participate and help to sound the bugle that calls the rally around the flag that waves for the religious, social and industrial emancipa-tion of all mankind, the white flag of Spiritualism pure and simple—its folds enwrapping all people the wide world

over. MRS. ELIZABETH SCHAUSS. Toledo, Ohio.

Waukesha Camp, Wis.

To the Editor:-If not asking too much I would like to present to your readers one more report of the proceedings of the Waukesha camp. We are having an exceptionally good time, and those who have not visited us are certainly the losers. Our workers have been doing excellent work, and are pleasing all who come to the grounds The attendance has kept up to the average, and we feel that our efforts are bearing fruit.

Test seances and lectures, with the camp entertainments, etc., are filling the time and affording all an opportunity for spiritual development, and a good time

Mrs. McCoy, of Marshalltown, has been with us two weeks and left this week leaving many friends, and carry ing with her the best wishes and es teem of all who met her. In her place we have Mrs. S. M. Lowell, who began her work Tuesday and pleased her audience with lecture and messages. Mrs. Lowell is a fine all-around worker, and brings force and harmony with her. Moses and Mattie Hull have done yeo-

man service, and have responded to every call in a most acceptable manner. Mr. Hull, becoming convinced that something must be done to discipline a certain worker on the grounds, ordered the arrest of your correspondent, and in behalf of friends punished him to the extent of presenting him with a very fine history of America. It was the first time the writer has been arrested, but he is willing to submit to the ordeal ev ery day, if it would prove as profitable and pleasant.

Mrs. Clara L. Stewart, for years the president of the Wisconsin State Spiritualist Association, feeling it incumbent upon her to take some much-needed rest, resigned from her official position at the close of the first two weeks, and departed with the hearty good wishes of all. Her action has brought another worker forward, in the person of our vice-president, Rev. Nellie K. Baker, of Portage, who now assumes the position of president of the association. Mrs. Baker is a most efficient worker, and is throwing herself into the work with a vim that augurs well for the fu-

Our camp will close with the exercises of August 16, and those who wish to pay us a visit had better be coming along, as we will have first-class meetings. Among the mediums who have done some very fine work on the grounds, are Prof. A. P. Roberts, Mrs. Christian, Mrs. J. Jehlik, Dr. and Mrs. Fred L. Mehrtens, as well as many

others. A most important step has been taken, in the formation of joint stock company, for the purchasing of grounds and the conducting of an annual camp. This is a step in the right direction, and the future of the Waukesha camp will be assured. Come and join the workers who are striving to place Spiritualism upon a clean and moral basis. WILL J. ERWOOD,

"Why I Am a Vegetarian." By Howard Moore. An address before the Chicago Vegetarian Society. Price, 25

Secretary W. S. S. A.

PASSED TO SPIRIT LIFE.

[Oblinaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line i

Mrs. Catharine Wagner passed to her spirit home from the residence of her son, Elmer E. Wagner, of 513 Taylor street, Topeka, Kans., of a long and tedious disease, cancer. She had been a substantial Spiritualist for years. Her knowledge of spirit communion gave her great comfort. She passed out per feetly resigned. She leaves one daughter, Mrs. Salisbury, of St. Louis, Mo. and six sons. Her body was laid by the side of her husband's in Arkansas City, Kans. Funeral services conducted by the writer. A. MARKLEY.

Passed to the higher life, Mrs. Elizabeth Squibbs, mother of Mrs. Alice Baker, at the Devonshire, Cleveland, Ohio; interred at Medina, Ohio. C. H. Figuers officiated, assisted by Dr. Taylor. Mrs. Squibbs was a pronounced COR.

Passed to the higher life, from the residence of her daughter in Mason City, Iowa, Mrs. Esther Bartholomew aged 74 years and 6 months, after sev eral months of suffering from cancer A native of Kent, England, but for many years a resident of this country, she crowned a long and useful life by embracing the philosophy of Spiritualism. Services were held in the home of Mr. and Mrs. H. C. Whitney, Aug 6, after which the remains were taken to Rockford, Ill., for interment. Services conducted by the writer. 4 WILL J. ERWOOD.

Passed to higher life, Aug. 4, Mrs. Jennie DeWolf Vaughan, at the age of 45; the daughter of our beloved sister and co-worker, Mrs. S. F. DeWolf Kiser of Colfax, Iowa, formerly of this city. Services were held at the home of her sister, Nora E. Hill, 750 W. Lake street, officiating. All that was mortal was laid at rest in our beautiful Forest Home Cemetery. NORA E. HILL.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.
The Spiritual Research meets every

Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are in-The Spiritualistic Church of the Stu-

dents of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 8 p. m. Lecture at Isa Cleveland. Lecture at 8 p. m. Conducted by The Englewood Spiritual Union will

not hold any meetings during August:

but the Ladies' Auxiliary will meet as usual Thursday afternoons, at Hopkins hall, 528 West Sixty-third street. A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every ser-

Dr. Sholdice holds services Sunday The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this society. Eva L. Stewart, secretary, 543 E 55th street, where all communications should be addressed.

Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two services each Sunday at No. 77 East Thirty-first street. Conference at 3 p.

m., and lecture and tests at 8 o'clock.

The camp-meeting of the Second Church of the Soul will be continued in the woods north and adjoining Wald-heim Cemetery. Madison, Lake street elevated, Twelfth street and Chicago avenue cars stop at the grounds. Good mediums in attendance.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder." always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D.,

president. The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. Lecture and tests by Prof. R. S. Ray, pastor.

SPECIAL NOTICE.

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In this book there are Eleven Chapters on the Authenticity of the Bible; Thirteen on the Credibility of the Bible; Ten on the Morality of the Bible, with an Appendix of Unanswerable Arguments Against the Divine Origin and in favor of the Human Origin of the Bible. Twenty-six pages of index, enabling the reader to refer in an instant to any authority quoted or argument used by the author.

The tiles of the chapters in detail are. Sacred-Books of the World, The Christian Bible, Formation of the Canon, Different Versions of the Bible, Authorship and Dates. The Pentateuch. The Prophets, The Hagioegrapha, The Four Gospels; Acts, Catholic Epistles and Revelation; Pauline Epistles, Textual Errors, Two Cosmogonies of Genesis The Patriarchal Age, The Jewish Kings Inspired Numbers, When Did Jehosaphat Die? Harmony of the Gosnels. Paul and the Apostles, The Bible and Hisand the Aposties, The Bible and History, The Bible and Science, Prophecies, Miracles, The Bible God, The Bible Not a Moral Guide, Lying, Cheating, Stealing, Murder, War, Human Sacrifices, Cannibalism, Witchcraft, Slavery, Polygamy, Adultery, Obscenity, Intemperance, Vagrancy, Ighorance, Laberta to Warner, History, 1981 Injustice to Women, Unkindness to Children, Cruelty to Animals, Tyranny, Intolerance, Conclusion, Appendix.

The book makes some five hundred pages, and is printed handsomely on heavy paper, with wide margins. Price

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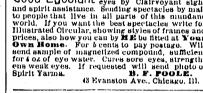
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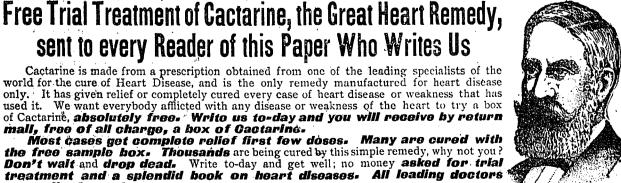
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CHICAGO, ILL., AUGUST 22, 1903.

VOL. 28,

SOBER THOUGHTS.

year for that amount.

For the Careful Consideration of Spiritualists.

To the Editor:—Having been in attendance a few days of the closing week of the New Era, Oregon, camp-meeting, I propose to send you a few conclusions concerning the same, and the hopes en-tertained by its friends and promoters

for its future welfare and prosperity.

The camp is located on a high plateau overlooking the beautiful Willamettehealth and soul-inspiring situation. But the spiritual life has been waning for some years and is at low ebb, and and stagnation which means death seems to be hovering near.

As usual a difference of opinion exists as to the cause or causes producing the decline. For some years the camp has been managed on a strictly worldly basis. The main question has been How shall the meeting be "run" so as to produce the most money? Only one outcome of such management could be

The association elected a new board of officers for the coming year and ardent hope is entertained for a renewal

of the old-time interest and power.

Mr. Lazalie, the retiring president, doubtless did what he thought best for the advancement of the cause of Spiritnalism at New Era, but results were disappointing. With the new president, J. H. Lucas, an old, but happily converted minister of the M. E. church, assisted by the dauntless and widelyknown, lifelong Spiritualist and test medium, Mrs. Ladd Finican, as vice-pres-ident, hope runs high that the coming year may bring an awakening as to the meaning and purpose of the spiritual movement, its purpose and intent for humanity.

To every true Spiritualist, man or woman, who has cared to go back of the phenomena and inquire after the meaning of it all, the thought has grown to a profound conviction that hitherto we have come far short of honoring the great trust committed to us, as its proectors and friends of humanity, in the bright eternal spheres, the arisen lov-ers of mankind, from all ages and climes wish, and require that we should. The old charge is still in order. Great light has come into the world but its true significance is ignored. The intent of the new manifestation of spirit power is the betterment of human conditions. Are the vaunted conditions of this new, last, best gift to men in any true, high sense fulfilling their obligations? Vast masses of humanity are steeped in crime and wallowing in the filth of their own degradation, The remedy for the cleansing of such conditions, ordained in the upper spheres of light, is at hand, and how, pray, are its champions using it? Multitudes who have been Sunday-school students and members of church have looked into the natter in a superficial way, and having found their spirit friends and cronies of times afore gone, have hilariously leaped to the conclusion that the orthodox devil is dead and the orthodox hell frozen over, and now-"go to, we'll

Of such material frauds, barnacles on the light ship of life are made; humanity is not lifted up; rather crime is increasing. If we are in dead earnest to learn what the matter is that this won-Ylerful light does not speedily illumiate the whole earth, we have not far to earch. The mystery stands revealed o all who have eyes to look for anyhing except their own pitiful, personal belongings and petty glory. class are the violent and virulent haters of the old book called the Bible. Their vicious assaults upon the Bible or any other book held in esteem by great masses of the human race—are both senseless, as to themselves, and degrading to the cause they profess to champion. All true Spiritualists while not accepting the Bible as authority do accept the wise and philosophic utterances contained in it as they accept the

good things found in other books, Just here allow the suggestion that at at the next meeting of the N. S. A. a committee of three, five, seven or nine, with Hudson Tuttle as chairman, be appointed to compile a book of wise, pure and elevating literature—taken from all sources except authors still in the flesh. Let the selections be taken from modern, medieval and ancient authors, the Bible included. The book to contain blanks for birth, deaths and marriages, also songs with music, especially for the use of spiritual meetings. Such book should be illustrated with portraits of some of the pioneer heroes and heroines of Spiritualism. The book to stand in no sense as an authority, but subject to amendment as the eds of humanity and advancing thought may require. Would not such a compilation go far to harmonize existing factions? If such a compromise measure would fail to do away with the rag chewing industry of the violent Bible hater he or she is past praying -joined to their occupation-let them alone. Pardon the wide digression; allow me to get back to the key-Why are we denied the power that carries conviction to the souls of the multitudes that we have the light. the life, the truth, the way? Truth is from everlasting. There is no now truth. Prior to 1848 the promoters of righteousness on earth, from their homes in the spirit spheres could only use such conditions and appliances in the benighted earth-plane. The old, crude, man-made creeds, with their two-by-four heaven, and bottomless But those wise ones from their lofty habitations found here and there bn earth a comparatively few highborn souls they could influence to go to the aid as best they might, of their felow-mortals.

With souls aflame, charged with a commission from God as they supposed they went forth, not counting their own lives dear to themselves, to preach endless wee to the impenitent evildoer, and a career of endless bliss to the righteous, and wonderful, astound- theater, wherein a greater drama is ing power, attended their efforts. Multitudes went all sorts of distances, through all kinds of weather and over eternity.—Carlyle

SAN FRANCISCO.

Reception to Mr. J. J. Morse and Family.

Mr. J. J. Morse, his wife and daughter, Miss Florence Morse, were tendered a recotion by the Spiritualists of San Francisco last night, in Fraternal hall, on their return from a successful trip in Australia. The hall was crowded, and many stood for two and a half hours to ilsten to the many speakers who were one and all in fine form. Let me first state to Mr. Morse's many friends in this country and elsewhere, that he and his family are looking and feeling well -and may it continue so, for we need such as he and his in our cause.

The evening service began with an organ solo, well rendered, and then Mrs. Place, the president of the Ladies' Aid arose and gave the opening address of welcome, in well chosen words. Mr. Gillespie sang a solo finely. Mrs. Anna Gillespie gave a very fine welcoming address which was well received. Mr. Gillespie, president of the state association of Spiritualists also welcomed the guests of the evening in the name of the association. Amid loud and continuous applause Mrs. Place introduced Mr. J. J. Morse, who showed by his manner and speech that he thoroughly appreciated the honor given to him and family. He spoke but a short time, and gave way to his daughter, Miss Florence, who possesses a refined, spiritual and pleasing presence. She spoke of her visit to California years ago and stated that she was pleased to be back again to renew old acquaintances and hoped to make many new ones. will be a success on our platform.

Madame Florence Montague was then introduced and made a very happy speech in her own charming and inimtable manner.

Mrs. Campbell gave a poem with fervor, fire and force, which was very acceptable. Mr. and Mrs. Gillespie rendered a

duet finely, after which Mrs. Elizabeth Lowe Watson gave a very fine inspirational address of welcome, and the presdent invited the audience to remain and join in a social good time.

Mr. Morse will remain in San Francisco for five weeks, after which he will cross the continent to Washington, D. C., where he will occupy the platform for the First Society of Spiritualists.

All of the most prominent Spiritualists and mediums of San Francisco were present.

Mrs. J. J. Whitney has returned from Los Angeles and looks and acts younger than ever. I hope that no one will be taken in at

the eastern camp-meetings this year by any so-called John Slater, as they were last year. I am to remain here in San Franicsco (which is my home city) until the end of Sentem will not be at any of the camps this season. My hall is packed every Sunday evening. I hold three parlor circles each week, and invariably people are turned away for lack of roomsee that I am quite busy and this will be the first account of any Spiritual meeting that I have ever written. guides are to take me to Chicago this fall, where I will no doubt hold public test seances, and once again meet many old Chicago friends.

JOHN SLATER. San Francisco, Cal.

Marian Company of the almost impassable roads to witness the phenomena. Granting the power hind the results was largely hypnotic, the facts remain that a great army of those thus lifted up remained all their lives in harmonious relations with their unseen helpers and made a final triumphant entrance into the rest they had lived for. Now we are getting down to the business that concerns us as Spiritualists. Your attention, please The flowery gush that goes out from

many platforms and into many printed essays as to death being only the open ing of the way to higher planes and advancing glory for all souls is the most dangerous rot. If the soul is advancing on the mortal plane it will go on advancing on the spirit side of the di vide. But the liar, the libertine, the thief and all others of that ilk, will as surely land in the slums of the spirit world with birds of his own feather no matter what his station in the earth life, as that water will find its level. The Spiritualist teacher who is in ignorance of these basic facts is a blind leader on an unknown pathway. That the orthodox hell is not all a myth every clairaudient medium to whom those spirit unfortunates have come in crowds for aid will testify. The chief difference between the orthodox and spirit hells is, the unfortunates can arise from the latter when the last farthing is paid; and immunity can be assured only on the basis of a pure-personally

pure, strictly honest, unselfish life. Spiritualists have something to do besides gush. Teach the above rock bottom facts to the adults; teach them to the children; teach them to all the people seven days in the week and live them yourselves, and you will be doing the will of the immortal, arisen ones who made the way possible by which the mighty truths concerning life and its obligations could be unmistakably made known to dwellers on the earthplane. It is patent to all that a heavy clog bars the wheels of progress, If It is not indicated in this essay, will some their beneficent work as they found on wiser mind discover the obstruction

and dislodge the enemy? J. RIGDON. Salem, Oregon.

Eloquence is in the assembly not merely in the speaker. William Pitt. There is one road to peace, and that truth.--Shelley.

Absolute morality is the regulation of conduct in such a way that pain shall not be inflicted.—Herbert Spencer. We have more power than will; and it is often by the way of excuse to ourselves that we fancy things are impossible.—Rochefoucauld.

Man carries under his hat a private acted than is ever performed on the mimic stage, beginning and ending in

JAMIESON AND HUDSON.

Their Respective Attitudes Toward Spiritualism.

Mr. W. F. Jamieson and Thomson J. Hudson are to me two peculiar individuals. Mr. Jamieson seems to get very tired of the spiritual hypothesis; he demands of them absolute knowledge, and just as sure as any Spiritualist undertakes to relate some of his knowledge of experiences, Mr. W. F. calls him down by stating: "I don't deny what you say; but that is all hearsay to me."

Well, in the course of years such an answer gets to be monotonous, but I don't know what in the world to do with

He seems to be a good, jovial fellow, and free from all st perstition except that old humbug taught by King Solomon, that "the dead know not anything," "all go down to the grave where there is darkness, silentness, and forgetfulness." And this language of King Solomon is the mud-sill on which rests the foundation that supports and upholds the hypothesis of all materialistic glory and annihilative philosophy.

I will, however, compare the Spiritualistic hypothesis with the materialistic hypothesis. Thousands of Spiritualists could testify to as firm a conviction regarding spirit communion as they could with reference to the rotundity of the earth, the infinitude of space, or the immutable laws of nature. But the materialistic hypothesis is and necessarily ever will be a matter of guess-No dead man has ever returned to inform anyone that the event of his death had blown his individuality into a puff of eternal froth; no philosophical argument on any other hypothesis except that of materialism but what has some life, some hope, or some underlying vein of utilitarianism. But not so with materialism-it is inscribed on the tombstone set on the barren mountain peak in the frigid zone which exists no-where except in the pessimistic mind of the unfortunate child of sorrow who realizes its condition and would convert others to that belief (yes, I say belief, for no one on earth pretends to say it is a fact) simply because misery loves

company.

The materialistic hypothesis assumes hat mankind evolved or individualized on this earth and that death resolves all back to the former elements, but to me this is hearsay; what I want is facts -yes, just one little fact.

If in our calm hours of reflection we find that we have assumed and professed more than our own honest consciousness will assimilate, it is time to put on the brakes and go slow, rather than follow the pendulum to the oppo-site extreme and assume with an air of philosophical reasoning that our own personal eternally existing individuality will, in the event of transition from this terrestrial embodiment, be annihilated.

I think Mr. Jamieson, like myself, is on the last decade of the milestone that marks the age of three score and ten Should I pass over the river first, I will be watching and waiting on the other shore with an abundance of fresh plucked fruit from the tree of life, and as I see Brother Jamieson nearing the shore, in the language of Paul to the jailer, I will say, "Do thyself no harm, we are all here," and help yourself to that delicious fruit that for a time eluded your grasp on the earth plane. On the other hand, Mr. Hudson, in his work on psychic phenomena, declares in favor of natural inherent immortality, and up to and including the fif-teenth edition of his book has not revised those statements. On page 401

he says, "In the inherent powers and attributes of the soul is to be found indubitable evidene of its immortality." On page 392 he says, "When we consider together all these cumulative proofs it may safely be said that there are few principles of nature that are more closely established by inductive processes of reasoning than is the prin-ciple of immortality." And on page 285 he says, "On the contrary, the very powers which are invoked in the production of the phenomena constitute one of the strongest links in the chain of evidence to show that man possesses within himself an entity which does not depend for its existence upon the continued life of the body."

I have quoted a few of Mr. Hudson's firm convictions, the result of profound psychic research, the expression of honest conviction based on philosophical investigation. Such logical acknowl edgements and confessions from an individual who is bound to a theory manufacturing individual immortality on the presumptuous basis of believing an unreasonable proposition seems strange indeed. Possibly it is a case in point where the subjective mind asserts itself in teaching the fact of natural inherent immortality in spite of the jective mind's disposition to truckle to dominant authority and power, by building a theory of hatching out an immortal individuality under the incubation of a theological belief, to such a degree of satisfaction that Mr. Hudson's objective mind on page 899 is led to exclaim, "It may therefore now be confidently asserted that Christianity possesses that to which no other system of religion can lay a valid claim—namely, a sound

scientific basis." I wish to state for the benefit of such as have not read Mr. Hudson's Law of Psychic Phenomena, that his objective mind referred to above declares that ac cording to the feachings of Jesus in the New Testament there is no immortality except for those few that believe on Christ and also on him that sent him thus leaving all the hosts of earth's children who died without belief or dis belief, and all adults whose, souls or subjective minds predominated over the follies of the objective mind and conse quently could not and would not say amen to the toolish vagaries of it. VOI course all such have passed and will continue to pass into utter oblivion.

In conclusion I will say that I suppose it requires a regular double-geared, back-acting and self-poised objective mind to realize or even suspect that the Christian religion rests on a sound scientific basis. MOSES WHISLER. Dalta, lowa.

THE LIQUOR TRAFFIC.

Our Duties and Rights in Relation Thereto.

It is "the worst business that ever cursed the world." So says the editor of The Progressive Thinker, Is he right? I am no apologist for intemperance in anything. I never use intoxicating liquors except as a medicine. As a physician I believe their constant use as a beverage is a violation of physiclogical law and productive of much

But so is the use of tobacco. Many physiologists believe it does more harm in lowering vitality, thus paving the way to innumerable diseases and degrading and blunting the moral and intellectual nature of man, than the use of intoxicating liquors. And what morphine, cocaine and a hundred other habits that mar and mark "the human orm divine?"

The fact is, man's place in nature, according to Huxley, Darwin, Spencer and the great teachers in science, demands that he, the individual—each individual should have the power and privilege of choice as to the keeping or breaking of the laws of his physical being. The two most precious gifts bestowed upon man by his creator are freedom and rationality. These distinguish and separate him from all the lower creations. The more fully he possess is these qualities the more he is permitted to exercise them the more of a man he is.

The Constitution, our magna charta of human liberty grants the right of "life, liberty and the pursuit of happi ness." Now the man who, in the pursuit of this life, or liberty or happiness according to his ideal (not yours or mine perhaps) of the same, violates natural law by partaking too freely of the cup that intoxicates, is sure to reap the results sooner or later in disease, degradation and suffering. But in the exercise of these same inclienable rights he may reach the same undesirable end by any one of a hindred other courses. If then it is right to prohibit him from using liquors, by law, or pro hibit their sale because of their abuse, why not touch all man's appetites, pas sions and desires and hedge him in in every other way with legal statutes?

It should be our highest duty to co-operate with God as He manifests. His will in the natural laws of our being and in the laws of our environments. "He who fights against nature fights against the stars in their courses."

The fact is, the law of human liberty demands that he shall have the right and absolute freedom to do as he pleases so long as he does not violate the rights and liberties of others. When the rights of society are trespassed upon, then and not until then, society has the right to protect itself by restraining the transgressor and curtailing his liberties within such bounds as will conduce to the "greatest good of the greatest number. This inalienable right of the individ-

ual to use liquors or tobacco or anything else he desires carries with it the right equally as sacred on the part of others to make, keep and sell these things. Prohibition is therefore wrong in principle, contrary to the rights of man and also to the laws of nature. God does not remove the temptation from man. He allows him to live, indeed places him, in the misst of it, giv-ing him the power of choice between the temperate use of all things and their abuse. And he must abide the results of his choice, which for his instruction and warning, he can to some extent foresee, in suffering or happi

Prohibition is an attempt to abridge the natural rights of man and a species of tyranny utterly unbecoming a scientific age, a free people and a high type of civilization. It is very, much like most of the other notions evolved from the ultra, so-called, religious brain and bolstered up by a one-sided priestly and churchly interpretation of the Bible. Indeed, a calm and fair view of the book does not lead to prohibitory laws but the very reverse and those who are seeking to improve upon the plan of the Almighty in nature by removing temptation from man, would do well to remove their sectarian spectacles and study it anew. They will find that many of the "inspired" writers used intoxicating liquors and advised others to use them. Only the abuse of them is condemned. Jesus made wine for the guests at the wedding in Cana and sancioned its use not only there but in the institution of his last supper which He commanded his church in all ages to observe in commemoration of his sacri-

The strongest characters are made not by removing them from temptation, nor by removing temptation from them. but by educating them: all along up in life to choose the right, i. e., only that which benefits the individual and society and turn from the wronggi. e., anything which injures the individual or society. An occasional fall either in our selves or others, is often a most valu able part of this education. We prize most and are most benefited 1 by, that which costs us most dearly. Temperance in the use of all things should be our rule.

The boy brought up to a band-box and and hedged in by childish mohibitory laws makes a man of ruity. To develop anhood is the object the Greator evi dently had in placing man as He did in this world. The nations like England, Germany, France and America, where the utmost freedom is enjoyed, are the foremost and are producing the highest

types of manhood. It may be your opinion and mine, Mr. Editor, that the use of lighter as a beverage, is an injury to body and mind, but we have no right to force our opin-ions by legal enactments or otherwise on others. If we do, we transcend the limits of our rights and trespass upon the rights of others who have just as good a right to their opinions as we. Our duty as "our brother's keeper" ends with our advice, instruction and friendly, brotherly admonition.

S. J. BROWNSON, M. D.

A SPIRIT MESSAGE.

On the Divine Rights of Humanity

There is a Divinity enshrined within every human soul, a divine spark from the Eternal Fount, which is the Godgiven birthright of every human being. In the unfoldment of this divine life es sence, in the gradual growth and pro gression of the human ego, in the earn est searchings for truth, for spiritual light and guidance, and in the opening of the mind's receptiveness, and the enlargement of the interior vision, the divine influences above and around, will bless, guide and strengthen, and lead the way to the divine uplifting of all hu-

manity. Yes, the Divine Rights of Man! Our Divine Rights! This is a theme so broad, so comprehensive and grand, and yet so blindly misunderstood, that it is no wonder that for countless ages past, poor, struggling humanity has groped blindly along the rugged road of life, stumbling in dire ignorance, against obstacles and obstructions in their pathway, foolishly striving, with material means only, to rise higher in their efforts to emerge from the thick mists of creedal superstition and error, which have so long blinded their spiritual

How I long to give to the world a clear vision of this wonderful truth! And how my soul longs eagerly, ardenty, for a chance to lift the scales from nortal eyes, to point the way to this higher life, and cheer and encourage the faint-hearted, and to prove to them beyond doubt, the divine right of every soul to finally reach and enjoy the wonderful glories of immortal life.

No soul, in all of God's grand, illimitable universe, can ever be lost! Because of that Divinity within, every soul is saved, and in time, will reach higher state of spiritual unfoldment, and enjoy the privilege of each soul's divine right to immortality, and the supernal glories of eternity. Yes, every soul is saved in God's own

good time! Though buried in the center of all sin ot one soul, or divine spark of the eter nal life of God, can ever be lost! No, my friends of earth, all who may perchance to read these lines, I wish to impress well upon your inner consciousness, this eternal fact, that your divine right to eternal life, your divine right to this spiritual growth and unfoldment of We greet the form that doth appear; that divine spark within, to the perfection and the exquisite blossoming of your soul's attributes, your divine right o all the beauty and love and glory of the whole of God's universe, now, here, and hereafter, your divine right to everything lovely and spiritual and heavenly, is an assured fact, and one of the Because of things of seance-nightmost perfect truths ever given to man.

Accept this truthful fact, live up to its highest principles, daily and hourly, aye, every moment of your whole exist. Within our souls a hope of being, ence. Bear in mind that this solid comfort is meant for you all, for every one of God's children. This divine birthright, with which every one has been blessed, is the true and blessed means or instrument of purification, which Our Creator, in His loving mercy and wonderful goodness, thus allows to

Is this not a perfect assurance of our finally-perfected natures, joyously happy in the full realization of that divinity within us?

How can one reason otherwise, when this divine truth is viewed in this right and perfect light When the roses cease to bloom, when the lovely song birds cease to carol, and to cheer with their sweet notes our rapt and listening ears, when the glory of the crimson morn, or the rich, sunset hues of the dying day cease to charm and delight our artistic natures, when the sweet, happy voices of the merry children cease to please us, or the cooing of the gentle dove to 'its mate, e'er loses its pleasant charm, Hope! There is something higher or the rich, blending colors of the heav- Than life with its loss and fret. enly rainbow we no longer admire, when all the glorious beauty and the artistic loveliness of Nature, in her Faint heart may fall in the journey, many varied, charming robes, in the rich hues of her autumnal dress, and But he walks firm and undaunted the fresh, sweet, beauteous robe of spring's new birth, when all these glo ries cease to exist, then, and then only f that impossible time could come, then such an utter impossibility as the loss of one human soul, might perchance

No, my friends, such a terrible catas trophe, such an utter unbalancing of the perfect equilibrium of the forces of God's universe, can never take place Fear not, for God is Goodness, Mercy Truth, Justice, Love and Charity, which is all-embracing, all-sustaining, ever- un changeable, and includes and embraces all souls within His tender, loving, Eternal Arms. Fear not, I say, for nothing is lost!

Not even the tiny drop of dew upor he blossoming floweret, not even the thousand unseen angel hands will reach bitter tears that flow from brimming down to your spirit, from those beauti eyes of sadness, not even the tiny ful realms above, from their heaven cloudlet floating upon the deep, blue crowned heights, and will gently lift azure of the sky's broad expanse, not you upward, on the wings of Faith and even the smallest insect that crawls in Hope and Love.
the dust at your feet; aye, not even a Time forbids any further utterance sound in nature, nor one thought or act, life's heavy burdens.

viewing life's pathway from this high and holy platform! Try and think, each and every one of

you, as you read this message of mine. which comes direct from my arisen spirit, in my earnest endeavors to alle viate the human heartaches of the world; try and think, ye suffering ones, and believe that this divine birthright of yours, is the opening wide of the door into your spiritual kingdom. And, according to your faith, as you look upward, and trust, and reach out your hands in spiritual longings for this higher life of the spirit, all divine infu-

"NOTHING." "SOMETHING."

"THERE'S NOTHING IN IT!"

The one entranced sees visions grand. Surpassing all on sea or land, But then we know 'tis hypnotism; Though bright as light from out a prism; There's nothing in it!

Do faces glow in vision bright, That you have known by yester's light? Forms come to you, and names given? well; we know they're not

heaven-There's nothing in it!

Yes, you are sane on other things, But something to your mem'ry clings; Tis not that spirits come to you; These visioned forms you think you There's nothing in it!

What though the trumpet lying there, Seems lifted—floating in the air— Pshaw! He's a trick ventriloquist; le knows the way his voice to twist. There's nothing in it!

Our skeptic doubts his every sense, And strains his brain with thoughts in tense.

To cast aside fact's argument, And cries again-voice passion-lent-"There's nothing in it!"

We demonstrate the truths we have-Not "theorize," and seek to save; But still the skeptic sneers, and saith, There is no one comes back from

death-There's nothing in it!"

But listen now, for in our song, Those floating trumpet notes prolong, In louder, sweeter strains than ours, While unseen hands do scatter flow

There's something in it! Our witnesses are many now; Have felt the touch upon the brow; Who know that "theories" are in vain;

'Philosophy" ne'er cured a pain-

There's something in it! And to some hearts the spoken word, That from the medium's lips are heard, Was a reveal of loved ones gone-Of sacred names on burial stone! There's something in it!

We clasp again the hand so dear: We keep the token, flower or paint, Nor heed the skeptic's vain complaint-There's something in it!

We cast away all doubts and fears: We wipe our eyes of Sorrow's tears; We sing our songs of sweet delight, There's something in it!

O, Something-thou! let skeptic rave; We own thy power e'en now to save Sometime 'mid scenes that we are see

There's something in it! DR. J. O. M. HEWITT. Chicago, Ill.

HOPE.

Hope. There is always sunlight Beyond the darkest cloud, And the deepest of consolations Come to the sorrow bowed. ook up. There is comfort somewhere However the tempest lowers, As under the snows of winter

Sleep spring's most perfect flowers. Many a trial must meet you. Yet ever this fact shines through: Were there never a cloud in heaven We would scarcely care for its blue. And if in our lives no sorrow Should temper the noontide's glare, We would never prize the blessings

That fall on us everywhere. There are wonderful joys to meet us And prizes undreamed as yet Or pause in the dark to grope,

For she is our white-winged angel. Sent earthward to cheer and bless. And smile with her sweetest comfort Through the depths of our loneliness He holds a steadfast anchor That never may break or bend Who walks through life's tangled by

Whose heart is upheld by hope.

With Hope for his fireside friend. BEATRICE ST. GEORGE. Wilmette, Ill.

ences above and around you, will help,

and guide, and lead you upward. Aye, as you earnestly strive to grow and progress in spiritual knowledge, a

of mine upon this vital subject, but if I nor the many, countless, unrecorded can succeed in cheering one sad heart deeds of mercy and unselfish love, nor if I may have touched one human soul the voiceless prayers ever arising to the and awakened a responsive echo with spirit land, from hearts aching with in, if I have lightened the weary burden of one poor mortal, heartsick and faint "The Divine Rights of Humanity" is beneath his weary load, and if I have ina theme so grand, of such vast import-ance to the soul of man, that I can but theme, to me, of "The Divine Rights of feebly do it justice. But, oh! how full Humanity," I will feel amply repaid for of inexpressible beauty! Oh, the divine my efforts in controlling this sensitive comfort each soul can receive, when and in voicing my thoughts to the world through the brain of another's organism. I am deeply grateful to this me dium for this delightful privilege, and will joyfully come to her again, when the conditions are favorable for my control. To my many friends of earth, I send my warmest, heartfelt greetings

and blessings for their spiritual wel fare, and their rebirth I will joyfully welcome to this spirit land. REV. PHILLIPS BROOKS,

To accept good advice is but to increase one's own ability.-Goethe.

Miss Ella F. Porter, Medium.

OUESTIONS AND ANSWERS

NO. 717.

The Raps and Spirit Communications.

The Boston Herald has an extensive account of communications received through the "raps." We make a brief extract:

The questions and answers are of unusual interest, because dealing pointedly with questions of universal interest such as have arisen in the minds of all thinking men, and because they burden the reader with no personal information concerning deceased friends and relaives of the sitters.

Were you long in the fourth sphere?" "I think not."

"Did you meet any persons in that sphere whom you knew on earth?"

'Yes.' "How did they appear to you? Did they bear any resemblance in shape, size and feature to their former selves? "They bore an exact resemblance to their former selves."

"Can any one in a lower sphere pass at will to a higher?" "Is a transfer from a lower to a

higher sphere like a new birth?" "No; it is a progressive evolution." "Is the condition in the third sphere one of bliss?"

"No; nor sorrow." "ls it one of contentment?"

In answer to further questions the unseen telegrapher stated that moral worth, and not intellectual advancement determines the period of one's sojourn in the first or lowest spheres; that he often visited that sphere; that the condition of those there detained is one of "abject confusion;" that they manifest no desire for progress; that they prefer to remain where they are, and that "it is the work of the missionaries to awaken them."

"Will you, when I pass from this life to the first sphere, be ready to guide and help me on to a higher?" asked the spokesman of the researchers.

"You will not stop there because you already possess spiritual knowledge. You will proceed to the fifth sphere after leaving the body," was the reply. "Is the condition of the spirits in the first worse than it was on the earth plane—l. e., do they suffer more than here the consequences of wrong-doing in this life?" 'Much more.'

"Is it the abode of murderers and the like?"

"It is."
"Is it confined to such as these?" Not necessarily." The informant stated that there was

no sphere in which he had yet dwelt where complete, unalloyed bliss prevails; that in no sphere was the degree of contentment at all comparable with that on earth as enjoyed by people in comfortable circumstances possessed of sources of intellectual cultivation

and development. At another siting was asked: "What is the interval between the time the soul leaves the body and its restoration to spiritual consciousness?

t depends entirely upon the degree of soul force at the time of death," was the reply. "Are family relations maintained in

the spiritual spheres?" "They are, though affinity is an attractive force. Then family ties are thereby lost.

Succeeding answers explained that in the spiritual spheres there are divisions of a social type somewhat similar to those on earth; that the family is the unit. usually: that God is the supreme head; that acting under the authority of the head "there are bands of co-workers, invested with authority which you

might call angels. Later communication is alleged to have been established with another deceased friend with whom the spokesman of the group had this dialogue: "Have you woods, fields, plains and rivers there?"

'Yes.' "Are they like ours?" "More beautiful."

The question being asked, another evening, "Can you exert an influence upon your friends on earth, myself for nstance?" the answer was:

"It depends largely upon your aura." Then a question was asked as to the best conditions for rendering the "aura" suitable for the exercise of the spirit's influence, the reply being:

When you are irradiate with soul iife. Asked for further explanation, the reply was:
"When you are surrounded by clean

magnetism. Pressed for further explanation this "aura," or "clean magnetism," the

"Clean thoughts, unselfish deeds, pure companionship create clean magnet-

BOOK REVIEW.

Chips From the Rock of Truth. By Will J. Erwood.

The title is suggestive of the contents of this pamphlet from the brain and pen of one of the rising workers in the cause of Spiritualism, whose name is well known to the readers of The Progressive Thinker. It comprises three fine essays, on Self Mastery, What Do You Build? and Somewhere, in which excellent thoughts are presented in well chosen language. These essays can be read with mental and spiritual benefit

Published and sold by Will J. Erwood & Co., LaCrosse, Wis. Price 25 cents. It is worthy of a large sale.

Joachim's Daughter. A Story of the lime of Herod the Great. By Wm. O.

Hicks. ' A story of intense and fascinating inerest, abounding in passion and pathos, true to nature and the times and place where the incidents are laid. As a story it ranks in strength at least in the same category with the famous "Ben Hur" of Gen. Lew Wallace.

Peters & Alger, publishers, Benton Harbor, Mich. Price, \$1.50.

Wegetarianism and Occultism = A Lecture Belivered in Chicago, by C. W. Leadbeater, London, Eng.

OCCULTISM DEFINED-REASONS FOR VEGETARIAN- for their fellow-men. Let us see, then, why a vegetarian rible diet, and furthermore that there is more nutriment in ISM-WHY VEGETARIAN DIET IS BEST-A VULGAR diet is emphatically the purest and the best. ERROR-DISEASES CAUSED BY FLESH EATING-MAN NOT CARNIVOROUS-VEGETARIAN DIET GIVES STRENGTH-A COMMON FALLACY-EVIL RESULTS BETTER-MORAL CONSIDERATIONS-THE OCCULT SIDE-CARNIVOROUS DIET FATAL-MAN'S DUTY TOWARDS NATURE.

In speaking of the relation between Vegetarianism and Occultism, it may be well for us to begin by defining our terms, as we have generally done on other occasions. We all know what is meant by vegetarianism; and although there are several varieties of it we shall hardly need to go into that ques-I tion. The vegetarian is one who abstains from eating flesh 1 food. There are some of them who admit such animal prodjucts as are obtained without destroying the life of the animal, as, for example, milk, butter, and cheese. There are others who restrict themselves to certain varieties of the vegetable—say to fruit and nuts; there are others who prefer to take only such food as can be eaten uncooked; others will take no food which grows underground, such as potatoes, turnips, carrots, etc. We need not concern ourselves with these divisions but simply define the vegetarian as one who abstains from any food which is obtained by the slaughter of animals-of course including birds and fish.

OCCULTISM DEFINED.

How shall we define Occultism? The word is derived from the Latin Occultus, hidden; so that it is the study of the hidden laws of nature. Since all the great laws of nature are in fact working in the invisible world far more than in the visible, occultism involves the acceptation of a very much wider view of nature than that which is ordinarily taken. The occultist, then, is a man who studies all the laws. of nature that he can reach or of which he can hear, and as a result of his study he identifies himself with these laws and devotes his life to the service of evolution. Now how does occultism regard vegetarianism? It regards it very favorably, and that for many reasons, which I shall endeavor to put before you. These reasons may be divided into two classes-those which are ordinary and physical, as it were, and those which are occult or hidden. There are very many reasons in favor of vegetarianism which are down here on the physical plane and patent to the eyes of any one who will take the trouble to examine the subjects and these will operate with the occult student even more strongly than with the ordinary man. But in addition to these and altogether beyond them, the occult student knows of other reasons which come from the study of precisely these hidden laws which are as yet so little understood by the majority of mankind We must therefore divide our consideration of these reasons into two parts, first taking the ordinary and physical.

REASONS FOR VEGETARIANISM.

Even these ordinary reasons may themselves be subdivided into two classes, the first containing those which are absolutely physical and as it were selfish, and secondly those which may be described as the moral and unselfish consideration. First, then, let us take the reasons in favor of vegetarianism which concern simply the man himself, and are purely upon the physical plane. For the moment we will put aside the consideration of the effect upon others which is so infinitely more important, and think only of results for the man himself. It is necessary to do this, because one of the objections frequently brought against vegetarianism is that it is a beautiful theory, but one the working of which is entirely impracticable since it is supposed that a man cannot live without devouring this dead flesh. That objection is entirely irrational, and is founded upon ignorance or perversion of facts. I myself who speak to you am an example of its falsity; for I have lived without the pollution of flesh foodwithout fish, fowl, or eggs-for the last twenty-seven years. and as you perceive I still survive, and have been during all that time in exceedingly good health. Nor am I in any way have done the same thing. I know some younger ones who have been so happy as to be unpolluted by this filth of taking flesh food during the whole of their lives; and they are distinctly freer from disease than those who partake of such things. Assuredly there are many reasons in favor of vegetarianism from the purely selfish point of view-and I put that first because I know that the selfish consideration will appeal most strongly to a very great majority of people, though I hope that in the case of those who are studying Theosophy we may assume that the moral considerations which I shall later adduce would sway them far more

I take it that in food, as well as in everything else, we all of us want the best that is within our means. We should like to bring our lives, and therefore our daily food as a not unimportant part of our lives, into harmony with our aspirations, into harmony with the highest that we know. We should be glad to take what is really best; and if we do not yet know enough to be able to appreciate what is best, then we should be glad to learn to do so. If we think of it we shall see that this is the case along other lines, as, for example, in music, or in art, or in literature. We have been taught from childhood that if we want our musical taste developed along the best lines we must select only the best music, and if we do not like it and if we do not understand it at first, we must be willing patiently to wait and to listen until at length something of its sweet beauty will creep into our souls, and we shall come to understand that which at first awakened no response within our hearts. If we want to understand the best in art we must not fill our eyes with the sensational broad-sheets of police news, or with the hideous abominations which are miscalled "comic pictures," but we must steadily look and learn until the mystery of the work of Turner begins to unfold to our patient contemplation, or find Dr. F. J. Sykes, B. Sc., the Medical Official for St. Pan-orous, and therefore this horrible food is not suited to him. the grand breadth of Velasquez comes within our power to cras writing, "Chemistry is not antagonistic to vegetarianunderstand. So, too, in literature. It has been the sad exism any more than biology is. Flesh food is certainly not what authorities are ranged upon our side in this matter. ful is lost to those whose mental food consists exclusively of the repair of tissues, therefore a well selected diet from the the sensational paper or the cheap novel, or of that frothy mass of waste material which is thrown up like scum upon point of view for the nutrition of man." the molten metal of life, novelettes, serials, and fragments, of a type which neither teach the ignorant nor strengthen the weak, nor develop the immature. If we wish to develop ing flesh food." the mind in our children we do not leave them entirely to their own uncultivated taste in all these things, but we try to help them train that taste whether it be in art, in music, possible to sustain life on the products of the vegetable

Surely, then, we may seek to find the best in physical as out the matter from the higher point of view. There may be produces superior powers both of mind and body. those in the world who have no desire for the best, who are willing to remain on the lower levels and consciously and intentionally to build into themselves that which is coarse and degrading; but surely there are very many who wish to rise is not essential as a diet for the purpose of maintaining the above this, many who would gladly and eagerly take the best if they only know what it was, or if their attention was di- further remarks which we shall quote under our next head. rected to it. There are men and women who are morally of the highest class who yet have been brought up to feed with the hyenas and the wolves of life, and have been taught that articles of daily food hold a high place in the human econtheir necessary dietary was the corpses of slaughtered ant- omy; they contain constituents amply sufficient to sustain mals. It needs but little thought to show us that this horror cannot be the highest and the purest, and that if we over were better known it would be a good thing for the race. wish to talse ourselves in the scale of nature, if we ever wish | Nations live and thrive upon them alone, and it has been that our bodies shall be pure and clean as the temples of the Master should be, then we must abandon this loathsome custom, and take our place among the princely hosts who are them are taken from the writings of well-known men who

WHY VEGETARIAN DIET IS BEST.

First. Because vegetables contain more nutriment than an equal amount of dead flesh. Now we know very well that OF FLESH FOODS-VEGETABLE DIET CHEAPER AND this will sound like a surprising and incredible statement to quite a number of people, because they have been brought up to believ that they cannot exist unless they defile themselves with flesh, and this delusion is so widely spread that it is very difficult to awaken the average man from It. It must be clearly understood that this is not a question of habit, or of sentiment, or of prejudice; it is simply a question of plain fact, and as to the facts there is not and there never has been the slightest question. We may consider that there are four elements necessary in food, all of them essential to the repair and the upbuilding of the body. (a) Proteids or nitrogenous foods; (b) carbo hydrates; (c) hydro carbons or fats; (d) salts. This is the classification usually accepted among physiologists, although some recent investigations are tending to modify it to a certain extent.

> Now there is no question whatever that all of these elements exist to a greater extent in vegetables than they do in Bright's disease, and trouble with the liver and the kidneys dead flesh. For instance, milk, cream, cheese, nuts, peas, and beans contain a large percentage of proteids or nitrogenous matter. Wheat, oats, rice and other grains, fruits, and most of the vegetables (except perhaps, peas, beans and lentils) consist mainly of the carbo hydrates—that is, of | be found revolting to civilized man." starches and sugars. The hydro-carbons, or fats, are found in nearly all the proteid foods, and can also of course be taken in the form of butter or of oils. The salts are found diseases analogous to anthrax, are so poisonous that those hand, vegetable products are of slow digestion; they contain are of the utmost importance in the maintenance of the body tissues, and what is called saline starvation is the cause of many diseases.

Now it is sometimes claimed that flesh meat contains some of these things to a larger degree than yegetables, and some tables are drawn up in such a way as to suggest this; but once more this is a question of facts, and must be faced flesh are the proteid matter contained therein, and the fat; and as the fat in it has certainly no more value than other fat the only point to be considered is the proteids. Now it must be remembered that proteids have only one origin; they are organized in plants and nowhere else. Nuts, peas, the proteids are pure, and therefore contain all the energy the animal body these proteids, which the animal has absorbed from the vegetable kingdom during its life are constantly passing down to disorganization, during which desequently what has been used already by one animal cannot be utilized by another. The proteids are estimated in some of these tables by the amount of nitrogen contained therein, but in flesh meat there are many products of tissue contain nitrogen and are therefore estimated as proteids and often produced when meat is not eaten to excess." though they have no food value whatever.

Nor is this all the evil, for this tissue change is necessarily always to be found in flesh of any kind, and in many cases is as nothing compared to the loss of life among the myriads placed confidence in the supposed value of beef tea." At any properly understood, and they can be obtained without the horrible pollution and without all the undesirable concomitants of the other system. Let me show you that I am not in all this making any unfounded assertions; let me quote I have abundant authority for all that I have said.

A VULGAR ERROR.

We find Sir Henry Thompson, M. D., F. R. C. S., saying: "It is a vulgar error to regard meat in any form as necessary to life. All that is necessary to the human body can be supplied by the vegetable kingdom The vegetarian can extract from his food all the principles necessary for the growth and support of the body, as well as for the production of heat and force. It must be admitted as a fact beyond all question that some persons are stronger and more healthy who live on that food. I know how much of the prevailing meat diet is not merely a wasteful extravagance, but a source of serious evil to the consumer." There is a perfectly definite scientific statement by a well-known medical

Then we turn to the words of a Fellow of the Royal Society, Sir Benjamin Ward Richardson, M. D. He says: "It must be honestly admitted that weight by weight vegetable substance, when carefully selected, possesses the most strikshould like to see a vegetarian and fruit-living plan put into nized for thousands of years. general use, and I believe it will be."

The well known physician, Lord Playfair, C. B., has said quite clearly, "Animal diet is not essential to man"; and we

Dr. Francis Vacher, F. R. C. S., F. C. S., remarks, "I have no belief that a man is better physically or mentally for tak-

Dr. Alex Haig, F. R. C. P., the leading physician of one of the great London hospitals, has written, "That it is easily clearly demonstrate his frugivorous nature." kingdom needs no demonstration for physiologists, even if the majority of the human race were not constantly engaged well as in mental food, and surely we must find this not by in demonstrating it; and my researches show, not only that mere blind instinct, but by learning to think and to reason it is possible, that it is infinitely preferable in every way, and

> Dr. M. F. Coomes in "The American Practitioner and News," of July 1902, concluded a scientific article as follows: "Let me state first, that the fiesh of warm-blooded animals human body in perfect health." He goes on to make some [tables."

The Dean of the faculty of Jefferson Medical College of life in its highest form. If the value of cereal food products fully demonstrated that meat is not a necessity."

There you have absolutely plain statements, and all of est and the purest in everything, for themselves as well as It is impossible to deny that man can exist without this hor- food.

an equal amount of vegetables than of dead flesh. I could give you many other quotations, but surely those above mentioned are sufficient, and they are fair samples of the rest.

DISEASES CAUSED BY FLESH EATING.

sumption, fever, intestinal worms, etc., to an enormous extent. There is little need to wonder that flesh eating is one ninety-nine out of every hundred people that are born."

Sir Edward Saunders tells us: "Any attempt to teach mankind that beef and beer are not necessary for health and efficlency must be good, and must tend to thrift and happiness; and as this goes on I believe we shall hear less of gout, rian diet, that it will be recognized as fit and proper and that the time is not far distant when the idea of animal food will

Sir Robert Christison, M. D., asserts positively, "That the flesh and secretions of animals affected with carbuncular hungry, however, and when so becomes weak. On the other who eat the product of them are apt to suffer severely—the all of the original store of energy and no poisons; their retdiseases taking the form either of inflammation of the di- rograde change is less rapid than meat, having just com-

Dr. A. Kingsford, of the University of Paris, says: "Animal meat may directly engender many painful and loathsome for a long time without food if necessary and without disdiseases. Scrofula itself, that fecund source of suffering comfort. The people in Europe who abstain from fiesh meat and death, not improbably owes its origin to flesh-eating habits. It is a curious fact that the word scrofula is derived of endurance has been approached and thoroughly investifrom that point of view. The only sources of energy in dead from Scrofa, a sow. To say that one has scrofula is to say gated by them. In Germany and England a number of nothat he has the swine's evil."

In his report to the Privy Council in England, we find Professor Gamgee stating that "One-fifth of the total amount of that the vegetarians have invariably come off victorious." meat consumed is derived from animals killed in a state of malignant disease"; while Professor A. Wynter Blyth, F. R. beans, and lentils are far richer than any kind of fiesh in | C. S., writes: "Economically speaking fiesh food is not necthese elements, and they have this enormous advantage that essary; and meat seriously diseased may be so prepared as to look like fairly good meat. Many an animal with adoriginally stored up in them during their organization. In vanced diseases of the lung yet shows to the naked eye no appearance in the flesh which differs from the normal."

Dr. M. F. Coomes in the article above quoted, remarks: We have many substitutes for meat which are free from scent the energy originally stored in them is released. Con the deleterious effects of that food upon the animal economy -namely, in the production of rheumatism, gout and all own line surpassed all the rest of the world, lived upon figs, other kindred diseases, to say nothing of cerebral conges- nuts, cheese and maize. Then there were the Roman gladition, which frequently terminates in apoplexy and venal dis- ators-men on whose strength depended their life and fame; eases of one kind, and other, migraine and many other such and yet we find that their diet consisted exclusively of barley change, such as urea, uric acid, and creatin, all of which forms of headache, resulting from the excessive use of meat, cakes and oil; they knew well that this was the more

Dr. J. H. Kellogg remarks: "It is interesting to note that scientific men all over the world are awakening to the fact accompanied by the formation of various poisons which are that the flesh of animals as food is not a pure nutriment, but is mixed with poisonous substances, excrementitious in the virulence of these poisons is very great. So that you | character, which are the natural results of animal life. The will observe that if you gain any nourishment from the eat vegetable stores up energy. It is from the vegetable worlding of dead flesh, you obtain it because during his life the the coal and wood-that the energy is derived which runs animal consumed vegetable matter. You get less of this our steam engines, pulls our trains, drives our steamships, nourishment because the animal has already used up half of and does the work of civilization. It is from the vegetable it and you have along with it various undesirable substances | world that all animals, directly or indirectly, derive the enand even some active poisons which are of course distinctly ergy which is manifested by animal life through muscular deleterious. I know quite well that there are many doctors and mental work. The vegetable builds up; the animal who will prescribe the loathsome flesh diet in order to tears down. The vegetable stores up energy; the animal exstrengthen people, and that they will often meet with a cerpends energy. Various waste and poisonous products result bread, a dinner of boiled beans, and a supper of roasted sent out, all postage prepaid, for \$3.10, tain amount of success, though even on this point they are from the manifestation of energy, whether by the locomo-wheat." by no means agreed, for Dr. Milner Fothergill writes: "All tive or the animal. The working tissues of the animal are the bloodshed caused by the warlike disposition of Napoleon enabled to continue their activity only by the fact that they are continually washed clean by the blood, a never-ceasing dred to six hundred pounds weight on their backs, and the TEN REMARKABLE BOOKS peculiar in this, for I know some thousands of others who of persons who have sunk into their graves through a misstream flowing through and about them, carrying away the captain one day pointed out to me one of his men who had polsonous products resulting from their work as rapidly as carried an enormous bale of merchandise weighing 800 rate the strengthening results can be obtained more easily they are formed. The venous blood owes its character to from the vegetable kingdom when the science of diet is these poisons, which are removed by the kidneys, lungs, skin and bowels. The flesh of a dead animal contains a great quantity of these poisons, the elimination of which ceases at the instant of death, although their formation continues for some time after death. An eminent French surto you the opinions of physicians, of men whose names are geon recently remarked that beef tea is a veritable solution well known in the medical world, so that you may see that of poisons.' Intelligent physicians everywhere are coming to recognize these facts, and to make a practical application of them."

Here again you see we have no lack of evidence, and many quotations with regard to the introduction of poisons into the remember in one case standing on the deck of a steamer, and system through flesh food are not from the vegetarian doctors but from those who still hold it right to eat sparingly of back and walk slowly but steadily down a plank to the shore corpses, but yet have studied to some extent the science of with it and deposit it in a shed. The captain standing by me the matter. It should be remembered that dead flesh can remarked with surprise, "Why it took four English laborers never be in a condition of perfect health, because decay to get that case on board in the docks in London." I have commences at the moment when the creature is killed. All also seen another of these coolles after having had a grand sorts of products are being formed in this process of retro- plano put on his back, carry it unaided for a considerable grade change; all of these are useless and many of them are positively dangerous and poisonous. In the ancient scriptures of the Hindus we find a very remarkable passage, which refers to the fact that even in India some of the lower castes had at that early period commenced to feed on flesh. The statement made is that in ancient times only three diseases existed, one of which was old age; but that now since people had commenced to eat flesh seventy-eight new diseases had arisen. This shows us that the idea that diseases ing advantages over animal food in nutritious value....I might come from the devouring of corpses has been recog-

MAN NOT CARNIVOROUS.

Third. Because man is not naturally made to be carniv-Here again let me give you a few quotations to show you necessary to supply the nitrogenous products required for Baron Cuyler himself writes: "The natural food of man judging from his structure, consists of fruit, roots and vegevegetable kingdom is perfectly right, from the chemical tables;" and Professor Ray tells us, "Certainly man was fer and calmer and less angry; he very fully realizes that never made to be a carnivorous animal." Sir Richard Owen, F. R. S., waites: "Anthropoids and all the quadrumana derive their admentation from fruits, grains, and other succulent vegetable substances, and the strict analogy which exists between the structures of these animals and that of man

Another Fellow of the Royal Society, Professor Wm. Lawrence, writes: "The teeth of man have not the slightest resemblance to those of carnivorous animals, and whether we consider the teeth laws, or the digestive organs, the human structure closely resembles that of the frugivorous animals." Once more Dr. Spencer Thompson remarks, "No philan-

thropist would dispute that man ought to live on vegetarian diet"; and Dr. Sylvester Graham writes, "Comparative anatomy proves that man is naturally a frugivorous animal, formed to subsist upon fruits, seeds, and farinaceous vege-

The desirability of the vegetarian diet will, of course, need Philadelphia, said: "It is a well-known fact that cereals as scriptures, for it will be remembered that God in speaking to made similar experiments and wisely act on them in their striving for the evolution of mankind-striving for the high. have made a considerable study of the chemistry of foods. formed in order to supply us with horrible and degrading

VEGETARIAN DIET GIVES STRENGTH.

Fourth. Because men are stronger and better on a vegetarlan diet. I know very well how people say, "You will be so weak if you do not eat dead flesh." As a matter of fact this is absolutely untrue. I do not know whether there may be Secondal Because many serious diseases come from this any people who find themselves weaker on a diet of vegeloathsome habit of devouring dead bodies. Here again I tables; but I do know this, that in many athletic contests recould easily give you a long list of quotations, but as before, cently the vegetarians have proved themselves the strongest I will be satisfied with a few. Dr. Josiah Oldfield, M. S. C. and the most enduring—as for example in the recent cycling S., L. R. C. P., writes: "Flesh is an unnatural food, and races in Germany, where all those who took high places in therefore tends to create functional disturbances. As it is the race were vegetarian. There have been many such taken in modern civilizations, it is infected with such territrials, and they show that other things being equal, the man ble diseases (readily communicable to man), as cancer, con- who takes pure food succeeds better. We have to face facts, and in this case the facts are ranged entirely on one side, as against foolish prejudices and loathsome lust on the other. of the most serious causes of the diseases that carry off Theoreason was plainly given quite recently by Dr. J. D. Craig, who writes, "Vigor of body is often boasted by flesheaters, particularly if they live most in the open air; but there is this peculiarity about them, that they have not the endurance of vegetarians. The reason of this is that fiesh meat is already on the downward path of retrograde change, and as a consequence its presence in the tissues is of short in the former, and less of brutality, wife-beating and murder duration. The impetus given to it in the body of the animal in the latter. I believe that the tendency is towards vegeta- from which it was taken is re-inforced by another impulse in the second one, and for these reasons what energy it does contain is soon given out and there are urgent demands for more to take its place. The flesh-eater, then, may do large amounts of work in a short time if well fed. He soon gets gestive canal, or of an eruption of one or more carbuncles." menced and therefore their force is released more slowly with less loss, and the person nourished by them can work are of the better and more intelligent class, and the subject table athletic contests that required endurance have been made between flesh-eaters and vegetarians, with the result

We shall find, if we investigate, that this fact has been known for a very long time, for even in quite ancient history we find traces of it. It will be recollected that of all the tribes of Greeks the strongest and the most enduring by universal admission and reputation were the Spartans; and the exceeding simplicity of their vegetable diet is a matter of common knowledge. Think, too, of the Greek athletesthose who prepared themselves with such care for the participation in the Olympian and Isthmian games. If you will read the classics you will find that these men, who, in their strengthening food.

A COMMON FALLACY.

All these examples show us that the common and persistyou may order, price \$1.10.
Any four of the ten Premium Books ent fallacy that one must eat fiesh in order to be strong, has no foundation in fact; indeed, the exact contrary is true. Charles Darwin remarked in one of his letters; "The most extraordinary workers I ever saw, the laborers in the mines of Chili, live exclusively on vegetable food, including many seeds of leguminous plants." Of the same miners, Sir Francis Head writes, "It is usual for the copper miners of Central Chili to carry loads of ore of 200 pounds weight up eighty perpendicular yards twelve times a day; and their diet is entirely vegetarian; a breakfast of figs and small loaves of

Mr. F. T. Wood in his "Discoveries at Ephesus," writes: "The Turkish porters in Smyrna often carry from four hunpounds up an incline into an upper warehouse; so that with this frugal diet their strength was unusually great."

Of these same Turks Sir Wm. Fairbairn has said: "The Turk can live and fight where soldiers of any other national. Life in the Spirit World, Vol. 3. ity would starve. His simple habits, his abstinence from intoxicating liquors, and his normal vegetarian dict, enable him to suffer the greatest hardships and to exist on the scantiest and simplest of foods."

I myself can bear witness to the enormous strength displayed by the Tamil coolies of the South of India, for I have frequently seen them carry loads which astonished me. I watching one of these coolies take an enormous case upon his plano put on his back, carry it unaided for a considerable them. They are very valuable. They distance yet these men are entirely vegetarian for they live are intensely interesting. They are elechiefly upon rice and water, with perhaps occasionally a little tamarind for flavoring.

On this same subject Dr. Alexander Haig whom we have already quoted writes: "The effect of getting free from uric acid has been to make my bodily powers quite as great as they were fifteen years ago; I scarcely believe that even fifteen years ago I could have undertaken the exercise in which I now indulge with absolute impunity—with freedom from fatigue and distress at the time and stiffness next day. Indeed I often say that it is impossible now to tire me, and relatively I believe this is true." This distinguished physician ently or otherwise, a single cent, for became a vegetarian because from his study of the diseases caused by the presence of uric acid in the system, he discovered that flesh-eating was the chief source of this deadly poison. Another very interesting point which he mentions is that his change of diet brought about in him a distinct change of disposition—that whereas before he found himself this was due to the change in his diet.

If we require any further evidence we have it close to our hand in the animal kingdom. We shall observe that there the carnivora are not the strongest, but that all the work of the world is done by the herbivora-by horses, mules, oxen, elephants and camels. We do not find that men can utilize the lion or the tiger, or that the strength of these savage flesh-eaters is at all equal to that of those who assimilate directly from the vegetable kingdom.

EVIL RESULTS OF FLESH FOODS.

Fifth. Because the eating of dead bodies leads to indulgence in drink and increases animal passion in man. Mr. H. B. Fowler, who has studied and lectured on dipsomania, for forty years, declares that the use of flesh foods, by the excitation which it exercises on the nervous system, prepares the way for habits of intemperance in everything; and the more flesh is consumed, the more serious is the danger for no argument for any who believe in the inspiration of the confirmed alcoholism. Many experienced physicians have Adam while in the Garden of Eden, said: "Behold I have treatment of dipsomaniacs. The lower part of man's nature given you every herb-bearing seed which is upon the face of is undoubtedly intensified by the habit of feeding upon all the earth, and every tree in the which is the fruit of a corpses. Even after eating a full meal of such horrible matree yielding seed; to you it will be for meat." It was only terial a man still feels dissatisfied, for he is still conscious after the fall of man when death came into the world that of a vague uncomfortable sense of want, and consequently a more degraded idea of feeding came along with it; and it he suffers greatly from nervous strain. This craving is simnow we hope to rise again to Edenic conditions we must ply the hunger of the bodily tissues, which cannot be resurely commence by abolishing unnecessary slaughter por newed by the poor stuff offered to them as food. To satisfy

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(Continued on fifth page.)

thought, which held the vast audience in rapt attention for an hour. I would her, and demanded that she should visit like to give the readers of The Pro- her pastor, who was radically proslavgressive Thinker a synopsis of his things crowding for expression to permit it now. The day was lovely, the it was a great struggle music excellent, the outlook attractive, ture, the adornments of art, and the happy satisfaction, and genial overflow of her large womanly nature.

Brother Damon, the famous musician, subject of slavery was reversed. This whose band was employed for several is one of many illustrations of the pracycars at the camp, attacked me while I lical efforts of spirits to correct abuses, waited at the Jackson House for a reform bad laws, emancipate the op-chance to eat, and escorted me to his pressed, and inspire higher ideals of cottage, and after a brief rest and visit on the veranda, led me to the diningroom where I enjoyed a sumptuous dinner, with the old time friends-the Walton family from Columbus, Pa., whose generous hospitality I shared forty years ago, as did many other of the me, diums and speakers of that time.

The memory of those pioneer times and experiences, is always a pleasant tonic and a light on the path of the weary pilgrim; and there are lessons to be drawn from those days of toil and trial, of conflict and spirit communion, when the frowns and sneers, contempt and persecution from the bigoted public, drew us closer to those we loved, and cemented friendships and made them sweet and precious, and long to be remembered. The Walton home was a rendezvous for spiritual workers for many years, and Aaron Walton, a farmer of large influence, was a model of integrity, temperance, and purity of life, and was active until past 90 years of Mr. Damon married one of his daughters, and their son now edits and publishes the "Occasional One," which is a rapidly growing favorite with all classes of readers. They live in Dun-kirk 3½miles from Fredonia, and about 14 miles from Lily Dale. The whole Walton-Damon family are a credit to Spiritualism wherever they are known —not because they gave me a good dinner and a welcome to their cottage, but hecause they are types of noble character, respected by all who know them. I met "Aunty Purple," who now, in her 90th year, is vivacious as a girl of 18, and has enjoyed the health-inspiring light of Spiritualism for forty years.

Meetings and greetings were in rapid succession, but each thrill of soul touching soul left its impress and blessing, and I felt renewed for the friendships that made a new record in my spirit.

Taking the whole meeting and all the social inspiration with me, I returned to my home, 170 Liberty street, the same day, and distributed as much of it as I could to Mrs. Howe and Herbert, told them some of the good things I had heard and seen, and the love messages sent to them, and thus made them participants.

On Monday, the 3rd, while I was busily engaged in such work as I could do. a wire call from Dr. L. D. Marvin, of Grand Rapids, Mich., suddenly arrested cil my plans and my work, and I prepared for a long journey, to join the family and friends of Mrs. Dr. Aurelia Dewey Marvin, whom I have known forty years, as a remarkable psychic Tuesday, Aug. 4, I was hospitably enter-tained at the home of Mrs. Dr. Matte-2 Crescent Court, and royally enter-tained by the genial Chas. M. Potter ous faith and humanitarian instincts, and wife, whose cozy, restful home sheltered me during my engagement for January, 1900, when he was president of

the Spiritual Society of Grand Rapids.
Thursday at 10 a. m., we met at Dr. transition of his royal mother, whose life of usefulness deserves more than a casual mention. Born into this world, by her very reliable mediumship, and July 5, 1820, married to Dr. Harvey given comfort and counsel without pe-Blair Marvin, Feb. 3, 1840, she had lived cuniary reward. Now she is helpless, 83 years the 5th of July, 1903. He was graduated as a regular physician at Casgraduated as a regular physician at Casgraduated hysician at Cas tleton, Vt., and was the first in America | ual gifts, used her time, and profited by to adopt the homeopathic system of her revelations, ever visit her, or minismedicine, after practicing as a regular ter to her needs, or seem to care for her several years. He was practicing in trials, since she can no longer serve Buffalo when the Hydesville excitement their selfshoess. Mr. Winch is feeble startled the world, visited the Fox fam- but faithful to her as far as his ability ily and this inaugurated a new era in the family life. Mrs. Marvin became a from such growing pains as boys of his medium, had visions, and soon developed remarkable powers for healing the and has faithfully used tobacco 73 sick by laying on of hands. This has years. By the time he gets his growth been one of the prominent "signs" of the nicotine of the weed may develop a spiritual power and the helpful co-opera- cancer on his tongue; but there is no tion of spiritual beings, in all ages whenever and wherever the conditions of mediumship have existed.

Good works are prominent as evinounced of all the manifestations reing an interesting speech. She exported in the Bible. It was a specialty pressed her thoughts tersely, and in as with Jesus, if the Gospel records are re-

By their fruits ye shall know them. was the standard "test." Yet when modern mediums have shown the signs, and brought forth the fruits of healing, good Christians have spurned them and charged it all to fraud, electricity or the devil. But healing bodies is not the hind all crude externals, no one could only beneficence with which Spiritual- resist its attractions or feel any un morbid ulcers of depravity in many and advocates. ways and drained them of their evil virus. It has emancipated slaves, re- with a sensible talk, and chairman Herformed drunkards, visited asylums and hospitals, and left a healing balm in the Morrell—a new and promising speaker, hearts of millions suffering from the of whom I have heard very flattering acabuses, cruelties, and secret wrongs in counts. Mr. Potter regards her as the flicted by a diseased Christian civilization. In the antebellum days the great political crimes haunted the morally sensitive; and selfishness and depravity justified the most appalling practices, sustained by law. Human slavery was most prominent among these abominations. Under the evil spell many good men could see no wrong in the traffic in human lke. Ministers proclaiming the the grounds, eat some goodies, and take Golden Rule, and "A new command a few hints from the probing saws of mentment give I unto you, that ye love the multitudinous mosquitoes whose one another," stoutly defended the vil-latinous institution, as a "divine ordi-meat, and then on to Buffalo, Fredonia. nance," and supported their position by and perhaps Lily Dale. abundant quotations from scripture. It was a striking fact that while slavery

Another trip to Lily Dale, Sunday, oppressed! "Servants obey your mas-Aug. 2, brought me into the sphere of ters" was good gospel, "divine author-spiritual activities and face to face with ity." What wonder that Christian minthat princely orator and inspired inters, in Christian civilization, advogenius, Hon. A. B. French, and I had the cated slavery, and even shared in the pleasure of once more hearing his rich, mellow voice in a splendid flow of In those days Mrs. Maryin had a vis-

In those days Mrs. Marvin had a visery, and preached it as a divine instituspeech; but there are too many other tion, and labor with him, and show him It was a great struggle and she

begged to be excused. But the spirit and the people seemed aglow with who had been paster of the same happy realization of the beauties of Na- church, was insistent, and most reluctantly she obeyed, "with fear and trembeauty of the spiritual gospel that filled bling." She had a long interview with all the air. Chairman Brooks was full her pastor, and was so inspired that, of life and cheer, and President Pettengill seemed to enjoy the scene with a and completely revolutionized his political creed and all his preaching on the justice and human government. Many of the works of mediums, acting under their guides, have wrought radical

changes in society, and blessed thousands of which the world has no knowledge or record. I knew a young man in Laona, who was paralyzed from his hips down, by a sunstroke, while in the army, serving his country. Physicians could not help him. As a last resort. and a forlorn hope, he went to the home of Dr. Marvin, then in Eric county, N. Y. He stayed four weeks, during which time Mrs. Marvin treated him without medicine, and he returned home perfectly cured. Many hundreds if not thousands, could testify of her powers from personal experience. have been one that she has blessed in hat way.

Her oldest daughter, Frankie, was developed as a wonderful medium as early as 1854-5, and George W. Taylor, so well and widely known as a speaker, reformer and most noble man, got his first lessons and experiences at the home of Dr. Marvin, and the fruits of those times have been widely scattered and reproduced in many homes and many states, and still continue to carry redemption to the world.

Glies B. Stebbins was familiar in those works, and the vast assemblages that convened at old Hemlock Hall, bore testimony to the spirit and nower of these psychic centers where mediums were developed as by magic, and the spirit world was made intensely real and tangible in all the air.

In that splendid forest temple, Tucker's Grove, I have seen and heard in rapt and impressive oratory, glowing with the fires of heaven, Giles B. Stebbins, J. M. Peebles, Gora Richmond, Frederick Dougless, Wm. Denton, Mrs. F. O. Hyzer, Mrs. M. J. Wilcoxen, Chas. G. Budelch, Cusca B. Anthony, Parker C. Burleigh, Susan B. Anthony, Parker Pillsbury, Mrs. E. L. Watson, Rev. J. H. Harter, Henry C. Wright, and many others of the world's reformers, and while freedom of speech ruled, and the widest range of thought and subject matter obtained, Spiritualism was the heart and vital inspiration of all. Then I met the Marvins, visited their home, and in July, 1866, officiated at Frankie's funeral. But their experiences had brought the two worlds so close to-

gether that she did not seem dead or

even gone away, nor greatly changed. And now, on the 5th of August, 1903, again met the family to commemorate he release of Frankie's mother Mrs Dr. Aurelia Dewey Marvin, after 83 years of usefulness in many counties and states; and many whom she has and healer of the sick. Leaving home blessed will reflect with tender emotion and regret that she is no more visible to mortal eyes. She leaves three son, in Buffalo, whose home is a rest sons, all of them homeopathic physicand support to many weary pilgrims of cians, and all Spiritualists. LaDor lives

| Does Modern | Spiritualist | Does Modern | Does Modern | Spiritualist | Does Modern | Do the spiritual order of workers, and left in Grand Rapids, LaRoy in Muskegon, there Wednesday morning, spinning and Horace in Sioux City, Iowa; all a across the wonderful Niagara, and over the broad plains of Southern Canada, ualism, and are cheered by its teachings and surprising myself by connecting and demonstrations. Ralph, a grand-about 15 seconds spare time before the train started, which landed me in Grand Rands at 5.15 p.m. instead of 20 and train started. Rapids at 5:15 p. m., instead of 9:30 as ated an influence that covers the contialways before. I was welcomed at No. nent, and, as it is an influence vital with nobility and good works, a gener-

what a talisman against wrongs and

vices it must be. Last evening, August 6, Brother Potter and wife accompanied me to the home of Brother and Sister Winch. We Marvin's home, to commemorate the found them alone and in need of some social cheer. Mrs. Winch, aged 74 the 4th of last April, has reached thousands their selfishness. Mr. Winch is feeble. can serve her; but himself suffering

sign of it yet. Very likely tobacco will kill him in time. Yesterday Brother Andrews kindly volunteered to conduct me to the new dence in many ways. Healing the sick camp at Reed's Lake. We found conwas one of the most frequent and pro- ference in session, and Miss Gibbs makgood form and with as much grace as if she had graduated at a training school. She thought if people who shun and scorn Spiritualism could divest themselves of absurd prejudice and become acquainted with the real life of lits teachings and philosophy and partake of the riches that lie within it, and behas been identified. It has touched friendliness toward it or its mediums

Brother Franklin Brown followed rich dismissed the meeting. I met Mrs. peer of any one on the platform. I am glad to hear this, for such the cause

After a few more greetings and goodbyes, I expect to start homeward— probably to-morrow—stopping a day at Grand Ledge to meet old friends and perhaps some new ones, and hear Bro. B. F. Austin, see the improvements on a few hints from the probing saws of meat, and then on to Buffalo, Fredonia. LYMAN C. HOWE.

"ALMOST PERSUADED,"

Faith, Belief, Conjecture, Are Not Knowledge.

When Spiritualism becomes like Christianity, dependent upon "wit-nesses" for its existence, it will then be, like Christianity, a system of endless speculation, a mere belief. "My parents." "I believe they saw what they say they did," That is the corner-stone of Orthodoxy. It is a Pandora's box. It takes authority for truth in-stead truth for authority.

We have been told that to doubt certain assertions about spirits materializ-ing is on a par with doubt of shootingstar phenomena, "the genuineness of which there is no room to doubt." We are told that "sacred history" confirms materialization of spirits, as well as other well-established occult phenomena;" and that "materialistic, agnostic and skeptical" people who reject the 'eyidences" prove how unreasonable they are, that "skepticism is not always a mark of intelligence," and up to the present hour it has not been denied that Spiritualism itself is full of skepticism.

In my answer, I showed that the grand distinction between spiritualism and an effete theology is that it demands present-day revelations; requires knowledge, not mere belief, upon which to base itself; that the typical Spiritualist holds to reason as his guide; repudiates mere authority; is a discoverer; observes; welcomes experi-ment; calls for "fresh revelations daily," a kind of goods which Christianity does not keep on hand; but it dotes on "witnesses" and angles for "authorities"—points backward to Paul and Peter, Job and Jesus. "Cold comfort," says your truth-seeking Spiritualist, who has been telling me for fifty years that, on the great question of future conscious existence for the human race. Christianity is as empty of evidence as can recite the catechism by rote and marking at the end of the yarn, "That bourne whence no traveler returns;' that is, "not in these degenerate days'

-don't mention it since Enoch, Elijah and Jesus went up bodily-where? In that way preaching became a trade with "millions in it"; it has been sumptuously supported by a race that loves myth next to mystery, and so mankind has been "juggled" as successfully as a fakir fools the gaping crowd. Christianity has always been long on witnesses and short on facts. I said that the Spiritualists who live in the progressive present "were not content to merely believe. We want to know." Is this not true? Why not admit it? Hence, I commend Spiritualism "as

worthy of our earnest thought." No one has attempted to show that I lid not tell the truth about these things. On the contrary, my Brother Sweringen, in a third article, agrees to nearly all I claim, "almost persuaded." But he swings back to "testimony" as a good substitute for "proof" "occasional-," and asks me the posers: "Does the judge of the court instruct his jury to return a verdict in accordance with the evidence seen or heard?" unfortunate illustration for Spiritualism. It might do for orthodoxy. No judge would tell the jury that their verdict rendered in "accordance with the evidence" is "absolute knowledge." Catholic councils tried that plan for centuries.

"Is the jury supposed to know by personal knowledge the grounds upon which the trial is based?" No; the jury is not "supposed know by personal knowledge," hence, their verdict is not knowledge, but often wildest conjecture. Many an innocent victim has been hanged as a result of their absurd decisions, and vilest criminals have escaped.

"Criticism is all right," says Brother Sweringen, "and Spiritualists court it." Glad to hear it. He agrees with me that belief is not knowledge. Now, by his solute knowledge that human beings exist after death and communicate with the inhabitants of earth?

Bring froward your "graces," "Faith, Belief, Hope, moss-covered facts, dead authorities, living witnesses, and you may discover the difference between a "revelation" and the report of a revelation. The best Spiritualist writers and speakers have made this distinction themselves. I admit that there is in Spiritualism an abundance of faith, belief and hope; that there is an ocean of "testimony," and, as admitted by our friend, that faith is not knowledge, bellef is not knowledge (he kindly informs us, "Certainly, any simpleton ought to know that much.") I know it; he knows it.

"Is it necessary," he asks, "that evshould witness a genuine materializa-tion as an every-day fact in order to prove the truth of materialization?"
Why not? He himself admits "it is very much to be desired." There are many materializations which are not genuine. Spiritualists everywhere admit this; and they admit that the 'graces," hope, faith, fraud, belief in-

duce thousands of their fellow-Spirit-

ualists to swallow fakes instead of

According to Spiritualism there are millions of spirits, more millions than we have on earth, ready, anxious, to do the work of enabling "every man, woman and child" to witness genuine ma-terializations. Why do they not do it, and thus make Spiritualism a glorious reality? And my Brother Sweringen himself is so well pleased with the idea that he admits "it is very much to be It would make Spiritualism a fact to the millions. Why, then, do we not have a shower of materializations witnessed by millions, instead of here and there a "glimmer," in a dimly-lighted room, through the mediumship of a few favored mortals, while the rest of mankind must be content to feed on faith, hope, belief, report? Is Spiritualism for the few instead of for the race? Do not let it be forgotten that there are Spiritualists who do not believe ma-

alization frauds and other impositions. My iriend is persuaded that I am right when I said, "What is evidence to one mind is not evidence to another." He says: "Who has contradicted this universally accepted fact? But does this prove that there are no genuine phenomena?" It explains why persons witnessing the same phenomena come to different conclusions as to the cause My opponent has assumed all through that I deny the existence of genuine phenomena. He is entirely mistaken

terialization of spirit is a fact, and they

have been foremost in exposing materi-

bont this. In the first place, I stated what is not lenied, that Spiritualism is full of skepticism. He asks: "I would like to know what it has to do with the truth or falsity of the phenomena of Spiritualism?

I answer, Much, as will be seen. It is this skepticism which makes intelligent Spiritualists critical and pains-takabounded, and 60,000,000 were held in ... "Continuity of Life a Cosmic Truth."

By Prof. W. M. Lockwood. The work of Jesus is not on record as ever condemning it, or expressing sympathy for the supportant subject. Price, cloth, \$1. skeptical they reject the myths of

PODMORE AND MYERS.

Their Variant Views on Psychic Phenomena.

To the Editor: I have just finished the perusal of two monumental works, both of which deserve the attention of everyone interested in psychic phenomena. I refer to "Modern Spiritualism, by Frank Podmore, and "Human personality and Its Survival of Bodily Death," by F. W. H. Myers, One book should not be read without reading the other, because the two works embody the opposite views of psychic phenomena.

As your readers will no doubt remember, Messrs. Podmore and Myers were intimately associated in the work of the Society for Psychical Research. If my memory serves me they were, at one time, joint secretaries of that organization. Each had the most profound respect for the other's honesty and intelligence, yet, though they worked together for years in the investigation of phenomena brought to the attention of the society, they reached conclusions directly opposite to each other. The result of their observations constitutes, to my thinking, quite the most concise, scholarly and intelligent survey of the whole field of psychic phenomena that has yet been given to the world. The two books I have named contain the history of Spiritualism synopsized from the earliest dawn of history down to the trance communications of Mrs. Piper.

I shall not attempt to review work because such a task would involve more time than I have to spare and more space-than The Progressive Thinker could devote to such a review. It is, however, worth while to state briefly the conclusions which are reached by Messrs Podmore and Myers respectively.

The former utterly refuses to concede that there ever was a genuine phenomenon of the class commonly designated the tomb is of life. But the Christian as Spiritualistic. He brushes aside all hypotheses of kinetic force, of telepathy reel of "testimonies" by the yard, re- and of subliminal activity and groups all manifestations of whatever kind under one designation-fraud.

It is obvious that such an attitude involves some rather violent suppositions and some rather unpleasant insinuations against the honesty of people hitherto conceded to be of the highest character, but Mr. Podmore has the courage of his convictions and is not to be deterred by such disagreeable incidents. He fearlessly maintains, for instance. that even private mediums who confine themselves to the exercise of their mediumship in their own families are, nevertheless, consciously or unconsciousy perpetrating a fraud. He is willing to admit that in many cases the fraud is unconscious, but he maintains that it was fraud notwithstanding.

As for professional mediums, Mr. Podmore does not mince words. They are all impostors. Confronted with the case of D. D. Home who, for twenty years, submitted to the most rigid scru tiny without once being detected in imposture, Mr. Podmore contents himself with declaring that, since the phenomena obtained by Home could not have been genuine, it is clear that Home was an impostor whether he were detected or not. The reasoning is not exactly judicial, but it is the line that Mr. Podmore follows throughout.

In speaking of the late Stainton Moses, for instance, Mr. Podmore admits that he was a man of unstained character, a worthy clergyman, a be loved teacher, a man with nothing to gain and everything to lose by practicing fraudulent mediumship. He is forced to the conclusion nevertheless that Mr. Moses was an impostor. Why? Because there is no such thing as genuine mediumship.

It will at once be perceived that the value of Mr. Podmore's book does not lie in its logic. The work has, however, a most decided value in the numberless citations of phenomena which are related with the utmost clearness and fairness though the author takes pains at once to declare them fraudulent in every particular. In this respect it is almost encyclopedic, and the reader, after perusing the accounts of psychic manifestations with which it is filled, can draw his own conclusions which may or may not agree with those of Mr.

Mr. Myers' book-which, by the way, was published this spring just after the death of its author—is the antithesis of Mr. Podmore's work. The author adopts the Spiritualistic hypothesis and he supports it with citations of phenomena quite as numerous as those of his contemporary. He does not deny that much so-called mediumship is fraudulent. He does not deny that much of it can be explained by recourse to telep athy. He does not credit all the claims made by avowed Spiritualists. after all allowances for fraud, self-deery man, woman and child now living ception, credulity, telepathy and every should witness a genuine materialization, he is forced to the conclusion that there remains a residuum of psychic phenomena which cannot be explained upon any other hypothesis than that of the agency of discarnate spirits of men who once lived on this earth. He examines every objection that is made against certain phenomena and demonstrates that the scientific hypothesis fails when brought to the test. In short, as observed in the beginning, the two writers, examining the same phenomena, arrive at directly opposite conclusions. That is why both books should be read by people who are interested in the subject. Audi alteram partem.

It should be said that those who enter upon the task of examining the books should have an idea of what is before them. Mr. Podmore's work is in two royal octavo volumes aggregating 800 pages, while "Human Personality" is half again as bulky. Neither book can be skimmed through in a summer day's reading, but both will amply repay pe rusal. . ts m.C. M.

A PARABLE.

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die ... The trodden path was sunny smooth, And many thousands journeyed there. He asked them why, and they, good sooth. With curling lip, or stony stare,

Transfixed with scorns the chapless youth— lo 9'A Had not their fathers worn it bare?

And when he tried—the erring wight— To turn him from the ways of men, To cut his rough way to the height (Be his the toll and theirs the gain) Perchance his way might prove the

right— Oh! then—they stoned him then. - Caroline Smith.

Christianity and the fables of the Bible. Preachers thundered in vain when they said, "Believe, or be damned!" Goodnatured, skeptical Spiritualists laugh ingly replied, long before Ingersoll ever said the same thing, "I'll be damned if I do!" W. F. JAMIESON. Cincinnati, Ohlo.

"Religious and Theological Works of

PREPARES OWN REQUIEM.

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Dr. Towndrow's Monologue on Death Read at His Own Funeral Service.

Dr. W. N. Towndrow, the octogenarian physician, was laid to rest lately at Snchomish, Wash., in G. A. R. Cemetery, the remains having been brought up from Everett, Wash., for burial. The impressive service of the G. A. R. was read. A requiem prepared by the deceased, and offtimes mentioned by him with the request that it be read at his funeral, was read by William Whitfield, after which the remains were lowered into their last resting-place. The flowers taken out by old-time friends and neighbors were many and beautiful. The requiem was as follows:

MY REQUIEM.

Obsequious death once more knocks t my chamber door and announces his ntention to escort me across the broad divide, where I shall be welcomed by all my loved ones who have gone before.

Death is not the end of life. The great hosts of humanity are marching on into a world more fair, a humanity more divine where man shall go upward and onward forever and ever. Although the resurrection is spiritual,

not physical, there will be the retention of personal identity along with self-consciousness, and with identity and reunion with our loved ones.

The dream of the evolutionist that the vegetable kingdom has evolved from the mineral, my experience tells me that, that, the animal has evolved from the vegetable, and it may be that in the fairy figures on our window panes in winter, we are witnessing the effects of transformation; this process was on a large scale during and previous to the pre-vegetable era of our earth's history. This is old as the Jewish Cabala, where we read "the breath became a stone, the stone a plant, the plant an animal, the animal a man, the man a spirit, the spirit a god." Our lives in the broad northwest are

frequently of such distressing experi-ence to the average individual as to be looked upon as a chapter of disappointments; but come with me and follow me, I'll show a different and brighter scene, passing upward through Spirit land, we will enter and progress with brighter joys, and never again have a blasted hope. The most jubilant expectation will not exceed the realization. Coming to the top of one hill of joy, here will be other heights rising upon the vision. The song of transport will but lift you to higher anthems, the sweetest choral but a prelude sweeter spiritual harmony. All things better than you anticipate; the spiritual robe richer, the welcome brighter, the evolution grander, the joy of reception mightier.

We are now cornered by truth with egregious force.

What is my creed? I scarce myself can tell: It is no written law that I obey, fear no angry God, no endless hell, To wait for us poor creatures of day.

I do not seek the Bible's ancient lore, For perfect purity's unending power; Those men who lived and sinned in days of yore, Can scarcely help up in the present hour.

No church with vain and idle pomp Where canting hypocrites kneel down and pray.

Who sin unstintingly throughout the week And save their virtues for the Sabbath day.

What is the church but fashion's idle hall Where pious sinners play at being Who turn away from duty's joyless call And close their hearts to struggling

brotherhood? 'All, all around I see a suffering earth, So choked by sin that truth can scarcely grow. Where happiness must perish in its birth

And sweetest songs are touched by notes of woe. From every side come cries of grief and pain.

Where life is but a weary weight of With many losses and so little gain Where only birthright is the gift of

years. do not scorn the soul whose efforts Whose guideless feet have sometimes

gone astray; For deeper sins hid 'neath religious Baptismal waters cannot wash away. 'I do not say 'Believe or thou art lost,'

What right have I to judge my fellow What power have I to judge the tempest tossed? He is the saint who does the best he

can. Within my temple, by the stream and wood. Sweet Nature teaches of the flight of time. learn to worship all the pure and good

And truth is sacred in its might sub lime. That great unseen Omniscience, That fills the universe above, below, That guides the planets by its unseen

Creates a world or bids a daisy grow. This is my creed—perhaps it is no creed. But he is wise whose honor is his law.

Who helps a fellow being in his need, And preaches not of heaven's narrow "'An honest man,' this is the greatest praise:

'Whose deeds are many and whose words are few, This is the height on which I fix my This is my one and only creed—Be

True."

"The Religion of the Future." By S. Weil. This is a work of for more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, lcoth \$1; paper, 50 cents.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thought ful spirituality. For sale at this office, Price \$1. "Human Culture and Cure. Part

First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It

MAY-FEVER

ASTHMA Kola Plant.

KOIR Plant.

A New and Positive Ouro for HAY-FEVER and ASTHMA has been found in the Kols Flant, a rare botanic product of West African origin. So great are the powers of this The Kols Flant, a rare botanic product of West African origin. So great are the powers of this The Kols Flant, which copylishs of Europe and America for the cure of every form of Hay-Fever and Asthma. Its cures are really marvelous. Men, women and children who have been given upas incurable are being restored dully to perfect health by the use of Hunalya. Thousands of letters attesting its wonderful cure have been written the importers, but limited space prevents a fetalled list. Read what a few have to say, proving that Hay-Fever and Asthma can be cured:

Mr. Froderick F. Wyatt, the noted Evangelist of Abileas, Taxes, writes Jan. Sist, Hunaly avernamently cured him of Hay-Fever and Asthma, is, the spready recommended in the sufferent Pay-Fever patients last Fall with astisfactory results in every case, Mr. A. L. Clark, Beringsield, Mo., writes Jan. Ed. was a sufferer of Hay-Vever and Asthma for thirty years and thought I would die overy Fall but Himalya completely cured me. Br. Geo. C. Bye, Harfetta, Ohio, writes Jan. Ed. Were of Hay-Vever and Asthma for thirty years and thought I would die overy Fall but Himalya completely cured me. Br. Geo. C. Bye, Harfetta, Ohio, writes Jan. Ed. Writes Feb. Salvan, Br. B. Aylo, Euthorville, Iowa, writes Feb. Salvan, Br. B. M. Br. E. B. Hune, 1886 and Asthma after source after own of the prover and Asthma after source was impossible. Mr. E. B. Hune, 1886 and Asthma is completely cured mice. Mr. E. B. Hune, 1886 and Asthma is cured asten of the forward and asthma. Is completely cured mice of Asthma when everything else falled. Dr. J. R. Duncan, the oldest physician of Crawfords with Gray-Ford and Asthma is a cured asten of the great virtue of Himalya. Rev. J. L. Coombe, Martins Jun. etc., It is my duty to tell all I can of the great virtue of Himalya. Rev. J. L. Coombe, Martins Jun. etc., It is my duty t

INVISIBLE HELPERS

A Very Excellent and Comprehensive Work.

One from the Theosophical Standpoint.

This work, "Invisible Helpers," written by O. W. Leadbeater, the remarkable English psychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interesting and suggestive throughout. It treats of the "Universal Belief in the Invisible Helpers," the "Angel Story," "Work Among the Dead," "What Lies Esyond." The work is neatly bound in cloth and the price is K. canta. cloth, and the price is 55 cents.

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Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

A Few Potent Words to Kickers.

Many Spiritualists think the doctrine that Moses Hull preaches no longer belongs to Spiritualism and that the book he strives to interpret should be laid away as one of the ancient curiosities. Again, many of the followers of Moses detest the godless, and more especially, the God-attacking articles that are so common in the Spiritualistic papers, and the materialistic utterances often heard upon the rostrums. But each of these diversified opinions belongs to Spiritualism, as do a great many other lines of thought, and with every new convert come some more new ideas of the philosophy, according to the previous education of the individual, until to-day Spiritualism can scarcely be recognized by the old veterans in the cause who have failed to keep pace with the advance movements of later years.

The N. S. A. narrowed down to the mere "Declaration of Principles." would not last longer than one year, if it would that; but at its executive head has been a man with a broad mind and an unselfish and tolerant spirit; in fact, the managing officers entire are broad and liberal and free from dogmatic ideas, and in the coming election this thought should be considered in making

The N. S. A. has been regulated and governed by the opinions and wisdom of the delegates who meet from year to year and compare notes and adopt rules of government commensurate with the advancement of Spiritualism, the growth and new requirements and needs of the N. S. A. in adjusting itself to the environments into which it must fit as a beneficent organization, and with every meeting it is found necessary to amend here and there, by striking out and adding to the constitution and by-laws. It must grow or cease to

Spiritualism has so far worked out its own salvation and perhaps will continue to do so in the future. Its advent into the arena of religious reforms was through the bitterest opposition that could be invented, and by people who should have hugged it to their bosoms with a warmth of welcome that would have melted to an assimilating condition its whole vital principle, but it lived and has moved on, and widened and deepened and lengthened at each step, until it is too late to try to contract it to the mind of any one finite little man or any thousand men and women, and although men may assume to point out the way in which it should be handled, the grand, growing, expanding cause of Spiritualism scarcely feels the vibration incident with the dropping out of the supposed most important individuals from its almost infinite proportions.

It seems wrong to tolerate fraud, but many of our very sensitive people think it wrong to even mention the word in the spiritual papers, lest the world should know we are conscious of its presence in our ranks.

Must we cringe beneath the eye of a deadly foe in very fear, hugging the delusion that we can thus gain the victory we so much crave and so well know must in time be ours?

MUST WE FEAR TO INVESTIGATE THE NEW PHILOSOPHIES THAT ARE SPRINGING UP ON EVERY HAND THAT TEND TO BROADEN OUR BELIEFS?

Must we shut our eyes and ears to the piercing observation of decarnate souls and the voice of science from the other spheres, or look up and catch every view and sound of the constant prog-

ress of the age? Shall we dance like silly ignoramuses around the jewel we have found to guard it from a world to which it be-

longs, or share its precious wealth with our brothers and sisters who have looked and hoped but found it not? Shall we sit down and content ourselves with the thought that we have scaled the height and gained the top, or shall we look around us for more chance to grow and expand and become

Shall we fear the effect of the adoption by the churches of some of our main underlying principles? Shall we envy them the good they can get from that which we have brought before the world, or rejoice and be glad that we have aided them, even though they fail

to give us credit? The recognition of our God or Gods has cooled the passion of the God.

The recognition of our philosophy that hell and heaven are only conditions, has brought heaven down to a

somble conclusion; and extinguished the fires of the literal hell the church used to give us, even for the sins of our fathers and mothers, while we were yet

in our swaddling clothes. Therefore, while the cause of Spiritualism is not injured nor retarded in the least, there is no need for fear that the church will ever swallow us up; but there is every indication that as the church becomes more liberal in its inclination toward the whole world it will sometime be glad to grasp our hand and say "We always told them so." "We have always taught these things;" and we should even then be tolerant and generous, and frank and brotherly. We should not feel towards them as they once felt towards us, when we at that time knew it was a spirit. If it was a wrong spirit wrong then in them it would be a wrong spirit

in us to-day. But above all things it is the highest piece of folly and ignorance to enter-tain the thought that because the churches are beginning to accept many of our principles, and because the spiritual press is exposing an occasional fraud, we will soon be in the list of the

Its High Mission.

To prove that spirits discarnate can and do communicate with mortals, and thereby prove continuity of life beyond the experience of physical death, is an important fact that must exercise a powerful influence in the thoughts and actions of man.

Weighty and important as is the fact of the proved continuity of life, great would be the error of viewing this as the principal mission of Spiritualism.

Spiritualism is larger, it involves the philosophy that includes teaching the growth and unfoldment of the spiritual senses, the spiritual nature, into a practical consciousness of spiritual life

Spiritualism in its true spiritual aspect involves the principle of a true humanitarianism-it involves the humane idea carried into action toward the human family, not only, but also humane feeling and action toward the less exalted animal world called brute.

Vivisection, whether of man or brute has no place, no advocate, no voice of excuse or defense, in Spiritualism. No vivisector would grant the propriety or justice of his own argument for vivisec tion, if some stronger being, or superior to himself, were to urge the same argument against him that he urges against dumb animals and-by some-crimi Bring the vivisectionist's argu ment home to himself, and he cannot abide the logical conclusion. If he may vivisect animals for the benefit of man -as claimed-a stronger than he may vivisect him, on the same justifying grounds

Vivisection involves cruelty, and cruelty is not compatible with true spiritual unfoldment: hence it is incompatible with Spiritualism. It must be grouped as a bad companion with greed, slander, hate, revenge, lust, malice, and the long catalogue of vices and gross animalities that deform perverted human nature.

The upbuilding of humanity in spirit ual life and consciousness, and the ethics of a true humanitarianism is the mission, the purport, the principle of Spiritualism.

A Contrast.

President Roosevelt, when he visited the National Yellowstone Park, refused to do any shooting. He went to see the grandeur and beauties of nature, and not to destroy any of her living crea-When he departed, not a bird less sang in the groves nor wounded an-

imal moaned in thicket or cave. In strong contrast to this humanity, and touch." is the action of King Edward who os the king's personal attendance at the surdly called, in which (among other playful performances) the bull was haited by armed horsemen who planted their darts in the fatty part of his neck-a feat, which if committed in King Edward's dominion, would have rendered those convicted of it liable to

imprisonment with hard labor." But this is not the only charge the humane journals have to make. He at tended that most cruel of all sports, the pigeon-shooting match, and this from his own choice. Surprise is expressed that while advocating humane princi-ples at home, he should lend his influence to shocking cruelty abroad. no place is an example of humane ideas more imperatively needed than in Spain and Portugal. The Latin people are the most unfeeling and cruel to their animals, and the effort of humane workers has as yet scarcely made an

impression. The King might take a few lessons in humanity, which with him appears only as a veneer over the brutal love of

pain and destruction.

Just a Mortal Man. Lope Pius X. has had a fainting spell In the act of celebration of mass, at the altar in the Pauline chapel, when he was administering the holy sacrament to over 300 Venetians, he collapsed, owing to heart weakness and fatigue. For several nights he had been unable to sleep, because of nervousness-so the obsequious daily press sets forth with all the minute particulars spread out in

columns of fine print. It seems strange that one occupying the position of God's vicegerent on earth, infallible judge in matters of faith, Supreme Pontiff, etc., etc., should be subject to the physical weakness of

ordinary poor fallible mortals. These things show that popes, as well all other potentates and rulers, are simply human beings-like you and I and verybody else-notwithstanding their high titles, pomp and pageantry.

In the face of disease and death what a hollow mockery seems all their show of grandeur, authority and power over the masses of humanity! Their bodies die and rot, just like the rest of mankind.

Notice From the N. S. A. Office.

As the managers of Delphos (Kans.) camp, and also other societies have advertised Mr. Geo. W. Kates as of Washington, D. C., I am requested by executive officers to correct the mistake, as it gives the impression that four mem-bers of the N. S. A. board are residents of Washington. Such is not the case, At last convention Brother Kates claimed Rochester, N. Y., as his place of residence, which we presume he continues to do. MARY T. LONGLEY.

Secretary 'Gleanings from the Rostrum." By condition that may be found upon earth A. B. French. Cloth, \$1. For sale at parochial schools are to make Cathons well as in soul-land; a rational, reational, reatio

Animus of Romaniem Exhibited. Father O'Hare, a leading Catholic ight, recently preached a sermon in Brooklyn, on "Pope Led," in which the tiger claws of Catholicism appeared with more than usual distinctness. He

began with this surprising dogmatism: "Every man elected to the papal office egardless of his nationality and porsonal, view point at once loses his idenity and merely becomes the mouthpiece of Christ and the representative of all those whose brow was ever touched by the healing waters of bap-

He chances this statement on the supposed ignorance of his hearers of the plainest records of history. There have been popes, who, if their brows were "touched by the healing waters of baptism," were among the lowest and vilest of mankind. Alexander Borgia was a monster in every kind of wickedness, and was closely followed by scores of others, selfish, plotting, remorselessly unfeeling and conscienceless. What pretentious folly to declare such to be 'mouthpieces of Christ! God's representative!" Of all the many lines of national rulers, who have cursed the earth with their crimes and misrule none approach those who have occupied the pontifical throne. There is not a crime in the calendar they have not been guilty of, have instigated others to commit, and 'pardoned them in Christ's name for doing. They sanctioned auto-de-fes, and took pleasure in the unspeakable horrors of the Inquisi-

The following is another passage from his sermon, which is made under the supposition that his hearers are ignorant or fools:

"The papacy is guarded neither by army nor navy. Its fortifications are the traditions and teachings of the church and God is its sentinel. symbol of its flag is the bleeding heart of the dying Savior and wherever it is planted it brings joy, light, happiness and peace."

When the Spaniards, in the name of the church slaughtered the Peruvians of South America by the thousands, murdered their Inca or monarch, and utterly destroyed the gentle and confiding people who had started an incipient civilization which gave promise of a glorious future, was their flag the "bleeding heart?" When Cortez, with attendant priests set out to convert the Aztecs to Catholicism, did he bring joy to their Emperor Montezuma, whom he tortured on burning coals, or the countless host of men, women and chil-

dren he remorselessly murdered? Was "joy, light, happiness and peace" brought to the nations by the pope-sanctioned crusades, which for some centuries exhausted Europe of its men and money, and made the long road over mountain and plain white with the

bones of brave but deluded men? No army or navy? Not now, but through many ages, the armies and navies of all Catholic rulers were at the beck of the pope. He had but to excommuicate a king and the victim was

According to this father, the dead pope was a paragon of perfection. He

"No one ever came into his presence who did not feel impressed with a high sense of veneration and affection; the bigoted Protestant recognized his charitable disposition, the infidel admired his genius, the prosaic nature was inspired by the delicacy of his expression

Who was the infidel "who admired tentatiously belongs to the Royal Hu- the pope? His name should be pubmane Society, on the occasion of his lished. And what does the "holy" visit to Lisbon. The Humanitarian father mean by bigoted Protestants? sharply says: "Another deplorable The cloven foot has been active in feature of the Royal visit to Lisbon was kicking Protestantism. The priests have made astonishing use of the death bull fight, or "bull play" as it was ab- of the pope to slash all outside their church, forgetting that the most intelligent nations and the greatest men are not Catholics.

The astonishing attitude of the press of America taken at the sickness and death of the pope should alarm every citizen who has the liberty of his country and freedom of thought at heart. The press, with few exceptions, from the great metropolitan journals to the "patent inside" syndicate sheet for small towns and four-corner burgs, have vied with each other in publishing everything which would crelate sympathy, and overcome the Protestant repugnance. The Catholic church seized the opportunity to advertise herself, and millions of dollars would not pay for what has been done gratuitously. Catholicism has forged to the front for its devotees are made vain, by the flattery and the knowledge that the press is with them, and will be in a struggle

against Protestantism.
Under this inflating stimulus, certain priests have shown the intent of the church in regard to the public schools. At a meeting of the German Catholic Federation of Michigan, Priest Petz, a leading light, declared that the public schools are without God, without prayer, without religion and heathen. He could not conceal his contempt and shouted that there were forty million heathens in the United States. He con tinued: "Just as there is only one true religion, so there is only one true school, the Catholic school."

Then followed Fathers Mies and Hutter, with hot denunciations of the public schools, and one of them said the government was forcing the heathen school on eight million Catholics of the Philippine Islands, and driving out the Catholic schools. This infamous libel is answered by the fact that the govern ment has driven out no Catholic school The Catholic church with its schools after three hundred years, has eight millions of professed Catholics, so densely ignorant they cannot read or write in their own language. The government does not profess to give this people a religious education, they have had that, but a practical education, qualifying for the duties and responsi-bilities of life.

These priests who have fled from their own countries to enjoy the free-dom of this, use the liberty extended here to all, to destroy the protecting

government. If they like a Catholic government etter, they should not have become citizens of this.

One thing we want to assure them of, and that is, the day of priestly rule has gone by, and it can never be forced to return. The public schools give that true education which leads away from superstition and the dictation of priests. The parochial school is the reverse Its, purpose is to admit only such colored light as the priests and "sisters," who are its instructors, choose. The lics, the public achools to make reason-

ing, self-relignt men and women. The priests of Michigan should be compelled by law to attend a public school until they could pass an exami-nation in ordinary branches, and common sense. If possible they should be

Americanized. We urge on the attention of the legis lature and governor of that state the condition of this priestly order, which nourishes in its borders, and is a menace to the welfare of the state. Such gross ignorance of the principles of our government, and bigotry as these leading priests exhibit may at any time bring disaster.

Dr. G. B. Warne, By All Means. To the Editor: Will you permit an numble worker in the ranks of this great cause to present through your columns the name of one man pre-emi-

nently qualified for the office of presi-

dent of the N. S. A.? The president of that great body of thinkers must be a man of many and varied qualifications. He must be a man of the highest possible personal character, a parliamentarian of no small ability, a speaker, a sound business man, a good executive, pleasant, tactful and kindly, yet firm and unyielding in defense of the true and the right. He must be a man of broad views, tolerant, charitable and fraternal; a man of courage, yet who combines courage with judgment, and the faculty of facilitating the transaction of business without undue haste or impatience; but above all a man loyal to the cause, loyal to true mediumship and unalterably opposed to the false, without making a warfare on fraud that may degenerate into a fad or worse, into perse-

Such a man, a man combining all the qualities I have mentioned, is Dr. Geo. B. Warne, of Chicago, president of the Illinois State Spiritualist Association. The east has had the presidency for ten years. The west is now entitled to it, and there is no man better qualified for the position. Blessed with health vigor, enthusiasm, energy and determination, he has made an excellent rec ord at the head of the State Association. He will add life and new vigor to the N. S. A. Give us Warne, and the N. S. A. will go on in its good work with redoubled vigor.

MARTIN H. McGRATH.

The Nominee for President of the N. S.

A. the Coming Year. For four years it has been my good fortune to be a delegate from my state to the N. S. A., but owing to my great loss by fire and the mighty effort that I am making to get into shape a better place than ever for the sick and suffering ones, and in order to keep in shape the only mediums' home now open, it will be impossible for me to be in Washington at the coming convention.

Nevertheless I feel like saying a word

for the good of the cause, and in justice to the one I feel should be the next president. The person whom I would name is one who had nearly fifty names ready to vote for him two years ago in Washington, yet for the sake of harmony, for the sake of the good of the cause, and for the best good of the N. S. A., would not allow his name to be used, nor his friends to vote for him. This same person has always loved the cause more than self, and everywhere has laid self on the altar for the sake of Spiritualism and the N. S. A. Office he never has sought. When his name was announced, it came from that grand old veteran, Mr. Mayer. No one can ques-tion his honesty, his integrity, or his ability.

Now I hope every delegate from Michigan, as well as the majority of those who assemble at Washington, will bear all these facts in mind and elect unanimously the man who is worthy, the man who is entitled by justice and the good of the cause to the position. His name is E. W. Sprague, of Jamestown, N. Y., the lecturer and missionary, whose out a mark or blemish in his whole work for humanity, mediums and Spir-A. B. SPINNEY, M. D. Reed City, Mich.

W. J. Colville Mentioned.

To the Editor:—As many friends of W. J. Colville, the well-known lecturer, desire to have his name appear as candidate for the presidency of the N. S. A., I hereby propose that name for the consideration of delegates at the forthcoming election. J. W. STEEVES, M. D.

Onget Mass

Names of Candidates.

The following names have been favorably mentioned in connection with the presidency of the N. S. A.: Dr. Geo. B. Warne, E. W. Sprague, W. J. Colville, Thomas M Locke, G. W. Kates, H. W. Richardson, Charles R. Schirm and Capt. Milan C. Edson.

THAT LECTURE.

Read Mr. Leadbeater's lecture this week. It is especially interesting and valuable; indeed, it alone is worth a year's subscription to The Progressive Thinker. It should be read by every Spiritualist in the United States.

NIGHT'S SALUTE.

Night falls, and With its approach My soul seeks rest. E'er like a bird Whose notes find Echo in a mother's breast.

Sighs half formed Swell, and in my heart. Naturecseeks her own, Like the rose at morn While smiles at the bud Just newly born;

How can it know Of each battle, of life? Light of heart, Its notals upturned It sends its sweet breath To the glad young morn Whose blush lends color

For, with its new, sweet life

To its cheeks now flushed, While it sighs content In the world's deep hush. The string of pearls Are counted and lost: The heart-strings vibrate With melody tossed,

In chords which could give A symphony grand, Like the echos of voices From the bright spirit land. Each flower of earth Bends low to Night's call,

And whispers: "We love you,-Sweet dreams to you all."
—Alice McCary. "Why I Am a Vegetarian." By J

Chicago Vegetarian Society. Price, 25 "The Kingship of Self-Control." By Wm. George Jordan. It treats of the with progress an crimes of the tongue, the Red Tape duty, the supreme charity of the world, be found wanting. the revelation of reserve power, etc. Price 30 cents. For sale at this office.

Howard Moore. An address before the

GRAND LEDGE CAMP.

B. F. Austin-Truth the Watchword-Mistake Corrected.

Leaving Grand Rapids, Sunday, Aug. I arrived at Grand Ledge in time to hear Brother B. F. Austin's afternoon discourse, which was greatly enjoyed by the large audience assembled, and his telling points must have made a mark on the lives of his hearers that will last them through the journey of life. It was a sketch of experiences, and the pivot of all his eloquent utterances was his devotion to truth and loyal sincerity under all circumstances; placing truth above all ambition, personal honors, worldly gain, or the judgments, censures, or praise of friends.

Mrs. A. E. Sheets presided, and made all happy with her words of welcome, friendly interest and good cheer, and then rallied them with an appeal for pledges to raise money to clear the grounds of debt and make the camp an assured permanent success, and a reliable center for spiritual blessings for at least a century.

They had good music and good feel-

ing. Farmer Riley was there and gave several seances. Rev. B. F. Austin attended one Sunday night, and among the forms materialized, was Giles B. Stebbins, distinctly recognized. That is an important feature in materializa-tion. One face that is clear and certain, and recognized, with no uncertainty shadowing it, is worth more than a hundred regiments of ancient shadows that no one now living ever knew. From Adam to Methuselah, Jesus to St. John, Caesar to Napoleon, Virgil to Shakspeare, the whole troupe of great names are of less significance to me than the clearly recognized face of my brother, as I saw him at: Mary Andrews' rooms in Moravia, or Maudie, as I saw her at Lily Dale. Mr. Austin ex-pressed unqualified assurance that it was Giles B. Stebbins that appeared to him in Mr. Riley's scance.

Mrs. Russell was away, but is a part of the camp—an honored medium whose sincerity and thoughtfiness no one seems to question.

Dr. Freedman and his amiable and intelligent wife came to camp Monday. Mrs. Freedman impresses me as a woman of more than common qualities, and is, I think, a valuable support to her husband in all his good works. A delegation went to Lansing to the

state meeting, Tuesday, and I had good company that far. There I met, for a moment, E. W. Sprague, who had come from Vicksburg to attend the state meeting. He looked vigorous and well-fed. His strong physique gives him great advantage in the work he is doing, and he is famous for rallying the sleepy, indifferent and sordid, to a sense of duty and a measure of activity. He will get money out of a miser as easily as you can get blood from a turnip, or sense from a Christian bigot.

Mr. Riley came on to Island Lake and from there I am a lone pilgrim. In Detroit I have four hours and forty-five minutes to wait for train to Buffalo. I went up to Dr. Burrows' Occult Temple, but did not find him. A fire had made confusion in the temple, and from appearances I inferred it had made quite clearing up of the top story of the building; perhaps enough to scorch the bugs and scare the rats and mice, which may be better than a liberal insurance. When I heard there had been a fire I hoped it had cleaned out the whole building, so a new, clean, attractive, modern one might rise in its place, and give comfort and success to the Doctor and his enterprises.

It is a week to-day since I left home. expect to get home to-morrow-Wednesday—and be ready for whatever

presents itself. P. S.-Aug. 12.-Home again, ready for any work that offers an opportunity to keep me out of mischief, whether it be talking for Spiritualists, serving at writing for the ni ing data for history, or using the spade, hoe and whelbarrow at home. But before I do any of these allow me to correct a mistake in my letter after my first trip to Lily Dale. I referred to the program for this season, as omitting the day of the week, which to many seemed an inconvenience, more noticeable as it had been the custom in former seasons to print the day of the week, as well as that of the month, with the doing for each day. Later I got a special program with this all in as formerly.
LYMAN C. HOWE.

EDUCATION! EDUCATION!

No Reason Why Mediums Should Not Be Educated, With Thousands of Common and High Schools in the Country.

To the Editor:-In your paper of Aug. 15, a Mr. S. D. Gray, in writing upon Spiritualist educational institutions, leaves the impression that he is a Spiritualist, satisfied with the fact that spirits do communicate with earth friends: no doubt there are others who feel the same. I would ask my brother, are we to sit with folded hands and wait for the angels to work through us, or are we to make conditions by education for thought from those bright minds whose teachings and example have ever led us from bonds of ignorance and superstition into higher spiritual truths? Surely we must have evolved since

the time of the first tiny raps. If the proof of spirit communion is all-sufficient, then we shall be satisfied, but to a vast majority, Spiritualism means much more. It is all-embracing, and should aspire to the highest education. As I understand the Spiritual schools

spoken of, they are not simply to make mediums, but to educate Spiritualists along the lines of progression far in advance of the common schools. In answer to the question, "Is it the

control or the medium who uses bad grammar?" I would say that I believe. as a rule we attract what we are most like, or at least what we most desire: if the medium is educated he will likely attract to himself an educated control. One of the greatest drawbacks to the cause to-day, is illiterate mediums. As we are not satisfied on earth with those who use illiterate grammar, (if we are, why send our children to school?) neither should we be satisfied with such grammar from the angel world; they in the higher spheres surely have some means of education.

Truly, as Mr. Gray says, we are always glad to receive a message from our parents, grand-parents, or in fact, any one dear to us, even though their grammar may be very bad; but were they living on earth to-day would wewith our limited education-be willing to place them as leaders of our grand philosophy? I think not.

We do not forget the "grand old mediums who did so much for Spiritualism in early days; but the people of this day demand more. If we wish our philosophy to grow, let us give to it all that the age demands; let us keep abreast with progress and when the time comes for our supremacy we shall not

Braddock, Pa.

MRS. DELLA FARMER. for health. Price 25 cents,

Bible Reading in Public Schools Unconstitutional

Reading the bible, offering prayer and sing-ing of hymns during school hours in the public schools, in accordance with the usages of sectarian churches, is held, in State ex rel, Freeman vs. Scheve, Neb., 59 L. R. A. 927, to be an infringement of the constitutional guaranty of religious freedom.

The Spirits Locate a Lost Son. Judge John Wilson, of Tecumseh. Neb., consulted Dr. Louis Schlesinger who visited that town last November, in reference to a lost son, John Wilson, Jr., who left home at the age of 24, in 1875. Nothing had been heard from him by his parents, from the time he left till the interview the father had with Dr Schlesinger in November last.

Judge Wilson asked the Doctor if he could tell him where he could find his son, and the reply was, "He is in the Klondike and his nearest point is Daw-son City." This was all the information he could give as to his present wherea. bouts, and as the Doctor told him so many incidents and facts in the early life of his son he was deeply impressed As the winter wore away his mind and thoughts were almost continually turned towards the Klondike, and by the time spring had fairly opened the Judge, though 79 years of age, and his wife, 82 years of age, determined to forget their years and journey to the Klondike and make a personal search of the

camps for their long lost son. Accordingly, on the 15th of June last, they left Tecumseh and by diligent travel they arrived in Dawson City, work for which they had made the long, wearisome fourney and were soon rewarded by finding persons who knew their son well, and knew exactly where he was located, which was at Rampart 780 miles further on. Seven hundred miles of this distance could be traveled by boat and eighty miles had to be traveled by sled. The old people were so worn out by their long journey they did not feel able to make this trip so they were compelled to return with found friends however, assured them that they would see their son during the summer and tell him of his parents visit and also the desire of his father and mother that he would return home as soon as possible. Mr. Wilson firmly believes that his son will certainly come home this winter. Doctor Schlesinger told him that his son would be home by February, 1904, and, as everything else he told him, with regard to his son has proved true, he confidently expects him early this winter.

T. E. CASTERLINE. Edgar Nebraska.

A Very Fine Seance. A remarkable materializing seance was held July 2, at the residence of Mr. and Mrs. Spencer, 177 N. Union street, Grand Rapids, Mich., with Mrs. Howland, of New York, the medium. The manifestations were in a good, strong light, and the medium underwent a most critical examination at the hands earth life, hence in the end dull monotof six ladies, as follows: Her clothing ony would eventually be reached. was all removed, and replaced with two black articles only, belonging to one of the six, after which she was led to the cabinet without once loosing her hand. Mr. Howland was placed a distance from her throughout the seance. The the ground does not have to be traveled cabinet, a curtain only, thrown across a solid corner of the room. Our commitee's names were Mrs. Dr. Hosken. Mrs J. Hosken, Decker, Titus, Brown, and a

name not now recalled. At once came out her control Eloise radiant in beauty of face and figure, headed, "The Transition," in part, reads iressed in white and with elegance to as follows: be seen but not described. Her other guides are her father and mother. The forms were many, well made up, talked Piper, thus: 'When I found I actually

readily: a number recognized. and last seance. A flash of lightning And thank the Infinite, here I am, old showed a quick dematerialization of the fellow, living and well.' And again: the spirit form.

ent saw brought through the windows flowers, singly and in bouquets to the our material body which constitutes the amount of a large basket full and dis- base for development and growth is a tributed among the circle. The clip- burden and a nulsance, and the sconer ping was plain enough next morning, we would rid ourselves of it by destroythe ripe petals strewn on the ground as ing the same the sooner we would enthey were carried. The flowers were joy health, liberty and happiness? I exquisitely beautiful—several kinds of say that such doctrine would multiply roses, smilax, asparagus ferns and even the crime of suicide, and should no sunflowers among them.

Old-time attendants at materializing a crushed caterpillar transform into a seances, yet skeptical, were here thorecocon and butterfly? I have been a oughly convinced of the truth of this medium for thirty years; I have discovphase of spirit return.

New York City, via Buffalo and Boston. to be a servant to its inmate and on be

FROM THE N. S. A.

Important Notices to National Associa tion Auxiliaries.

eties—are entitled to one delegate to disrobed persons to health and happithe N. S. A. convention on their charter, ness? and to one delegate for every fifty indi-vidual members or major fraction thereof; also, to one additional delegate for each society in good standing with the state association, provided the sum of two dollars has been contributed to the N. S. A. by said local society. Amendments for Convention of 1903.

State associations—having individual

Unfinished Business.—Cons. Article aries, who can show a missionary cer-10, change the word "thirty" on the fifth tificate of later date than October, 1902. line to "sixty." Amend-That a quorum for the trans. for this association. Contributions

ction of business shall consist of a ma-

jority vote of duly accredited delegates Presidential Candidates. As there will be several candidates for the office of N. S. A. president, so-cieties are requested to refrain from pledging their delegates to vote for any special person, although a preference may be expressed to the delegates by their societies. The election hour may

delegates in casting their votes, that the business may not come to a standstill, or to worse confusion.

MARY T. LONGLEY, N. S. A. Secretary.

present matters that will demand the

exercise of the best judgment of the

"Invisible Helpers." (By O. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office. "Just How to Wake the Solar Plexus." By Elizabeth Towns. Valuable

NO REINCARNATION.

You Must Tolerate Different Views

J. R. Francis-My Dear Sir:-I enclose communication which I got at a sitting, on the subject of Reincarnation. You are at liberty to publish the same in The Progressive Thinker if you

think best. Truly yours,
CARL C. POPE. Black River Falls, Wis.

The Communication.

Incarnation of the human soul is necessary in order to individualize it, so to speak. It could not be individualized otherwise. The human being com-mences his earth life weak and helpless, but soon gets strength, both in body and mind. His lot, his experience is different from that of any other human being; and hence he becomes different in body and soul from any other luman being. In this way God creates the great human family, in general physical features and mental characteristics alike, but, in many things, differing from each other. Truly it is diversity in unity. In this way monotony is evaded and the variety created which is so essential to happiness and progress. You can readily see that if no incarnation took place each soul would remain a part of the great omnific spirit from which it sprung, and no individual progress could have been possible. Incarnation was necessary for the gene-

sis of spiritual progress, but it is necessary but once. One of the great laws of God is that nature never repeats itself. When a step is once taken, under the laws of God, it does not have to be taken again. As is well known, nature never dupli-cates itself in anything, in the material universe or in the realm of spiritual life. No two leaves of the forest were ever alike and there never will be two alike. When a leaf has unfolded and grown and withered and decayed, it will never grow or decay again. Other leaves will grow and decay. So with the soul of man. His soul becomes individualized and goes through the necessary period of incarnation, when it is raised in incorruption, but it will never be incarnated and raised in incorruption again. Countless other souls will be incarnated and will pass the gates of death to a higher life, but they will not have to repeat it. Because one soul is unequal or inferior to another soul in heaven, is no reason why reincarnation should take place. It is the best reason why it should not take place. If reincarnation was possible, each soul would in the end become alike, by long experience in-

The doctrine of reincarnation has no standing here. It is the offspring of human speculation. God never makes any mistakes. The course of the human soul is ever onward and upward, and over but once.

Diseased After Transition. On the front page of The Progressive Thinker, August 8, 1903, an article

"Dr. Hodgson's friend, 'George Pellived again I jumped for joy, and my A storm occurred during a second first thought was to find you and Mary clothing, rapidly followed by that of 'No more pain!—I am glad to get out of it, thank the Lord! I wouldn't go back The Spencers have a fine flower gar-into the body for all the world and all den in their yard. Ciairvoyants pres-there is in it."

Are we to understand from this that longer be disseminated. Who ever saw ered that death due to disease, surgery Mr. and Mrs. Howland arrived here or medical tratment was no remedy for from Denver, en route to their home in the cure of diseases. I found the body They have promised us a return this ing sick, the spirit would manifest said fall, which a great many, both of those disease through the body. I have found present and absent, hope they will not fail.

REPORTER.

that death merely deprived sick persons of their fleshy apparatus but not of sons of their fleshy apparatus but not of their disease, therefore, I found them after death alive and conscious, but afflicted with the same disease as before Death had not benefited them, nor had cured them of their affliction. I found them helpless, penniless, forsaken and all who went before them were found in the same helpless predicament, unable to help themselves, much less others. I want to know upon whom devolves nembers—as well as subordinate soci- the duty to restore those helplese flesh-AUGUST BUESSING. Jacksonville, Fla.

> ANNOUNCEMENT TO THE PUBLIC, All money in donations or collections intended for the N. S. A. Mediums Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized mission-No other is authorized to collect money

> large or small, are gratefully accepted, MARY T. LONGLEY, 600 Pennsylvania avenue S. E., Wash ington, D. C.

> "Death, Its Meaning and Results."
> By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 500 pages, Il-lustrated, \$1.25.

> "The Attainment of Womaly Beauty of Form and Features. The Cultiva-tion of Personal Beauty, Based on Hy. giene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office.

> Price \$1. The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

VEGETARIANISM AND OCCULTISM.

(Continued from second page.)

this vague craving, or rather to appeare these restless nerves so that it will no longer be felt, recourse is often had to stimulants. Sometimes alcoholic beverages are taken, sometimes an attempt is made to allay these feelings with black coffee, and at other times strong tobacco is used in the endeavor to soothe the irritated and exhausted nerves. Here we have the beginning of intemperance, for in the vast major ity of cases intemperance began in the attempt to allay with alcoholic stimulants the vague, uncomfortable sense of want which follows the enting of impoverished food-food that does not feed. There is no doubt whatever that drunkenmess, and all the poverty, wretchedness, disease and crime associated with it, may very frequently be traced to errors of feeding. We might follow out this line of thought indefinitely. We might speak of the irritability, occasionally cuiminating in insanity, which is now acknowledged by all authorities to be a frequent result of erroneous feeding. We might mention a hundred familiar symptoms of indigestion, and explain that indigestion is always the result of incorrect feeding. Surely, however, enough has been said to indicate the importance and far-reaching influence of a pure diet upon the welfare of the individual and of the race.

Mr. Bramwell Booth, the Chief of the Salvation Army, has issued a pronunciamento upon this subject of vegetarianism, in which he speaks very strongly and decidedly in its favor giving a list of not less than nineteen good reasons why men should abstain from the eating of flesh. He insists strongly that a vegetarian diet is necessary to purity, to chastity and to the perfect control of the appetites and passions which are so often the source of great temptation. He also remarks that the growth of meat-eating among the people is one of the causes of the increase of drunkenness and that it also favors indolence, sleepiness, want of energy, indigestion, constipation and other like miseries and degradations. He also states that eczema, piles, worms, dyseatery, and sewere headaches are frequently brought on by flesh diet, and that he believes the great increase in consumption and cancer during the last hundred years to have been caused by the great increase in the use of animal food.

VEGETABLE DIET CHEAPER AND BETTER.

Sixth. Because the vegetable diet is in every way cheaper as well as better than the flesh. In the encyclical just mentioned Mr. Booth gives as one of his reasons for adwocating it that, "A vegetarian diet of wheat, oats, maize and other grains, lentils, peas, beans, nuts and similar food is more than ten times as economical as a flesh diet. Meat contains half its weight in water, which has to be paid for as though it were meat. A vegetable diet, even if we allow cheese, butter and milk, will cost only about a quarter as much as a mixed diet of flesh and vegetables. Tens of thousands of our poor people who have now the greatest difficulty to make ends meet after buying flesh food, would by the substitution of fruit and vegetables and other economical foods, be able to get along in comfort."

There is also an economic side to this question which must not be ignored. Note how many more men could be supported by a certain number of acres of land which were devoted to the growing of wheat, than by the same amount of land which was laid out in pasture. Think, too, for how many more men healthy work upon the land would be found in the former case than in the latter; and I think you will begin to see that there is a very great deal to be said from this point of view also.

MORAL CONSIDERATIONS.

Hitherto we have been speaking of what we have called the physical and selfish considerations which should make a man give up the eating of this dead flesh, and turn him, even though only for his own sake, to the purer diet. Let us now think for a few moments of the moral and unselfish considerations connected with his duty towards others. The first of these-and this does seem to me a most terrible thing-is the awful sin of unnecessarily murdering these animals. You who live here in Chicago should know well how this ghastly, ceaseless slaughter goes on in your midst; how you feed the greater part of the world by wholesale butchery, and how the enormous amount of money made in this abominable business is stained with blood, every coin of it. I have shown you quite clearly upon irreproachable testimony that all this is utterly unnecessary. The destruction of life is always a crime. There may be certain cases in which it is the lesser of two evils; but here it is needless and without a shadow of justification, for it happens only because of the selfish, unscrupulous greed of those who coin money out of the agonies of the animal kingdom in order to pander to the perverted tastes of those who are sufficiently deprayed to desire such loathsome aliment. Remember that it is not only those who do the obscene work, but those who by feeding upon this dead flesh encourage them and make their crime remunerative, who are guilty before God of this awful thing. Every person who partakes of this unclean food has his share in the indescribable guilt and suffering by which it has been obtained. It is a universally recognized axiom in law that Qui Facit Per Alium Facit Per Se-whatsoever a man does through another, he does himself. A man will often say, "But it would make no difference to all this horror if I alone ceased to eat meat." That is untrue and disingenuous. First of all it would make a difference, for although you may consume only a pound or two each day, that certainly would in time amount to the weight of an animal. Then secondly, it is not a question of amount, but of complicity in a crime; and if you partake of the results of the crime, you are undoubtedly helping to make it remunerative, and so you directly share in the guilt. No honest man can fall to see that this is so. But when men's lower lusts are concerned they are usually dishonest in their views, and decline to face the plain facts. There surely can be no difference of opinion as to the proposition that all this horrible unnecessary slaughter is indeed a terrible crime.

1 Another great point to be remembered is that there is the most dreadful cruelty connected with the transport of these miserable animals, both by land and sea, and there is often dreadful cruelty in the slaughtering itself. Those who seek to justify these loathsome crimes will tell you that an endeavor is made to murder the animals as rapidly and painlessly as possible; but you have only to read the reports to see that in very many cases these intentions are not carried out, and the most appalling suffering ensues.

Yet another point to be considered is the wickedness of causing degradation and sin in other men. If you yourselves had to use the knife or the pole-axe and slaughter the animal before you could feed upon its flesh, you would realize the sickening nature of the task and would very soon refuse to perform it. Would the delicate ladies who devour sanguinary beef-steaks like to see their sons working as slaughtermen? If not, then they have no right to put this task upon some other woman's son. We have no right to impose upon a fellow-citizen work which we ourselves would decline to do. It may be said that we force no one to undertake this abominable means of livelihood; but that is a mere tergiversation, for in eating this horrible food we are making a demand that some one shall brutalize himself, that some one shall degrade himself below the level of humanity. You know that a class of men has been created by the demand for this food-a class of men which has an exceedingly bad reputation. Naturally those who are brutalized by such unclean work as this prove themselves brutal in other relations as well. They are savage in their disposition and bloodthirsty in their quarrels; and I have heard it stated that in many a murder case evidence has been found that the criminal employed the peculiar twist of the kulfe which is: characteristic of the slaughterman. You must surely recognize that here is an unspeakably horrible work, and that if you take any part in this terrible business—even that of and that the purity of the heart and of the soul is more imhelping to support it—you are putting another man in the position of doing (not in the least for your need but merely

you would under no cirucmstances consent to do for your

Then we should surely remember that we are all of us hoping for the time of universal peace and kindliness-a golden age when war shall be no more, a time when man shall be so far removed from strife and anger that the whole conditions of the world will be different from those which now prevail. Do you not think that the animal kingdom also will have its share in that good time coming?-that this horrible nightmare of wholesale slaughter will be removed from them? The really civilized nations of the world know far better than this; it is only that we of the West are as yet a otherwise we could not bear these things amongst us even

Beyond all question the future is with the vegetarian. It seems quite certain that in the future—and I hope that it may be in the near future-we shall be looking back upon this time with disgust and with horror. In spite of all its wonderful discoveries, in spite of its marvelous machinery, in spite of the enormous fortunes which have been made in it, I am certain that our descendants will look back upon this age as one of only very partial civilization; and in fact but very little removed from savagery. And one of the arguments by which they will prove this will assuredly be that we allowed among us this wholesale unnecessary slaughter of innocent animals—that we actually profited by it and made money out of it, and that we absolutely created a class of beings who did this dirty work for us, and that we were not ashamed to profit by the result of their degradation.

THE OCCULT SIDE.

All of these are considerations referring only to the physical plane. Now let me tell you something of the occult side of all this. Up to the present I have made to you many statements-strong and definite, I hope-but every one of them statements which you can prove for yourself. You can read the testimony of well-known doctors and scientific men; you may test for yourselves the economic side of the question; you may go and see, if you will, how all these different types of men contrive to live so well upon vegetarian diet. All that I have said hitherto is thus then within your reach. But now I am abandoning the field of ordinary straight-forward reasoning, and taking you up to the level where you have, naturally, to take the word of those who have explored these higher realms. Let us then, turn now to the hidden side of all this-the occult.

Under this heading also we shall have two sets of reasons -those which refer to ourselves and our own development, and those which refer to the great scheme of evolution and our duty towards it; so that once more we may classify them as selfish and unselfish, although at a much higher level than before. I have, I hope, clearly shown in the earlier part of this lecture that there is simply no room for argument in regard to this question of vegetarianism; the whole of the evidence and of the considerations are simply on one side, and there is absolutely nothing to be said in opposition to them; this is even more strikingly the case when we come to consider the occult part of our argument. There have been some students hovering round the fringes of occultism who were not yet prepared to follow its dictates to the uttermost. and therefore have not endeavored to follow those dictates when they interfered with their personal habits and desires. Some such have tried to maintain that the question of food could make very little difference from the occult standpoint; but the unanimous verdict of all the great schools of occultism, both ancient and modern, has spoken quite definitely on this point, and has asserted that for all true progress ab- has horror, pain, and indignation, and an intense but unexsolute purity is necessary, even on the physical plane and inmatters of diet as well as in far higher matters.

In previous lectures I have already fully explained the existence of the different planes of nature and of the vast unseen world all about us; and I have also had occasion to refer often to the fact that man has within himself matter belonging to all these higher planes, so that he is furnished with a vehicle corresponding to each of them, through which he can receive impressions and by means of which he can act. Can these higher bodies of man be any way affected by the food which enters into the physical body with which they are so closely connected? Most assuredly they can, and for this reason, the physical matter in man is in exceedingly close touch with the astral and mental matter—so much so it unconsciously, and that that terrible vibration of horror that each is to a very great extent a counterpart of the other. There are many types and degrees of density among astral matter, for example, so that it is easily possible for one man to have an astral body built of exceedingly coarse and gross particles, while another may have one which is very much more delicate and refined. As the astral body is the vehicle of the emotions, passions, and sensations, it follows that the man whose astral body is of the grosser type will be chiefly amenable to the grosser varieties of passion and emotion; whereas the man who has a finer astral body will find that its particles most readily vibrate in response to higher and more refined emotions and aspirations.

The man therefore who builds gross and undesirable matter into his physical body is thereby drawing into his astral body matter of a coarse and unpleasant type as its counterpart. We all know that on the physical plane the effect of over-indulgence in dead flesh is to produce a coarse, gross appearance in the man. That does not mean that it is only the physical body which is in an unlovely condition; it means also that those parts of the man which are invisible to our ordinary sight, the astral and the mental bodies are not in good condition either. Thus a man who is building himself a gross and impure physical body is building for himself at the same time a coarse and unclean astral and mental body as well. That is visible at once to the eye of the developed clairvoyant. The man who learns to see these higher vehicles sees at once the effects on the higher bodies produced, by impurity in the lower; he sees at once the difference between the man who down here feeds his physical vehicle with pure food and the man who puts into it this loathsome decaying flesh. Let us see how this difference will affect the man's evolution.

It is very clear that a man's duty with regard to himself is to develop all his different vehicles as far as possible in order to make them perfect instruments for the use of the soul. There is a still higher stage in which that soul itself is being trained to be a fit instrument in the hands of the Logos, a perfect channel for the divine grace; but the first step towards this high aim is that the soul itself shall learn thoroughly to control these lower vehicles so that there shall be in them no thought or feeling except those which the soul allows. All his vehicles should be in the highest possible condition of efficiency; all should be pure and clean and free from taint; and it is obvious that this can never be so long as he absorbs into the physical vehicle such undesirable constituents. Even the physical body and its sense perceptions can never be at their best unless the food is pure. Any one who adopts vegetarian diet will speedily begin to notice that his sense of taste and of smell is far keener than it was when he fed upon flesh and that he is now able to discern a delicate difference of flavor in foods which before he had thought of as tasteless, such as rice and wheat. The same thing is true to a much greater extent with regard to the higher bodies. Their senses also cannot be clear if impure or coarse matter is drawn into them; anything of this nature clogs and dulls them, so that it becomes far more difficult for the soul to use them. This is a fact which has always been recognized by students of occultism; you will find that all those who in ancient days entered upon the Mysteries were always men of the utmost purity, and of course always vege-

CARNIVOROUS DIET FATAL

Carnivorous diet is absolutely fatal to anything like real development, and those who adopt it are throwing very serious and utterly unnecessary difficulties in their own way. Of course I am well aware that there are other considerations more important than anything upon the physical plane, portant to a man than that of the body. Yet there is surely no reason why we should not have both; and indeed the one

the lower. There are guide enough difficulties in the way of how they intensify brutality and unscrupulousness. He sees self-control and self-development; it is surely worse than foolish to go out of our way to add another and a very considerable one to the fist." Although it is quite true that a pure heart will do more for us than a pure body, yet the latter can certainly do a great deal; and we are none of us so far advanced along the road towards spirituality that we can afford to neglect the very great advantage which it gives us. Anything that makes our path harder than it need be is emphatically semething to be avoided. In all cases this fiesh food undoubtedly makes the physical body a worse instrument and puts difficulties in the way of the soul by intensityyoung race, and still have many of the crudities of youth; ing all the undesirable elements and passions belonging to these lower planes. The Co

Nor is this effect during his physical life the only one of which we have to think. If through introducing loathsome impurities into the physical body, the man builds himself a coarse and impure astral body, we have to remember that it is in this degraded vehicle that he will have to spend the first part of his life after death. Because of the gross matter which he has built into it all sorts of undesirable entities will be drawn into association with him and will make his vehicle their home and find a ready response within him to their lower passions. It is not only that his animal passions are more readily stirred here on earth, but also that he will suffer acutely from the working out of these desires after knew how. He does not think; he goes on from day to day, death. So that here again looked at even from the selfish point of view you will see how entirely occult considerations confirm the straightforward common sense of the arguments on the physical plane. The higher sight, when brought to helping to make this appalling thing a possibility, is unbear upon this problem, shows us still more vividly how utterly undesirable is the devouring of flesh, since it intensifles within as very much of that from which we most need to be free, and therefore that habit from the point of view of progress is simply a thing to be east out at once and forever.

MAN'S DUTY TOWARD NATURE.

Then there is the other and far more important unselfish side of the question-that of man's duty towards nature, Every religion has taught that man should put himself always on the side of the will of God in the world, on the side of good as against evil, of evolution as against retrogression. The man who ranges himself on the side of evolution realizes the wickedness of destroying life, for he knows that, just as he is down here in this physical body in order that he may learn the lessons of this plane so is the animal occupying his body for the same reason, that out of it he may gain. experience at his very much lower stage. He knows that the life behind the animal is the Divine Life, that all life in the world is Divine; the animals therefore are truly our brothers, even though they may be younger brothers, and we can have no sort of right to take their lives for the gratification of our perverted tastes—we have no right to cause them untold agony and suffering merely to satisfy our degraded and detestable lusts.

We have brought things to such a pass with our miscalled sport and our wholesale slaughterings, that all wild creatures fly from the sight of us. Does that seem like the universal brotherhood of God's creatures? Is that your idea of the golden age of world-wide kindliness that is to come—a condition when everything living flees from the face of man pecause of his murderous instincts? There is an influence flowing back upon us from all this—an effect which you can hardly realize unless you are able to see how it looks when these creatures which you so ruthlessly murder in this way has its own thoughts and feelings with regard to all this; it pressed feeling of the hideous injustice of it all. The whole atmosphere about us is full of it. Twice lately I have heard from psychic people that they felt the awful aura or surroundings of this city, even many miles away from it. Mrs. Besant herself told me the very same thing long ago in England—how, long before she came in sight of Chicago, she felt the horror of it and the deadly pall of depression descending upon her, and asked, "Where are we, and what is the reason that there should be this terrible feeling in the air?" sense the effect as clearly as this is of course beyond the reach of the person who is not developed; but though you may not be directly conscious of it and recognize it as Mrs. Besant did, you may be very sure that you are suffering from and fear and injustice is acting up on every one of you, even though you do not know it. The feeling of nervousness and the feeling of profound depression which are so very common here are both largely due to that awful influence which spreads over the city like a plague cloud. I do not know how many thousands of creatures are killed here every day, but the number is very large.

Now remember that every one of these creatures is a definite entity-not a permanent reincarnating individuality like yours or mine, but still an entity which has its life upon the astral plane, and persists there for a considerable time. Remember that every one of these remains to pour out his feeling of indignation and horror at all the injustice and torment which has been inflicted upon him. Realize for yourself the terrible atmosphere which exists about these slaughter houses; remember that a clairvoyant can see the vast hosts of animal souls, that he knows how strong are the feelings of horror and resentment and how these recoil at all points upon the human race. They react most of all upon those who are least able to resist them-upon your children who are more delicate and sensitive than the hardened adult. It is a terrible place in which to bring up your children—a place where the whole atmosphere both physical and psychic is charged with fumes of blood and with all that that means. I read an article only the other day in which it was explained that the nauseating stench which rises from these Chicago slaughter houses, and settles like a fatal miasma over the city, is by no means the most deadly influence that comes up from that Christian hell for animals, though it is the breath of certain death to many a mother's darling. The slaughter houses make not only a pest hole for the bodies of children, but for their souls as well. Not only are the children employed in the most revolting and cruel work, but the whole trend of their thoughts is directed towards killing. Occasionally one is found too sensitive to endure the sights and sounds of that ceaseless awful battle between man's cruel lust and the inalienable right of every creature to its own life. I read how one hoy, for whom a minister had secured a place in this slaughter, house, returned home day after day pale and sick and unable to eat or sleep, and finally came to that minister of the gosper of the compassionate Christ and told him that he was willing to starve if necessary, but that he could not wade in blood another day. The horrors of the slaughter had so affected him that he could no longer sleep. And yet this is what many a boy is doing and seeing from day to day until he becomes hardened to the taking of life. And then some day instead of cutting the throat of a lamb or a pig he kills a mang and straightway we turn our lust for slaughter upon him in turn and think that we have done justice. I read that a young, woman who does much philanthropic work in the neighborhood of these pest-houses declares that what most impresses her about the children is that they seem to have no games except games of killing, that they have no conception of any relation to animals except the relation of the slaughterer to his victim,

EDUCATION IN MURDER.

This is the education which so-called Christians are giving to the children of the slaughter houses—a daily education in murder-and then they express surprise at the number and brutality of the murders in that district. And yet your There the voiceless song of slience calmly pulsates with the Christian public goes on serencly saying its prayers and singing its psalms and listening to its sermons as if no such outrages were being perpetrated against God's children in Of the vibrant chords of Nature; 'tis the song of her sweat that sink-hole of pestilence and crime. Surely the habit of eating dead flesh has produced a moral apathy among us. Are you doing well, do you think, in raising your future citizens among surroundings of such utter brutality as this? Surely even on the physical plane this is a terribly serious mutter, and from the occult point of view it is unfortunately more serious still; for the occultist sees the psychic result of for the gratification of your lusts and passions) work that sheduled suggeste the other and the higher should include gail this, sees how these forces are enting upon the people and and progress. The Occasional.

what a center of vice and of crime you have created and how gradually the infection is spreading until it affects the whole of civilized humanity.

It is being affected in many ways which most people do not in the least realize. There are constant feelings of cause less terror in the air. How many of your children are unnecessarily and inexplicably afraid-how they feel terror of they do not know what-terror of the dark, or when they are alone for a few moments. Strong forces are playing about us for which we cannot account, and you do not realize that this all comes from the fact that the whole atmosphere is charged with the hostility of these murdered creatures. The whole creation is very closely interrelated, and you cannot do wholesale murder in this way upon your younger brothers without feeling the effect very terribly among your own innocent children. Surely a better time shall come, when we shall be free from this horrible blot upon our civilization, this awful reproach upon our compassion and our sympathy; then we shall find how presently there will be a vast improvement in these matters, and how by degrees we shall all rise to a higher level and be freed from all these instinctive terrors and hatreds. We might all be freed from it very soon if men and women would only think; for the average man is not after all a brute but means to be kind if he only and does not realize that he is taking part all the time in an awful crime. But facts are facts, and there is no escape from them; every one who is partaking of this abomination, is doubtedly sharing the responsibility for it.

You know that this is so, and you can see what a terrible thing it is; but you will say, "What can we do to improve as printed at the top of the first page, matters—we who are only tiny units in this mighty seething right hand corner. If this number corthing it is; but you will say, "What can we do to improve mass of humanity?" I tell you that it is only by units rising above the rest and becoming more civilized that we shall finally arrive at a higher civilization of the race as a whole. There is a Golden Age to come, not only for man but for the lower kingdom, a time when humanity will realize its duty to its younger brothers—not to destroy them but to help them and to train them, so that we may receive from them, not terror and hatred, but love and devotion and friendship and reasonable co-operation. Then a time will come when all the forces of Nature shall be intelligently working together towards the final end, not with constant suspicion and hostility, but with universal recognition of that Brotherhood which is ours because we are all children of the same Almighty Father.

Let us at least make the experiment; let us free ourselves from complicity in these awful crimes, let us set ourselves to try each in our own small circle to bring nearer that glorious time of peace and love which is the dream and the earnest desire of every true-hearted and thinking man. At least we ought surely to be willing to do so small a thing as this to bring nearer that glorious future; we ought to make ourselves pure, our thought and our actions as well as our food, so that by example as well as by precept we may be doing all that in us lies to spread the gospel of love and of compassion, to put an end to the reign of brutality and terror and to bring nearer the dawn of the great kingdom of righteousness and love when the Will of our Father shall be done upon earth as it is in heaven.

WHAT WOMAN SUFFRAGE HAS DONE FOR IDAHO.

The saloon and the brothel have been eliminated as potent factors in political contests. That element no longer dictates who shall be placed on the various tickets. In fact, the candidate himself fights shy of this support. To know that he caters to that support is sufficient effectually to damn him with the women.

The fact of the woman's alarming independence and her well recognized liability to kick over political traces, forces the different parties to put forward their very best timber. The man who wins his nomination by a successful "job" at the convention is practically certain to go down to ignominious defeat at the polls. You can't work a political trick on a woman. What she lacks in political sagacity and experience, she atones for in good sense, and she has a habit of always demanding "the reason why" which is occasionally most unpleasant. There are transactions at conventions which are frequently best left unexplained, but not with your So the wholesome fear of the woman vote of Idaho has forced the political parties to put forward a very superior class of candidates for both county and state officers.-Hon. George P. Wheeler, Ex-Speaker Idaho House of Representatives. ,

FOR FINER AND FREER ORGANIZATION.

There are two things that I think every Spiritualist should work for—one is to know more of each other; and the other is to study the revelations from the spirit world for the light they throw on the things of this world. I think the world has had too many man-made books and theories and rules. and the purpose of spiritual revelations is to give us a broader, simpler, clearer light in which to walk our way through, the affairs of this world.

The first step of that better way, it seems to me, is more definite acquaintance with each other; second, study; third, association without formal organization.

Spirit is finer substance, and it requires finer instrumen talities of organization for its expression. The usual form of organization with a lot of officers and by-laws, and rules may be all right for the accomplishment of material things, but it is not so good for the expression or accomplishment of spiritual things. They require a finer and freer mechanism. We are all interested to find this finer method of organization by which spiritual things can be expressed more fully and clearly. F. P. COOK. Modesto, Cali.

THE SONG OF SILENCE.

There is grandeur in the thunder, in the clouds and light ning's flash.

And upon the proud old ocean as the waters leap and splash; There is grandeur in the sunlight, in the dew and falling

But the grandeur of the silence is the highest of this plane. All throughout the days and evenings sweet song-echoes

fill the air; From the morn till night the cadence of sweet music every

where . Enchants our spirits, fills us, but the hush of night is far, Far sweeter, for 'tis restful from the sounds of life that jar

In the busy hum of labor there is something to enthuse And enkindle thoughts of duty to the world that claims its dues: In the lights that flash upon us from the lamp-posts on the

street, There is music; but the voiceless song of silence bears the sweet.

In the song bird's happy warble in the woods along the stream

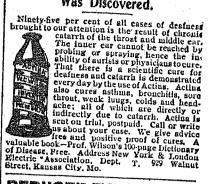
There is music quite entrancing; aye, 'tis life's harmonic dream: But when ev'ry song is ended and the soul has had its fill,

There is room within the spirit for the song of silence still. When the babe lies on the bosom of its mother, fast asleep,

Oh, the voiceless song of silence is the voice that has control DR. T. WILKINS.

Cleanliness, neatness, accuracy, system and orderliness are results of mind culture (education.) Honesty, righteousness; fustice, conscientionsness and tolerance are the effects of soul-culture (introspection.) Education and self-knowledge are thus the leading virtues or principles to civilization

By No Means Until "ACTINA" Was Discovered.





The above is the number of the present issue of The Progressive Thinker, responds with the figures on your wrap-per, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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Translator.



Maitess Watsh Charm. PRICES:—Badgo Pin. 81.60; Lapel Button, 81.50; Sunflower Brooch, 84.00; Multene Charm, 62.00; Freedman of the Sunflower tended emblem of Spiritualism. As the Sunflower turns its face towards the sun, so Spiritualism turns the faces towards the Sunflower turns its face towards the Sunlight of Truth and Progression. These beautiful endems are for sale at this office.

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.. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the ron-appearance of YOUR article.

WRITE PLAINLY.-We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned If we have not space to use them.

Dr. J. C. Phillips, the excellent psychometrist and magnetic healer, still has his headquarters at the Mt. Pleas- tion of it. Not one man out of 20, let ant Park camp, Iowa, where he is doing alone a policeman, is able to disinguish an excellent work. At one time the between ordinary fake fortune telling Doctor was a resident of Chicago, where and readings by mediums. Spiritualhe is kindly remembered. He will receive subscriptions for The Progressive Thinker during the camp season.

The Meadville (Pa.) Republican says: "Mrs. Cora L. V. Richmond, the famous Spiritualistic medium and lecturer, and her husband of Chicago, are guests of former Congressman and Mrs. A. Gaston, on Chestnut street, for a short stay. Their presence in the city was improved Friday evening by Mr. and Mrs. Gaston to invite a few intimate friends to meet, them, and to enjoy, informally, a couple of hours of Mrs. Richmond s work as an insiprational speaker and medium. While there were doubtless some present who were not so deeply impressed as others of the company with the fact of spirit communication the interest was no less intense and the demonstrations were highly appreciated by all. Mrs. Richmond is a highly educated as well as a gifted lady, as pleasing in her natural personality as she is remarkable in her demonstrations as a medium."

Will you become a subscriber for, or dvertiser in, the "Ingersoll Memorial Beacon." a neat little monthly, at 50 cents a year, and devoted to the upbuilding of the Ingersoll Memorial Association, of Chicago, and to science nd the gospel of Reason and Good Cheer? If so, kindly send your name and address to the General Secretary of the Association, Room 50, 164 LaSalle be issued until a reasonable number of subscribers are pledged.

Moses Hull passed through the city last week on his way to that famous resort, the Chesterfield (Ind.) camp, where he is to lecture.

Mr. John W. Ring, National Superintendent of Lyceum Work, is attending the camp-meeting at Los Angeles, Cal., where he has charge of the lyceum work, and is also lecturing.

An Indianapolis special to the Chicago Record-Herald, says that awakened from a terrible dream, in which she had witnessed a railroad wreck, with her husband as the central figure, Mrs. Charles Michaels of Marion related the dream to her husband. In the dream she saw him in the end of a passenger coach with blood flowing from wounds that appeared to be serious. Mr. Michaels left home an hour later to go to Indianapolis, and after his departure Mrs. Michaels received a message from Anderson stating that her husband was injured in a railroad wreck. He was brought to Marion a few hours later. His nose was broken and his left cheek bone crushed. He related the story of the accident to his wife, who declares that it was identical with the

Correspondent writes: "Mrs. Ellen Thomas Richey, a Spiritualist worker of Thurber, Texas, is the mother of Ray Thomas Richey, since July 26, and we are proud to say that Ray is a thorough Lyceumite, and gives fair promise of unfolding into a representative Spirit-

J. M. White writes: "After August 16 all desiring my services as a lecturer and test medium can reach me by addressing me at General Delivery, Kansas City, Mo. I will go fifty miles in any direction from from Kansas City for entertainment and traveling expenses. I wish to reach points where no regular medium has ever been and hold grove meetings, thus aiding those who can't pay an exorbitant hall rent. Having recently given good satisfaction at the camp-meeting at Ottawa, Kansas, I feel sure of giving satisfaction any-

The Chicago Chronicle has the followlng telegram from Poughkeepsie, N. Y., Aug. 11: "A stranger who has been stopping at the Morgan house since Saturday, apparently suffering from complete loss of memory as to his own identity, was identified to-night as Dr. Harry P. Cate, proprietor of a sanitarium at Lakewood, N. J., who disappeared on April 21 last. On that day he went to New York with several thousand dollars and from that time all trace of him was lost. Since then he has been wandering and his face and hands are pronzed by the weather. His clothes are good and he says he has been buying new clothes whenever necessary. He says that the only places he can remember being in were St. Louis and Kansas City, although he has traveled, he says, through a great many places." Is he under spirit con-

Miss Mattie Woodbury writes from Shaftsburg, Mich.: "Through the col-umns of The Progressive Thinker I de-sire to reach the dear friends. I have had a fever that in June made it impossible for me to visit any of the camps this season. I will give readings by letter at the above address. My love and best wishes go out to the dear old friends of our cause."

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Dr. J. O. M. Hewitt, 533 W. Madison street, Chicago, has a poem in this issue, which will be very appropriate for recitation effects at Spiritualist meetings, socials, etc. Dr. Hewitt is a very capable public speaker, and will answer calls for lectures, funeral services and marriage ceremonies.

Dr. Beverly writes; "At Lakeside Hall a crowd came Sunday evening to hear Mrs. Loomis, late of Boston. Everyone was delighted to listen to such an intellectual treat. The special music is worth much in bringing conditions for the spirit friends to manifest I am bound to build up a society that will be an honor to the city and the spiritual truth which we all love to teach and give out for the uplifting of humanity. Come out Sunday evening aid hear Dr. Cigrand, a professor in the Illinois State University, on Occultism as applied to every day life. How to overcome old self and unfold your own psychic and spiritual powers. You can not afford to miss any of these valuable lectures."

The Spokane (Wash.) Review has the following: Spokane Spiritualists are up in arms against the proposed ordinance which makes fortune-telling unlawful, and yesterday afternoon a committee from the society appeared before the judiciary committee of the city council to protest against it. "The or-dinance may be all right," said A. R. Arbuckle, who acted as spokesman for the committee, "but we don't want to be subjected to a policeman's interpretaists know as well as anybody that there are a whole lot of fake mediums in Spokane, as well as in all other cities; but there are also many genuine ones." Councilman Lindsley pointed out that the ordinance is a virtual reiteration of the state law, which makes a fortune teller a vagrant. Mr. Arbuckle proposed an amendment to the ordinance providing that the ordinance shall not apply to mediums whom the Spokane Spiritualist society shall certify to as genu-

ine. This was objected to by Dr. Doolittle, who declared that the city could not delegate to any society the right to determine who should practice a certain business in the city. Councilman Lindsley was inclined to object to the whole ordinance on the ground that to pass it would be to pile up useless legislation. Dr. Doolittle declared that if passed at all the ordinance should be made to include palmists. It was finally decided to take no action until the new city code is printed, and it is learned whether the present ordinance on vagrancy covers the point or not. The proposed new ordinance, as drafted by Corporation Counsel Judson, makes fortune telling a misdemeanor. It does not refer to any particular kind of for tune telling, such as clairvoyancy, but merely provides that all fortune telling shall be illegal. This is a strict follow-

Mrs. Cora L. V. Richmond is greatly street, Chicago. This journal will not interesting the Spiritualists of the East with her lectures. The last heard from her she was at Mantua Station, Ohio.

ing of the letter of the state law.

W. H. Harrington writes from Minneapolis, Minn.: "Mrs. N. M. Hardy was made happy on the occasion of her birthday by the presence at her residence, 1025 central avenue, of a large number of her personal friends who came to testify in their esteem for her noble character as a woman and to the great light and comfort that had at various times come to them through her genuine and convincing work as a medium. It would need a large room inleed to accommodate those who would have been glad to be there. The party was entirely spontaneous and informal Substantial tokens accompanied the words of esteem and warm regard. Mrs. Hardey and her daughter, Miss Marguerite Ware, also a lady of great worth and a medium of exceedingly fine and varied powers, go this week to meet their engagement at Wonewoc camp. Good wishes of hundreds follow them and a warm welcome awaits their return.

Eva L. Stewart writes: "On August 2, the First Hyde Park Occult Society was highly entertained by Dr. T. J. Beteiro, who gave us some fine points in regard to occultism. On the 9th we had with us that noted and popular medium, Mrs. Nellie Kusserow. The beautiful talk she gave us showed that our friends do help us. She was followed by Mr. Gilray, who always sets his audience thinking. Mrs. S. Dill, a student of Mrs. Kusserow's, gave some fine messages and tests, after which Mrs. Kline came. She always gives to strangers tests which they have to acknowledge are true. Then Mrs. Kusserow gave some beautiful messages and talk. To sum it all up we had a delightful and at Surprise Lake, situated between Taharmonious meeting. On the 16th, R. coma and Seattle, on the Interurban Gilray will be with us to show by the railroad, or near it, at least. The state gods of the Bible that Spiritualism is a fact. On the 25th, the Rev. Hugh Calvin Smith, Chancellor of the University of America, located in Tennessee, will speak for us on 'Mediums, Character. etc. Our picnics which we are holding every two weeks (Aug. 16 next one) in and near German Building, Jackson Park, have been well attended, and many strangers find us and get acquainted, and attend our meeting, and there find what they have often wanted, a knowledge of the other side of life."

Hon. J. S. Drake writes as follows from Angels' Camp, Cal., in reference to an important book by his wife, Mrs. Maude Lord Drake: "Yours of the 16th of July awaited my arrival here from a three weeks' trip up into the mountains —the high Sierras. Before leaving I had placed the publishing of our book in the hands of our son-in-law, who is connected with the Barrick Publishing Company, of Kansas City, Mo., and he informs me that he has arranged for its printing, and made arrangements to get the book out just as soon as I can come there to O. K. the proofs. There is some classical history of Spiritualism— a little of the scientific and local references in the MSS, that makes it necessary for me to see proofs, hence I will be in Kansas City about the 25th of August. My wife is at present doing Spiritualistic work in Colorado among her old and early admirers, and this old admirer expects to meet her in Kansas City, and we will both do ourselves the honor and pleasure of seeing you before returning to this coast."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns

of The Progressive Thinker are for sale at this office. Bear this in mind. N. A. St. Clanr writes from Toronto.

Canada: "Mrs. J. A. Murtha is filling a two months' engagement with the To-ronto Spiritualist Association, as plat-form test medium. She is giving good satisfaction and doing excellent work, and is regarded by Spiritualists here as an honest and conscientious worker, gifted with genuine mediumship. Her engagement terminates August 31. She has some open dates during the fall and winter months and will be pleased to hear from societies desiring her services. She may be addressed during August at 24 Ann street, Toronto. Her permanent address is 402 Troy street, Toledo, Ohio.

R. F. Livermore writes from Corry, Pa.: "Mrs. Cora L. V. Richmond has been sojourning in Corry, Pa., during three weeks ending August 7, and on the three Sundays her guides addressed large and appreciative audiences in their usual and instructive manner. The discourses were such as to call forth from many expressions of wonder and delight at the simplicity and great wisdom manifested in treating the subjects presented by the audiences. During Mrs. Richmond's short stay with us. she did great and good work in leading our people many steps in the direction of spiritual truths."

Geo. Hamilton Brooks, corresponding secretary, 6600 Normal avenue, Chicago, Ill., writes: "Dr. J. M. Peebles, the noted traveler, lecturer and author, has been engaged by the Englewood Spiritual Union for the first two Sundays in September. We hope every one that reads this notice will keep this in mind, and notify all of their friends to be on hand early, for the Doctor always has very large audiences, and if there was a time that Dr. Peebles was at his best, that time is now. He is as young as ever, and will inspire all that hear him."

T. W. Woodrow writes from Hobart, O. T.: "Expecting to attend the Central Iowa Spiritualist Association, Marshalltown, Iowa, Aug. 23 to Sept. 13, I desire to say that I will be glad to fill a few appointments in Iowa and Missouri following that date, and those desiring my services will kindly let me know. I could also make appointments at places this side of that point before the date of the camp. I expect to be at Butler, Mo., the 30th inst., friends there consenting.

Frank T. Ripley is making up his list of engagements for the fall and winter, and can be engaged for lectures and platform tests. Address all letters to Chesterfield, Ind., until August 30, care of the Chesterfield, Ind., camp-meeting.

Lorenzo Worthen writes as follows of the Lake Sunapee camp-meeting: "August 4, the meeting was called to order at 2:15 p. m., in Harmony Hall, by Mrs. Effic I. Webster. Music by the choir, and lecture by Mrs. Webster, followed by tests by her. August 5 we had a conference in the hall at 2:15 p. m. August 6, we had an address by Mrs. Webster and a seance at 7:45 by the same. August 7. Conference at 2:15, and at 7:45 a seance in the hall by Mrs. Fannie H. Spalding. The August 8th meeting was called to order by John Gage, the vice-president. Address by Mrs. Sarah A. Byrnes, which was very interesting. August 9, Harmony Hall, 10:45 meeting was addressed by Mrs. Sarah A. Byrnes, which was listened to by a good audience. At I o'clock a test seance by Edgar W. Emerson, and at 2:15 an address by Mrs. Byrnes which was well received. She was followed by Edgar W. Emerson with tests."

Brady, Ohio: "Mrs. Amanda Coffman, of Grand Rapids, arrived at Brady camp on Saturday. She gave a short lecture in the afternoon, full of cheer and comfort for those who are seeking enlightenment on spiritual lines. On Sunday, the 9th, she gave two fine lectures on 'The Religion of the Past and Present and 'We Are Manifestations of God. The day was fine and the attendance large. During the week there will be lectures instead of the usual conferences. Mrs, Coffman is a favorite here winning many friends by her sweet ner sonality. The friends of Lake Brady will be pleased to know that the associ ation is gaining ground and have a home free from debt to which they welcome all friends and investigators." James McCaw writes: "I am back

again to Chicago from Reed's Lake camp, Grand Rapids, Mich. We had some very fine lectures by Mr. Dunakin, Mr. Stewart, Mr. Herrick and Mrs. Morrill. She is the equal of any one I have ever heard. There were 18 or 20 mediums on the grounds. On Sundays there is a large gathering from the city. It is as nice a place for a camp-meeting as I ever saw. It is situated on the north side of Reed's Lake, and consists of five acres of ground, donated by Mr. Gunn. You can have pleasure galore—boat rides and also fishing, in fact all kinds of pleasure that a person wants. There is a fine dining hall: board \$3.50 per week and very good at that; tents from one dollar up. My board and lodging cost me \$4.50 per week."

P. C. Mills, president of the Washington State Spiritualist Association, writes: "I write this brief notice to call the attention of the Spiritualists of the state to the camp-meeting now going on board has bought ten acres of fine camping ground, on the shore of the lake, which is about one-half mile wide by three-quarters long, a regular spring of water, with outlet, but no inlet except a subterranean one; clear and beautiful, with splendid fish, I am told. They started last Sunday with small audiences of course, but earnest ones from the surrounding country seeking for the truth. Everything will be done that can be accomplished for the comfort and pleasure of those in the camp but everything is new, and much yet to be done. They are working under diffi-culties, but they are earnest workers; and if the Spiritualists of the state will respond fairly well it will be a grand success. My postoffice address is as follows: 6067 Fourth avenue N. E., Green Lake, Wash.'

Vine H. Hickox writes from Niagara Falls, N. Y .: "The first Spiritual Society of Niagara Falls, N. Y., is holding meet ings every Sunday evening. Mrs. A. Atcheson, of Buffalo, will give psychic tests through the month of August. The interest manifested is great. The small sum of ten cents is taken at the door to defray expenses and benefit the society Large audiences assemble to hear the welcome messages from spirit friends. The psychic readings given by this noble lady are doing much good in this locallty. August 13, the society is to give an entertainment in the evening in the hall. Recitations and singing by little children will be given; also refreshments will be served. Mrs. Atcheson will give a few psychic tests."

ALWAYS GIVE YOUR FULL NAME AND AD RESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

A press report from Evanston III. says: "Guests of the exclusive Hotel Monett, which is located not far from the lake shore on Chicago avenue in Evanston, have become terrified by the nightly appearance of spectral' figures in a deserted house which stands near. Last night a young woman was entertaining a gentleman friend on the veranda of the hotel, when suddenly she looked over toward the house and screamed. 'Look! Look!' she cried. "There it is again! The horrible mon-ster! What is it?" and again she screamed and hid her face. From the crack of every boarded window seemed to shoot blue and red flames alternately; these would be followed by groans and cries, intermingled with the entreaties of a woman. Looking up to one of the windows that had not been barred, the figure of a man was seen standing, full height, with a heavy club in his hand. The whole form was illumined. A number of the guests of the hotel will vouch for the truth of the appearance of the apparition. Not long ago Policeman Clifford was sent to investigate. He says he saw it all just as related, but could find no cause for it." Dr. Dougherty writes: "The society

at Neoga, Ill., was entertained by Chas.
Barnes, now of Indianapolis. Mr. wise would inevitably have modified Barnes' mediumship is fine—as good as | their constitutions and forms of governwe desire. We are all pleased. We enjoyed three seances that were a perfect success. Our society recommends him as one of the good trumpet mediums.'

V. Fell, M. D., writes: "If I had not been brought up a Quaker it would probably not seem so bad, but with fifty years a Spiritualist, preceded by a Quaker bringing up, of thirty-four, makes me, oh, so sick of seeing 'Rev.' before or D. D. after the name of an expounder of our philosophy. If the spiritual philosophy can't stand without such props, in God's name, let it fall, the sooner the better, for to me it looks as though this assumption on the part of the priests of superior goodness, was done more directly and indirectly keep the people in ignorance and slavish submission so as to secure their worship and their money, than for any other purpose. While I want to see a learned and scholarly ministry to expound and defend our beautiful, scientific and beneficent philosophy, I am fully persuaded that this is not the way to do it, but is the way to not do it. Why build up colleges to teach the rubbish and the falsehoods of the past, the worship of priests and monks, instead of the truths of science and evolution, as revealed in Nature's laws?"

Says a press dispatch from Waukegan: "Circuit Clerk L. O. Brockway was informed by telepathy or premonition that something was wrong with his brother James out in Oklahoma, and was about to start out there and see about it when he received a telegram stating that his brother had been stricken with paralysis and needed his pres ence. He left at once for the West. The impression that his brother needed him had grown upon Mr. Brockway so of late that he could not forget it even when busy with official duties. He informed a friend that he believed he would go out and see his brother as soon as certain work was done. Then came the telegram rounding out a strange coincidence, if nothing else."

Dr. Rosamond Conger writes from 4918 Calumet avenue, Chicago: "Mr. W. J. Colville, the well-known and gifted Mary L. Bettes writes from Lake inspirational speaker, was in Chicago this week en route to Clinton camp. He will return August 4, and in our parlors will give a short course of lessons on the 'Science of Health and Heal-

The True Way.

In the fulness of time all shall come to a knowledge of the truth, and the electrical cord that binds together the whole round earth will establish a current that will form a perfect circuit and the inhabitants of the planet earth will e able to communicate at will with the ones who dwell in peace and unity beside the still waters.

Thought waves will reach out into space and the scientific, electrical forces of Nature that are, and have been since the morning stars sang to gether, will dominate the entire world and there will be a happy and contented people who will no longer doubt the goodness and supreme love and gentleness of the Father.

The darkness of unbelief will be swept away, and the pure white light of the higher electrical forces will shine into all hearts and they shall see, and understand and be satisfied.

The unbelief and fear of the present is due mainly to the inability of the people to grasp and understand the true science of the electrical forces that are everywhere in Nature. It is all true and simple and was especially designed so by our Father, and when this electrical science is once understood by the dwellers on earth, fear will vanish in its light, and perfect love that casteth out fear will enter into every heart.

Scientific research is bringing to ight many electrical phenomena in the natural world, why not in the spiritual? And the world is awakening to the influence of the higher electrical forces. Over the invisible electrical cable that reaches from the upper worlds down to the little planet called earth, messages of love and faith and trust are being sent by loved ones every day and hour, and to those who are enabled to read the messages aright; they bring a faith and trust that is beautiful and never fading. The law of magnetic attraction is drawing the inhabitants of the earthly planet neafer to the upper spheres, and the silent electrical forces are developing more and stronger power over

the children of earth.

The scientific, magnetic influence of the pure white souled ones above, is floating down to earth and strengthing the aura round the earth children, and the sweet music of the invisible choir is coming nearer and nearer, and shall come ever nearer until all shall hear

the pure harmony.

Everywhere the hearts of the people will be filled with love and veneration for the gentle Nazarene who has worked out the beautiful pattern designed by the Father for all His children, until it the Father for all His children, until it is a perfect blending of lovely coloring, and made amenable to the well-being of and made amenable to the well-being of and made amenable to the well-being of the made a sweet sounds, peace, love and harmony. HELEN M. CHASE,

Atlantic, Iowa. By Casimir. Patience is the key of content.-Ma-

Genius always gives its best at first; rudence at last—Lavater. Keep good company and you shall be

of the number.—Herbert.

To dally much with subjects mean and low proves that the mind is weak or makes it so .- Cowper,

Beware of Thinking in Ruts. The following extract was the closing portion of a recent address to an audience of 500 college students, by B. F. Underwood:

Beware of intellectual rigidity. Beware of thinking in ruts. Cultivate mental flexibility and hospitality to new ideas. Avoid fossilization that coudition in which the mind is invulnerable to anything that is out of the ordinary run of thought. There can be no prog-ress without change of views; without variation; without a modifiable mind. The man who holds to what he was taught in his youth, never departing therefrom, makes no advancement. He loses the power of generating new thought, he loses even the capacity to accept and assimilate a conception that differs from his early teachings.

There is such a thing, of course, as too great changeableness, too much mental flexibility, involving transitions so rapid as to involve lack of stability, lack of firmness, coherence and consist encv.

But there is a happy medium between the two extremes. It is as true of nations as it is of individuals. Those na-tions which have possessed sufficient fixedness to retain what was valuable in their givernment and sufficient mobility to admit of changes and adjustments to changing conditions and environments. are the nations that have endured Those that were lacking in the fixed character went to pieces from lack of stability; those that lacked flexibility became solidified, fossilized, fixed and established in the old ways to such an extent as to make progress impossible, leaving them behind in the race of na-tions like China, for instance, subject now to the greed and invasion of other nations while impervious to the multiment, and changed their national des-

So it is with individuals if they lack sufficient fixation to avoid too rapid and too great changes, they become subject to other minds, losing individuality and becoming the mere creatures of others' wills, possessing no force of character and no permanent views of their own On the contrary if they become through their immobility invincible to new ideas, they are necessarily unprogressive and are in a condition in which the teachings of childhood become dominant and fixed, and in which atavism may cause them to revert even to ancestral mental conditions. What is needed is that happy combination of qualities in which there is sufficient flexibility to admit of change with sufficient permanence of character to retain what has been gained, with judgment to distinguish between the truth and the

By all means avoid the notion that we must hold to an idea because it is ancient. Primitive ideas generally are erroneous. Be ready to receive new ideas, to examine them in the light of your best knowledge, and to treat them with all the hospitality which you would show to a guest. Thereby, you may make progress, and without this spirit and habit, you are liable to become stereotyped in thought and victims of that intellectual rigidity which Prof. Gunning used to say, is the real sin against the Holy Ghost.

Marshalltown Camp, lowa.

The tenth annual camp-meeting of the Central Iowa Spiritualist Association will open at Marshalltown, Iowa, Aug. 23, and close September 13, in the same pleasant grove of oaks that it has occupied for several years. It is only three-quarters of a mile from the business centre and the street passing it is paved with asphalt, and has an electric car line. Among the speakers will be Moses Hull, C. W. Stewart, Rev. T. W. Woodrow, Mrs. Jennie Hagan Brown, Rev. Julian P. Johnson and Harry J. Moore. The platform test mediums em-ployed are Josie K. Folsom, Mrs. Eva McCoy and Max Hoffman.

Conference will be held nearly every norning, and every afternoon at three o'clock and every evening at eight there will be a lecture or a test seance or entertainment. Our program last year could scarcely have been improved, and we have this year endeav ored to maintain the high standard established there, and a persual of the printed program will convince anyone that we have not failed.

The greater number of the names mentioned above are thoroughly familiar to all readers of The Progressive Thinker, but for fear many may not know Mr. Stewart, Mr. Johnson and Mr. Woodrow, they being comparatively new in camp-meeting work, I would say that Mr. Stewart is a particularly fine fecturer on vital subjects; Mr. Johnson s a finely educated man and for seventeen years was an orthodox minister. It is only in the past two years that he has been in Spiritualistic work. He is now a missionary. Mr. Woodrow has been a Universalist minister for a quarter of a century, part of the time of late years, however, on the Spiritualist platform. He is scarcely second to Moses Hull in knowledge of the Bible and is a fine debater and speaker.

The outlook is for a much increased attendance this year and we ought to have it, for, by actual count, we have several more lectures and test seances in our three-weeks' camp than Clinton, for instance, does in four weeks, and the talent is fully as good.

Mrs. C. B. Bliss will be the materialize

ing medium. Perhaps the Chicago friends of Mrs. Alice Gehring will also be interested in knowing that she expects to be present at our camp-meeting the full time.

Railroad rates may be secured on the certificate plan from any point in Iowa, People outside the state, if they cannot make better arrangements, should buy their tickets to the Iowa line and then re-buy, getting a certificate. For programs, etc., address M. G. Duncan Corresponding Secretary.
E. M. VAIL, President.

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This work includes "Personified Unthinkables," "First Lessons in Reality," "A Tour Through the Zodiac." This is an interesting production of oc-cult thought and will well repay careful study and meditation by all occultists. Price, Oloth, \$1.50. For sale at this

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom spiritualists should delight to honor. The result of years of deep thought and patient research into Nahumanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

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Not one, but every day foott foot and the state of the

Not one, but every day, feast, fast, and

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LKY DALE.

Light" Assembly.

5, was a bright and interesting occa-sion, presenting many attractive feat

ures, and bringing many people prominent in the world's apairs of note, chief

among whom was the time-honored veteran of woman's rights, Susan B. An-

thony, and the feminine ingersoll of wit

and logic, Rev. Anna Shaw. The horse

and carriage conveying them from the

station were decked in ferns and yellow

pictures of noted people, palms, ferns,

jardinieres of flowers, and a fine large

orange tree hearing several full-grown

On the stage was a large semi-circle

of Baba Premanand Bharati, of India,

arrayed in Oriental robe and turban of

yellow silk, Chairman Brooks, who

since the advent of that "little babbling

Brook" that gurgles so musically out in

Illinois, seems to be surpassing all pre-

vious records of good humor, wit and

things," arose and bringing forward

Susan B." still as erect in form, firm

Among other things she said:

self were the only representatives,

they are girls;" and when these most

is of the Scalchian order, in depth and

power-had been heard, she said,

like that, the men will have to surren-

suffrage society organizer for New York

state. She said, "Lily Dale, a heaven of itself is especially a heaven for

funny anecdotes showing the ignorance

of many prominent men relative to

state and national matters, and espe-

cially matters pertaining to government and equal rights. She referred to Ly-

man Abbott's statement that "the ballot

is a last and sure protection, but women

has a man to protect her," and said:

"How will Mr, Abbott protect the 40,000

women who are in surplus of the male

laughingly referred to Miss Shaw's re-

ply to the man who asked, "Has women

sense enough to vote," that "if she can't

vote she can teach good English." She

closed by quoting Emerson's statement

that "the power of a country is meas-

ured by the number of good women rep-

Next Mrs. Charlotte Perkins Gilman

was introduced as "poet and speaker from various places," who said: "A bright-eyed man asked me, 'If women

were to vote would they not lose their

charm for men?' I replied, 'What of it?' Then utterly astonished he said,

Why, what sort of Amazons would you

women raise alone?' I said, 'What would you?' and he beat a retreat. Wo-

men are proverbial for their endur-

ance; it is because they have had so many trials they have gotten used to

them. Woman has not been expected to

think for the world, or on broad planes

because her sphere has been so har-

rowed down she has had no opportunity

or time to think outside herself and her

own family circle. Because of this, wo-man does her duties as a woman, while

man acts from the sphere of a human

Next came Mrs. Jane Slocum, presi-

dent and manager of the Woman's In-dustrial School of Weiser, Idaho, which

stands now with Wyoming in its recognition of woman. She said: "Although appearances may be against me,

I'm just one year old as a woman, for I cast my first ballot last year. It is said

happy is that people that has no his-

which suffrage matters are managed in

Idaho, saying, "We meet with very little opposition. We introduce various laws,

which pass readily. We are quiet about

our work. We use the Australian bal-

lot, and we do not drop it in a saloon, or any other questionable place. In our

poll-room is a picture of the Madonna. and other works of art. We do not

care for office, but we demand that our

candidates, whether men or women, shall possess merit and be of good mor-

Next, Mrs. Elizabeth Mason, a New

York Mental Science teacher and speaker, as she glanced at Baba Bharati and Geo. H. Brooks upon the res-

trum, she expressed her joy that the race and sex problem had been solved

al character."

She spoke of the manner in

resented in it."

population of the United States?"

if they would win."

der.

specimens of the real article.

ribbon, the woman suffrage emblem,

of greeting.

This department is under the man

HUDSON TUTTLE. Madress blu at be. in Heights, Ohio

NOTE.—The Questions and Answers have called forth such a host of re-spondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often elearness is perhaps sacrificed to this forced brevity. Proofs have to be omitsed, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and gence. From the chaotic beginning, place, and all are treated with equal through all the evanescent forms of be-

anonymous letters. Full name and address must be given, or the letters will aim held in view. Without this attainment of the statement of the the name will not be published. The the results objectless combination of coursespondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what-ever information I am able, the ord-nary courtesy of correspondents is ex-bected.

HUDSON TUTTLE. HUDSON TUTTLE.

L. C. H.: Q. Is there any record preserved that the emancipation of the serfs of Russia was suggested to the

Czar by a spirit communication? A. Unfortunately there was not at the time a record made of this great historic event. D. D. Home, one of the rection is satisfied. After a perfect most wonderful mediums, was staying physical man is evolved, what then? at the Russian Court at the time, and the Czar and nobility were profoundly interested. · Home made a statement at the time or soon after, which was never contradicted. But I have nothing more than my recollections of the event.

P. F. Abel: Q. Is vinegar as ordinarily used injurious or beneficial, and what is its value as food?

A. The craving for pickles, vinegar, etc., indicates the demand for acids in the digestive process. These acids should be supplied by fruits, which are the natural support of the gastric secretion. Vinegar, as a cheap and handy substitute, sparingly used, is acceptable. There are various kinds, some of which may be classed as poisonous. In fact no other should be used as condiment but that from the juice of the apple or grape. The manufactured article, which is used in almost all pickling factories, is deleterious. Cider vinegar has a pleasant aroma and flavor from acetic ether and mallic acid. The commercial vinegar, manufactured from alcohol and by wood distillation, has no pleasant taste or fragrance, and these are supplied by adding acetic ether, fusel oil, oil of cloves, butyric ether, and burnt sugar gives it color. Hydrochloric and sulphuric acids are also added to give it strength. All of these are virulent poisons.

Acetic acid, in pure form, is poison ous, when taken in quantity in the diluted form of vinegar, is assimilable. It alds in the digestive changes of other substances, and by such changes has a food value. The acids of fruits, how ever, supply this want, and in much preferable form-according to writers

Pierson E. Tooker: Q. I was dishistoric evidence of the existence of happily abolished. gentleman, presumably a clergyman, handed me this note: "Guizot, who is recognized as the most careful of historians, not a member of any church, says in his History of Civilization, that the death and resurrection of Jesus Christ, is as well established historical fact, as the assassination of Julius Caesar." Of what authority is this quotation?

Guizot was a French statesman and voluminous author. His father fell a victim of the French Revolution of 1794, and his mother sent her son, then seven years of age, to be educated in the Protestant religion at Geneva, the center and hot bed of Calvinism.

With all his cares of state, for he was the real head of the government during the reign of Louis Philippe, his exile when that king was dethroned by the people, his attempt to be elected to the Chamber of Deputies, which was defeated, he found the time to indulge in religious writing to what to most men would be a life's work. "The Church and Christian Society," "Meditations on the Essence of the Christian Religion." "Meditations on the Present State of the Christian Religion," etc. These were written presumably in his declining years, when the theology, which had been taught him in childhood at Geneva, possessed his decaying faculties.

His mind consciously or unconscious-ly reacted against the extreme ideas of the Revolution, and in the atmosphere of Geneva he imbibed the religious ideas which strengthened in his declining years, and were always prominent. To call such a man a reliable witness, would not be considered sound at law, his testimony would be taken with res

Admitting that he is in every way capable and unbiased, the facts are be fore the reader, and no man, however learned can find more evidence. The reader is just as competent to pass

Judgment as Guizot.

There exists incomparable classic writing of Julius Caesar; and full his-torical records of his life, which no one has ever questioned. There is no cause or motive for claiming these writings for hirn, or his place in Roman History. Of Tesus Christ, not a line of his wrighing exists. It is not claimed that he ever wrote anything. Of all the great contemporary historians, not one comprising six months' study. By gives him mention. Interpolations and Laura G. Fixen. forged passages have made them do so.

dence was felt, and supplied. -There is not a word in all history outside of the New Testament, in evidence of the existence of Christ. That may be enough to prove the case to many. He

contention for them to claim an ovidences, what every unbiased scholar knows to be false. To compare these two, and say that the facts relating to one are "as well established as to the one are "as well established and other, shows a deflection of intellectual other, shows a deflection of intellectual understanding, or a desire to cater to nopular belief, as pitiable as contemptible. It is like saying that the facts are "as well established" of the existence of lack and his Bean Stalk, as of George

Lemuel Stark: Q. What is the good of it all? This constant change spemingly purposeless, of creation of a unierse, and then its decay and growing old and being again resolved to elements to go through the round, in end-less cycles? Oh, I grow weary and forbld myself thinking of it. What is the good?

pose, and were it otherwise, then this correspondent would have our heartfelt sympathy. That purpose is from the leeting changes of the physical world to evolve immortal, individualized

ing, through the monsters of the pri-NOTION.—No attention will be given meval slime, up to man, that plan has not be read. If the request be made, ment creation is a gigantic failure, and stitution. Through no other being can this result be reached. The laws that perfect a tiger, a lion, an ox, or horse, each after its type, making them each perfect after its kind, apply, to him physically. With them, however, the end in that manner is reached. After a perfect tiger, or ox is attained, what then? Nothing! Causation in that di-

> even, or with the mature fruit?
>
> Man as a physical being cannot fulfill his destiny. There is want of time, there is want of opportunity. A being capable of infinite, must have infinite duration in which to expand. The opportunity, the duration, is bestowed by

> States of America was achieved 127 years ago, one of the greatest and most aluable of its blessings was the separation of church and state, which, up to that time, had measurably dominated the governments of the world to its det-

It is within the memory of your corespondent that the church-tax collector came regularly on "quarter-day" to collect the "church-rates"—an onerous tax assessed to build costly churches (not school houses) and to keep in repair those already built, some of which were built at immense cost over one thousand years ago. If the church tax was not paid, the collector proceeded to seize and sell property to caucel the debt (!) *This in Bristol, Eng., 75 years

XIII. left an immense fortune of \$17,-000,000 to the church. This wealth must have came from the people and simple and exact justice would seem to demand that it should go back to the source from whence it came.

cussing with a friend on the train, the Washington is concerned), has been

It is also remembered that large salaries were paid to bishops and archbishops, some as high as \$150,000 annually. No wonder there were "bread riots"

Now, we read, historically, that Pope Adrian (1154) who was elected against his own inclination, forced Frederick I. of Germany, to hold his stirrup while he mounted his horse, though it took two days to make the emperor yield the desired homage. It is said that King do not need it, because every woman the pope, kissed his foot, held his stirrup, and led the white horse on which he rode. This was probably the time when the holy church swallowed up the unholy state.

ages—to the days of the thumb-screw lating you [the Catholics] on what you have done in the past, I am with great regard, yours, Theodore Roosevelt." Is he toadying to the Catholics for their

propriated \$184,000 for Indian schools; and in 1890 it had reached the large sum of \$356,000. They demanded \$44. 000 more and the Commissioner of Indian affairs refused. The Catholics then tried to defeat his confirmation by

lic moneys lasted for years and were Linton, of Michigan, called a halt on their unholy game. But it cost him his seat in Congress. When will patriotism predominate

over religious errors and fanaticism? We wait with impatience for that day. C. H. MATHEWS.

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A. There is a good; there is a pur

seeks one grand and glorious purpose— the evolution of an immortal intelli-

Everything. Only a small fragment is gained. He walks on the boundaries of an illimitable ocean of capabilities, only the means of attaining which have been acquired. Does nature satisfy herself with the bud of promise? The flower

When the Independence of the United

A Valuable Work.

may have lived and taught and in after b. Newcomb. Excellent in spiritual years his followers founded Christian suggestiveness, Cloth, \$1.50. For sale ity on teachings, but it weakens their at this office.

spirit beings. Nature by one plan ever pursued,

guests were seated, prominent among whom appeared the commanding figure gracious comment "about people and of will, and strong of purpose as ever, introduced her, in well chosen words, to the audience, and conferring upon her

Toadying to Rome.

It is reported that the late Pope Leo

The "divine right of popes and kings"

often in those days.

Now, after 127 years of religious freedom, are we to be relegated to the dark the rack and the fagot? [A rap on my glass.] Apropos, what does President Roosevelt mean by indorsing "most leartily the work the Catholic Federation of Societies are doing in America?" "Wishing you all success and congratu-

votes? Thedore doubtless knew that in 1880 the congress of the United States ap-

the Senate, but happily failed. These unconstitutional steals of pubnot arrested until Congressman Wm.

New Philadelphia, Ohio.

Concentration, Meditation and Inspira-

forged passages have indee them do so. A course or practical experimental fifthat such forgery and interpolation lessons, of especial value and assistance were committed shows plainly that, by priestly interest this "want" of evithe development of powers of concentrations. A course of practical experimental

race and sex problem had been solved at Lily Dale, at least, and equality exemplified. She dealt with the suffrage question rom the metaphysical standpoint, and urged women to do right for right's sake, and not from party prejudices a relition professional professi dice or political preferment. Mrs. Harriet Taylor Upton, treasurer of the National Suffrage Association, came next. She is a full-grown, jollylooking woman, whose remarks correspond admirably with her amiable physique. Among other remarks she

said, "I'm the one who draws the water, hews the wood, and cheers on the

workers of our cause. I was born to suffrage, not a convert for converts at-ways make much fuse about the cause

Notes of Interest From "The City of hey adopt."

Mrs. Flora Denuisonrof (Foronto, Canada, was the last speaker of the morning symposium. She referred to Mrs. Climan's poem, "Prejudice," which it was voted should be read before Miss The day of Woman's Congress, Aug.

was voted should be read before alles Shaw's address of the afternoon.

Mrs. Elnora Babcogs, superintendent of the National Press, Association of Suffragists, was called for but adroitly avoided the call, much to the regret of ull, as she is a brilliant, genial woman, and a general favoritér As an introductory to Rev. Anna Shaw's address, Mme LePtongeon, the

noted Central American explorer, who On the same train came a number of brilliant women noted for their work in has just finished a series of most interthe suffrage cause. As the procession, esting illustrated lectures on her disled by Chairman Brooks and the City of coveries among the Mayas, people of Light's queenly president, Mrs. Pettenthat country, was called to the platform gill, filed into the auditorium, the entire audience rose to their feet with a flutter and related some interesting facts concerning these ancient people of Yucaof handkerchiefs and glad expressions tan. She said: "In the secret organization existing among the American nations at the time of the Spanish con-The rostrum was draped with white and yellow, symbols of temperance and quest, women occupied a very exalted osition. Brassem de Bourbourg says, freedom, and beautifully decorated with They not only were admitted to the most esoteric degrees but often posi-tions in the society. According to the traditions of the Tzentals and Pipils, of Chiapos, where their national hero, Voof chairs in which the distinguished tan, constructed his darkened shrine, he placed within it sacred books and holy relies, and constituting a college of venerable priests to be its guardians, placed over them a high priestess whose powers were absolute. Pascual de Andayaya aserts that some of these women had the power of ublquity, i. e., could be visible in different places at the same time. Spanish writers of the 16th and 17th centuries speak, of the great influence held by these women hierophants of the sacred mysteries. and this exalted rank had come to them as an inheritance from very remote. Unlike the Hebrews, their translated mortal of note was a weman who flew to heaven as a beautiful bird, amid flashes of lightning and peals of thunder.'" Mme LePlongeon insists that as the greatest civilization has once been upon this American continent, so will it be again.

the chairmanship of the congress, retired to a wing of the semi-circle, leaving the duties and honors of the occasion to the lady suffragists.

Miss Anthony opened the morning symposium with a ten-minute talk filled with reminiscence, advice and suggestion concerning the woman suffrage sit-A packed audience greeted Rev. Anna B. Shaw in the afternoon, as she stepped forward with that dimpling uation, and its future possibilities. "Ten years ago when I first came to smile that always ripples across her this ground, I found a woman, Marion face as she is about to make a decided Skidmore, the presiding genius here. point in her argument. She began by She has left her impress upon everything about us. I now find her noble successor, Mrs. Pettengill, a most saying: "I never feel my littleness so much as when I come to Lily Dale, where all are so kind, so cordial and affactionate, that other things are lost sight of, and seem of little account." worthy woman, at the head of this association, and I congratulate you people in having a president so able, willing, whole-souled and earnest in her pur-Replying to a few marked words of praise given her by the chairwoman pose. And you young people, on whom our mantle of action must soon fall, you 'Susan B.," she said " "When people criticise, and find fault with us we almust take up the work with energy, for ways object, and a very little fills the as yet we have only gained standing-ground. The race problem and the sex bill; but when they praise us, we never care how much they say oulThey may even lie about us exombitantly, and we problem are still fearful ones. Almost everywhere woman as a national factor is still ignored. You do not realize the accept it all, and actually think it may os true; so I am very blad of it all, and will take more." Among other things she said: "When I turned from our famsituation here where all are free and equal; but at a recent educational conily faith to join the Methodist church, vention of 3,500 people at Boston, there was not a single woman representative. my mother felt badlyth but ushe said, 'Anna, I'd feel much worse, if you were enough of a Methodist to care.' So you More than fifty years ago at a Rochester convention Frances Willard and mysee, I was not pronounced even then, I am less so now, and to-day, am a wo-man without a country, without a relig-ious belief. I am glad, of thi for now I followed those conventions for years, finally got the right of speech for them, and hoped the battle was won, but no women must work as heroically as ever, can so much better realize the obligations and purposes of all countries, and I think I can, believe anything that makes a fellow-being happy, and con-When the Stevens Quartette, of Jamestown, was called and four young ladies walked to the platform, her face lighted up and she said, "I'm so glad" tent with life. We and one of the most boastful countries under the sun. .. Wa make statements and have visions not excellent voices—the contralto of which in accord with facts. This is because we have perceived great spiritual truths that are not yet fully evolved. We are When girls get so they can sing bass always on the borderland of discovery. We are always talking about the inconsistencies of our forefathers, but we do The next speaker was Miss Harriet not see our own. We conjure up beau-May Mills, a bright, fearless little wotiful ideals, then go out into the world, m all, grow irritable and fall then wonder why. But such ideals are good. They help us evolve, and from such evolution we are ever building suffragists." She related a number of higher, better ideals. Physically we are a brave people, but we are not a moral people. We do not live up to our conceptions or professions. We call ourselves a Christian republic, but we are everything else but that. We started as a monarchy and are slowly evolving into a republic, but we shall not get there until every citizen over 21 years of age has a right to the ballot, a voice

in the government. We idealize people after they are long dead, losing sight of all their short comings. Even our wo-men extol the pilgrim fathers for coming to this country where they could have freedom, and worship God according to the dictates of their conscience, forgetting that these same 'fathers' would not allow our pilgrim mothers the same privilege of freedom and self-government. Those pilgrim fathers did not rebel against an English monarchy, but against unjust taxation, just as we women do to-day. They said then as we do to-day, 'the voice of the people is the voice of God,' and then shut off that voice and will not let it speak only in part. Church-membership was at first the recognition of a right to vote, then it became property ownership, then brawn came to the front, and the laborer was allowed a voice; but it was the French revolution that uttered the declaration of national human rights to the laboring man, then for the first time man voted because he was a man. Yet he stands alone in his vote, notwithstanding the injunction that 'It is not good for man to be alone.' Men tell us our grandmothers were happy and content.' How do they know? I'd rather

hear our grandmothers say it, to be-lieve it. A clergyman, at Chautauque, said to me recently, "The trouble with you women lies with yourselves. Wo-men don't want to vote. We are willing men don't want to vote. We are willing you should vote when you want to.' I said: 'It's not true; they do, want the ballot, they be proved if. You men talk one way and vote another.' I han of the New York Sun; said if, 100,000 women should apply for the ballot they'd get it. So we went to work and in three months sent in a list of 3,000,000 names of women who wanted the ballot, and the very next issue of the Sun; told the men who wanted the ballot, and the very next issue of the Sunin told the same old story of women not wanting the ballot. We laugh at China for her worship of ancestors, but we are doing just the same. We'd better get a hust have and leak after our own interests."

Just the same. We'd hetten get a hustle on and look after our own interests."

Her discourse was clear-git and logical throughout. She is a vigitable ingersoll in logical deduction.

The day was fine with everybody bright and happy, and visitors were loud in their praise of the grounds, and the management. The loverum was to the management. The lyceum work is especially fine this season under the management of Mrs. Peterson and Miss. Greene, of Grand Rapids, and great credit is due them for their excellent

drill of childish talent. While the subject matter of the entire assembly session has been of a high order, full of instruction and of keen educational interest, the discourses of the past week have been exceptionally

On woman's day, a fine large badge of yellow satin ribbon bearing in its centre a beautiful gold emblem of the sun flower, was presented to President Pettengill, as a joint offering of asystal. of the psychics on the grounds. This drugglate.

as an emblem of the woman's movement fredomward.

Mrs. Charlotte Perkins Gilman's dis

course on "Our Brains and What Alls them," was masterly in its scientific

range, analytical deductions, and prac-

tical suggestions to the race at large,

and especially to parents. She showed conclusively how little real care and attention is given to the rearing of children, tending to their development toward individuality and the great purposes of life. She said: "Most animals know how, when and what to eat, but buman beings do not, yet we are noted for our art, literary, oratory and various accomplishments but never seem to realize our grave lack of the essentials of life and its best expression. Women cognize their work as hearers and rearers of nations, yet not one in a thousand ever gave a month's steady careful attention to her business. Men study for years to fit themselves for their various professions, while women expect to do their work as mothers, by instinct, as animals do. We accumulate so much we do not use. We spend a vast amount of time to put religion into the human brain, yet who can tell a man's religion by his appearance? Our brain is the machine with which we do our thought work, yet how exceedingly careless we are concerning the selec-tion of the material with which we supply it. We are like mills full of grain yet a saucer will hold what we catch for practical use. Whatever is deeply impressed on a brain becomes a fact to that personality, and according to the groups of such facts is our, conduct, liow little we really accomplish with these facts. The powers of humanity are multiplied by as many as there are of us. Always increasing by expression. We are constantly accumulating this tremendous stimulus of power, and what are we doing with it? The beautiful people we wish we were like do not come along every day, they are so often held back by helpless, worthless ple who too oten hang on to life by their elbows, instead of getting down bodily to its real work. Now does not all this show that something is wrong

with our brains, some great lack somewhere?" She dealt at length upon the stupid manner in which the majority of children are reared, with so little recognition of their real wants and individuality, examples of which she elucidated so graphically and facetiously that the audience was greatly impressed and ap-

plauded loudly. Her second address, "The Social Organism," was another deeply scientific discourse on the evolution and application of language, its effect on molding character, individuality, and racial development.

Rev. Anna Shaw's address on "The Fate of Republics" was a critical analysis of the present governmental system, and showed great familiarity with the political issues of past and present. She showed that only through the spiritual uplift of our nation can it hope to escape the fate of the nations of the past. Her lesson of Sunday, Heavenly Vision," was one of the most spiritual as well as practical of the season. It abounded in beautiful metaphors, and anecdotes giving practical illustration of the points involved.

Rev. F. E. Mason's address in the morning on "Jesus' Parables," was a unique mental science interpretation of the Master's lessons. Mrs. Elizabeth Mason's address on "Eevryday Life," was full of useful sug-

Mr. Mason was the speaker for Labor The speakers for week from 18th to

25th, are Prof. Lockwood, W. F. Jamieson, H. D. Barrett, G. H. Brooks and Dr. Austin. The season is now at its height and all matters moving smoothly and satisfactorily.

JULIA E. HYDE. factorily.

Thought, Mind, Motion. Thought is mind in motion, action, a ion of force. Force conditioned by Time and Space is all there is known to us. It is self-existent, inde structible, like Time and Space, that never had a beginning and can never have an end. More subtle and refined than the ether, this infinite Mind-Soul Spirit—force evidently fills all the universe, is everywhere. It is the highest form of Force, while the lowest is

matter, the earth we tread The union of the highest form of Force with the lowest, matter, by a process of generation and evolution consti-

wind is the same in kind, in all its forms, differing in degree only; the same in a sayage as in a Newton, in a monkey as in a savage, in an ant, bee, beaver as in a bird, dog or elephant. See the wonderful intelligence of trained animals in a Barnum & Bailey

Aristotle says that "it is difficult to tell where soul begins, perhaps in plants, flowers." He probably meant life for soul, the highest form or es-sence of eternal infinite. Force never had a beginning. It is its union with matter, as above stated, that has a be ginning. The soul, mind, spirit, for they are one and the same, can never be burnt or otherwise destroyed. A thou-

sand proofs can be furnished. Take the case of Joan of Arc, that pure, saint-like girl burned alive by some brutalized soldiers, one of whom swore that he would throw a fagot, at the last on the burning heap, and just as he was in the act, she expired and the hrutal man was taken suddenly ill and died in a few minutes, saying with horror, "I saw a dove fix out of her mouth with her last breath." It is a satisfaction to think that the soul of that pure, noble girl had the power, after escaping from the charred body, to strike down the brutalized fiend. JOHN S. DAGGETT.

Boston, Mass.

THE PROOF OF THE PUDDING is in the eating. The Vernal Remedy Co., Buffalo, N. Y., manufacturers of Vernal Saw Palmetto Berry Wine, claim that that medicine will quickly relieve and permanently cure the most stubborn case of Constipation, Indigestion, Dyspepsia, Sluggish Liver, Inflamma-tion of the Bladder, or Enlargement of the Prostate Gland. It relieves and cures these diseases because it acts directly upon the mucous membranes which line the cavities throughout the body, and thereby removes the cause of disease and soothes and heals the af-

The claims made in behalf of this medicine are absolutely true, as thou-sands of people who have been cured by its use can testify. In order to prove them to you, who are reading these lines in The Progressive Thinker, a sample bottle of Vernal Saw Palmetto Berry Wine will be sent to you absolutely free and postpaid, if you will send your name and address to the Vernal Remedy Co., 166 Seneca Building, Buffalo, N. Y. A postal card will do the business.

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Mt. Pleasant, Iowa, Camp-Meeting.

The opening of the camp-meeting was a great success in every way. An ideal grove, beautiful flowers, first-class music by the noted Zumbach quartette, extra music, Sundays; with President W. F. Peck and Georgia G. Cooley, all at their best, full of inspiration that filled the hearts of a large audience.

The flag raising was a scene which will forever remain a beautiful picture

There is such perfect harmony, such perfect peace, that feeds the soul and bids us ever keep fresh in our minds this grand and glorious bit of nature that from the moment we entered the gate we felt a welcome. The people we meet here are an inspiration to higher and better things. We are one great family with hearts full of love for all. I would like to call the attention of all

Spiritualists, also people who are interested in this great movement' which Spiritualism teaches, the betterment of humanity and soul communion-that this camp is an ideal spot to rest. to think, to dream.

We have the very best talent that meets the demands of every thinking soul with smiling faces, good genuine hand-shake-it makes us feel glad we are alive and privileged to spend the month amid the grand old oaks that are to be found here at Mount Pleasant Park. Everything is done for our com-

There are test mediums here who are above criticism, leaving no doubt as to their reliability.

Everything that is helpful can be found on these grounds—telephone, first-class room and board as cheap as at home, grove lighted beautifully, en-tertainments nearly every night, the spirit of love permeating the atmosphere the sun shining by day, the moon by night, comfortable seats every place what more can man wish for in this material world? The conditions to make life beautiful are here to be found. Come one and all and drink from Nature's breezes, that you may once in your life know what it means to commune not only with the unseen, but the seen. We are going to remain for the month and find ourselves wishing it were two months in place of one. who are interested, send for programs and particulars.

ADELAIDE K. BROOKS.

Lake Pleasant (Mass.) Camp-meeting. The interest grows as the days pass. The very excellent address of A. P. Blinn, on Sunday morning last, won for him much congratulation.

Mrs. Effic Webster gave two test se-ances Sunday, both of which fully sustained her reputation as a first-class platform test medium.

Rev. W. T. Hutchins, in the after noon, delivered his trenchant and brilliant lecture on "The Transfiguration of Humanity." Mr. Hutchins is the coming man in the iconoclastic field. With sledge-hammer blows he shatters the religious superstitions o the ages past and turns the searchlight of modern discoveries upon the Christian myths, and shows them to be merely the ideals of a semi-barbaric people.

The children's lyceum gave, a very popular entertainment last Friday evening to an audience which filled the

The attendance is becoming very gratifying. A number of new visitors are buying cottages or lots on which to build homes. The fine electric lights illumine the grove at night.

Hundreds are seeking the healing waters of "Jacob's Well." The Schubert Quartette of Boston, daily discourses music of the highest

excellence. The "Scalpers" (an order of Indians made from the young men of the camp) have their camping grounds near the lake. On Sunday night, the 9th, they gave a very acceptable concert in the pavilion-where hundreds of pretty

squaws were delighted listeners. The coming week promises special interest from the tests of Mrs. Webster, the lectures of Carrie Twing, and the ever-popular "Ikabod," and the profound teachings of the guides of J. Clegg Wright. B.

Vicksburg Camp, Mich.

The camp-meeting at Vicksburg, Mich., is now running in full blast. The park in Fraser's Grove never was more beautiful - than this season, and the campers are enjoying themselves to the

Tho hotel is managed by a very efficient corps of women, and is well patronized.

Through the generosity of the campers, a new swing seat has been added to the attractions of the grounds and means have been raised to remodel the already commodious auditorium next

season. The platform talent is of the very highest order. E. W. Sprague opened the meeting Sunday, Aug 2, with one of his grand sermons and since then has delivered six excellent addresses. Besides his lectures, he conducted a very interesting and instructive class in psychic science. Mr. Sprague is known from east to west as a strong personality and a gentleman of spotless character. He meets a host of friends wher-

ever he goes. Harrison D. Barrett gave two of the rarest lectures last Sunday that were ever uttered. Mr. Barrett possesses an eloquence and a power that are seldom equalled. His wonderful mental powers are poorly balanced by the physical, and he is in very delicate health. The strain of last winter's tragedy upon his life forces was something terrible; and he has promised himself that this shall

be his last season in the lecture field. Rev. B. F. Austin, of Toronto, Can arrived to-day, and will deliver half a dozen lectures between now and August 18. Mr. Austin, though comparatively a new worker in the Spiritualistic field, has won a most enviable reputation as a broad-minded and logical exponent of that philosophy. He is a fine scholar,

and a very pleasing speaker. Mr. and Mrs. G. W. Kates will occupy the rostrum the last week of the meet ing. They are too well known to most Spiritualists to need any introduction or praise.

Mrs. Porothy Newton, of Kalamazoo, will lecture Sunday evening, August 16. She is comparatively a new speaker,

but is doing very acceptable work. Yesterday was Children's Day, and was devoted to the interests of the lite folks. The program was arranged for their special benefit and they were entertained with a corn roast in the atternoon, and each one treated to pop corn, raisins, candy and fruit. It was a royal time for the youngsters.

Mrs. Flora Russell, of Alliance, Ohio, furnishes the music again this season. She is the possessor of a rich contralto voice, which is the source of much pleasure to all who are privileged to Mrs. E. W. Sprague follows the lec-

tures with messages, and also gives Mrs. Isa Wilson Kayner, the noted fire test medium, is on the grounds, also

Mr. Geo. Letford, the "Drummer Medium." Joseph King is expected daily. CORRESPONDENT.

Mantua and Cleveland, Ohio.

Sunday, August 2, was Cleveland Day at Maple Dell park. The East End Spiritualist Society, C. H. Figuers, chairman, and the West Side Progressive Thought Spiritual Society, D. W. Smeaton, president, made a descent upon Maple Dell, captured the grounds, while D. M. King, in graceful words of welcome, made the invaders feel at home.

The morning session was called to order at 10 o'clock, D. M. King making the address of welcome, which was well received and responded to by C. H. Figuers and Mr. Smeaton. At 2 p. m., the bell called all to meet-

ing. D. M. King again addressed the

meeting, and referred to the fact that the first spiritual manifestations in Ohio occurred a short distance from Maple Dell fifty-three years ago. Dr. Wilcox, of Cleveland, was then called upon to speak, followed by Mrs. Mary Moss, who gave us many good things to think over. C. H. Figuers followed with a short talk. Then came the test mediums, all of whom did excellent work, Mrs. Lena Wolf, Mrs. C. H. Figuers and Mrs. J. T. Cook. The music which was of a high order was given by the following under the direction of Mrs. Abbie E. Farr, assisted by Miss Tillie Isitt. Singers, Mr. J. T. Cook,

Mr. Brown, Little Miss Sixta. This being the first Cleveland Day at Maple Dell, and not being thoroughly advertised, there were not more than four hundred people present, which we thought was doing pretty well. Next year we will have more than three

times the number with us. The day was perfect and all hands agreed that a general good time had been enjoyed by all, and the time seemed all too short-but at 6:30 we left for home, tired and happy. C. H. FIGUERS.

Items From Lake Brady Camp.

The session of the Lake Brady camp of 1903 has been a school in every sense of the word. On July 19, Mrs. Clara Watson, of

Jamestown, N. Y., lectured morning and afternoon. The discourses were logical throughout. Mrs. D. N. Shoemaker followed with excellent tests. July 26. Mrs. Abbie Sheets, of Grand

Ledge, Mich., lead the class with inspired thoughts that were uplifting in sentiment and language.
Miss Edith Buchwald followed the lecture with instruction from the spirit side of life in the form of personal

August 2, the German Spiritualist Society of Cleveland, occupied the ros-

Saturday, August 8, Mrs. Amanda Coffman, of Grand Rapids, Mich., lecured and gave messages.

Sunday, August 9, Mrs. Coffman opened the camp by a prayer to the angel life to lead and direct us as they knew us better than we know ourselves At the close of each lecture she gave messages. In the afternoon she answered twenty-five written questions at the close of her lecture.

The weekly conference has changed in its bearing. Thought from this life is not requested, but those who can transmit thought from another sphere are requested to talk. Those whose eyes are opened and ears are attuned to hear are taking the lead which makes one feel the Pentecost is being repeated

Mrs. Emma Ruttman, of Akron, and Mrs. Eliza McDonell, of Alliance, have located at Brady for the first time, and through their mediumship are assisting many with their material affairs by their clear sight. Mrs. McDonell's life readings are very correct and pleasing. MRS. LYDIE L. CURTIS.

Wonewoc Camp, Wis.

It was my pleasure to take a flying trip to Wonewoo, to be present at the opening of that camp, Aug. 13, and I vish to say that the opening was most auspicious, and everything points to the most successful camp ever held on these grounds. The grounds have been nicely cleaned up, and all bushes and everything of that description cleared

At the morning session Mrs. Edna Ford-Pierce, than whom there are few more logical and eloquent speakers on our platform, gave the opening address, and it certainly was a masterpiece. The intelligences that use Mrs. Pierce as an instrument are of a very

In the afternoon, Mrs. Georgia Gladys Cooley gave her initial address on the Wonewoo grounds. To say, that she pleased her audience will not express the feeling toward her, and though she has been with them so short a time, she has already won a place in their esteem that it will take much to offset. At the close of the meeting. Dr. Nellie C. Mosier, who has always held a prominent place in the affections of the Wonewoc people, controlled Mrs. Cooley, and spoke very feelingly for a few moments,

much to the delight of those present. The grounds are delightful, and a cheery welcome and hand-clasp awaits all who visit there. This camp continues till Aug. 31, and I would advise all who are in search for a good time to pay it a visit. Minnesota is already well represented. J. S. Maxwell, president of the Minnesota Association, Mrs. J. P. Whitwell, Mrs. Sauer, Mrs. Pease, Mrs. Follet and the Misses Whitwell and Pease have arrived, and are giving the "Minnesota call" upon the grounds. Others from different points of Wisconsin have taken up their temporary resi- cents. ience at the camp, and have come pre-

WILL J. ERWOOD.

PASSED TO SPIRIT LIFE.

pared for a good time.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line]

Elijah Fulton Rice, a prominent Spir itualist, aged 82 years, one of the oldest pioneers of Kalamazoo, Mich., died at the home of his daughter, Mrs. Electa E. Perkins, 1832 South Burdick street. . The funeral services were held at the residence of his daughter, Rev. D. A. Herrick, a Grand Rapids Spiritualist, officiating. The burial took place in Riv-

erside cemetery. J. W. Sprott passed to spirit life, on August 7, at his home in Derby, Iowa, after a lingering illness. He was a good man and a firm believer in Spiritualism. this office. Price, 15 cents; \$1,50 per Joan Chapman.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public balls at the present

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue: Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at "The Romance of Jude. A Story of the Life and Times of the Nazarene and Lecture by Dr. J. O. M. Hewitt at others. Plenty of good music.
The Spiritual Research meets every

Madison street and California avenue. Good music and singing. All are invited to attend.

The Spiritualistic Church of the Students of Nature hold services at

Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor. Church of the Spiritual Forces holds

service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 8 p. Lecture at 8 p. m. Conducted by Isa Cleveland.

The Englewood Spiritual Union will

not hold any meetings during August; but the Ladies' Auxiliary will meet as usual Thursday afternoons, at Hopkins' hall, 528 West Sixty-third street. A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Bel-

mont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every ser vice. Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, Op.

tween Monroe and Kimbark, avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this society. Eva L. Stewart, secretary, 543 E 55th street, where all communica tions should be addressed.

Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two services each Sunday at No. 77 East Thirty-first street. Conference at 3 p. m., and lecture and tests at 8 o'clock.

The camp-meeting of the Second Church of the Soul will be continued in the woods north and adjoining Wald heim Cemetery. Madison, Lake streetelevated, Twelfth street and Chicago avenue cars stop at the grounds. Good mediums in attendance.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp and 8 o'clock sharp at Lakeside Hall corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder." always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D.,

The third Church of Progressive Truth meets Sundays at 3 and 8 p. m. it Van Buren Opera House, corner of Madison street and California avenue Good music and singing. All are invited to attend. Mrs. Schaeffer will conduct the meetings.

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he grounds. There have been no ma-

terializing seances nor any dark circle manifestations. I ought to have said

that A. P. Roberts, of Milwaukee, came

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helped in the seances. On one or two

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him.
Mrs. Downing, and other mediums,

whom I have not mentioned, also did

Our speakers were Mr. Will J. Er-

wood, Mrs. Clara L. Stewart, Mrs. Mc-Farlin, Mrs. Lowell, Mrs. Baker, now

the president of the state association;

dent Barrett gave us two short, but very

I wish every Spiritualist in the land

could have heard Miss Chaffee and Miss

Bullock. Their discourses would have

done honor to our oldest preachers.

and, as for their readings. I know of no

one in our ranks who could have

equaled them. The listening to their

work would have entirely disarmed

even such enemies of a preparation for

work as Mrs. Clara Watson and Dr.

preaching. The discourses of these two young ladies were so logical, and so elo-

that I was, in honor, compelled to pub-

licly deny that either Mrs. Hull or my-

school room, and in the hours of school.

The lectures of these two girls far out-

ranked the lectures generally heard on

We were happily surprised by the

sudden arrival of Harrison D. Barrett

on the grounds, on the eve of the Mor-

ris Pratt Day. He gave us two good

thirty-minute speeches, and several

shorter ones. On matters of education,

and especially of the Morris Pratt

School, Brother Barrett's heart is in the

right place. He is thoroughly in sym-

pathy with the school's every move-

ment. I now express the desire of ev-

ery member of the camp association

August 7, Mrs. Hull, Mrs. Stewart

Mrs. Alfarata Hull-Jahnke left Wauke

sha with me for the Clinton camp, in

order to be there on Morris Pratt Day.

We spent two days there and wished

we could manufacture a few more days

to spend on these grounds, and with

these good and genial people. The in-

terest in real Spiritualism at that camp

s, I think, on the increase. Brother

Peck, as president, seems to be the

right man correctly placed; and Mrs.

Mollie B. Anderson, the widow of the

late Jim G. Anderson, exactly fits into

her place as secretary; the camp will

go a great ways before it will find an-

other one who will fill the place as she

loes. I do not know whether the N. S.

A. is going to make a clean sweep of its

officers or not, if it is, I nominate Mrs.

better one for that position could not be

The genuine greetings at Clinton

On Monday morning Mrs. Hull and

Mrs. Jahnke returned to Waukesha.

or two at that camp, and work for the

Morris Pratt Institute. Chesterfield is

crowds on Sundays of about eight thou-

sand. Its week-day audiences are good.

rls Pratt Institute. It does seem that

friends in spite of all the snapping and

dozen or more cities that it

from hundreds of old and tried friends

brought up golden memories.

Anderson for Mrs. Longley's place.

several speeches next year.

Peebles, who knows no science of

good work in healing the sick and giv-

ing private sittings.

able discourses.

SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

The Progressive Thinker is the great

Educator of the Present Age... Induce

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OHICAGO, ILL., AUGUST 29. 1903.

NO. 718.

OBSERVATIONS IN THE FIELD, BY MOSES HULL

When our school closed on June 6, I place, Dr. and Mrs. Mehrtens have orwent more thoroughly into the field of might be called, than I had been for some time in the past. "What is the Morris Pratt Institute than any other in the state association, and for the state association, and for the might be called." some time in the past. What is the duestion the state, except, perhaps, the "Golden which comes from every quarter. As a watchman on the walls of our spirit-organized, and is kept at work by the ual Zion, it is my duty to make observa-tions, and to try to make a truthful an-are Germans, and are doing a good

are Germans, and are doing a good work among the Germans. They have I must confess that this question is more easily asked than answered. If earnest people cannot be found than by this question is meant, how much exthese people and the members of their citement is Spiritualism creating in the world? How many are being pulled out of the churches by Spiritualism? or how societies I think I know whereof I speak. fast are the people rushing into the Spiritualist organizations? I answer took my pen was the Waukesha, Wis., the time for great excitement on either camp. I have attended many campthe philosophy or the phenomena of has prevailed with everybody as it has at the Waukesha camp. Spiritualists Spiritualism has passed. have talked harmony for over a half-century but I never saw it before so

The phenomena, either true or false have become so common that people cease to wonder at them, or to run after them as they did when they were some-thing new; and, as to the philosophy, the churches are adopting and preach ing it more and more every day. It has won a majority of thinking minds, and can be heard in almost its pristine purity in many of the churches of the

If we look at the matter from certain other standpoints Spiritualism was never in better condition. The Spiritualistic thought was never more in the saddle than at the present time. We meet it everywhere; it is coming to the front more rapidly than ever before. It seems to be in the atmosphere; everybody who thinks at all thinks along Spiritualistic lines.

I once thought that Spiritualism was destined to call out into a separate or-ganization a great people—a people distinct from everybody else. It am no longer of that opinion. Spiritualism will for a long time keep an advance guard some distance in front of the people; especially of the churches. There must for some time be an organization camping in front of the churches, but the churches will catch the Spiritualistic contagion and follow on until the Spiritualistic thought becomes epidemic, if

The time was when all who had thoughts bordering on the Spiritualistic concept came out and called themselves Spiritualists. That is no longer the case. Such can now call themselves Theosophists, Christian Scientists, Spiritual Scientists, or they can remain in the churches and there enjoy their Spiritualism. The fact is, the whole civilized world is rising into the Spiritualistic concept. This, while it is the grandest possible encouragement, does, as the saying is, somewhat take the lock, of the Morris Pratt School, Mrs. wind out of our sails. As Spiritualists Hull and myself. Besides that, Presiwe would if there were not so many things so near like our Spiritualism,

and so close to it. Many have said to me within the last year or two, "I have ceased to attend Spiritualist meetings because I get just as good Spiritualism in the church as I do from the Spiritualist platform, and I do not have to climb from one to three flights of stairs and go into a dingy hall, nor to listen to the ignorant rantings I so often hear from so-called mediums and Spiritualist lecturers.'

But it is claimed that while organizations may not be greatly increasing in nor growing stronger, the Spiritualistic thought is distilling and l making over the religions of the

There: my nen has as usual run away with me; I took it to say something else.

This summer-well, since the first of May I have held meetings at Clear Lake, Rockford and Genoa, Ill., Beloit, Ripon and Milwaukee, Wis., and Battle Creek, Mich. Beside this I have put in near three weeks at the camp-meeting Waukesha, Wis., and have spent a little more than two days at Mount Pleasant Park camp, Clinton, Iowa, and three days at Camp Chesterfield, Indiana.

At Clear Lake Iowa, they have a good working society, with Mrs. Howard as president, and Mr. Ellis Vandeburg as when I say we want Brother Barrett for secretary. I spoke eleven times there to large and intelligent audiences. Methodist minister, a Rev. Mr. Forte, made an onslaught—an entirely uncalled for and rather violent attack on Spiritualism—an attack the recoil of which was much more injurious to him than it was possible for him to injure Spiritualism in dozen such attacks. At that time all he wanted was to see a representative Spiritualist and he would show his fellow-citizens how easy would be to put them hors du combat. He even went so far as to get a juggler -a regular prestidigitateur to come and show how it was all done. When I got there the reverend gentleman's ally was gone and his courage had all oozed out. I came away without an opportunity to meet the gentleman. A good was done, and I am to return to Clear Lake. The Rev. Mr. Forte's day of usefulness has passed, and he is to

My next field of labor was Rockford Ill. Brother and Sister Sprague had been there and delivered several lec tures and organized a society of, I think, between sixty and seventy members Here I had fair-sized audiences and good work was done. As usual, just as Mrs. Stewart went to Vicksburg, and I the interest began to come up I had to started to Chesterfield to spend a day

At Beloit, my next halting point, there is a very feeble society. I spoke undoubtedly the coming camp. It is in such easy reach, by trolley, of a halftwice to not more than twenty-five per sons, and once to a hall well filled with people. The mistage was made of organizing a society there before the peo-Its new auditorium is a fine, well-seated hle were ready for organization. Such work generally gives the cause a backand light and airy building. No camp set. Mrs. Hull and I next put in two has better water. This camp has made about a clean sweep of its old officers days at Genoa, Ill., where there is a fine and elected new ones, with Dr. Hillisociety, with the old veteran, Orrin Merritt, as president. The people of Genoa goss as president. This camp as well as the camp at Clinton expressed in a listened to the truths of Spiritualism with great interest. The best people in substantial way its interest in the Morthe city were out and expressed their desire to further investigate the matter, in so much that we returned and gave snarling of the enemies of education, from a second Sunday's work with are going to stand by our school. good effect.

From Chesterfield, I came to Battle At Ripon, Wis., my next halting Creek, where I am stopping at the home

ORIGIN OF CHRISTIANITY.

Declared to Be of Comparatively Recent Date.

Del Mar's Worship of Augustus Caesar" was commended by "Nummus," a coin expert, whose articles in

the Truth Seeker have been very edifying. Writing to me personally he says:
"You are doubtless correct in the contention that most of the ecclesiastical literature is comparatively modern. The first great batch of forgeries was concocted in the seventh and eighth centuries; the second great batch in the thirteenth century. Some of the finishing touches are as late as the sixteenth century. Then the invention of print ng sealed them all."

The evidence adduced by "Nummus' of the beginning of Christianity in the seventh or eighth century is mainly that of coins. He says:

"Nearly all the gold solidi of the Byzantine Empire, from Justinian II. (A. D. 705) until the fall of Constantinople (A. D. 104, taken by the Crusaders) were stamped with the effigy and name 'Jesus Christ.' I have one of them (the earliest one, the solidus of 705) before me as I write, and there are thousands of the various issues of these coins in the great museums of Europe.'

The grounds of the Waukesha camp This coin of Justinian II. as described have been leased for five years by a by Del Mar, has inscribed on it D. N. new camp association, and are to be 'Nummus" and other numismatists translate "Our Lord Jesus Christ, King greatly improved and to be the place of of Kings," but which I translate, "Our Lord, Good Bacchus," etc. And on the obverse, as "Nummus" informs me, is state association, for good and sufficient reasons, has decided not to hold any 'D: N. Justinianus Serv. Chrstti," which peen the forming of a new camp-meethe read "Servant of Christ," but I con-tend that the word is CHRESTI, or ing association.

The camp this year has run largely CRESTI if "Nummus" bas perchance nterpolated an H.

And now let me support my contenion by Del Mar, as quoted by "Nummus" in his elaborate article in the Truth Seeker of August 1, on "The Year of Eight Months.'

Greek date for the Incarnation of Cres, him of the eight curetes, or danol, is 264 B. C. This aera is assigned by Herodotus (II. 145) to Bacchus" (Del Mar Aug. Caes, 79).
So it appears that the worship of IES

CRES, "Good Bacchus," began two thousand years or more before that of Augustus Caesar, as Janus Quirinus, or DIVVS FILIVS, and more than twentyseven bundred years before the first issue of what the numismatists call "a Jesus Christ coin," by Justinian II. stamped with the words IES CRS and SERV. CRSTI.

In regard to chrestus I do not find the word in my Latin dictionary, Ainsworth's but it is a word derivable from the Greek chrestos, "good, sweet, gra-clous." In I. Peter ii: 3 we read: "If so be ye have tasted that the Lord is gra-irresistible force to the great ocean cious"—Greek chrestos." The marginal reference is to Ps. xxxiv:8: taste and see that the Lord is good." "Christos," in the Septuagint, is of requent occurrence as an equivalent for the Hebrew mashich, or a like word

in Arabic and ancient Syriac. But as I have long contended, there is no such word in Latin as Christus, which is a transfer instead of translation of the Greek word christos. And that fraudulent transfer I contend was not made but probably as late as the fourteenth century.

quent, and withal so well put together "Nummus," as yet unknown to me, concluded an article in the Truth self had given them any assistance, Seeker several months ago in these other that what they got from us in the

"Christianity is merely the idoletry of Augustus, slightly modified, altered in name and bleached by time. Put aside its fraudulent literature and it has not a leg to stand upon, not a single monument, temple, tombstone or coin; nothing but names, words, air; the greatest forgery, the most stupendous shameful imposture ever saddled upon

the credulity of man. This is strong language, but is it too strong if Christianity had its origin in the seventh or eighth century? my contention is that its origin was some five or six hundred years later. WM. HENRY BURR.

COMMON DUST.

Don't scorn the ragged coat, my friend, Be merciful and just.

Aake for your motto to the end-"We all are common dust."

Nor lift your nose in scorn.

"Man ranks not by the guinea stamp" In the eternal plan. The most disgusting, wretched tramp Is still your fellow-man. So hold the maxim close, my friend.

A tattered coat the Lord can send To one most gently born. From Eve and Adam all may claim

An equal right to lordly name And blood that's quite as "blue. Then pause and weigh the question

With balance true and just, And be more ready to defend: Your humble brother-dust BEATRICE ST. GEORGE.

*************************** of Brother and Sister Roe. I was here before one Sunday this summer. Here is a good home as well as a good society. With Mrs. Klechler as president, and her husband as musical director, With Mrs. Klechler as president and as the one to start off in every move to better the condition of the so clety, I think the society has come to

At Battle Creek resides the venerable Dr. James M. Peebles. The Doctor has earned a rest, and one would think he is old enough to enjoy a season of respite from steady work. If this article were not already too

long I would speak good words for many of the workers whom I have met during the summer, but at present have trespassed entirely too far. I will. however, say that arrangements are be ing made for me to identify myself a little more with some of the papers.

THE NEGRO PROBLEM.

"Coming Events Cast Their Shadows Before."

A generation has passed since the

negro was placed on an equality before the law, with the whites. Instead of approaching nearer together, the gap approaching nearer together, the gap between the whites and negroes is wider to-day than it was forty years ago. Why this increasing divergence? While slavery existed there was a strong feeling of sympathy, in the North, for the negro: When he was freed and placed on a legal equality with the white man, this sympathy. with the white man, this sympathy gradually faded away, and the negro left to stand on his real merits, like

all other races. Under these conditions the lack of affinity between the two races becomes more evident every day. The feeling of antipathy against the negro is stronger in the North to-day than it is in the South. No intelligent close observer of passing events can fail to realize that we can never form a homogeneous nation of whites and negroes.

A unwritten law has governed this country ever since the first settlements at Jamestown and Plymouth Rock. That law is that white men shall rule America. This law has been rigidly enforced against the Indian, the Negro and the Chinaman. Right or wrong, ES CRS REX REGNANTIVM, which this sentiment is as strong to-day as ever before, and is growing stronger. When Chinese labor seemed to be in the way of white labor, Dennis Kearney and his sand-lotters in San Francisco raised the cry, "The Chinese must go, and kept it up until Chinese immigration was prohibited. When negro labor shall seem to be in the way of white labor, the negro will be pressed to the wall. The condition is growing worse, and the people are asking the question, 'What can be done?"

Our great statesmen seem to be un able to even suggest a remedy. And now, oh, my countrymen, there comes before me a beautiful vision: 1 see a vast stretch of country, an immense valley with a mighty river flowing through it, with broad, rich, alluvial plains on either side, stretching far away to the foot-hills and slopes that extend on and up to the summit of vast mountain ranges to the north, the west and the south of the great valley. The scene is grand and sublimely beautiful. I see, away up near the crest of these lofty mountain ranges, little springs of water breaking out and trickling down the mountain sides in small rivulets; and as they descend they unite with other little streamlets and finally creeks and other streams are formed until they reach the valley in rivers,

lution of the negro problem. Every incident of trouble between the races, riots, lynchings, hanging and burning, are the little springs that are forming streamlets of public opinion that will increase in volume and force as the years go by. In due time those little streamlets will be united into a mighty river of public opinion of both the white and black races that will be irresistible. When that time comes all will realize the fitness of the change that will solve the vexed negro problem. -

beyond. The vision is typical of the so-

And now the scene changes on to another branch. I see that the enforcement of the Monroe Doctrine, which now means that all foreign powers must keep hands off of all American territory while we will take anything that may come in our reach, in either hemisphere, will lead to serious trouble in South American affairs. In those troubles we will find it necessary, in order to avoid a great war with European powers, to take possession of extensive regions in South America and pay their manner we will become owners of a large region in the Amazon valley. due time, when the little rivulets of public opinion become concentrated in the mighty river above referred to, our government will give the negroes homesteads in, and free transportation to, that country. And the bulk of them will go and establish a new nation, under the protection of our government. Most persons think this is an impossibility; most people don't know what impossibility means. One million of Europeans will come to our shores, this year, When the time comes we can transport the negroes as fast as they need to go. In my vision I can see the ships that will carry them to their new homes. They appear to be of large size, built of steel, painted white, and I can see no smoke stacks or masts on them; this indicates that neither steam nor wind power will then be used for propelling vessels.

The powers that control the destiny of races and nations are now inspiring Booker T. Washington in his noble efforts to prepare his race for the great change that awaits them. The place of the negro laborer in the South will be fully supplied by other faces, even befully supplied by other faces, even before he can get away. Crowley, Louisiana, is the center of the greatest rice
production in the United States. White
labor is almost entirely jused there. I
learn that only fitteen just cott of negro
labor is used in the largest cotton producing county in Texas, of the world.

The great recoveries the poerso

The great movement of the negro race will commence within 27 years from this date. I hope that some of the younger people will make a note of these forecasts, and watch the incidents that will gradually lead to their fulfill-I get these impressions from the spirits of the two greatest emanci-pators that America ever produced. LeRoy, Illinois. B H. WEST.

A divine courtship must be that of spirit towards matter, it its marriage constitutes or creates life.t Truth first, credit afterwards. good vibratory effect can find but its

Discontent beyond physical analysis intimates a soul want only attainable by personal effort.

COGENT THOUGHTS.

Ideas Regarding Spirit Origin and Education. Versus Successive Embodiments.

To-day from the standpoint of an ob server, there seems to be one idea cur rent with the majority of Spiritualists and advocates of the higher criticism, or new thought; expressed in a limited way it is: That there is an intelligent force active and latent, inherent throughout the universe, in visible and invisible matter, which is and ever has been the ever evolving life, formative by the laws of attraction, adhesion and repulsion, the relation of which in their natural relations is harmony.

To claim that this inherent intelligence has ever existed—and will exist is just as rational as to claim that a creator has ever existed.

There are atoms of electricity, magnetism, ether and without doubt a world of atoms even finer than any composing our spirit bodies, this acme of refined matter, who can say it is not endowed with intelligence, and by attrac tion, union and organization may not at tain mortal being, individualized from

atomic intelligence.
Granting spirit eternal, self-creating, or created, how account for our physical body? We can make no claim to eternal existence for it in human form, it is subject to disintegration at transition of the spirit.

It is claimed by some that a spirit under proper conditions may attract matter to itself as in the phenomenon of materialization and retain it, and that the formative processes of new planets furnish the proper conditions for such a materialization, but this writer tells us nothing of the origin of

Would it not be more instructive if our wise spiritual teachers would begin at the beginning, and not at a date anywhere in the operation of nature, or candidly acknowledge that they are theorizing as to the origin of life that lies so immeasurably distant in past ages

as to admit of theory alone. Wisdom-crowned is that spirit who has unraveled the secrets of spirits and matter in all their intricacies through out the limitless universe, and can unveil the first great cause, or causes their operations and results; but while gazing faintly through the mists of ime, some are lifting earth's shadows by proving the operations and results of life here, and beyond earth's experi-

The past ages present us with many theories, their philosophers and teachers are still serving mankind from spirit realms with those same teachings, and it is as necessary that we discrimirors, as to whether a personal God proved, but never destroyed.

made the world in six days out of nothing, or as to whether he condemned the cience and omnipresence in the fall of means destruction. When we come to man and the satanic outcasts of heaven. realize the great truth that nothing can Spiritualistic field of thought, as well as | night follows day that the "soul immorto that of orthodoxy?

Here we find a psychic with spirit teachers teaching the Buddhistic theory of embodiment; there another presenting pre-existence and incarnation. causing one to question, if a spirit can incarnate once why not many times? and as already stated some are strongly inclined to teach that the most refined matter or spirit atoms are a trinity, matter, force and intelligence, some claim that these spirits or life atoms are ever becoming a part of our being, wherein is stored the vitality of these inbreathed parental life germs. which being moulded and inspired by internal and external maternal conditions take form according to them physically and spiritually, resulting in mortal being, the life of which is often influenced before and after birth, intelligent obligations in Europe. In some such and spiritual, or otherwise, which influence may go far to mold that individual life into a Christ-like being, or a Nero, a Mozart or a musical naught. Eternal progress being deemed an inherent law of mankind, when spirit is developed into mortal being it should continue to progress; even should retrogression for time seem to exist, the spirit will eventually attain its ever increasing

possibilities. When we are able to correctly account for the construction of the physical body, parental and spirit influences affecting every infant, we may then be inequalities of humanity, and why some the progressed condition of the mortal. whether it be the shades of a criminal. or the heaven of a Swedenborg, transcending in fineness, beauty and uses the earthly, there to interest themselves in all pertaining to spirit and mortal.

It is not a rare experience for a sensitive to receive impressions of the mortal life of one or more of their spirit teachers, eften claiming the same to be the memory of their own pre-existence, or as a spirit he or she may have displaced a parental spirit at its birth and are occupying a body not their own. as in the case of a lady reported in number 681 of The Progressive Thinker, who stated that a spirit lady controllin her, took possession of her baby girl at birth, thus displacing the parental spirit, and that when the child developed into woman hood she claimed to remember her previous life and name as a spirit.

Spirits can and do penetrate matter brain matter, as many psychics claim to be able to leave the material body. transcending earth plane to the realms of spirit and returning within the matesome even claim to have been educated in those far-away realms. May we not ask, were they not losing

those experiences necessary to their present earthly embodiments, or do not such experiences go to prove that more universal wisdom and experience are attainable beyond earth life? I have read or know of no

LIFE HAS NO END.

Immortality Predicated on the Persist-

The immortality of the soul and the continuance of individual life beyond he grave are as clearly proven as any other well established scientific facts We do not need to depend upon faith or hope for the proof of immortality. We know that life is continuous if we

know anything.

How do we know this? In the first lace no intelligent person questions that matter is absolutely indestructible. t is continually changing in form, but the individual molecules of which it is composed do not change and cannot be destroyed. Indeed it may be safely asserted, that, from the beginning, all of the individual molecules which now ex ist, have existed. In a physical point of view it is as true now as it ever was that there is nothing new under the

The persistence of force is just as firmly established as a scientific fact as any other fact. The force, activity, in-dividuality of the soul must exist forever. What form that existence will assume, after the change called death cannot be known on earth. But that the soul will live after that change. is true, unless the scientific demonstration of the persistence of force is a mistake.

There has been an idea, quite preva lent among honest thinkers, to the effect, that at death the individual soul loses its identity. This cannot be if the scientific truth that force persists is well founded. All force, which includes the soul, persists. It may change, its phenomena may be and is boundless, but it cannot be destroyed. it can be categorically asserted, as having been fully demonstrated by scientific investigation, that not one par ticle of matter has been created since the beginning of time, neither has one particle of matter been destroyed. No one particle of force has been created

or destroyed since the beginning, and not one particle ever will be destroyed. Now then, applying these principles to the individual soul and we find that he soul, in human life, becomes individualized by experience and thought, and has the consciousness of being a separate and distinct entity. If, in any manner, it were possible that the individual soul could lose the discipline of ts experience, and its consciousness that it exists as a distinct entity, then so much force can be lost or destroyed. This can never be. The individual soul with all of its memories and experi ences, will exist a distinct and independent being, after death. It is the molecule of the universal soul, which embellished elevated and

The whole course of created nature is one of continual progress. And progwork of his own omnipotence, omnis- ress always means change, it never Is it not well to apply criticism to the be destroyed, it follows as logically as

tal as its sire can never die." This is all we need to know here or earth, and is indeed all we can know for a certainty. What that life will be when the portals of the grave have been passed, it is not appointed unto man to know. The incarnate beings of earth are continually receiving light from the beyond; communications are being continually made to the souls of men from the souls of angels; and these communications will become more intimate as the human soul becomes more pure; but the gates of heaven will never be wide open to living humanity. We must be satisfied to act well our

part in our incarnate condition, and wait until death opens the door to the great possibilities of the sweet by and "First the blade, then the ear and after that the full corn in the ear.'

Heaven is not reached by a single

bound. But we build the ladder by which we

From the lowly earth to the vaulted skies, And we mount to the summit round by

CARL C. POPE. Black River Falls, Wis.

gressed spirit who has not taught that there are grand institutions of learning fully competent to account for all the amid their spirit environments, in which are taught the highest methods acquire a broader knowledge and experience before transition to those spirit of life, that they may aid and instruct realms which are ever in accord with other planes of spirit, and also mortals, thus gaining a large earth experience without enbodying.

In a work entitled "Spirit Eona's Legacy to the Wide, Wide World," published at Springfield, Mass., 1886, it is claimed that all pre-existence is forgotten during embodiment and her impres sions of such, were given her by spirit

Is it rational to conclude that when a person has attained knowledge and useful experiences, it should become necessary to lay them away on a shelf? Why not let them serve through memory in the acquirement of other and grander experiences than could be possible with out them, and how much more rapid the

Why seek kennels of planetary shadows and limit ourselves to a few links of a chain of experiences in mortal bodies?

Outside of all planetary schools and institutions of learning there is yet universal limitless truth for discovery.

Truly I can find no rational demand for a world of spirits circling round through materiality on the planets; but rial body, which had been cared for a rational possibility of progression during absence by wise spirits, and amid universal truth, never losing memory or personality, but spirit and spirit body ever growing more refined as advancing onward on life's eternal high-

BARTON STEWART. Chicago, Ill.

A tree made lopsided by a single limb symbolizes the man with but one propro pensity always in evidence.

THE BONE AND THE MEAT

Endorses the Sentiments of Prof. J. S. Loveland.

The nearer the bone the sweeter the meat," is an old adage that impresses me, after reading the article from J. S. Loveland, in the issue of August 8, "Ob-

ject of Spiritualism."

I have waited long and anxiously for this bolt of intelligence to be voiced by some formulator of language, being over zealous and impulsive myself, upon this very, very important subject

to formulate my ideas comprehensively. As he infers, Spiritualism has been with us long enough to demonstrate its purpose far beyond its present trend, of merely being assured of life eternal and religious propagandism. Its wisdom of the past and present, is not only to lead its followers from the pitfalls of religious errors, but out of the political quagmires of material governments as

well. And here let me quote a paragraph from an old file of long ago. That no religion, or philosophy pertaining thereto, ignoring the potency of political ethics to a higher standard of government; to the material needs and necessities beyond want and penury, consequent to the unfoldment and development of spiritual obligations, is worthy of the appellation within the divine instincts of human good, so long as one human soul remains in the anguish of hunger and fear; in the blush of ignorance; in tears at neglected love and sympathy, so long must the whole human conscience be summoned to the bar of spiritual equity, in which court of last resort, the unyielding law of retributive justice will repay in dregs of remorse for ignoble systems, of political

and religious incompetency. It is possible for all to be more or ess spiritual and yet be slaves, but what of their development in nature's livine right to wisdom above or beyond his plane of enslavement?

In placing this question before my ellows, many times it rebounds with "What has government to do with this?" Simply this:

Every government is standard upon the quantity and quality of intelligence of the people that create and foster it and the religion of every nation denom! nates the mental and material conditions and interests of its people, seridom is measured by the dominating influence of that religion.

To measure the difference and distance between our religions and those of other nations, is only to know the difference between compulsory force to command, for the one, and the selling price to buy, for the other.

Our religions maintain their patronage through or by special favor to the althy and political intriguing, hence. church and state are becoming so closely alied in practice, as to become a menace to any future development along the lines of mental and material advancement, to that class whose backs are bowed with the burden of wealta producing.

Then, why build further upon this absorbing octopus? For recognition, you say.

whose recognition? If it is for government recognition, it means for the power of wealth and churchianity, two of the most powerful elements of control in our nation, in fact, the only cortrolling factors. Then what is to be looked for from these elements of recognition? We see you, my dear, dear Spiritualists, in the "behind" end of the old orthodox band-wagon, pounding out the Doxology on the big bass drum. while the reverberations echo "Love and Harmony," with Aunt Propriety's occasional squeak of "Blest is the tie that binds.' Yes; and therein sits Grandma Policy, with her liberty-cap at half-mast, flaunting her banner of

"The gates ajar to the golden throne, How sweet the pearl of price."

How is it possible to get recognition from these elements when their aims are united to one and the same purpose. without wielding their cudgel to further their ends?

"The concern of one is the concern of all," should be the slogan of every true and patriotic citizen of the world, and i2 the N. S. A. would command the concern of all, it must present somethin; more tangible to the interests of al. than the religious enslaving power o' the past. It must stand upon issues ameliorating material wrongs as well as spiritual, for the former is indispensable to the latter. Then, and not till then, will this "love and harmony" cry assume tangible form in carrying forward one of the grandest and mos; righteous movements of past or presen: history.

To sacrifice our every emotion to perular favor in the interests of the last and least of all human and animal kind. are the blooming flowers of future gererations; the godliness and angelhood of their ancestry.

Mr. Editor, I would not trouble your space, only in endorsement of Brothe. Loveland, for which I feel thankful to think I am not the only fool [yes; I accept it, as the opprobrium will follow! who is standing on the "curb" kicking and demanding; and further, I wish every one who has read his article and who feels the impulse with me, would endorse the same through your columns. I also feel very grateful to him for the very able way in presenting "Spiritists and Spiritism." J. P. RUSSELL.

Grand Ledge, Mich.

What do we live for if it is not to make life less difficult for each other? -George Eliot.

Virtue itself offends when coupled with forbidding manners.—Bishop Middleton. Like clocks, one wheel another on

must drive, affairs by diligent labor only thrive.-Chapman.

Give up no science entirely, for science is but one.—Seneca. He that does good for good's sake,

seeks neither praise nor reward, but he is sure of both in the end .- Penn.

GOD AND NATURE

The Constancy of Nature and Her Law of Compensation.

The old superstitions theological idea of God, that he is a personal being, outside of nature, seated upon a golden or ivory throne somewhere in the heavens, reigning and ruling as an arbitrary oriental monarch, is well-nigh obsolete.

Broad-minded and deep-thinking men and women no longer bow in servile reverence, with fear and trembling, to a God of vengeance, wrath and fury.

The old theological God of hate, of jealousy and of war, is dead in all enlightened civilized countries, and buried, and "no resurrection" indelibly

stamped upon his grave. The modern scientific idea of God, that he is immanent in nature, that he and the cosmos are one, that

"All are but parts of one stupendous Whose body nature is, and God the

Boul. is now generally accepted by all well-informed men and women.

Such men and women, thinking of na ture and God as the same have no doubt of the immutability, invariability and eternity of nature's laws.

They recognize the sublime truth

that with nature there is no variableness nor shadow of turning. They can adopt the language of one

of olden times who had caught the shadow of this great truth, when he exclaimed, "Whither shall I go from thy spirit? or whither shall I flee from thy "If I ascend up into heaven, thou art

there;
"If I make my bed in sheel, behold, thou art there;
"If I take the wings of the morning

and dwell in the uttermost parts of the sea, even there shall thy hand lead me." From the very nature of things, there can be no such a thing as a miracle.

The idea of supernatural phenomena or miracles is but the crude idiosyncrasies of a superstitious and distempered No, nothing above nature, nothing be-

low nature, nothing beyond nature, nothing contrary to nature, ever occurred in the past, does not now occur, nor can ever occur in the future. The idea of the miraculous, of the supernatural is dead and buried in the same grave with the old theological God. The searchlight of science and the X-ray shadowgraph pictures of truth, have retired the old theological regime and made plain the constancy of nature

and her law of compensation. Up to 1846. Uranus was the outer most planet in our solar system known to astronamy. It was well known that the motions of all the planets could be perfectly accounted for by the attraction of the sun and their mutual attraction on each other. But the planet Uranus seemed to be an apparent exception, as its motions could not be reconciled with the motions computed from the attractions of the sun, Jupiter and Saturn.

The famous astronomer Leverrier, of Paris, knowing that all effects must necessarily have adequate causes, de cided that there must be another planet

beyond Uranus.

And from the effects it produced, he proceeded to decipher its location, and wrote to his friend, Dr. Galle, of Berlin. requesting him to search for it, telling where to look.

Dr. Galle took his telescope, proceeded to compare the stars in the neighborhood of the designated place, with a star-chart of that region, and discovered a new planet very near where Prof. Leverrier had directed him to

planet of all the members of our solar such thing as pardon. system. Why did the scientist know Then it follows that all of the multi-that there must be an undiscovered form, multifarious and multitudinous tem? Because he had learned that naan adequate cause.

Why can astronomers tell with absolute certainty the time of a solar or lunar eclipse ages before it comes? Because they have learned that there is no caprice, change or chance in the

operation of natural law. The naturalist will take a fragment of a fossil from the depth of the earth's creature it was in its life-time, whether sylvan or aquatic, whether herbivorous or carnivorous. You ask him how he can tell, and he answers, nature never changes her course nor makes any mis-

She always works by the same universal, eternal plan. Man makes laws and amends or re-

peals them, but nature's laws are immutable—they never change, they are never amended, suspended, set aside, repealed or over-ruled. There is no higher court that can de-

clare them unconstitutional. The supreme court is always in ses sion and has original jurisdiction in every case.

The verdicts and judgments are perfect and exact justice.

The penalty for each transgression is unalterably fixed, and there is no such thing as failure to convict when guilty, nor to justify when innocent,

There is no such thing as setting aside the verdict, or commuting the penalty.

Under the administration of human laws, many transgressions are not pun-ished, some are not found out, some are pardoned and some are punished who

are not guilty. Not so under the administration of natural law. Nature never deviates a hair's breadth to favor or to injure any one. She knows naught of revenge or of mercy. Under her regime every one gets just what he or she earns, just exactly what he or she deserves. If we live in harmony with nature's laws, we must of necessity be happy; but if we live in violation of them, we must of the same necessity be miserable. Hence, it follows that man is the au-

thor, maker and finisher of his own heaven or hell. The only way he can "the damnation of hell" is to "cease to do evil and learn to do well." The most absurd, preposterous and silly dogma taught by the pulpit is that Savior, escape the consequences or effects of his evil thoughts and deeds. This foolish and pusillanimous dogma is in direct conflict with the law of compensation indelibly stamped on every

a man can, by a divine scheme, through faith in the atoning blood of a crucified page of the book of nature. Nothing is more thoroughly demonstrated by scientific research than this natural law of

compensation. The pulpit tells the wayward man that by faith in a crucified Savior, he can have all of his guilt and sing im puted or transferred to such Savior who, as a scapegoat, bears them away. The old fabled upas tree, which de stroyed all life within the circle of its influence, was not more poisonous, more deadly, than this old theological dogma of vicarious or substituted suffering and death, and of vicarious or imputed righteousness. It blinds the mental vision, paralyzes the reason and makes a pusillanimous coward of man, by inducing him to think that another better results attained."

can answer for his bad conduct and that he can go to heaven on the merits of his Savior.

Yes, the pulpit tells you that "though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." And that this wonderful transforma-

tion or metamorphosis is brought about

by being dipped in "the blood of the Lamb. I wonder if two intelligent, educated ministers can look each other full in the face, while doling out such miserable rot, without laughing?

But it is a smooth, fallacious scheme to capture and to hold the unthinking. And its propagandists constitute a salaried governing class in the churches, and the last of the flesh, the last of the eyes, the pride of life, and above all, the deceiffulness of authority, dim their mental vision, and lead them into such ridiculous vagaries, that one 'is ready to exclaim-

"But man, proud man,

Dressed in a little brief authority, Most ignorant of what he's most as sured. His glassy essences-like an angry ane.

Plays such fantastic tricks before high heaven,

As make the angels weep."

Recently, in our town, a minister was urging the claims of his scheme of redemption upon an elderly gentleman, and the old man said to him, "No, I am going to cut my own brush." there was more sound philosophy, more solid truth and more common sense, in that homely expression, than in all of the vaporings of the pulpit on the subject. Yes, my friends, we are all going to cut our own brush.

We are all going to receive the fruits of our thoughts and deeds, whether they be good or bad. "Our own deeds are doomsmen."

It is true now, it always was true in the future, that "Whatsoever a man soweth that shall he also reap." What then, about "remission of sins," "forgiveness," and "pardon," so frequently heard from the pulpit? Super-

stitious people invariably begin to pray for pardon when confronted with some impending danger. However, stalwart men and women, men and women who have traveled through the abstruce re gions of the astronomical world, stepping from star to star, weighed the sun, moon and stars in balances, measured the comet's flight across fields of trackless space and with telescope, microscope and spectroscope, looked into na ture's regime, know, full well, that the constancy of nature and her law of compensation utterly disprove and annihi late the idea of pardon.

My Christian friends, if you harbor the delusion that your transgressions can and will be forgiven, read what | plus vexations. Jesus said in his sublime sermon on the mount;

"Agree with thine adversary quickly, whilst thou art with him in the way, lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence, till thou hast paid the last farthing."

And heed well what Paul says:

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip, for if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape?" Escape what?

Why, the fruits of our transgressions or disobedience. If every transgression and disobedi-

ence receive a just recompense of reward, and if the only way to avoid imprisonment, is to set yourself right vith your adversary while in the way This is Neptune, the most remote with him, then most surely there is no

planet beyond Uranus in the solar sys. prayers offered in all the ages and in all countries, for remission of sins, were ture is always constant in her opera- nothing but the product of man's ignortions, and that every effect must have ance. From the very nature of things, no one of such prayers has ever been answered, nor a single penalty ever been abrogated. Then be courageous. be stalwart men and women, live in harmony with nature's laws, and if haply you transgress her laws, then seek to rectify your conduct and put yourselves in harmony with them, agree with your adversary before you are imprisoned. stratum and tell you just the kind of and you need not be "afraid for the terror by night, nor for the arrow that fly eth by day, for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday?

For then truly "neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers nor height nor depth nor any other creature, shall be able to separate you from the love of God," or disturb the peace of your souls.

"To thine own self be true, And it must follow, as the night the day.

Thou canst not then be false to any HENRY BOONE. man.' Union Star, Mo.

Woman Suffrage.

In an able editorial on woman suffrage in the Springfield (Mass.) Repub-

lican, was the following: "The Republican has seen the opposition to woman suffrage change from hatred, insult and calumny, from contempt and lampoon, to mere fright and folly; and there is nothing left to the opponents but such ridiculous assertions as that the ground for suffrage is the capacity for fighting; that woman's sphere is the home; that the cradle will suffer and the bread be slack baked if women go to the polls once or twice a year, and finally that women don't want to vote. Feebleness can go no farther than the present condition of the 'remonstrants'-the women who in their dread of publicity make themselves public, and in fear of unsexing themselves affix their names to statements crammed with falsehoods as to the ill effects of woman suffrage where it has been on trial and has won its way in the last 20 years, and has produced no ill effects whatever, but on the other hand, good effects, as testified by every man of importance in those states.

"What is the use in continually spending ammunition on the men of straw which are set up by masculine conceit, feminine timidity and political scheming? It is true that the apathy of woman has something to do with the slow advance, but let it be noted that this apathy was shown in every step taken for the equal rights of women before the law, in respect to the possession of property; of a woman's right to an education; of her right to her own person; of a mother's rights in her own children. These rights have been gained, in this country and everywhere alse, just as suffrage is being gained. by the sense of justice in men. And in the long run, the fight or franchise will be gained and we shall go on to perfect our democracy by the entrance thereto on equal terms of the cleanest half of the race. It will not all be well and wisely dong when women vote, any more than now, but it will be every whit as well and wisely done as now, and in many particulars there will be

THE SPIRITUALIST PAPERS.

Do We Appreciate Them as We Should?

I am led to marrel at the position taken by many Spiritualists regarding spiritual literature. It is a matter of deep regret that such a large proportion of those who claim to, at least sympathize with Spiritualism, its mediums and speakers, and the arguments given out to the public in halls and on he camp-meeting platforms, do not seem to realize that to the Spiritualist literature is due not only their confirmation and endorsement, but liberal financial patronage.

Especially to the public mediums and speakers does the weekly paper mutely but forcibly demand their legitimate support.

Just why that mediums who are no backward in sending in their personal notices of meetings, circles and private sittings, should have the audacity to continue their notices without making an effort to at least circulate the paper and obtain subscribers for the same, is past the comprehension of the writer. I have noticed many times that the

class to which I refer are generally on the alert for an oversight or faucied slight on the part of the editor. It is safe to say that there is not any class of editors to be found in the land that is so patient, accommodating, and liberal to their readers and patronizers, as the publishers of the Spiritualist pa-

pers of America. They do more free advertising, print more "puffs" and get the least for it, than any newspaper men on earth, and they receive the same proportion of "kicks," "roastings," and free advice as to how they should or must run the paper.

I submit that in view of the self-evident fact that the present editors and the past, and it will always be true in | proprietors of the several spiritual papers are giving the public not only the best of their thoughts, lives and money to the herculean task of furnishing such a mass of unsurpassed reading matter of inestimable value to mankind, and especially to those, who through its readers and the public sentiment created by the aforesaid papers, obtain their living, such as it is, that it behooves every advocate of Spiritualism and all the demonstrators of mediumship to exert themselves by word and by their dollars to increase the circulation of all literature pertaining to the gospel of Spir-itualism and its kindred isms.

The life of an editor is not quite as "aisy as the priest's life." The nerveracking duties of any editor is enough to wear out a large supply of plety every day, even if he happens to get your dollar a year for 52 papers. Many have a "swearing-room" to blow off their sur-

I am somewhat conversant with the duties as well as the value of newspaper work, and am willing to maintain the statement that the editor of The Progressive Thinker is entitled to not only the money he can accumulate by his valuable labors, but a great big lot more credit and "thank yous" for the personal favors shown the public speakers and mediums! The writer admits his obligation to not only Brother Francis, but the editor of the Banner of Light as well. In our two years and a half of trouble and sickness we have received much substantial evidences of the generosity and humanitarian principles of the readers of these papers and we are aware we are not the only ones, either.

I am resolved that as soon as I am "blow the horn" for Spiritualism, the Spiritualist papers will receive my strict attention and support. Fellow public workers, "think on

these things." GEORGE F. PERKINS.

Sacramento, Cal.

Explain the Phenomena, Picase.

It is very strange that Brother Jamieson cannot see the drift of my argument, or the point I desire to make therein. If it will aid him in any way to see it, I will admit any and all extraneous matter long since dried in the oven of Spiritualistic controversy. The great question is: Are there any

phenomena denominated Spiritualistic which are genuine? The next question is: If there are such genuine phenomena, what are their causes?

Brother Jamieson, in his last article, thus writes: "My opponent has assumed all through that I deny the existence of genuine phenomena. He is entirely mistaken about this."

Now, if W. F. Jamieson thus admits that there are genuine phenomena called Spiritualistic, why does he not devote his time to their further development and explanation upon whatever theory seems to him the most plausible, as Thomson J. Hudson has done?

Mr. Jamieson presents the peculiar paradox of admitting the genuineness of Spiritualistic phenomena, and yet never failing to explain them on the theory of fraud, deception, imposition, delusion, hallucination, etc. How can there be any genuine phenomena if they

are all to be thus explained? "There are many materializations which are not genuine," says Brother Jamieson. This would imply that he admits that there are some materializations that are genuine. We are there fore concerned with the latter. How do you explain them, Brother Jamieson? On the theory of fraud, as usual? If so then they are not genuine. You will certainly concede that it is utterly impossible to make a genuine phenome non out of a fraudulent one.

"There are many materializations which are not genuine." Thank you, Brother Jamieson. You inspire some hope in me, that, possibly, you may consider the one I witnessed, as one that was genuine. If so, will you explain it to me on any theory other than the Spiritualistic? It is impossible for you, Brother Ja-

mieson, to admit the genuineness of any phenomena called Spiritualistic, and at the same time assume in all your writings and debates their fraudulent explanation, and an unreasonable skeptical attitude toward, any Spiritualist who may have been more fortunate than you in his investigations. cannot among Spiritualists, successfuly play the Jekyl and Hyde act. If there is any truth at all in Spiritualism, and you admit there is, even in its phenomena, you should assist us in the further development of that truth, with he hope that ere long, "present day revelations" may be such as to wipe out every vestige of skepticism on the sub-

every vesuge of Spiritualism.

H. V. SWERINGEN. Fort Wayne, Ind.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and solentists, general renders and students of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and confaining beautiful illustrative plates.
For sale at this office. Price, postpaid,
\$5. It is a wonderful work and you will be delighted with it.

LUY DALE

Glints and Glimpses from the City of Pertaining to the Science of Astronomy. Jught Assembly. ed a gor

The weather has been delightful for the past week, and promises to remain thus to the end of the session, which is so near at hand, to the great regret of many who have been so happy here during the pastiseveroweeks. People here never seem to the of the intellectual feasts presented while from lecture platform, conference Hall, or class room; and, like the boy who being especially fond of apple dumplings, wished for the neck of a crane that he might have capacity for more of them at a time, so visitors to Lily Dale, charmed with the many attractions objective and subjective, ever presenting themselves at every point, and during every waking hour of the day always desire an extension of time and linger lovingly and longingly, loth to leave the shady lawns, sunlit grounds, picturesque drives, park concerts, the spiritual inspirations and aspirations, all the thousand and one objects of interests that have made

grounds have never been more enjoyable or the general feeling more harmonious than during the present session. Baba Bharati, on bidding President Pettengill good-bye, said: "Never since leaving my own India, have I been so happy, either in England or America, as I have been since coming here. It is a beautiful place and lies just this side of a beautiful future."
The annual stock-holders' meeting on

the summer glide away like a vanishing

dream. People unite in saying that the

the 17th inst., passed off quickly and quietly with none of the tremors and excitement that had characterized the past eight sessions when party prejudice and personal aggrandizement too often weighed in the balance against justice and human rights. The board of management of the past year was unanimously re-elected, not by "secret ballot," but by open recognition. The report of the secretary shows the finances to be in a hopeful condition, and expenditures not exorbitant considering the many improvements of the past year, and the accruement of expenses of a lawsuit left over as a legacy from the past board of management Hopes are running high for next year, with an outlook for greater improve ments exoterically and esoterically. The lectures and class work of the

past week have been of a high order, full of instruction and material for deep thought. Chairman Brooks gave two addresses on spiritual topics, full of good advice, and expressed with that earnestness of conviction and energy of purpose that belongs so eminently to Mr. Brooks, who has been untiring in his zeal on rostrum and at thought exchanges. He has held several psychometric reading circles, giving full satisfaction each time, and bears the distinction of being a psychic of unusual ability.

Prof. Lockwood's classes on "Polarity and Invisible Modes of Motion" have the largest attendance of any held during the season. They are masterly and instructive delineations of Nature's "affinities, activities and co-relations" and should be listened to by all who are interested in the science of life and the working of nature's marvelous laws and forces. True, the Professor frequently dodges off the track to hit—like a true "Georgia cracker" the offending head of some imaginary god of hoary age, and questionable genealogy; but the good Professor's relish for these pugilistic, mental gymnastics is so marked. and he derives such eminent satisfac

tion therefrom, that everybody laughs good-naturedly, and freely forgives each digression. His three platform addresses, barring the above-mentioned idiosyncrasy, are full of deep thought and earnest protest against the dominant spirit of the age regardless of man rights, justice or happiness. His first address, "The Secular Char-

acter of Spiritualism in Its Relation to True Government," was an effort to show that the phenomena of Spiritual ism can be placed upon a scientific ba sis that will meet the approval of the scholarship of the age; also to break down artificial distinctions between the secular and sacred, on the ground that all such are man-made, nature knowing no such distinctions. He spoke of nature's invisible forces as acting in the thermometer, wireless telegraphy and the tinting of flowers, and said, "It is but a step farther from these physical phenomena to the realm of psychic phenomena, and the universal laws of nature apply with equal force to both.

He applied the same idea to government and the nation, saying that, "Spiritualism and spiritual concepts belong alike to all nations and departments of life, and when the world learns the lessons it has come to teach, the idea of supernatural causes will have vanished from the human mind."

His address on "The Right to Question the consistency of Religious Beliefs" was an effort to show the danger of combining church and state, and allowing churches to act as tribunals in the administration of justice, instead of the legal judiciary of state or nation. His last one on the "Conflict Between Capital and Its Pagan Ideal," was a protest against the dominant greed of the day as opposed to the brain and muscle of honest industry. He made the state-ment that practically, thirty people own the American nation, saying all republies go down when they come under the dominance of a small per cent of the people representing them. He said: "Brains, not money, is capital; and not until we recognize human genius as the real power of civilization will we rise to the conception of true freedom or a real

republic." 😬 Chas. Brodle Patterson's lectures, 'Dominion and Power," and "The Need of a New Religion!" were fraught with practical suggestions and ideals tending to the betterneent and progress of the race. He said, "The religion of past ages, though serving the needs of its own age, cannot meet the requirements of the present age, which has through the conturies intervening evolved to a higher plane of mental and spiritual perception. There is too much of pagan belief in the religion of to-day. Christianity Thas been tried and found wanting because it has never been taught as Jesus taught it; that is why neonle are leaving the churches." Saturday, Mug. 22, Canal Day, there

will be a morning symposium with Senator Henry Hill; Balfalo, the afternoon Speakers for next week are Dr. Aus tin, H. D. Barrett, G. H. Brooks, Mrs. C. L. Stevens; Saturday, Aug. 29, Elbert Hubbard. JULIA E. HYDE.

"A Conspiracy Against the Republic." By Charles B. Walte, A. M., author of "History of the Christian Religion to the Year 200," etc. 'A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office. "Discovery of a Lost Trail," By Chas.

B. Newcomb. Excellent in spiritual uggestiveness. Cloth, \$1.50. For sale at this office. . . . "Gleanings from the Rostrum." By A. B. French. Cloth, \$1. For sale at

NEW IDEAS

I have a few original thoughts to offer on this subject, and a few old ones. The original while they come like a flash as impressions to my mind, are at the same time the product of reflections.

The starting point in astronomical science is the atom. The discovery of the law of centigrade revealed the fact that an atom would double itself in size for every degree of heat above boiling point. This was a long step toward proving what recent science declares, that atoms are not matter but force or energy in motion. An atom is a minfature world or planet, perfectly polarized. In uniting with other atoms to form molecules it still retains a definite distance from its neighbor atoms and no matter how complicate the molecule each atom is independent and in motion, and the molecule can well be compared to the solar system, for the same law governs the relation of these little globes to each other, no matter how great the mass formed from them. When we fully understand the law that governs molecules, then we shall also understand the law that keeps planets and suns apart and keeps them in their place, for all are living bodies.

You have been told that centrifugal and centripetal forces govern the relation of one planet to another, but this is a very small part of the truth. Should centrifugal force be suspended the great bodies would only draw a little nearer together.

All the atoms that compose these great bodies are perfectly polarized, that is, have their positive and negative poles. A planet absorbs energy from its surroundings, which is chemically converted into its various elements, causing growth, and at the same time it gives off by radiation two forces of the same nature as its ruling planet or sun. The congenial forces given off by both unite and form the magnetic tie that binds them together, while the uncongenial clash and produce resistance through the law of repulsion. This law is well known to the student of electricity, for positive and negative electric forces unite, while two positives or two negatives will repel each other; but there are other influences that determine the distance between these bodies, such as temperature of space, centrifugal force, size and density.

Should the milky way, of which our solar system is a part pass through a warmer or colder belt of space, then there would be a readjustment of all bodies of that constellation. This is best illustrated with water which below freezing point congeals or forms ice, above that liquefies at boiling point. Its molecules are acted on by a stronger repelling force, forcing them further apart, forming steam, while if greater heat is produced the atoms will finally pull apart. The absorption of heat of a molecule increases its repelling power so you see this is the repelling force, while decrease of heat contracts or draws them closer together. This explains why the suns are so far apart and the cooler bodies near the suns and near each other, as in the case of the earth and moon. This theory is original to me, but a result of observation of nature's laws.

The next influence is centrifugal force generated by two bodies swinging each other around themselves, this forces them further apart by acting on the grosser matter. Without axial motion there would be no centrifugal force, and without atmosphere there would be no axial motion; but I will explain this

I have already stated that the heat of | Manual. bodies also forces them further apart, expect that the larger and most heated planets will take up a path further from the sun than the smaller and cooler ones, as heat and centrifugal force will be greater.

Now a few words about tides. These ire produced by the combined action of magnetic attraction and centrifugal force acting upon the plastic elements of the earth, therefore we have peculiar complicated tides produced by the sun and moon. The axial motion is the result of the resistance which the atmosphere of a body meets with in space. All bodies near the sun turn from west to east because the heat of the sun expands the atmosphere of these bodies causing a larger ring on the side toward the sun than is produced on the opposite side by centrifugal force, thus forcing back the inner wing,, in their speed around the sun whose axial motion swings them around itself, but the larger bodies like Neptune and Uranus, away off in space, turn from east to west, because the centrifugal force forces a larger wing of atmosphere to the side opposite the sun as the action of the sun on the atmosphere at that distance is very slight and in like manner we may look for the tides caused by the sun on these planets to be very

slight also. The comet is the real new-born child of a sun or planet, and may be a detachment of atmosphere like the rings of Saturn, from a planet or sun. Its atoms being perfectly polarized will cause it to fly out into space as its gaseous substance absorbs large amounts of heat: there it is subjected to extreme cold and consequent contraction of its at oms and molecules. This results in the law of attraction becoming the strongest, and back to the sun goes through space but its gaseous body continues to expand as it becomes infused with heat when it nears the orbits of the other planets, yet it speeds its way toward the sun, where it becomes subjected to so great heat that the law of repulsion sets in and send it out into space again and thus it will continue until through growth by absorption of energy and chemical changes that will be wrought by the exposures to the extremes heat and cold, it shall have condensed and solidified enough to take up a more regular course or path around the sun In case it shall have developed into a small body, then it may be attracted by one of the planets, should it happen to pass it closely, and thus form a bi-planet like our moon.

I give the readers of The Progressive Thinker these philosophic thoughts for what they are worth. I have developed the new ideas by observing nature and comparing ideas of others, while some have come as it were by impressions, whether from spirits or the minds of others, I don't know.

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LIGHT, LONDON, ENGLAND.

Mysterious Appearances.

An extraordinary experience of the well-known Berlin Secress, De Ferrlem, is described in "Psychische Studien" by Frederic Godefroy. Here is a translation of M. Godefroy's narrative:

"About eight o'clock on Saturday evening, March 21, of this year, the seeress was sitting in the middle room of her dwelling, on the sofa, when suddenly the door, which was about three yards distant from where she was sitting, opened, and, according to the clairvoyant, a tall spirit form appeared in the opening, resembling that of a person well-known to her. The figure closed the door and remained standing immovably with its back to it. Besides remained, however, in the same position visible to the medium, who then perceived a most extraordinary transformation take place in it; for after watching it for about the space of two minutes, she saw the face and shape of the figure's head completely changed and the body becoming smaller; and she then suddenly found herself gazing at a totally different figure (a man's in place of the original one, and in no wise resembling the former. The face of this new figure—according to her—bore the features of a gentleman she equally well knew, who was in no way connected with the first. After about half a minute the appearance vanished or melted away.

"On the same evening the medium communicated the facts, as here nar-rated, to the writer, giving the names of both the gentlemen whose forms had thus appeared in the self-same figure: a most extraordinary instance of transfiguration.

Four days after this event, on March 25, the secress, her friend and the writer of these lines learnt that the tall. fine-looking man whose figure had first appeared to the clairvoyant, had died on March 24, at 1 p. m. On the day before the mysterious appearance, on Friday, March 20, Frau de Ferriem had seen the gentleman driving in his car-As regards the second figure which had appeared, we knew that the previous summer he had been suffering from a nervous attack, and that the doctor had prophesied a long illness for him. Four weeks after the occurrence described, he, too, was released from his sufferings by death."

The Double.

W. Von Schnehen contributes an interesting paper on "The Double and the Astral Body," in which he criticises the theory expounded by Du Prel in his principal work, "Monistic Soul Teaching." In this book Du Prel seeks to establish the fact of transcendental individualism from many sides, and in particular cites the phenomenon of the double as a proof the existence of a meta-organism, or ether soul body. The writer quotes a number of passages from Du Prel's work, in which the latter asserts that it is this astral or soul body which occasionally appears as a double at a distance from the place where its mortal or to the Antipodes; and, moreover, so he says, "the double is sometimes seen the drama, in which they played at beat several places at the same time." The clothes, too, in which the double is seen appear to him an argument against the family was aroused by most alarmthe theory of the double being the astral body of the subject, for he writes: "That the astral body appears clad in hall. In the first confusion the head of an ethereal frock-coat, hat, and trous- the household imagined that he had ers can scarcely be really credited by anyone." The following seems to be armed with his revolver. All was, how-briefly the theory held by himself: ever, quiet. The only thing which imcase is the clothed phantom, even when door, which had been half-closed, was a real appearance, the true form of the now open. The servants' door was likeness, manifesting through the pow-er operating at a distance of the con-effected an entrance. Going back to his scious or unconscious will." At the bed-room, he with his wife, questioned conclusion of the article he writes: "To their spirit guides, who reproached him determine what the double really is, for having disregarded their warning. whether a real phantom or a subjective ideal appearance, demands particular condemned i lurk near the scenes of inquiry."

They explained that the evil spirits condemned i lurk near the scenes of their earthly ill-doings, would now have

A third theory of the "double"correct one—is that these figures are them, but if a light were left burning. simply personations of the person or borrowing the necessary materiality from the atmosphere, or from persons present. That they are not hallucinations is sufficiently proved by the fact that they are seen by everyone in whose vicinity they appear.

A Five-Year-Old Chess Champion and Medium.

Lovers of chess will be interested in the following account, which is con-tributed to "Psychische Studien" by

Dr. Tarrasch, the eminent chess player. Under this title the highly interesting wife. She declared she felt as if she 'Chess Review," published in Brussels, gives the following most interesting narrative: "Chess has now likewise its child prodigy. Dolo Falk, a little boy e years old, son of a chemist in Stanislas, beats the best amateurs of the town and its vicinity. The father is himself a good chess player, and the little Dolo has long been in the habit of sitting on his knee when he was playing. At four years of age he already knew the rules of the game. This early dexterity in such a difficult game is indeed marvelous, and the world of chess pl yers will watch with breathless inerest the development of this wonder ful pov's powers. In the meantime the performances of the chemist's boy have been thrown completely in the shade by that of another child, who lately gave -the experienced master-the decisive move in a very difficult position in which I found myself during a chess tournament in which I was engaged."

Dr. Tarrasch then gives a graphic account of this wonderful incident, which will briefly recapitulate. It occurred, he says, at the last chess tournament at Monte Carlo, in which he was playing a game, his opponent being Dr. Marshall. His hopes of winning the pennies lying by the roadside a short first prize were trembling in the balthe supposed invincible Hungarian, Maroczy, being close upon his mother, till she grew quite augry at my heels. He was staying at that time at persistence. At last she told me to run Condamine, about a quarter of an hour's walk distant from Monte Carlo, scampered to the spot I had seen in my for the sake of quiet, and was lodging at the house of a young widow, who had coppers, just as I had seen them. I S. C. Hall, and a host of others, could a little boy of a year old. When he regathered them up and bore them home not and would not be contented with

him, ponder over the moves past and future. On the occasion to which he refers, he was in a state of great anxlety with regard to an unfinished game, to which he had to return the same afternoon. A diagram of the position of the pieces on the chess-board at this crisis is given, after the thirty-third move. Each player had, besides the king and some pawns, only one rook, and while "black" (Dr. Tarrasch) had six pawns, and "white" (Dr. Marshall) only five, the position of the latter was by far the more favorable. Says Dr. Tarrasch:

"For a good hour I gazed at the board, without seeing any possibility of turning the game in my favor. I was about to resign myself to my fate and throw the pieces together, when suddenly the child, who for some time had the somnambulist herself, a friend of hers was in the room. This lady had hand over to the side of the board disappeared mysteriously, and the sound of whose footsteps crossing the room she distinctly heard and looking at me with intelligent eyes, cried out several times in a commanding tone of voice 14. where the white queen's pawn stood, room she distinctly heard. Frau de mother jumped up and carried her child Ferriem called her attention to the phantom, but she could not see it. It was a way with her; she had completely misunderstood it. I, however, perfectly understood what the clever infant had meant to say to me. The scales seemed to fall from my eyes; and I saw that the move indicated by the baby was the only one which would win me the game. Sure of victory, I returned to the tournament, and after a few moves it became clearer and clearer that the game was mine.' He then gives the moves and the re-

sult: "Everyone was astonished at the rap-

id manner in which I had succeeded in gaining so apparently hopeless a vic-tory, but I dared not reveal to the lookers on the source of my inspiration; for although players are allowed at a tournament to ponder over or analyze a halfplayed game, it is strictly forbidden to take counsel with anyone. Now, however, since my prize has long been won, I may be allowed to tell the chess-playing world of my marvelous experience. The following is added, presumably by the editor:

"How can this extraordinary account in the 'Chess News' be explained 'naturally' if not by 'spirit control' of the child? That such marvelous children are medially gifted is not uncredited by Occultism.

Probably both the children here spoken of have performed these wonderful feats under the influence of spirit

THE TWO WORLDS, MANCHES-TER, ENGLAND.

Warned by Spirit Guides. Some fifteen or sixteen years ago a gentleman and his wife, who were both Spiritualists, rented a house in the south of England. They heard no hint from the neighbors or villagers that the house, which was an old-fashioned place, bore the name of being haunted. Part of it had been rebuilt or restored, or perhaps was wholly modern. As soon as they moved in their spirit guides warned them on no account to hold a seance in the older part of the house, giving, however, no reason why it should be avoided. Their caution was, for a time at least, duly regarded.

Strange as it may seem, the children of the family were in the habit of playor earthly body is functioning. This ing at Spiritualism, evidently with the view is disputed or altogether discredit approval of their parents. One day the little ones thought they would like to ed by the writer, who cites many reasons against it, one of which is that even an astral body must possess a cersual body must possess a cersu even an astral body must possess a cer-tain degree of materiality though it may be that of ethereal substance, and haps thinking that a performance "for therefore could not pass with the ra- fun" could not have the effect of a seripidity of lightning across the Atlantic ous seance, they sat for about ten minutes, whilst the youngsters acted a liting materialized spirits.

That night the disturbances began; men were tramping in and out of the burglars to deal with, and went down 'We can therefore assert that in no pressed him was that the dining-room stral body, but only the temporary locked, and he failed to arouse them. the power to materialize, and that they which some people think may be the would endeavor to molest and disturb would be powerless to do so.

medium—as he really is—by a spirit control, who would be able to make the house had been kept by a desperate and form visible at even a great distance by cowardly villain, who, with his son as accomplice, committed many murders. Their unsuspecting victims were stabbed in their sleep; their bodies were thrown under cover of the night into a pit in the garden; the spot was

afterwards built over with outhouses. One night the husband and wife, having finished supper, still sat chatting at the table, the lady with her baby in her arnis. After a while her husband rose to finish some writing, but scarcely had he dipped the pen in the ink when he was startled by a cry of agony from his had been stabbed in the arms. He suggested rheumatism, but she made no answer. Looking at her, after an inter val of silence, he saw to his dismay and terror that her face had become distorted out of all recognition. Slowly but surely it was changing from that of a bright-looking, comely woman to that of an elderly man, low-browed, and with a most evil expression. The furtive eyes seemed to be watching with devilish eagerness an opportunity to commit some hideous crime; gradually the arm round the baby relaxed its hold. The father, fascinated with fear, rose and stood by his child, waiting in terror, though he knew not what it was that he expected and dreaded. Slowly the other hand, which had clasped the infant, moved towards a knife, which. however, the horrified father snatched away. Almost immediately the foul spell seemed broken, for with a deep sigh the woman's natural expression re-

turned.—Manchester Weekly Times. A Dream Realized.

Once, long ago, when I was a child about nine years old. I dreamed that I saw lots of coppers in pennies and halfdistance from our house. The dream was so vivid that I kept repeating it to away and convince myself. Away I dream, and there lay a whole host of

Disastrous Raliway Collision Predicted. have the same right to see for ourselves Mr. Wilfred Moxon and some friends had invited Mr. W. H. Morley, of Hills-boro, Sheffield, to give them a seance, which he did on Tuesday, June 16, 1903. After clairvoyance and medical and business psychometry had been gone through, the medium was taken deeply under control. The scenes of a tragic railway collision were enacted with most vivid and distressing details, the control also stating that the porters and ambulance men would be in attendance. Many would be injured, yet he did not think anyone would be killed.

derground railway, and two trains would collide. On Monday night, at the Temple Cross Addy-st. Sheffield, at the close of the meeting he was impressed to go and speak to a gentleman about the same, and to warn him, telling him of the railway smash to take place in three days. The gentleman intended going to London on Tuesday, and he said how strange it was that his wife on Friday night had dreamt he was in a railway smash. There is another very import-

the collision the medium said there would be no signal to stop the train. Mr. Morley on Wednesday night called upon us, and we then sat and had it verified. This is one of the most striking tests we have been favored with. The collision, it will be remembered, took place upon the Underground

ant point, and that is when speaking of

Railway just as prophesied. It is also our duty to mention another test which was given by Mr. Morley at Langsett-road Society, Sheffield, in the latter part of October, 1901. A perfect stranger to Mr. Morley came from Rotherdam. Mr. Morley was impressed to ask the stranger for an article, and then told him there would be a man killed in a pit between Sheffield and Rotherdam before many days. The man, with others, would go down, and would not be working more than two hours when he would be killed on the spot. The props would give way, and a great fall take place and strike him on the back of the head, which would be badly injjured. No other part of his body would be marked, said the medium. This actually took place on Nov. 8, 1901, the name of the collier being Martin Logan, of 84 Hollis Croft, Sheffield. His body was seen, and this statement fully verified.

[We have received corroboration of the first prophecy of the train accident from Mr. Moxon, in whose house the seance was held. It will be remembered such an accident occurred on the Metropolitan Railway some few weeks since.—Ed. T. W.]

A Prediction Fulfilled.

Mr. Thomas Brooks says that while in Manchester recently he went to an have never seen, and never will see. open meeting at Cheetham, and that the medium, Mrs. Williams (not the resident Mrs. W.), after describing his surroundings, warned him to be careful for a week, but could get nothing more definite. Following the warning came the reason for it. A week on Sunday evening last, our good friend was knocked down by a cyclist, and had to be bandaged up by a surgeon, and was out of business two or three days. This was a case of "coming events casting their shadows before." We are glad to learn that Mr. Brooks is, to use his own words, "all right now."

Lawyers See Clairvoyants, and Thus Determine Steps to Take.

The following case is interesting to English Spiritualist, as the medium mentioned is a relative of Mr G W Makin, of Birkenhead. The extract is from an Everett, Washington Co., pa-

"B. F. Wasson was one of the defendants in the suit brought by Contractor Seymour against Contractor Smiley in connection with the telephone building. marked to a person sitting near him, "I er. If the things which I shall mention am much interested in this case." "Yes, I should think you would be," was the things; first, I am surprised that it is with a laugh, "but because I interviewed a clairvoyant, a Mrs. Smith, regarding the case. She told me the case would go to the jury. My lawyer has told me that it will not. He said it will be a non-suit. But the calirvoyant says it will go to the jury, and that the jury

will return a verdict in my favor." "Further talk of clairvoyants and legal tangles led to the discovery that at least two lawyers of Everett very frequently consult clairvoyants before proceeding with their cases, and dismiss or proceed, according to the advice they receive.

"It is an interesting fact that the clairvoyant that Mr. Wasson interview hit the nail on the head. The case was non-suited, and did go to the jury, which returned a verdict against Smiley, but for Wasson and the other bondsmen.

"Mr. Wasson stated further that while the clairvoyant did not know his attorney, she described him almost per fectly, and told Wasson what the lawyer would say in court. It all came true, according to Mr. Wasson."

Phenomena-Trance or Normal Speak-

ing. Sir:-Will you kindly allow me space in your paper for a few remarks on the above subject. As an old and experienced Spiritualist of at least 27 years' standing I hold that physical phenomena is indispensable for the maintenance of our cause, and making new converts among the intellectual classes to whom it should be our duty to give attention, as well as the most densely ignorant, especially if we want to up hold the claim that ours is the only demonstrable religion over and above all other religions, for I am one of that school of Spiritualists who hold that Spiritualism is a religion as well as a science and philosophy, not merely a science, as some hold. Still I am dead set against the way the movement seems to be drifting from the old original landmarks in its history. We have too much talk of the exhortative preaching method in our discourses, while we are doing all we can to discourage and discard physical phenomena. The sum and substance of it is that we want to plant our feet on the top rung of the ladder before we have fairly got them at the bottom. The fact of it is we have too much goody goodism about the business. The whole policy of a great number of the societies in the Union seems to me to be one of catering for the orthodox church and the chapel people. It is no use you throwing philosophy at or over the heads of unlearned and ignorant people, they cannot understand it. It is the same to-day as it was in the

time of Jesus Christ; it was phenomena then that made the impression, and the same is required to-day. People must be convinced first before you can begin to develop their spiritual nature. You think reversing the order of things is the best; I am quite sure it is not. If such men as A. R. Wallace, W. Crookes, Lord Lyndhurst, W. Gregory, W. Howitt, Dr. Elliotson, Judge Edmonds, and not and would not be contented withas they had. We might as well have continued our adherence to the churches and chapels if we are to be contented and guided by faith in Spiritualism. Trance or normal speaking never did and never will convince a critical, intel lectual skeptic. The most that trance or normal speaking can do is to intro duce the facts, phenomena, and philosophy of Spiritualism to the general pub-

lic; this is its message and it can do no more. Take a skeptic to hear a trance address and the skeptic would say at once, "I see no evidence there of a spirit control." The evidence in the past He said this would take place on the unhistory of our movement, together with all its greatest workers, go to show and prove that our cause has been built up on physical phenomena, and that our present platform teachers and preachers are all wrong in their present mode of procedure.

One main objection that is very fre quently urged against physical mediums is that of fraud, as if trance-speakers were free from fraud. We have too many common-place discourses on subjects that would be dilated churches and chapels, and Spiritualism very little touched, if at all. How is it we never hear or see anything from the spirit world through our trance speakers on the great labor troubles that cause so much injustice and cruel-There is as much need here for spirit inspiration as anywhere. Have the good souls who did so much for us here in the flesh forsaken us, or won't the so-called mediums let them come? What inference are we to draw, or will it interfere with them making money? The spirits have no use for money. Do you suppose for a moment that that class of loving spirits who are yearning for an opportunity to impress and help poor suffering humanity in the flesh, can or will come through mediums whose whole and sole object is to make money—make a trade of it? There are no conditions—nothing in common. Are our Federationists doing what is right and just by shutting out from their meetings Spiritualists who are devoted to the cause as much as they, if not more so, simply because they are not representatives of a society? Why not have a conference once a month in each town where there are one or more societies, and Spiritualists who are not representatives could go and express themselves on the present mode of procedure, and why such a departure has been made from the basis of Spiritual-

The present preaching method on our platforms is another priestly dodge to trap the ignorant and unwary. We really require some good, sound, wise, practical advice and help from the angel world in our struggle to live, and less canting talk about God, whom we On this line alone we have a great amount of fraud among our trance speakers, apart from a number of other ways in which we are continually getting evidence of fraudulent trance speakers. Less said the better about physical mediums being frauds. Not long since two trance speaking and clairvoyant mediums who had been engaged by one of our societies were not satisfied with the collection that was made for them, but must have another. Clearly mammon was the sole object of the two, not the love of the cause. W. S. HUNTER.

ism?

A Very Curious Statement.

There is a certain subject which I have had on my mind more or less for near half a century, which I wish to talk to the readers. This is not on the subject of Spiritualism, but as The Progressive Thinker readers are progressve people and always anxious to learn something new, I shall talk of this sub-

ject through this paper.
I have given this matter but little at-He was on Smiley's bond. While sitting in the court room waiting for the bridging of some delay or other, he reme or through The Progressive Think reply. "Not merely from a financial so, and second, I am surprised that peo-standpoint," continued Mr. Wasson, ple do not know it, for it is something we have before our eyes all the time, and yet nobody seems to know it. In case of Americans when the first child that is born to a couple is a son, then the husband is very ant to outlive

> his wife; if the first child is a daughter, then the wife will outlive her husband. I think that with American-born people this rule holds good in about every seven cases out of eight; at least this rule seems to hold good among my friends and acquaintances. I cannot help but believe that where the rule does not hold good, it is a case where

> birth. I have had no opportunity to investigate this subject among people of other countries, except that I find among the Norwegians, Swedes and Danes here

we do not know the sex of the first

the above rule seems to be reversed. Now I wish to tell the friends how I made this discovery. When a boy in Northwestern Ohio there was a German friend told me that if I would give him the name of a horse that was blind in one eye he would tell me in which eye the horse was blind. I gave the names of two horses and in both cases he told me correctly. Then he said that he told by the number of letters in the horse's name, or to make the story short, he said that if the number of letters in the horse's name was even, then the horse is blind in the right eye, and the horse is blind in the left eye.

if the number of letters are odd, then Now, if there is anything in this, then I believe that this holds good with all animals, man included. I have not investigated this matter but very little out I am quite certain there is something in it. I am quite sure that we must in this case consider the number of orthographic sounds in the name instead of the letters, as those of you will know who can speak and read other languages than English.

Later in life, while serving at Camp Chase, Toledo, Ohio, a certain doctor told me that he could tell when a couple are married what the sex of their first child would be; also which of the two will outlive the other, "by the number of letters in their names,"

Now, which names? Will some of the readers study this out? some of you who have more time than I have. Do we have to consider the letters in the given names, the two are known by, or do we have to take all their given names including the family name or names?

Who will study this all out? Later on in life, while studying these things over I found out what I told in the beginning of this letter. When the first birth is a son, then the father is very apt to outlive his wife. If the first birth is a daughter, then the mother may reasonably expect to outlive her husband Now, friends, I hope some of you will study these things over, and repo JACOB FULMER.

Jamestown, Kansas.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office. turned from one of his chess contests, in triumph, to the great surprise of my out physical phenomena, why should Howard Moore. An address before the parlor, and with the chess-board percess got I laugh at my expense.—H. W. S. in and on what others have seen? We "Why I Am a Vegetarian." By J.

STARS THAT NEVER SHINE Kola Plant

Reflections Arising From a Survey of the Starry Heavens.

The great dome of the sky filled with glittering stars is one of the most sub-lime spectacles in nature. To enjoy this fully a night must be chosen when the air is clear and the moon is absent. We then gaze upon a deep blue, an immense expanse with stars of varied color and brilliancy. Some shine with a vivid light perpetually changing and twinkling; others more constant beam tranquilly and softly upon us; while many just tremble into our sight like a wave that, struggling to reach some far-off land, dies as it touches the

In the presence of such weird and wondrous beauty the tenderest senti-ments of the heart are roused. A feel-ing of awe and reverence, of softened melancholy comes over us and awakens the better nature within us. Those faroff lights are full of meaning to us could we but read their message; they become real and sentimental, and like the soft eyes in pictures look lovingly and inquiringly upon us. We come into communion with another life, and the soul asserts its immortality more strongly than ever before. We are humbled as we gaze upon the infinity of suns and strive to comprehend their enormous distances and their magnificent retinue of worlds. The powers of the mind are aroused, and eager questions crowd upon us. What are those glittering fires? What is their dis-Do living, thinking beings dwell upon them? Are they promiscuously scattered through space, or is there a system in the universe? Can we ever hope to fathom these mysterious depths, or are they closed to us forever? Some of these problems have been

solved; others yet await the astronomer whose eye shall be keen enough to read the mysterious scroll of the heavens. Two hundred generations of study have revealed to us such startling facts that we wonder how man in his feeble ness can grasp so much, see so far, and penetrate so deenly into the mysteries of the universe. Astronomy has measured the distance of a few stars and of all the planets; made a map of the moon; tracked many of the comets in their immense sidereal journeys; and at last analyzed the structure of the sun and stars, and enumerated the very elements of which they are com-Each glittering star in the heavens

reminds me of a human life; some person of my acquaintance; some special character in a book; some noble hero of the past; and as I gaze on the whole starry domain above me I seem to see the people who live in this beautiful world represented there; I see in them all the characteristics of man, all the magnetic wonder and beauty in his nature, all the weakness and feebleness he possesses, and even to the way in which mankind mingle together. Those that shine with a vivid light perfectly charming and twinkling remind me of the average person who is brilliant but not deep and whose importance is only felt by those near and dear to him, and they cluster around those soft tranquil lights as the planets revolve about the sun. While those patient workers are known to every class of people, for the light of their individual-ity shines like those great suns regardess of distance and benefiting the average person in the same way that a sun gives light and heat to its planets. The stars that just tremble into view remind me of those great workers among humanity who sacrifice their own selfish interests for the sake of truth, and like a wave striving to reach some far-off land dies as it touches the shore, they are often only a remembrance of the past, by the time the world has fully realized the importance of their work.

But what about the stars that never shine? Stars that with their omnipotent brightness could shine with a light as brilliant as any that now studs the sky, but alas, a life in idleness spent, a ship wrecked on the rock of ignorance or a soul who by misfortune travels the downward road! How unlike the heavens where harmony peace and contentment reign, where all work together in accordance with nature's laws, are the destined rulers of earth who by their own ignorance make themselves and their fellow beings miserable, hence a hard struggle awaits him who strives to live in harmony with nature, but his reward is great in deed for it is he who shines among his fellows like a lonely star amid impenetrable darkness. It is true that he that overcometh shall be blessed. Nature has a national bank which can never break: if you work for her your pay is sure, she gives steady employment to all, and as long as you live in harmony with her laws she will see that you are cared for and that your light shall shine with that individuality which she by her superior wisdom alone can give you.

Two babes are born into the world,

one under favorable and the other under unfavorable conditions—that is to say that the environment of one child may be such as to afford every opportunity for the development of a prosper ous or successful advancement, while the evil surroundings of the other may be such as to apparently take away every educational advantage necessary to promote the growth and developmen of a harmonious or truly successful life. Shakspeare says all the world is a stage. I compare this world to a uni verse. Men and women instead of being actors are stars, but like Lucifer and his angels who rebelled against the divine order of the heavens, people of earth are now rebelling against natural laws. Nature punishes every one of her disobedient children with sickness, sorrow and death, while in turn she re-wards each faithful disciple by crowning his opportunities with success, happiness, good health and a strong character. It is much easier to shine than to fade! one's own individual self favors that condition. Strict obedience to nature's laws, the judicious exercise of one's own best judgment, a well regulated, determined and persistent will will in time overthrow almost any obstacle circumstances may be able to place in the pathway of one's progress in life; whi e conformance to established customs, idleness and careless indifference only promote the latter condition. Mankind should live on earth at least two hundred years: death should come to all, if come it must, as painless as a sound, refreshing sleep, and only when all work is done that may be accomplished by mortal man here below. MAGGIE D. MAHAFFEY.

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The whole aim of the voluminous details paraded by the press, in the Romanist idea, is to give eclat and prominence to the Catholic church, and manufacture favorable public opinion to-

In one of Macaulay's brilliant essays he illustrates by a fable from Pilpay the method of manufacturing false public opinion, and the story is applicable to the present situation.

The story is to the effect that a pious brahmin made a vow that on a certain day he would offer a sacrifice of a sheep. Three knaves heard of the vow and planned to profit by it.

On the morning of the day appointed the first rogue appeared in front of the brahmin's house as he was coming from "Wilt thou buy a sheep?" asked the

"For that purpose came I forth and am going to the market."

"I have a sheep here," said the rogue. He opened a bag he carried on his shoulder and exposed an unclean beast, an uply, filthy, lame and blind dog. Wretch who touchest things pure," said the brahmin, "callest thou that cur a sheep?"

'Yes," answered the knave, "a sheep of the finest wool and sweetest flesh." Said the brahmin: "Friend, either thou or I must be drunk or blind."

Then the second confederate came along and expressed his joy that he had found a fine sheep for sacrifice, saving him a journey to the market, and asked

the price of the animal. The brahmin warned him that the animal was not a sheep, but a dog, and an unlawful sacrifice, but he was told that he could not be in his senses.

The third confederate approached Supposing him to be a disinterested and just person, the brahmin proposed that he should arbitrate the dispute. Whereupon he decided that the animal was a sheep. It was then bought by the brahmin, who offered it as a sacrifice, whereat the gods were exceeding wroth and smote him with a sore disease in all his joints.

If the Romanist confederates—the popes, cardinals, Jesuits, bishops and priests of high and low degree—can convince the American people that the unclean octopus is veritably pure and clean, good and lovely—they will have accomplished their object, to bunko the public and advance the power and influence of the church.

It were well for American citizens to remember that the ever deadly enemy to free thought, free public schools, and religious freedom, cannot be a true friend to American ideas of a free gov-

FROM THE N. S. A.

Important Notices to National Association Auxiliaries.

State associations—having individual members—as well as subordinate societies-are entitled to one delegate to the N. S. A. convention on their charter, and to one delegate for every fifty individual members or major fraction thereof; also, to one additional delegate for each society in good standing with the state association, provided the sum of two dollars has been contributed to the N. S. A. by said local society.

Amendments for Convention of 1903. Unfinished Business.—Cons. Article 10, change the word "thirty" on the fifth line to "sixty."

Amend—That a quorum for the transaction of business shall consist of a majority vote of duly accredited delegates. Presidential Candidates.

As there will be several candidates for the office of N. S. A. president, societies are requested to refrain from pledging their delegates to vote for any person, although a preference may be expressed to the delegates by their societies. The election hour may present matters that will demand the exercise of the best judgment of the delegates in casting their votes, that the business may not come to a standstill, or to worse confusion. MARY T. LONGLEY,

N. S. A. Secretary. "The Kingship of Self-Control." Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world the revelation of reserve power, etc. Price 30 cents. For sale at this office.

Our Premium Book.

1 am more than pleased at seeing Dr. Peebles' "Seers of the Ages" becoming a premium book of The Progressive Thinker; you could not have made a better selection. A thorough study of the Doctor's writings would furnish a rare spiritual education, studying the diction, the arrangement of sentences, the beauty, depth and spirituality of thought, the eminent writers, ancient LIFE AN INFINITE CHAINand modern, with their varied philosophies, the countries and their people and customs, and to clude a vast array of evidence which inform one's self thoroughly on all subjects referred to without travel would require a library, and years of study. BARTON STEWART. Chicago, Ill.

The above premium book, elegantly bound in cloth, is now sent out to our subscribers for 25 cents. The former price was \$1.25. The Progressive Thinker is doing a work never before sense, Spiritualism has, for nearly 60 attempted by any publisher.

Christians Are Barred From Marrying Infidels.

tria, has decided that it is unlawful for San Francisco, marvelous scenes and a Christian to marry a person of no par- circumstances attended the death of ticular creed, an Infidel, so-called, in young Walter M. Smith, son of J. Walthe Austrian empire, and in the de ter Smith, a prominent citizen of cision are the ear-marks of the late Stockton, whose remains were laid pontiff, who always took vivid interest away in Rural cemetery. in the affairs of Austria, and had! After a severe death struggle, with watched with deep concern the spread the death pallor upon his face, his eyes of Atheism in the empire.

ardent Catholic, and whatever he says and told his parents and friends he had goes with the legislature, to the ex- been in heaven. tent of making all laws conform to the flats of the pope of Rome.

In this country marriages between Infidels and Catholics are very rare, in than for many weeks before. fact few good, healthy Infidels would so forget the independence and freedom of their whole being as to become in church, and for two people of so widely those between the ardent Catholic and the staunch Infidel would be suicidal to the future happiness of each.

In the first place Infidelity to the from that laid down by the church. Orthodoxy means Infidelity, but in the more radical definition of the word they pronounce people of no particular religious convictions rank Infidels.

This supreme court decision is the result of a noticeable diminution in the ranks of Catholicism through such marriages, and the impossibility of the church to control the minds of the offspring, the mental faculties of the rising generations resulting from such unions.

This has ever been the iron-clad law of the Catholic church, to force in all conceivable ways the offspring of Catholics to become Catholics in the full sense, and to allow this matrimonial to the Great Master.

interest in the binding, blinding creeds church, too, for that matter. This does not mean that all who belong to the church are ignoramuses, but it does his when he had been well and strong. mean that when they dare to form repellant to the dogmas of the Romish church they must be dealt with in a manner that will be a warning to

The discipline of the church is the equel to its power and success. Every cardinal, archbishop and priest, all the mother superiors, nuns and sis-

ters are fighting officers, sworn to be true to the will of the pope, and every member must be and live in obedience as if he had been dead and had caught to the laws of the church, under the a glimpse of his future abiding place. pain of being condemned to hell in the "I was dead, papa, but I heard your

When people are made to see that said he, addressing his father. sason is their birthright, and the free. Shortly before 10 o'clock he exreason is their birthright, and the freedom to use it a law unto themselves they drift into the various channels of weaker. I fear that I will lose my visfreedom open before them and are gen. ion." His mother comforted him and erally the bitterest enemies of the told him that he would not. A few church, for they know more of its tyranny and its bloody record; more of its perfidious schemes against other re- fainter, the color gradually leaving his ligious institutions and governments; face, and without a sign or struggle he against all tendency toward the higher thought and the free and untrammeled use of the mind in all religious chan-

It is a common thing to note in our divorce courts and family discords generally, that a diversion in religious sen timent lies at the bottom of most cases, and where the wife or husband ceases to hold to the tenets of the church there begins a serious and often fatal smash in the domestic felicity of the home. There are many other causes for di-

vorces and family eruptions, but in about ninety-nine cases in a hundred where one party to the contract is a Catholic or an orthodox and the other an Infidel there will come a time for a divorce or an unconditional surrender of religious principle one to the other.

Therefore, in the light of reason, and upon general principles, the minds of such contracting parties should be in harmony upon the question of religion. either towards or against, as upon many other important topics, to insure harmony and harmonious offspring. If we need warriors and prize-fighters,

join in wedlock two opposing, nagging mentalities. If we want peace, harmony and higher thought, unite harmonious souls untrammeled by any blinding environ-

Let Catholics marry Catholics; let Methodists, Presbyterians, Episcopalians, Baptists, marry their kinds, but for the sake of peace and harmony there should be a line drawn between the intolerant Christian of every denomination and the independent thinker of whatever heterodox views he or she may be possessed.

"Human Culture and Cure. Part First. The Philosophy of Cure. cluding Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at his office. Price, 75 cents. "Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a desply Important subject. Price, cloth, 51.

Saw Heaven in the Hour of Death. As set forth in a special dispatch The Supreme Court of Vienna, Aus- from Stockton, Cal., to The Bulletin, of

fixed in an expressionless stare and The emperor, Francis Joseph, is an rigidity setting in, he returned to life

> For three hours thereafter he talked calmly in his natural tone of voice and with a far more natural appearance

The young sufferer had been sinking for several weeks, and his death was expected. He suffered from a peculiar any manner allied to the Catholic and unusual impoverishment of the blood, and the disease defied the best divergent religious convictions as medical talent of the city. His griefstricken parents knew that death was coming, but they hesitated to tell their

Just at sunset the father raised the Catholic means any divergent thought boy in his arms and asked him to look upon the brilliant sunset.

"I cannot, father; I cannot see; I am blind; I am going to sleep now," said the boy faintly, and hardly had the drooping head rested on the pillow till the death scene ensued. Within a very few minutes the boy

was apparently a corpse, and his parents and friends gathered at the bed-

The preliminary preparations were made for the care of the frail body from which the spirit had apparently fled. Mr. Smith was overcome at the death of his son, and in his distress called frantically for the child as if to awaken him, and refusing to be comforted. To sympathizing friends it was evident that the end had come and the boy

was spoken of as one who had passed mix-up with Infidels means loss to the church every time.

While friends were trying to the the parents and lead them from the room the boy suddenly moved his eye-When people dare to think they lose lashes, the light of life returned to the pupils, the death pallor fled and color of the Catholic church, and Protestant returned to the cheeks, and in the midst of consternation and excitement

he turned his head and hegan to talk in the same tone of voice that had been To the amazement and mystification opinions in the least inharmonious and of all, he said that he had been to heaven, that he had enjoyed a glorious vision, and assuming an attitude of prayer he besought the Lord to give him power to tell his parents

friends of the glory he had seen while he was away from the body. His mind seemed to be in a perfectly normal state, and for nearly three hours the boy talked brightly and consolingly. During all that time he spoke voice calling and I had to come back,"

claimed: "Oh, my mind is becoming ion." His mother comforted him and minutes later he dropped into a childlike sleep, his heartbeats growing passed to where his parents and friends believe his vision will be eternal. Young Smith was an active boy, full of animal spirits, but with a distinct

leaning toward a religious life. A WINNING CARD.

The Great Author, Traveler and Orator, Dr. J. M. Peebles, A. M., Will Lecture at Hopkins' Hall.

The Englewood Spiritual Union is pleased to announce that it has perfect ed arrangements with the eminent Dr. J. M. Peebles, of Battle Creek, Mich., to occupy its platform for two consecutive Sundays, both afternoons and evenings, September 6 and 13, at Hopkins' Hall 528 West Sixty-third street.

That a scholar so deeply read, an author who has covered the whole field of Spiritualism, mysticism, mental theraphy, hypnotism, theosophy, mental science, etc., and a speaker of captivating voice and personnel such as Dr. Peebles is known to be, should densely pack the hall on both occasions, in the intelligent community of which the hall is the center, can scarcely be questioned.

The announcement here made should not only interest Spiritualists and Spiritualistic inquirers, but disbelievers and scoffers, for it is generally conceded that everybody who attends his lectures is not only enthused by his wonderful magnetism and impressive delivery, but will be certain to hear facts, both old and new, of which he had no previous conception.

the Ages," "Immortality," "Vaccination a Curse," "Spiritualism vs. Materialism," "Obsession, or the Reign of Evil Spirits," and various other books and pamphlets. Tests and messages will be given at each meeting.

Dr. Peebles is the author of "Seers of

"Religious and Theological Works of Thomas Paine," Contains his colebrated "Age of Reason," and a number of letters and discourses on religious and the elogical subjects. Cloth binding, 483 pages. Price \$1. For sale at this office.

WHAT HAS BEEN REVEALED BY PSYCHIC INVESTIGATION?

ANSWERED BY

Miss Lillian Whiting, Mr. Harrison D. Barrett.

Mr. Geo. D. Ayers, Dr. Gustav ID. Wiksell.

Miss Lilian Whiting. The results of psychic research inbeen specifically sought; and I shall beg permission to assume all this larger field as the unmapped territory from which I draw my data, and not construe the question as referring exclusively to the "Society for Psychical Research."

Since the hour that Jesus appeared to his disciples and "stood in the midst of them, the doors being shut," there has been no age without its reveletions from the unseen. In a strictly modern years, offered a great variety of phenomena, both genuine and fraudulent, stated the following:

(1) Man in his own nature is an in-habitant, here and now, of two worlds by virtue of his two-fold nature. He is a spiritual being dwelling, temporarily, in a physical body by means of which Emerson, for instance, was in larger and closer relation with this spiritual ises and potencies of matter."

cal comforts and desires. (2) The universe in which man finds himself here is two-fold in its immediate nature. Interpenetrated with this physical world is the ethereal world. with which the ethereal (or spiritual) body of man is in correspondence, and with whose inhabitants he can hold communication. Death is simply the liberation of this ethereal body (which has been clothed upon with a physical case, merely the process of leaving the physical case in the physical world, to its decay and disintegration while the freed spirit, in its ethereal body, enters on its new round of conscious existence in the ethereal realm.

(3) Now, bearing in mind the two-fold nature of the world we are in, the two-fold nature of man-our third contemplation, that of man after death, becomes clear. Everything in nature has its ethereal as well as its physical side forests, mountains, oceans, rivers; therefore the ethereal world has its scenery, its landscapes, its architectural creations, its cities, its occupa-tions. Its life is that of intellectual and moral progress. Its occupations include art, literature, preaching, lecturing, teaching—all that, in a more rudimentary way, we see and enter into here are carried on there with a greater force and elevation. As Phillips Brooks so well said, "Death is not the end of

life, but only an event in life." (4) The spiritual being dwelling in as telepathy is the language of the spir- thousands of authenticated messages it, it is as easy to realize how it works between those in the seen and in the from the realm of the invisible. unseen as it is to realize that it may work between two persons in Boston and New York respectively. Communication by means of what is known as "mediumship" is frequently true, but on that phase I will not touch. If telepathy is a law it is the divinely appointed means of communion between those

who are separated by death.

(5) Evidential communications from those in the unseen reveal that life in the othereal world is an active, progressive state; that special tastes or talents denied development here are there encouraged and assisted. The artist continues to produce his creations of beauty; the scientist has greater facilities for exploring the universe; the writer, the preacher, the teacher continue their special avocations. There are temples for worship; there are halls for music, for lectures. There are homes in which those near to each other dwell together. There are, apparently, keener sympathies and swifter comprehensions than are commonly found here; but it is all one life-the life that is and that which is to comebut evolutionary in its progressive de-(6) This ethereal realm has infinite

resources in these finer potencies of energy, which we draw upon to an increasing degree in our utilization of electricity, and of air currents, as in wireless telegraphy. As this ethereal world interpenetrates the physical; as man by virtue of his two-fold nature, is an inhabitant of both, it is not strange that he discovers and utilizes more and more these higher potencies. Our horizon line of "the unknown" constantly definitions, phenomena and facts. The

recedes, and we realize that "the upknown" is not the unknowable.

7) Thus it may be said that psychic research, in its larger significance, has revealed a rational relation between has been encountered without having the life before and after death. It has added to our faith knowledge; and this knowledge banishes all fear of death; it enhances our earnestness in all endeavor and emphasizes to us the truth that life is an infinite chain of progressive experiences.

> FOREGLEAMS OF IMMORTALITY-Mr. Harrison D. Barrett.

Psychic investigation has revealed so many important truths to the world that it is difficult to epitomize them in the brief space assigned to the discussion of this question. It has taken man into the realm of the invisible, and and psychic research is the effort to demonstrated to his consciousness the submit these to scientific test. As un- great truth that it is the realm of the deniable facts, then, that may be held real, while the visible or material world as having passed all reasonable tests is but a manifestation of invisible of scientific investigation and intelli- forces whose nature and powers paygent insight and research, may be chic study will make known when right ly followed.

First of all, psychic investigation has revealed the fallacies of materialism, and has overthrown the subtle reasonin a physical body by means of which and logic of the astute John Tyhdan knowledge of the facts can assert that he is enabled to relate himself to a and his followers. It has reversed his all so-called Spiritualistic phenomena of life. If each and every scientific man now living should proclaim in one physical world. As a spiritual being famous aphorism, "In matter are found are the result of fraud, but, on the he relates himself also to the spiritual all of the promises and potencies of other hand, to go to the opposite exuniverse in precisely the degree to life," with the equally brief and forcible treme and say that all so-called commuutterance of Sir William Crookes, who nications in the seance room are from says, "In life are found all of the promour departed friends or certain famous universe than could be the man whose it has given the world a scientific Spiraims were merely to supply his physi- itualism, with its cheering facts, in place of the vagaries of cold, abstract materialism.

Second-Psychic study has revealed has demonstrated the fact of a rational creator ruling an orderly, rational universe. Life, spiritual, soulful life, can the inane utterances sometimes attribuled to them. life is infinite life, infinite soul, endowed with wisdom, love and will.

Third-It has given the world a corthe Bible, through a rational interpre-tation of the phenomena recorded there, and shown that those phenomena finer grades of metre, which it must have never ceased to challenge man's gradually leave. I think that psychic attention in all ages, past or present: telepathy, and opened a new field of research to the student of psychology.

lished now as is the formula H-O in chemistry. truth of clairvoyance to all investigators, and caused the greatest scientists of the world to declare that those who and utterances of departed spirits are doubt the existence of this wonderful sometimes these cast off garments gal-

important truth of clairaudience, times the cast of lower minds of de-through the careful analysis of the ceased souls, the souls themselves havpsychic impress of the age. Seventh—It has revealed the sublime

Eighth—It has shown conclusively

Ninth-It has enlarged the scope of longings and morbid curiosity? the science of psychology, and has prepared the way for the coming of the

lished facts above set forth.

under the law of eternal progression. Eleventh—In morals it has revealed man that he must reap as he has sown, and demonstrated that there is no forthat which is worked out through honest repentance by every mortal for himself, and that even then he must pay

the penalty to the uttermost. Having done these things for humanclaim credit for having given man tool gleams of immortality, paved the way vertisements offering, for a consideration, to develop different phases of psychic power. All this is unwise and prochic power. All this is unwise and claim credit for having given man fore ment. The periodicals are full of admotherhood and the brotherhood of the entire human race.

EXPERIMENT SHOULD BE CAU-TIOUS-Mr. Geo. D. Ayers.

What I suggest in answer to this question is not written as representing any organization or any other person points this out so that we may believe to verify for ourselves, humbly rememthan myself. The query calls for discrimination in

word "psychic" may refer to what is SOME THINGS CAN'T BE PROVED. classed under the head of the ordinary Spiritualistic phenomena, to mind reading, thought transference, hypnotism, mesmerism and the like, or it may con- the soul. Nothing toward this result note what appertains to the soul. These has been accomplished by the marshal two classifications are not altogether ing of facts or by the declaration of sciinclusive of each other, unless we take the position that all phenomena what-

to be correct in the ultimate analysis,

but nevertheless not intended to be as-

sumed by anyone undertaking to answer the question put by the Globe. different connotations of the word statement of newly discovered truth "psychic" exist, I think that psychic in-vestigation has revealed a great deal, day by the handicap cry, "He believes but I also think that very often discrim. word he may say to doubt. These ination is not used in drawing conclubrave men must have known what the sions from psychic phenomena, and I result would be, i. e., a personal loss. still further believe that psychic investigation has revealed the fact that immortality is easy to attain by the there are both occasions and also long humble, patient investigator. A tro-

methods are always to be avoided.

worthies who lived in other days- rank as scientific men, and another and George Washington, Socrates, Pythagoras, etc .- is to show lack of proper discrimination. I think that much of the would not need to go over the ground of phenomena reasonably show that there is a world invisible to us inhabited by the spiritual nature of the infinite, and intelligence of greater or less degree. I am loath to to think that these whom we have come to venerate are guilty of and the subject is beneath their notice.

Again we should remember that if the soul is not the body and that if we are souls and are immortal (as I berect understanding of the teachings of lieve), still it does not follow that after investigation does reveal that there are Fourth-It has established the fact of such bodies, but it is reasonable to suppose that, since change appears to be he order of the phenomenal universe, Thought transference is as well estabthe soul gradually throws off these finer bodies, just as we, before going to bed at night, throw off first our outer Fifth-It has revealed the beautiful and then our inner garments. If this is so, may it not be that much of the phenomena supposed to be the forms faculty in man's nature are more than vanized into life and speech and furignorant; they are wilfully blind to the nished for the time being with physical particles from the medium's body and Sixth—It has established the equally the surrounding atmosphere, and some

ing passed on to higher spheres?

If these things again are or may be truth of life beyond the grave and has so, does not a proper discrimination rethis ethereal world remembers per-fectly his friends who have not yet been released from the physical world, absolute a fact as in telegraphy—and the two states of existence through the on to fret and haul at them mentally received and try to drag them back to the earth sphere in order to gratify our selfish

> Time and space forbid a complete an swer to the question propounded by the new science of psychism, whose founda Globe, but this, I think, should further tions are already laid in the estab- be said, that while investigation discloses the fact that the soul has powers Tenth-It has revealed to the world undreamed of by many, still a halt the all-important truth that the soul is should be called to much psychic investhe real, the enduring part of man, destined to live from eternity unto eter-normal and unnatural development. normal and unnatural development. nity, forever unfolding and developing under the law of eternal progression.
>
> Just as we can over-develop one set of muscles to the harm of the physical body, and over-develop the unchanging, undeviating, invincible body to the detriment of the mind, so law of consequence. It has proved to we can over-develop our so-called intellectual nature to the injury of our spiritual faculties. And this further law giveness for sin or wrong doing, save holds good universally, that over-development of any part to the detriment of the whole results in the end in an injurious reaction upon that part which in the first place was over-developed. At present there is a craze for psy-

y, psychic investigation can justly chic investigation, and psychic developvertisements offering, for a considerawrong. Man should not attempt to develop "psychic powers" until his better not be passed by one having them to nature is strong enough to control another not having them. They cannot them. Otherwise such things result in be digested when cooked up in cold ill health, death, insanity or crime.

honest, unselfish work in the perform-

Dr. Gustav P. Wiksell.

Psychic investigation can never establish the fact of the immortality of entific men.

Profs. Wallace and Crookes were held to be among the foremost of scientific ever relate to soul and are the result men until they announced that they of soul action. I believe that position were satisfied by their own investigation that death was only a stage of development in the life of the soul. Immediately they lost prestige in the eyes of the scientific world; the firm, strong Bearing in mind, however, that these be acknowledged, but any advanced Now I claim that the knowledge of

periods of time when certain kinds of mendous mass of facts and experiences psychic investigation are unwise. have been brought together in shape to Moreover, certain other kinds and convince any sane mind that the subnethods are always to be avoided. | ject is worth his time. And if he will take time to personally investigate he persons acting reasonably and on will be satisfied of the great fact that voice that the soul is immortal, or that there is such a thing as soul, the only result would be that they would instantly take their places in second or third more materialistic set would brought to the fore. They (the latter) investigation laboriously trod by their colleagues, because it has been firmly established in their minds that only fools and old women believe in spirits So to you learned teachers and professors, if you discover that you are immortal, keep still about it. Tell your wife and best friend and tell the sorrowing bereaved; give them the hints of the path to the same knowledge, but don't print over your own name any declarations, hoping to do good thereby. No fact is so firmly established to me as the fact of my own immortality. I can risk saying this because I have no

name to keep up. My rendezvous is appointed, it is cer-

The Lord will be there and wait till I come on perfect terms, The great Camerado, the lover true for whom I pine will be there.

know I have the best of time and space, and was never measured and never will be measured. tramp a perpetual journey (come,

ly signs are a rainproof coat, good shoes, and a staff cut from

No friend of mine takes his ease in my have no chair, no church, no philoso-

I lead no man to a dinner table, library, exchange, But each man and each woman of you

I lead upon a knoll, My left hand hooking you round the waist. My right hand pointing to the land-

scapes of continents and the public road. Not I, not any one else can travel that road for you,

You must travel it for yourself. This day before dawn I ascended a hill

and look'd at the crowded heaven, and I said to my spirit, "When we become the enfolders of those orbs, and the pleasure and knowledge of everything in them, shall we be fill'd and satisfied then?" and my spirit said. "No. we but level

that life to pass and continue bevond." What has been revealed by psychic

investigation? Him that hath ears let him hear. To the individual investigator new worlds of life and motion, crowded with curious objects, busy with sensate activities, schools of new truth, societies of souls working for every good cause under the sun, from the floating hospital to the abolishment of war. "To him that hath shall be given."

Make good use of the knowledge you possess and more will flow to you in the nature of things. These revelations, like wisdom, can

type; they must be individually at-What mankind needs now, and needs tained, learned for oneself. They evade universally, is to develop its unselfish the scalpel and the metrical balance. side and to realize its inherent essential divinity. The philosophy of life ten to the experiences of others and try it, but only the brotherly life of helping that only one thing is perfectly ing and sharing in active, practical, proved, i. e., that man is vain and conceited, trying to make others believe he ance of duty can cause us to realize it. is wise when he is not.—Boston Globe.

Who Knows It All?

interest sallies forth into the vast arena of our "Progressive Thought Magazine," I feel like putting on armor and sword, and headlong rushing into the fray. But then comes the consideration, to the terms "chance and accident"

next issues bring all the reader wants to know, and give me often the pleasure to read many of my own thoughts in better form than I might perhaps have clothed them myself. So it was with that brilliant pen-fight about spontaneous generation," and when J. Element Smith (July 25) launched his must be without beginning or end. humorous fine poem, his ideas resembled mine so closely, that I may be pardoned for mentioning the fact. seemed to me a palpable proof of the in a boundless cosmos allows itself to be too much inflated by the few things need for murther proof. How often thought-wave hypothesis, if there is any need for murther proof. How often people in wide-apart localities make the people in wide-apart localities make the both physical and mental, has existed and probably will yet exist, for acons

Indeed, before supposing a personal modestly enjoy and maintain what we God, his genealogy should be estab can prove. lished, or spontaneous generation ad-

accounted for. It came spontaneously, under certain favorable conditions of course; but it proves sufficiently that give precedence to greater lights and not be buried yet. We can do without atronger fighters, and, sure enough, the cause, call it by whatever name you will. Do we know whether this first cause

> eration?" This glorious life-power, creating and maintaining all cosmic existence "Must" it? Where is the proof? We are too quick making positive as sertions. The tiny human speck with-

same or similar inventions; come to the same scientific conclusions; start exactly the same novel scheme, etc., etc. Why should not spiritual thought travel as fast and faster?

**Down physical and mental, has existed and probably will yet exist, for acons of time, gives us no warrant of "eternity." We must not draw conclusions about subjects beyond our ken, but

lished, or spontaneous generation admitted.

"God's birth was spontaneous, his parameters of a second spontaneous, his parameters of a second spontaneous, his parameters of progress, new pleasures of argument. Now, we observe spontaneous generation in plant and animal life. Though the cul
"Is it not enough to be sure of a second secon

to established rules, it happens once in let us be wise and modest and happy ena do occur. It is too late for that. Often, when a subject of particular a while that something evolves that about so much established truth within The facts are too well known to the civen the civen that about so much established truth within the vast arena was not expected at all and cannot be our reach. our reach. Beyond certain limits, nothing is

> man conceit. HENRIETTA STRAUB.

Port Orange, N. J.

Explanation is Desired.

I had hoped that Brother Jamieson would ignore all side issues, quibbles, etc., and deal at once with the point our was the product of "spontaneous gencontroversy had finally developed. His attempt at dodging this point is not so artful as to escape detection by the most superficial reader. His last contribution is a manifest feeble effort to sustain the skeptical position assumed in his first, and to deflect the reader's

attention from an unguarded concession made in a subsequent one. Brother Jamieson says that he denies Echo answers, Why? no clearly proved phenomena, and that Thomson J. Hudson states his position exactly, in attributing them to other causes than the return of the spirits of

.heodoad. Is it not enough to be sure of a section that there are true phenomena physicians and specialists. Edited by known as Spiritualistic, but, with Hud. Albert Turner." Of especial interest

tivating and breeding is done according. We may wish for it, hope for it; but my own or of others' that such phenom, this office.

ilized world to require proofs at this time. The man who denies the pheprovable, except the immensity of hu-nomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant, and it would be a hopeless task to attempt to enlighten him. Now, if Brother Jamieson endorses this quotation, which, by his above-noted indirect acknowledgment, we are

ed to believe he does, all that is left for him to do is to give us his explanation of the clearly proved phenomena of Spiritualism as Hudson has given un I submit in all earnestness, is this not the legitimate, resulting status of my controversy with Mr. Jamieson?

After three articles dwelling exclusively, emphatically and plainly, upon this particular point in our controversy. he treats it with silent contempt. Why?

H. V. SWERINGEN. "The Attainment of Womaly Beauty the dead.

In this declaration Brother Jamieson tion of Personal Beauty, Based on Hyacknowledges indirectly or by implicat gione and Health Culture. By twenty

What Is It to Live?

A Lecture Delivered by Mrs. H. P. Russegue, at Springfield, Mass.

INVOCATION.

it be all in all, we ask for its aid.

lives, speak to our souls, come so near us, that the breathing is a vibration that passes through your spirit, that acknowlof your presence may be felt upon us, that the warmth or edges the presence of the spiritual life beyond the grave. your love may inspire us, that the holiness of your truths may direct us. We ask for bread, because we are enhunfor knowledge. We ask for guidance, because of the inherfoldings of Divine truth and laws. Thus our souls aspire, thus our thoughts are uplifted, thus are our aspirations directed unto the truth, unto the life-giving, unto the soul-inspiring, unto the clarifying wisdom of Infinite truth. Guide us in the ways you see that are clear, and light, and beautiyour knowledge.

Oh, our Father, Thou who art the center, and all in all, over all, and about all the Divine light, Thou who art Intelli- mits the child to the care of the spiritual world, her loving gence, Thou who art Love, Thou who art goodness, Thou heart is opened to the world of spirit, her warm affections who art holiness, Thou who art Divinity, Thou who art light still enwrap that spirit; the tender watchful care is still itself everywhere, we thank Thee for all Thou hast given, for all Thy ministers teach, all Thy loving angels bring, for the child can return to her, and bring the messages of eterhumanity is hungry, thirsty; seeking loving, all Divine truth. Divine wisdom, Divine law, all of which lives, and breathes itself into human lives

Plato said, "It is not all of man to live, and eat, and breathe, but to think. And what shall we think?"

These words I have chosen for my subject this afternoon It is not well that we dwell too much upon the outer life, because we are in a world that involves the inner self, and what is that inner self? It is the living Ego, the thinking being, the manifestation of law, the Divine spark of life. To live is not to simply supply our outer necessities, to gather bring the glad tidings of eternal life beyond the grave, if they about us the raiment that may excite the envy of our friends, tite, but to live is to think, is to work, is to unfold, is to they tell you there is glory there, that is all you can expect, grow, is to expand, and to know the law. And what is law? The law is the system of development going on and in and through all life, whether it be in matter or mind, the same. It is the system of Divine manifestation that is evincing the inherent power that belongs to all the world. It is the life conditions with and by, only as your spiritual senses are that is constantly shining into our souls, that is making quickened and enlarged here. more clear, more beautiful, more worthy, all that we behold. We are dual beings, said Plato, we have a soul, and we have a body. Said Paul, there is a natural body, and there is a spiritual body. There are two lives, we are dual beings, expression of the other. The living, growing, thinking hear, is that which does not define itself to our outer senses, but it appeals to our inner consciousness. It is that which higher and higher, on the tide of human knowledge. It is higher realm of thought, and life, and action, and duty. that glory that is defining itself in human life, human reamatter, and in all the worlds of mind.

Spiritual development cannot go on without the unfolding process which is revealing its mysteries through the natural throughout the universe, as are the rays of light that are going out, and will reach the lowest recesses of nature. They are as Divine in their origin and application to our human necessities, as are those of the natural world. There is Divine in its origin, or Divine in its ultimate, no matter what its origin may have been. The spring is putting forth the new leaves, the sap is going forth from the root. It is taking life and energy from the earth, and it is sending out its forces to the uttermost limitations of its branches. It is pushing off the old growth, it is manifesting itself in the new, and it is responding to the warmth and moisture of the air, and is taking unto itself a new manifestation, a new and pure symbol of the spiritual growth. Everywhere, and in all things, it is blended in great degree, with the life, and beauty, and forces, that come from within. They are only strengthened, and assuming their form, because they are en- helpful, and strengthening, is it strange sometimes how tering into genial conditions; and so it is with the human intellect. It is drinking in the vital force of the universe, it is hearts greet him to pour out their griefs, how the weak and absorbing Divinity, it is drinking in the glory of Divine life, faltering look to him with safety and confidence? Is it and it is speaking itself out in language new, and unfolding thought, that man's reason or intellect can accept.

Spiritual life is but the manifestation of the material spirit; it is but the Divine language of the eternal God that and Gomorrah of error and darkness and sin that prevail is speaking itself through his laws, unto all the world. If man will look upon himself as a Divine minister, as a minister of God's law, God's justice, God's love, God's power, God's majesty, as the tribunal upon which are tried all the conditions of human life, then he will recognize the closer relationship between him and the Author of all Things, and he will recognize the law of the Divine enthroned in his own life, and he will see its beauty involved there.

The law is spiritually manifested, because it is spirit, and all the embodiments of the Deity, of the ages, are flowing in man's soul. The duality of man may be defined between the material and the spiritual. We are throwing off the material constantly, and why? Because the spiritual-is ripening, unfolding, developing, enlarging, growing out of, and away from, the material casement that fetters it. The spiritual life is growing out of the material, just as the blossom is growing out of the germ of the bud. Its fruition is a spiritual product. Nature's laws are so clearly defined, are so unfolding before our daily vision, that we do not recognize the kinship to our spiritual growth, we do not stop to consider that there is not one formation in life that is not manifesting into the shadow, until the souls of men, feeding upon the the same law that is manifesting itself through the human being, and in fact we are beholding what the spiritual life implies. The human being is born a helpless weakling, it neither walks nor stands. It has no use of hands, or it has mo power to speak, save in its wall of pain, and its smile of joy.

What enlarges that life? You may surround it with every component part in nature, of which it is a common part. It has nothing to contribute to its development from without, time evolves the inhered force that applies to that life. The hands grow useful, the eyes see, the ears hear, the tongue utters language that shows the unfolding of the inner self, and all that development is not from the external world, only so far as the external world produces conditions. Incident to its development, to its harmonious unfolding. The child that comes into the home where harmony reigns, finds there is a genial atmosphere for its spiritual development. That child questions what contributes to its unfolding life; that child recognizes the advantages and beauties of nature, and when time goes on, and brings its sorrows and its weight of woes upon the human mind, it is strengthened to meet them.

If perchance it passes through the open door, into a higher spiritual condition, that child partakes of the same

soul speaks what it is. Do not think because your child Thou who art all Good, all Divine, all Holy, and Pure, all Passes from earth, that it is no longer incident to the condithat is True, whether it be in conflict with our thought, or it tion of your life. It is. It depends upon the condition, that the line of communication may not be broken, that it may re-Oh, ye faithful few, ye spirits of love and wisdom, ye who turn to you, in order that it may communicate its presence are the givers of blessings, ye who are the guides to the to you. It does not need a word to be spoken always, that weak, the givers of light to those in darkness, unclose to our | you may know you are in the presence of the angels. There

Miss Whiting, in connection with her friend, on an isle of the sea, not knowing that she had passed from earth, yet she gered for the fountains of wisdom, because we are thirsty received the spiritual message, in language that time or change cannot destroy. She received the message that told ent desire to know the better ways of living, the higher un. of the transition of her friend-and what does this mean? It means that the living force goes on, just the same as when the leaves of the tree fall, not one particle dies, not one essence is lost, not one force is destroyed, it is only changing the relations, and, if the tree be cut down, the spirit still lives, and you cannot destroy it. When life is ful. Oh, be ministers, teach us ye guides, because we need cut short in spiritual experience, the life moves on, and if you live in the spirit, you feel the vibratory waves of the spirit, as they come to impress you. The mother that comabiding in her life, and what does it mean? It means that nal life, and eternal growth.

Spiritualism means something more than to live. It means enlarging, growing, expanding, knowing more, thinking more, seeing more, feeling more, strengthening more, working more for your fellow-creatures and for yourselves, and this is the mission and destiny of those who are passing from earth. It makes no difference whether they are old or young, whether they are children or adults. It makes no difference what their conditions are, there are always avenues through which they can return to this life. They may not always speak as you may invoke their speech, they may not bring the message that you long for most, but if they tell you of an enlarging, expanding world, if they tell you of or feed upon such viands as may satiate the common appe- beauties with which nothing can compare here on earth, if and why? Because there they have thrown aside the outer element, and have taken upon themselves the spiritual fineness of their lives, of their souls, through which they see, and hear, and feel, and you have nothing to compare those

It is important that every man and every woman shall realize fully that he is preparing for life, that he is preparing to live, and if he recognizes the fact that life means something more than eating and drinking, than smiling or tears, there is an external body, and there is an internal life. if he realizes that it implies something more than the simple What do these things mean? They mean that one is but the fact of moving along, then he must know that somewhere in this universe there are elements that must contribute to being is that which we do not see, is that which we do not that growth; there are conditions that are conducive to a higher unfolding of his inner nature, and what are they? To see them, to know them, and feel them, you must be spiritspeaks, which thinks, which grows, which involves and ually-minded, you must hold your relations to your fellowevolves truth. It is that power that is rising higher and men in a spiritual kinship, you must apply yourselves to the

The religions of the present day are too material. You son. It is that force that is unfolding itself in silence in are to live according to the laws of the land. That is all spiritual life, in material developments, in all the world of well, but there is an all higher law, that applies to every human life. You ought to live according to the will of the soul, to the law of righteousness, to the law of justice, to the law of brotherly love, to the law of human sympathy, to the world. The natural body is the natural body of the Al- law of a spiritual appreciation of what God is and what he mighty Law, and is the material body of the Spirit. It is as ever must be to you. And what is the result of this? There manifold in its manifestations as are the senses of men, and is a better condition prevailing everywhere over the earth. are the reflections of spiritual force. They are distributed If there is but one man who lives such a life, he is the island in the sea that no storm can destroy, that no wind or wave can overcome. He is the beacon light to the sailors, he is the haven of rest, he is a power to which those in need may anchor, he is a life that sheds abroad a radiance for the good no force that speaks, no law that manifests itself, that is not of his fellow-men. It is frequently affirmed by men and women, "I believe in all these high thoughts, I believe in all these pure laws," but in their individual lives they say, "What is the use for me to trouble?" Suppose there was but one planet in the heavens, all others were obsolete. How the eyes of every child of earth would wonder at its glorious radiance, how they would seek its locality, how they would peer through mist and shadow, to welcome its coming in the evening sky, how they would rejoice to welcome its approach.

If there is but one life in the community, that is pure, and honest, and sweet, and just, and loving, and tender, and strange how troubled hearts will seek such an one, to find some one that will give to them the helpful sympathy that they are in need of? One such life will save the Sodom in any community. It is the life of the spirit that has accomplished all this good, it is the power that is shining through all the worlds that is making itself manifest to the hearts of men. Fifty-four years ago a tiny sound rung out in the bed-room of three children, a tiny sound, carrying upon its vibrations a message to a hungry world.

What has been the result? It has been a power sent to meet the demands of human necessity, the answer to human query, until the souls of men have come to recognize in their own consciousness, that there is a communication beyond the grave, with those upon this side of it. There came a power in that little home that was to live. It was not new It only spoke of a new world; it uttered a new sound, but it was freighted with God's love, and it has borne upon its wings of love the glad tidings from heaven that bring a soothing vibration to down-trodden lives, sorrowing hearts, and men in doubt. The great doubt that has prevailed in it be material or spiritual, has its re-bound. The world has been more spiritual than to-day, but it has bounded back viands of old opinion, become associated to that opinion; but there has come a clamoring for stronger food, asking for more nourishment, lifting up their faces for a Diviner inspiration, and it has come to the world.

You have caught gleams of this glory. What is your duty, what is your responsibility, what is your obligation Is it to take that consciousness to your hearts, take it away to your homes, and close your doors and windows, that your neighbors shall see it not? No. But you shall carry your torch into the dark places, and make them glad with the Divine graces. Divine love; you shall carry these truths with you, you shall work for them, you shall give to each their support, you shall strengthen them, you shall build them up, the same as Wesley, and Calvin, and as all the preachers of the olden time, who devoted their time and intellect to the uplifting of that which they thought was best.

To-day, we have men and women that are building on the ological foundations, but ye who are on a higher spiritual level, it is your duty, your responsibility, your obligation to yourself, to our fellow creatures, to the angel world, that you rear structures that are upon eternal foundations of Divine truth. Do not falter by the wayside, do not shirk your responsibility, but put your shoulder to shoulder, heart to heart, soul to soul, and build up in your community the light law here, until its development is in such a measure as to which shall go out, and the hungry multitudes be fed by the bring out all its latent energies, and its latent forces, and its manna of Divine truth. It is the great obligation of human or attractions,

life that we give unto one another. It is in obedience to the Sermon on the Mount, that ye shall do unto others, how? how? What we would that others should do unto us. But nothing more? Even more than ye would ask unto yourselves, give unto your brother. This should be added to the mind of every conscious soul, until it stands before him a maxim and law, that shall bid him labor in behalf of a great, truth, a greater love that has dawned upon his life. We need no Platos, no Ciceros, no Socrates, we need no ministers of the olden day, but we need the spirit of a Luther, that dares to lay open the door of every temple of the oldtime creeds, and go forth; and proclaim religious liberty, and spiritual freedom, to go and live, and grow. We need it in the home life, we need it in our commerce, we need it in our schools, in our legislative halls, in our churches, in the prisons, in the homes, in the dark by-ways, in the dark hours, we need it upon the heights, we need it in the homes of luxury, we need it in the scientific halls, we need it everywhere, and we need it in all things. We have never been given the opportunity, until we have made efforts.

These are our duties. I will not say to you your duties. It is my duty, it is the duty of every human soul, and why? Because you are simply using the other half of your life, simply establishing in and through and by the uses of the truth of this material life, to build up this inner or spiritual self. We are only using the one, for the fulfilling of the inhered prophecies that belong to the other. The time is coming, when all that is material, will become so spiritual in its relations to our lives and natures, that we shall partake only of such things as we stand in need of. We shall grow richer, and stronger, and purer, because we are gleaning from life the spiritual waters that contribute to our enriching. There is no place so hard, no life so low, but that God is speaking from His highness, and before His mandates, we

> Look on and on, from star to star, Beyond the gloom and shades of night, We see the light beyond the bar, That hides us from its glorious light.

A PEN PICTURE OE POPE LEO.

A Letter That Shows the Supreme Selfishness of This Man of Earth.

"One has no desire to say evil of the late Pope Leo, but, in these days, when so much that is utterly false and mislead ing about him is being circulated, it may be well to put forward some historic facts, which show what the man was,

"On June 20, 1859, Peruggia, of which he was archbishop, rose for freedom. Pio Nono sent Swiss mercenaries, under General Schmidt, to put the attempt down. The inhabitants were unable to defend themselves, and the mercenary soldiers plundered and robbed and killed without distinction, young and old, men and women. Their conduct was brutal in the extreme. Archbishop Pecci, afterwards Leo XIII., shut himself up in his palace and did nothing. Don Adamo Rossi, a liberal-minded priest, went to him and begged him to come out and use his influence to stop the butchery. He would not stir, but returned this answer: 'Volete che io sia un ostaculo perche il Santo Padre reprenda i suoi beni e legittimi? b Dicardateri che sono principe della Chiesa Romana.' ('Do you wish me to be an obstacle to the Pope getting back his own? Remember that I am a prince of the Roman church.') The next year again the Peruggians rose, and General de Sonnaz marched to their aid. General Schmidt was shut up in the castle and his defense was hopeless. The Italian general, instead of proceeding to bombard the castle; asked Archbishop Pecci to use his influence to avoid the unnecessary shedding of Italian blood. The Archbishop replied. He was very sorry for the shedding of Christian blood, but he was not a political official.' That is to say, he was sorry if the blood of the Papal Swiss was shed, but he did not care for that of the Italians. He would not defend even a priest. A priest, Baldassare Santo, was accused of having shot from a window the head drummer of the first regiment of grenadiers, and though the testimony was conflicting, he was sentenced to be shot. The mayor of Peruggia went to Pecci and begged him to intercede to save the priest. Pecci refused, saying, "The poor priest Santi will be one more martyr who died in defense of faith and religion." He was responsible for the butcheries and murders that took place

"He was thoroughly anti-Italian, unpatriotic. He refused funeral services for Cavour, and when Victor Emmanuel visited Peruggia in 1869, he went into hiding so as not to have to welcome him in any way. As pope he again and again financed and helped schemes to disturb the peace of Italy, and upset the throne. Indeed, his hands, owing to the claims he set forth to be king of Italy, were not clean of the blood of King Humbert.

"He was cunning and deceptive. At the conclave when his name was brought forward he disclaimed all thought of the popedom. He said, 'I am old. I have little strength left. I am not able to accept a burden. I shall succumb in a few days. It is not the tiara you wish to give me, but death.' Again he said, 'Will you make a man a pope who has but a short time to live? Do not choose me. I shall be a second Adrian.' Adrian died after being thirty-nine days pope. At the same time that Pecci talked that way he had bribed the press of Germany and France to help his canvas, giving out that he would be a liberal pope.

"Lastly, he was a miser. On the very day of his election, the Swiss guards rebelled because he gave them such miserable gifts, and they broke into the Vatican prison, rescuing their companions who were there. It was with difficulty order was restored by Cardinal Franchi. Then he reduced the pay of all his servants, civil and clerical, and at the same time doubled their work. He was a hard taskmaster. Then all destitution, all suffering, appealed to him in vain. He was never known to give a farthing in charity. In times of great troubles in Italy-inundations-earthquakes-fire-plague-King Victor Emmanuel helped. The pope never did. That s one reason why nobody in Italy loved him, and why no one will shed a tear over his tomb.

"The Italian papers are contrasting the conduct of King Victor Emmanuel on this occasion of the pope's illness and hastening death with the conduct of the pope when King Humbert was assassinated. King Victor Emmanuel showed consideration for his enemy. He put off his visit to President Loubet at Paris, he altered all his plans at great inconvenience to himself, so as not to appear to be holding festlyities during a time of grief and mourning in the papal church. But what did the pope do when King Humbert was assassinated? Never a word of regret, never a word of sympathy nor of comfort, passed his lips for the widowed queen or for a mourning family, or for a mourning nation. The very opposite. He refused the conducting of the usual funeral rites. He misrepresented King Humbert's attitude toward religion. His servant priests apologized for the regicide, condoned the murder, and many did this so openly and offensively that the law had to be put into operation and they were lodged in prison. Indeed, the murder was the direct fruit of papal claims and papal teaching, and, as was said at the time, satisfaction was shown in many papal centers, including that of the Vatican, that it had taken place, Yes, if the pope was a pagan, and his church a pagan institution, the king is Christian, and Christian principles actuate the rulers of the state. The behavior of King, and government, and the whole body of the Italian people is, at this time, altogether admirable."-Rev. Dr. Robertson, of Venice, in a letter to "The Rock," of London, Eng.

Conscience whispers what is wrong; Intuition what is right, We can only elicit the good out of a cause by bringing the good in self to bear upon it. Hoping for exclusive privileges must meet with disappointment or disaster, unless the cause is exclusively our own; and to deceive ourselves into the belief that such is not our hope or desire will show in the results—self-deception also having its cognate affinities

A SPIRIT IN DARKNESS.

Spiritualism as Manifested at a National Soldiers' Home

To the Editor:-I am an old-time telegrapher, working under the superintendency of L. G. Tillotsop, author of a portion of the manuscript that I herewith offer, more than fifty years ago, and who is now in spirit life and has been for many years. For a number of years I have been blind, so that I have been unable to read or write until quite recently.

During the darkest days and hours of my blindness, and in the early fall of 1900, the spirit of Mr. Tillotson managed to attract my attention by repeated telegraphic raps on my hands, that for some time I did not understand, and was always trying to brush or rub them off. So persistent did they continue to come, I finally gathered my own initials, C. H. B., distinctly, and asked, "Who is it?" Then came distinctly in the same characters, "L. G. Tillotson." I shall not now try to enter into all the details connected with my intercourse with this spirit whom I knew well while in earth life, not being prepared to do so at present, but simply offer that portion of the conversation passing between us at the time.

I showed the manuscript to Col. J. C. Kennedy, last Saturday, as he was going to the city for a reading with Mrs. Dickinson, a truthful medium, and while she was in a trance, he asked the spirit of Mr. Tillotson if the communication that I claimed to have received from him was true. The reply was, "Yes, every word of it is true, and you tell Mr. Buck that I say so, and that he received it correctly and just as I gave it to him."

Jesse Timmerman, late of Company G 94th Reg. Illinois Infantry, a member of Home Company M, passed suddenly to spirit life some time between the hours of 2 and 4 a. m. A few days previous he had been feeling poorly, but yesterday he appeared in his usual good spirits and spent much of the day at the Home "Canteen," his usual place of resort. In a telegraphic conversation this evening with my spirit guide, Mr. L. G. Tillotson, I called his attention to the above incident; the man having occupied the second bed from mine in the ward, and asked: "Did you note the passing of this man's spirit to your side of life? What is his condition

His reply was: "Yes, we noted the passing of his spirit from earth to spirit life, and feel a keen sense of sorrow, that there is so much vice and dissipation in earth life. We do not think he intended to do wrong, but he had not the spiritual or moral courage to withstand temptation. His condition is, and will be, for a long season, one of darkness. He does not know that he has passed from earth life. His spirit has been at your Home 'Canteen' much of the day, and is greatly worried, in that his comrades there do not listen or talk to him, and the waiter does not pass to him the beer he ordered.-L. G. "T." C. H. BUCK.

National Home, Wis

must obey.

OUTWARD BOUND.

it was inidnight dark, when I launched my bark on a wild, tempestuous sea;

The thunder crashed, and the wild waves dashed like steeds from the reins set free.

"Twas a fearful night and no beacon light o'er the waste of waters shone. On the wide, wild sweep of the angry deep, alas! I was all

I had left behind the faithful and kind, the tender and true of heart: Oh! God above! from their tender love it was hard, it was

hard to part Oh, why did I leave their hearts to grieve, and haste from

my home away? 'Twas the chosen hour of a mighty power whose summons

'Neath the restless wave, with no hand to save, I felt I was sinking fast,

When an arm as white as an opal bright was firmly around me cast;

And a well-known voice made my heart rejoice: "Fear not, for the strife is o'er:

To your resting-place in my warm embrace, do I welcome you back once more."

"Twas my mother dear spoke these words of cheer, whom I met with glad surprise,

For I thought she slept where the willows wept, till the day

when the dead shall rise. She had gone from our sight, like ships in the night, but not

to a distant sphere; Like a troubled dream did my struggle seem, for my spirit

still lingered here.

I had weathered the storm, but my mortal form like a wreck in my presence lay:

They said I was dead when my spirit fled, and with weeping they turned away.

Then the dearest came, and she sobbed my name, but how

could those pale lips speak? She bent o'er my form like a reed in the storm, as she kissed my clay-cold cheek

I was with her there, and with tender care I folded her close to my breast

Till the heart's wild throb and the bursting sob was silenced

and soothed to rest. O human love! there is naught above that ever will rudely

The sacred tie or the union high of those who are one in

A bridge leads o'er from that heavenly shore where the

happy spirits pass, And the angels that stand with the harp in the hand, on the

"sea, as It were, of glass," Play so soft and clear that the human ear and the spirits not

overawed. Can catch the sound through the space profound and join in

Oh, then, though you weep when your loved ones sleep, when

the sweet accord.

the rose on their cheek grows pale, Yet their forms of light just concealed from sight, are only

behind the veil. With their faces fair and their shining hair, with blossoms

of beauty crowned, They will also stand with a helping hand when you shall be

Outward Bound. JULIET H. SEVERANCE.

A HERETIC'S PRAYER.

Let him who would raise himself by communion with what is highest and best in his own soul, or in the universe, labor for our father Man who is within us:

That his kingdom may come, the kingdom of light and right in which there shall be no more priest or Caesar;

That his name may be counted holy among men;

That his will may be done in fact, as it is in the ideal

That with him we may day by day make good our steps o progress: That our trespasses may not be forgiven, but repaired, for

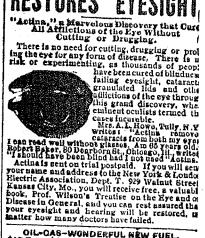
there is no sin but sin against Man: That our common efforts may lead us out of darkness and

deliver us from the deceiver; For Man is the light, and the right, and the striving up-

wards, from the beginning to the end of the ages.-W. K.

If men would attain to their highest inherent power it is as necessary that all barnacles of superstition be removed from their minds, as it is that the fungus growths of the sea be scraped from ships' bottoms, before they attain the results intended by their designer,-H. C. Morse.

RESTORES EYESIGHT





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Out of the Depths Into the Light. By Samuel Bowies; Mrs. Carrie E. S. Twing, modium. This is a very interesting little book, and will be appreciated from start to finish by all who wish to gain opiritual information. Price 25 conts.

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.. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER. ^

CONTRIBUTORS .- Each contributor is alone responsible for any assertions or statem ats he may make. The editor allows this freedom of expression, be-lieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other re-quirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-Quire.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Dr. Geo. B. Warne writes: "Intelligence reaches me at Flushing, Mich., that the Illinois State Secretary. Ella Johnson Bloom, is undergoing a severe physical and mental strain because of the critical illness, from a stroke of paralysis, of her mother, Mrs. Steve Johnson, of Chicago. Friends and co-workers will join in wishing complete recovery for the stricken one, and helpful sympathy for our official associate and all members of her family. Until the secretary is again at liberty, communications upon business of the state association, addressed to the president at 4203 Evans avenue, Chicago, will be promptly forwarded and attended to by him with the least possible delay."

The fifth annual convention of the State Spiritualist Association of Minnesota will be held in the First Unitarian Church, corner 8th street and Mary Place, September 3, 4, 5 and 6, 1903, Minneapolis, Minn. An exceptionally fine list of speakers, mediums and singers will participate in the proceedings. W. F. Peck and Will J. Erwood will be there, also other stars too numerous to mention.

M. F. Hammond spoke for the newly formed Spiritualist society at Cedar Rapids, Iowa, on Sundays, July 26 and Aug. 2. He is desirous of making engagements with societies in the west to lecture. He will make his terms so reasonable that even the poorest societies can afford to hire him. He is a good organizer, and will surely help in that direction where others fail. Address him in care of The Progressive Thinkstreet, Chicago, Ill.

Geo. Hamilton Brooks writes: "Dr. J. M. Peebles will lecture for the Englewood Spiritual Union at Hopkins' Hall. 528 West 63d street, the first Sunday in September, at 8 p. m. His subject will be on his travels in India and magic, and will be illustrated by some specimens that he will exhibit to the audience. The lecture will be of special and general interest to every one. Come early, as the Doctor always has a large audience in Chicago, where he is so well known."

T. H. writes from Grand Rapids, Mich.: "The camp-meeting is moving on very nicely. The crowds are enthusiastic if not so large as some of the years previous. The speakers and workers have been given a respectful hearing by the audiences and have all been appreciated. On last Sunday, Grand Rapids' favorite, Marian Carpenter was here, and as usual, many friends were out to greet her. There were many from all parts of the state. On account of her ill health she could not lecture in the forenoon, but at the afternoon meeting all who were present appreciated the meeting. In the evening Dr. Johnson, the veteran worker, and in fact one of the pioneers of campmeetings, delivered a fine lecture and was followed by Mrs. Blake, who gave many messages from loved ones passed beyond the veil. The grounds are beautiful and all seem to be enjoying themselves.

A "hard times" social was given at the Spiritualist camp at Chesterfield, Ind. The bill of fare consisted of hardtack and coffee. Anyone wearing jew

elry was fined. Dr. Beverly writes: "Lakeside Hall is coming to the front. Twelve mediums were present last Sunday afternoon, and ten of them gave convincing tests. Many from surrounding towns are coming in to enjoy these rich spiritual leasts. Next Sunday evening, Prof. Hall, a scientific astrologer, will lecture upon the Science of Life. We wish to correspond with a first-class trumpet medium; also a materializing, to give one seance a week for our society. procure the best talent possible. We shall try and secure Dr. Peebles or Prof. Colville for the September program. We invite all who are led to work for the truth to come and help us. Every medium feels harmony and power as they enter the hall. All are welcome to come and manifest their phase, and aelp satisfy thousands of hungry hearts. Mrs. Elmo will be with us the second Sunday in September, before her departure from the city. Her many iriends will be glad to welcome her once more, for she is one of the finest raychics in the country."

Alfred Andrews writes "The article Lpon Vegetarianism and Occultism, in The Progressive Thinker of August 22, is VERY FINE. There are two errors. however, it would be well to correct, viz.: In one place it says that 'milk and cream contain a large per cent of protelds.' Now milk and cream have 87 per cent of water, and 3 to 4 per cent of proteids. Again, it says, 'Vegetables contain more nutriment than an equal amount of dead flesh.' The fact is that dried vegetables do, but green vegetables do not. The tendency of that book of mine, 'What Shall We Eat?' is objection have you, my Catholic. my towards vegetarianism, although I did Protestant friend, to investigating Spirnot advocate that practice particularly!" itualism and learning about these spir liever in dreams, he felt worried and vor."

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

The Brooklyn Eagle says: "Miss Emma P. Sawtell is contesting the will of her aunt, Mrs. Charlotte Johnston, who died at 407 Cumberland street, March 26 last. The contestant claims that her aunt was unduly influenced by the chief beneficiary under the will, who, it is alleged, used hypnotism and Spiritualism to gain control over the aged testatrix." Mary L. Bettes writes from Lake Brady, Ohio: "Aug. 16 was the banner

day so far at Lake Brady. The finest weather, the largest attendance, and Mrs. Amanda Coffman at her best. Her selection of the poem, 'The Good Time Now,' seemed very appropriate for the occasion. Her morning subject was Spiritualism a Religion, Both Scientific and Humanitarian.' That of the afternoon, 'Biblical Spiritualism.' Many had to stand at the afternoon service, as the large tent was full to overflow ing. One man voiced the opinion of

many when he said that he had never found as much food for thought in all the sermons he ever heard as in Mrs. Coffman's lecture of the afternoon. During her stay with us she gave a benefit seance for the association which was well attended, and very fine. One phase of her mediumship, reading questions blindfolded, can hardly fail to convince the most skeptical. She leaves here about the 21st for Lily Dale, that Mecca for the New York State Spiritualists, as well as many others."

The Kalamazoo (Mich.) Telegraph has the following from Mishawaka, Ind.: "Louise Hall Wright, formerly of Chicago, now president of the Northern Indiana Spiritualist Association, is giving some sensational and mystifying seances in an old mansion east of the city. Crowds flock to the 'temple' and each night she draws weird messages from the land of ghosts, according to the statements made by scores of reliable citizens. At last night's seance, it is said, the spirit of Melvin Boone, the colored man given a life sentence for the murder of Grocer John Koonsman, in South Bend, last December, made its appearance, Boone having died in the prison North. His voice reiterated in quite audible language, his repeated declarations of innocence of the murder charge. This latest vision threw the audience into a panic."

Mrs. M. Magers writes: "The tent meetings held at Madison street and Desplaines river, under the direction of Miss Sarah Thomas, are still booming. The meeting of the 16th was largely attended. The people seemed to be very enthusiastic over the meeting being held, and from the church to the pulpit, it has awakened a great interest. Among the ministers last Sunday afternoon, we had two of the most prominent ones of the villages, and also three of the most prominent physicians of Chicago, who listened with great interest to Miss Thomas' explanation of the pronounced cured at the asylum." first and third John's wonderful medi-

umistic power, comparing the Christian some startling tests, followed by Mrs. Mullins and Mrs. Linn, which were all mother-in-law of the State Secretary of Illinois Spiritual Association, gave some remarkable tests.

Mrs, W. J. Onderkirk writes as foltended the Spiritual camp-meeting at Franklin, Neb. I was a disbeliever of this religion. During the evening Mrs. Kates came to me and described a spirit that had control of her. I did told me that I had a picture of this person that had passed away, and that it was in a drawer (an old-fashioned picture in a case), and that the hinge was broken; and that the picture was in the part of the case that hook was on. I could not believe it; but went home and from curlosity I looked in the drawer and found it among the things of my husband's mother, who had been dead several years. I did not know it's was there or in my possession. It was exactly as she had described the picture to me."

The Evansville Ind.) Courier says: Theoretically there is nothing impossible about the transmission of thought a distance of one hundred and thirteen miles, which was the test of the Stead experiment. It is true that minds can communicate at even the shortest distance other than through the special senses, about which there does not now seem room for much doubt on the ether wave theory, they should be able to communicate at greater distances. Granting the power of the mind to cause vibrations of the ether, thought waves are as much a possibility as light waves or sound waves, and the distance at which they would be felt would be limited only by their intensity and the sensitiveness of the minds to which they were directed. So-called 'mind-reading' has been sufficiently tested to prove that there is such a thing as telepathic influence under some conditions, but the number of people who can make conscious use of it Many are anxious to see these phenome suppears to be very limited, and if Mr. ena, and we expect to accommodate spead's specially selected operators them, beginning September 1. We shall have proved that the influence can be exerted for a great distance there will be few who can take advantage of the discovery. It is not likely to prove a

practical substitute for wireless telegraphy." John T. Dow writes from Duluth. Minn.: "I want to congratulate you on the wise, broad, liberal spirit you manifest, and the noble manner in which you handle The Progressive Thinker. I was especially interested in your long editorial in your paper of Aug. 15. God bless you, my dear brother. I want to observe them hereaf pat you on the back. It is noble in you pomp and ceremony.' to recognize merit wherever found. I am first, last and all the time, an old-

line, out and out, dyed-in-the-wool Spir-

itualist. But I hope and trust I shall

never become a sectarian, narrow and

bigoted in my views, as to not credit

others with their noble truths and sentiments. "A Jackson (Mich.) paper has the following: "Sunday evening a large audience gave throughout the lengthy discourse the closest attention to E. W. Sprague. I am going to talk about the spiritual faculty. Every faculty that sheet. Pulling back the sheet, Mr. spiritual faculty. Every, faculty that you possess is a spiritual faculty. What

use a pen or typewriter.

TAKE NOTICE. All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

itual faculties? Prejudice! Prejudice Only prejudice. The Bible relates many instances of materialization. Do you believe they are true? If you believe them we say you are Spiritualists—Christian Spiritualists. Do you disbelieve them? Then you are infidels. Take whichever horn of the dilemma you choose. The Bible is full from lid to lid of accounts of dark seances, all nature holds dark seances, in all the preparatory stages of life. My farmer riend, you plant the medium, the kernel of corn in darkness ere you can produce a cornstalk. You cannot hold objections to dark seances always then, and be scientific and philosophical Spiritualism says that man has developed these spiritual faculties from a lower plane of development to a higher, through evolution. Christianity has taught man through its theological avenues that man has fallen from a higher estate to a lower plane. Evolution is the story of science, and Spiritualism has always emphasized and taught it." The speaker then called for a 'skeptic' to arise and he would read for him. After a long delay a gentleman arose The audience would naturally conclude that skeptics were scarce in that congregation of several hundred souls, or else were reluctant to receive proofs. They were certainly much interested, for profound silence filled the house while the messages were given, which were all acknowledged."

Jacob Hey writes: "The Kaw Valley Spiritualist Association held its sixth annual camp-meeting at Ottawa, Kans. The attendance was better than ever throughout each session; more new investigators were present than at any former meeting. Mrs. Inez Wagner, with her ballot tests, blindfolded, gave proof to many of spirit return. Her trumpet seances under strict test conditions were very convincing; voices speaking in languages unknown to the medium. Mrs. E. E. Bledsoe is an excellent independent slate-writing medium. Many received proof they could not doubt. As a lecturer she is equal to the best. Our principal speakers were A.S. Bledsoe, E. E. Bledsoe and Mrs. A. L. Lull. H. W. Henderson was re-elected president and Jacob Hey secretary. The interest was unabated and much good was done."

The New York Herald has the following from Chillicothe, Mo.—a species of obsession: "It is probable that no other school girl in this country has had so many vicissitudes as Miss Mary Gordon, daughter of Mr. and Mrs. Liston Gordon, of Chillicothe, now at home after two and a half years of most extraordinary experiences. Only thirty months ago Mary was the wife of a negro and was flying over Kansas, Missouri and Iowa with him, trying to escape from her father, declaring that she would never forsake her black husband; that she loved him, and that she herself had negro blood in her veins. It arrested and declared insane and sent to an asylum as the result of her strange infatuation for her negro husband. From the madhouse she went to a St. Louis academy, and from there she has graduated, to return to her home in Chillicothe and to become one of the belies of this northern Missouri town. Now she has forgotten her negro husband and her mind is a complete blank prior to the time she was

E. Reeder Latta writes as follows to the truth.' That is a very proper sentiment and I fully sanction it. I trust good. In the evening, Mrs. Bloom, Mr. Croffut will consent to act in accordance with it. In the Record-Herald for Aug 9, he made use of the following language: 'Paul probably was a historical character. That Jesus was lows of a test given through Mrs. admits of grave doubt. There is no ev-Kates: "On the 26th of July, 1903, I at-idence of it whatever.' In one of his printed pamphlets he speaks of Josephus as follows: \'He never discovered that such a man as Jesus had ever lived. This omission was so significant that Christians some hundreds of years not recognize the description, and she ago forged a page of testimony and inserted it into Josephus' works. This is now universally discarded, even by the church.' Just at present I will ask no more of Mr. Croffut than to verify the three positive statements herein cited: 1. That Josephus 'never discovered that such a man as Jesus had ever lived.' 2. That the 'Christians some hundreds of years ago forged a page of testimony and inserted it into Josephus' works.' 3. That 'this is now universally discarded, even by the church.' Mr. Croffut's reputation for veracity is at stake. Let him come to the rescue. In his own language, 'let us have the

truth." Anna L. Hunt writes from Jackson, Mich.: "The First Progressive Society of Spiritualists of Jackson, Mich., closed its meetings for a very short vacation with a feeling of intense satisfaction for the good work done. president and local pastor, Mrs. Julia M. Walton, has been ably reinforced by some outside talent of the best order during the past season, and many additions to our ranks, and a balance in the treasury after all obligations were met, was the result since Mrs. Walton took up the work of president for our societv. A pleasant event during the last of our meetings was the birthday anniversary of Mrs. Walton. As she was about to close the services, for it was on Sunday eveeing, Mrs. Chapman, one of the members of the society, arose and said: I have something to say to you. I bring you a gift, which is an emblem of our love for you. May the bonds that weld us together be as perfect as the links of which it is composed, and as indestructible as metal that enters so largely into its composition.' Then Mrs. C. produced a very pretty gold chain and proffered it to the president and pastor, as a present from the society. Wholly taken by surprise, the recipient of the gift stam-mered: 'I had declared that I had made up my mind not to have any more birthdays, or at least not to recognize them when they came to me, but this alters the situation. If my natal day calls out such expressions as this, I am bound to observe them hereafter with all due

The New York Press says: "Having for three consecutive night dreamed of seeing his own dead body, John F. Sutherland took out accident insurance policies for \$10,000 one month before his death in the woods. Mr. Sutherland was superintendent of schools in Milltown, N. B., and one of the best known educators in the maritime provinces. About six weeks ago he dreamed he saw his brother driving down the street in an express wagon. The body Sutherland, in his dream, saw his own body. On the two following nights he had the same dream. Though not a be-

When writing for this paper ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO. TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

> We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

consulted his wife. He was in perfect health and did not fear death by disease. He thereupon took out two accident policies for \$5,000 each. On Thursday while hunting with a party on the St. John river, he received a gunshot wound in the legs. He was taken to the nearest town and both limbs were amputated. He died the following day.

Anna L. Hunt writes from Jackson, Mich.: "The work of Mr. and Mrs. E. W. Sprague, missionaries of the N. S. A., requires and deserves more than a passing notice, if it be all as effective as was accomplished by them in our city on the two instances in which they visited it. On two week evenings during the past month, Mr. and Mrs. Sprague held well-attended meetings. The final effort of Mr. Sprague the last evening was a grand oratorical success. No speaker, even the much lamented great lecturer, Col. Ingersoll, ever brought a display of wit, logic and force that could surpass this effort by Mr. Sprague, which, followed as it was by a pleasant little dissertation and well-received tests and messages by Mrs. E. W. Sprague, crowned the evening's work, making it an unqualified success. Long may these noble, able and true exponents of our philosophy and religion, carry the banner of Spiritualism, for they are worthy standard-bearers, and the 'Jacksonians' will ever welcome their coming to our central city, as a pleasurable and profitable event."

Mrs. J. M. Smith writes from San Di ego; Cal.: "My husband and I would consider it a great deprivation if The Progressive Thinker did not come every week. The two societies here in our city are flourishing. The down-town society expects to get into its new temple by the first of September, that is it will have the lyceum room so it can be used. I saw Will C. Hodge on the street a few days since. It is hard for a person to remain away from San Diego after they have once been here; it is lovely here the year around. I thank you very kindly for the premium book which I consider a present."

A. Lyman, M. D., writes from Philadelphia, Pa.: "It is with great interest that we all await our Wednesday mail that brings to our doors The Progressive Thinker. To our minds it is the best paper of its kind published. have yet to find in it anything that is not food for the soul. I speak its praise to all with whom I come in contact in a scientific or spiritual manner."

The Des Moines (Iowa) Capital has the following special from Callaway, Neb.: "The farming section of the country adjoining the town on the southeast is very much wrought up at present over the appearance of an alleged is now thirty months since Mary was ghost. Many weird stories of frights and narrow escapes are going the rounds. Belated travelers, passing a certain farm residence just outside the city limits, are encountered by an apparition, which, it is claimed, entered the buggy driven by a man and his wife named Dickson who reside a few miles southeast of town. One young man, who happened to be passing the haunted place one night last week, was very badly frightened to see the specter rise up beside the road, and as a result of his fright he ran his horse to the nearumistic power, comparing the Christian mediums of to-day with John. At the close of the lecture Miss Thomas gave close of the lecture Miss Thomas gave Thought, Mr. Croffut says 'let us have until daylight the next morning. Many until daylight the next morning. Many people are inclined to put trust in the stories told concerning the ghost, as some of those who have seen it claimed to be very truthful. As nearly as can be learned, the apparition is a large ball of fire, from which can be seen arms and legs protruding, in disordered array, and it is claimed that the object moves with lightning-like speed. It invariably appears at a desolate place in the road where there is a small bridge crossing a little stream, the banks of which are lined with a thick growth of brush. The occupants of the farm house near assert that at night they are awakened by loud rappings on various doors of the house and that upon opening the doors there is nothing in sight, but that the doors are very forcibly closed again and then the rapping will be carried on at some other door in another part of the house."

Mr. A. D. Jacoby, of Elkhart, Ind., passed through the city on his way home. He and his wife have spent three weeks at the Reed's Lake Camp, where they had a most enjoyable time. The camp has had a prosperous season,

so Mr. Jacoby informs us. W. J. Colville announces the following course of five lessons, in Sara Wilder Pratt Rooms, 87 Washington street, (entrance Room 417), at 10 a. m.: Tuesday, August 25, 1903, Influence of Thought on Health and Prosperity; Wednesday, Aug. 26, The Place of Will and of Faith in the Work of Healing; Thursday, Aug. 27, The Spoken Word and the Silent Word-Its Binding and Loosing Efficacy; Friday, Aug. 28, The Complex Nature of Humanity-Right Relation of Planes of Consciousness; Saturday, Aug. 29, Original Sin and Original Righteousness—a Study in Heredity. Questions answered after each lecture. Course tickets \$1. Single admission (if space permits) cents. He will adso deliver the foling course of five lessons at 4918 Calumet avenue, Suite 2, at 8 p. m.: Monday, Aug. 24, Foundation Principles of the Science of Harmony; Tuesday, Aug. 25, Words as Storage Batteries—the Power of the Word to Heal; Wednesday, Aug. 26, Relation of Mental Healing to Rational Medicine and Surgery; Thursday, Aug. 27, Auto and Alto Suggestion—Healing of Self and Neighbors; Friday, Aug. 28, Science and Religion-From Dust to Divinity-Final Outcome of Evolution. Questions invited after every lecture. Course tickets, \$1. Single admission (if space permits) 25 cents.

Thos. S. Kizer writes: "The people of the West Side have been highly entertained of late by the controls of Mrs. Alice Sheridan (nee Fields) of Joplin, Mo., formerly of this city, who gave five lectures followed by tests, in the par-lors of V. Barber and the writer, to audiences of from 35 to 40 and over at each lecture, to some of our most intelligent citizens. One lecture in particular (subject given by one of the audience) was very fine, 'What Evidence have we of a future existence?' The person giving the subject (not a Spiritualist) was highly pleased with the handling of the same, as were all present. Sister Sheridan moved to Joplin some five years ago, since which time largely through her efforts they have organized a society and built a temple on the East Side, now clear of debt. One of her main controls was an M. E.

preacher of Louisville, Ky. Laughing Dog is an Indian control in great fa-

Wesley Van Nette, M. D., writes from Ohioi "I have just read the August 8th Progressive Thinker, in which among other good things some deserve special mention. Your round-up of the poor old pope is just right. J. S. Loveland's article, 'Object of Spirit-ualism,' is great. Also, publishing of McGrady's statement is proof of the progressiveness of The Progressive Thinker. Spiritualism and Socialism should go hand in hand. They are the two greatest movements that ever struck this earth, one for the spiritual, the other for the material welfare of the race. Every Spiritualist should be an active working socialist. Long life prosperity to The Progressive Thinker."

Mrs. Eva Hunstock writes from San Antonio, Tex.: "The Spiritualists of San Antonio closed their meetings for the summer the last Sunday in June. The meetings have been very success ful under the leadership of our pastor, Mrs. Laura B. Payne, of Topeka, Kans. On the first of August she will leave our city for California and other campmeeting points to fill engagements as lecturer and soloist, of which she certainly has great ability. She will be gone until the 15th or 20th of September, after which we will be glad to welcome her in our midst again."

Third Union New Thought Meeting, held at Handel Hall, 40 East Randolph street, Chicago, Sunday, August 30, at 8 p. m. You are cordially invited to attend this Third Union New Thought meeting. The speaker will be Mr. W. J. Colville, the well-known author and lecturer. A good musical program has been provided and a social will follow. Admission free. Seats free. None reserved

A. C. Woodruff writes from South Haven, Mich.: "I want to serve the cause by passing around Mr. Leadbeater's lecture on Vegetarianism. It is a very conclusive and exhaustive argument. The more intelligent class of your readers will appreciate your determination to give them access in your colums to the latest and best thought on occult subjects through Mr. Leadbeater and other writers."

Georgia Gladys Cooley will begin her work in Denver, Calo., the first Sunday of September. Address her in care of General Delivery, Denver, Colo., there-

Michigan State Spiritual Association. The tenth annual convention of the Michigan State Spiritual Association convened at the Mediums' Home in Lansing, August 11, 1903.

The meeting was called to order by the president, Dr. B. O'Dell, at 10:30, when a committee was appointed on resolutions, also one on credentials, etc. At noon the convention was adjourned until 1 o'clock at the Baptist church, when the committee on credentials reported 20 societies represented by dues sent in to the secretary; entitled to a representation of 51 delegates, there being 41 delegates present entitled to vote.

The officers gave their reports, showing that more work was accomplished during this year than ever before. A committee of three was appointed to revise the constitution and by-laws of the Association.

The election of officers resulted as follows: President, E. E. Carpenter; vice-president, Dr. B. O'Dell; secretary Rena D. Chapman; treasurer, O. E. Spaulding; trustee, Julia Walton. By vote of the convention the local societies in good standing were empowered to elect their own delegates

One missionary certificate ed during the year, and five ministers were ordained. The officers of 1903 wish to thank their many friends for the help they have

given during the year, and trust the state association will develop more growth the coming year than any previous year; all of which is fraternally

RENA D. CHAPMAN, Marcellus, Mich. Secretary.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line 1

Passed to spirit life, August 18, 1903. at the American Hospital, Chicago, Dr. John Greer, beloved son of Dr. Robert and Mary Greer, of Maywood, Ill., and brother of Dr. J. H. Greer. Deceased was a graduate of Rush Medical Col Deceased lege, of this city, class of 1896, and many of the fraternity were in attendance at the funeral, which occurred Aug. 20, from his residence, 263 Western avenue. The body was cremated at Graceland Cemetery. Services conducted and address delivered by Dr. J. O. M. Hewitt, with appropriateness and telling effect.

Mrs. Ella Newton, who had been house-keeper at the Bellevue Hotel, Marietta, Ohio, for three years, passed to spirit life at that place Aug. 17, at 8 o'clock p. m. Death was caused by cancer of the stomach with which she had suffered for the past month. She was 45 years of age, and was born at Middleport, Ohio. Mrs. Newton was a firm believer in Spiritualism and a close reader of The Progressive Thinker.

Mrs. Harriette Mason entered the higher life, August 4, 1903. Born in Westminster, Vermont, July 27, 1816. only daughter of Samuel and Orpha Underwood. Married when 22 to Samuel Mason, Jr.; the couple came west, becoming prominent educators in Illinois and Missouri. Both were reared in the Baptist church, but for over thirty years Mrs. Mason has held the Spiritualists' view of immortality. Four children, two grandchildren and her husband preceded her, while four children, twelve grandchildren and one great-grandchild remain on earth. S. H. B.

At Heuvelton, N. Y., August 7, 1903, John H. Bert passed to spirit life, aged 68. He was a true Spiritualist over thirty years, an earnest seeker after truth, and anxiously waited the hour of transition. The courage and good cheer which sustained him in battle, strengthened him until the end. He was a member of Co. E, 142 Regiment New York State Volunteers. His old General, Mr. Curtis, assisted in laying the worn body to rest. Our good sister, Mrs. D. E. Paine, of West Potsdam, N. Y., gave an excellent rendition of our beautiful philosophy, full of comfort and cheer. A loving companion and three devoted children are left. JOSEPHINE BERT.

"The Kingship of Self-Control." Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revolation of reserve power, etc. Price 20 cents. For sale at this office.

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NOTE.-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omit-ted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of in-quiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

NOTIOH.-No attention will be given the name will not be published. The correspondence of this department has correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Henry Clough: Q. I have heard it stated that every day in the week was a day of worship, or Sunday, to some na-What nations worship on these

A. It is a mistake that every day of the week is set apart by some nation for worship, with any such ideas or beliefs as gather around the Christian Sunday. The Sabbath, or Saturday, was the day of the Semitic people and is now retained by the Jews and Mohammedans. Constantine the Great changed the Sabbath to the day the heathen world gave to the worship of

The names of the days of the week were given at a late time, and imply consecration of the days to the deities the names are derived from.

Mrs. Allie Wheeler; Q. (1) Can you refer me to a perfectly reliable me-Can a guardian resign at any

time and another be appointed in his place? A. Many mediums might be men-tioned who are honest, truthful and reliable, but in the sense of being infallily reliable in the transmission of com-munications, that is not for any one.

the best and in every way most satisfactory results are attainable by the (2) A guardian can resign at any time and the Judge of Probate Court ac-

cept another; his retention of the office for a time, however, is at the discretion of the Judge. Student: Q. Who first measured

the distance of the stars? A. Like almost every other great achievement of the human mind, this wonderful task has called for success to workers, each of whom has added to

the result. When Copernicus in 1530 first taught that the earth moved around the sun in | ror about my views upon the phenomopposition to the Egyptian system, ena of Spiritualism, ever carefully read that the sun and stars rotated around the earth, he was met by a howl of rage bate with Moses Hull he several times from the theologians, and the astrono- promised to explain them, but the only mers at once declared that it was disproved by the fact that such movement is that of fraud! fraud! fraud! of the earth would change the position tion! imposition! delusion! hallucinaof the stars. That these were "fixed," He corrects one error; but falls and unmoved plainly proved that the into another. earth was at rest at the center of the system. The vast distance of the stars was unthought of, and hence the con- Hull complained that I had too many clusion was unanswerable. Galileo explanations He said he was afraid with his weak telescope, failed to dethey would "kill each other!" tect any change in the position of the stars, which should take place if the phenomena are "wholly of human ori-

earth swung round in a mighty orbit. Tycho Brahe wrestled with the tremendous problem, and failing in its so- fact could I get to prove that the spirit lution, returned to the old system. For of a departed human being communi-120 years astronomers half-believing, cates with the inhabitants of this world. sought vainly for evidence. Then came | On the other hand, I showed that leadthe greater perfection of the telescope, and instruments by which angles could | writers admitted that nine-tenths of my be more accurately measured.

these thought they detected movement | for Spiritualism! - and that is dubious. in some of the stars, but Cassini snowed that all their labor was value-

In 1725 Molyneaux and Bradly discovered a change of position in the star Gamma Draconis, but this was found to be referable to other causes. In 1727 Roemer, investigating the subject, to Dr. Sweringen, entitled, "Almost Perstumbled on the velocity of light, which suaded," and one, "On with the Dance," before had been taken as being instantaneous. Not an astronomer received have an article written in reply to Mr. his theory, and for a hundred years they discarded it, until Bradly in 1728 demonstrated that light moved at a velocity of 186,000 miles in a second.

century Piazzi attempted to measure vor," and will give a courteous but plain the distance of Sirius—the Dog Star, and made it one tenth of what it is. In 1535 Struve calculated the distance of Vega at one-half of its real distance.

Bessel in Germany, and Henderson in England in 1832, arrived at similar conclusions from their observations. And thus after 170 years of intellectual effort such as nowhere else is presented in the annals of science, the problem was solved. The inventive genius and skill which created the instruments of measurement to almost absolute accuracy, is quite as wonderful as the results achieved by their means.

They were of necessity of that delicacy that they were able to measure the angle subtended by the opposite sides of a ball one inch in diameter at a distance of four and one-third miles. And it must be able to give still finer measurements. That is three-fourths of a Summer." By Lilian Whiting. No second, on a circle divided into 360 demind that loves spiritual thought can grees. That is the angle subtended by fail to be fed and delighted with this Alpha Centauri, from the opposite sides book. Beautiful spiritual thought, comof the earth's orbit. This means that bining advanced ideas on the finer and the star is 275,202 the distance of the ethereal phases of Spiritualism, leading

tude Perhaps some idea of it may be "Healing, Causes and Effects." conveyed by saying that were a track W. P. Phelon, M. D. Price 50 cents.

laid through space, a train of cars moving sixty miles an hour would reach the star only after forty-seven millions of years. Light, swiftest-footed messenger in the universe, passing 186,000 miles in a second, is eight minutes in reaching the earth from the sun; it is four years and a quarter coming from his star.

Aldebaran, one of the brightest stars, is nearly seven times this distauce, and beyond measurement becomes impossible by any means at the

command of astronomers.

Thus after 200 years success was achieved, and the faithful observers and indefatigable calculators stood appalled at the conclusions they had reached. Truly there was cause for nesitancy of the early astronomers at acceptance of such spaces in which the stellar orbs are sus-

P. P.: Q. Is there forgiveness of sin? An atonement?

A. There can be no forgiveness or atonement in the sense that sin and its results are sponged from the slate and life made anew as though the wrong had not been. This must be a matter of closest growth. Write a wrong on the spirit, and ages may be required to erase it. The words of the passions, their deeds, are written in the book of the individual's life, and the waters of Anonymous letters. Full name and address must be given, or the letters will by a knowledge of the right, and by a knowledge and atoned can the past be retrieved, and atoned

> There is not an instance in all the world of the substitution of an innocent victim for a guilty. It met the demands of justice in a savage age, but in the ight of the higher sense of right of the resent would be regarded as criminalunjust and in no way meeting the requirements of right. Each one must bear the consequences of his own thoughts and actions.

Woman's Rights: Q. Please give the address of Susan B. Anthony. A. 17 Madison street, Rochester, N. Y.

Investigator: Q. What is the origin of the spiritual body? I hear that term used by Spiritualists.

A. With a proper understanding of the words, we may employ the terms "matter" and "spirit," the latter meaning the ultimate elements which arise from, and underlie the physical world. From the former the physical body is created; from the latter, the spiritual. This dual development commences with the dawn of being, and continues until death. The physical form appropriates the physical portion of the food; the spiritual, the ultimate elements.

The two forms mature together; one pervading the other. Such being the close relation between them, every impression made on one must affect the other. Food which nourishes, stimu-lants which excite, all exercise a powerful influence, an influence felt for inflnite time. The spirit when it takes its departure, must bear the beauty or the stains of the organization it has left. The spirit is the Real of which the

body is the fleeting shadow; and impressions on that real, compared with those on the body, are like impressions in a granite crag compared with the shadow of a passing cloud. Eventually the spirit will become reed from the confining bars of the physical body. The cord that unites

he spiritual with the physical will be proken, and then death will come to the physical.

Thy Neighborn

I do not suppose that Dr. Sweringen who, in The Progressive Thinker, Aug. 8, admits that he had fallen into an erthen unquestioned prevailed, my side of the discussion with Mr. Hull, else he would not have said, "In his deexplanation he gives in all his speeches

On the contrary, I give so many explanations, other than fraud, that Mr.

I put my own explanation, that the gin," against the Spiritualists' theory of spirit outside of earthly body. Not one ing Spiritualists, lecturers, editors, human origin theory is true, leaving Hooke and Flamstead by means of but one ticklish tenth as a foundation Up to this date, Dr. Sweringen has

four articles printed, and Lyman C. Howe two, his last an elaborate argument, to which no reply from me has been printed. I have sent to the office of The Progressive Thinker one article, "How," in reply to Howe; one in reply accepting Dr. Sweringen's challenge. Howe, not yet forwarded.

The editor, of course, is our chairman, so to speak, and will insert conributions according to his convenience In the beginning of the nineteenth All I ask is an "open field and no fareply to every argument.
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CREATION VS. EVOLUTION.

Some Further Critical Thoughts on the Subject.

I wish to give two or three extracts from the writings of some acknowledged masters in science. Prof. Lionel Beale, at a recent meeting of the Victoria Institute, said: "While it is certain that our world must have been formed ages before the appearance of one living particle, there is no evidence justifying the idea of the gradual production of a living organism from any matter, or any combination of non-living substance."

Notice: He says "there is no evidence justifying the idea of the production of a living organism from matter or any combination of non-living substances." This is the same eminent scientist who conducted an exhaustive series of experiments some years ago to demonstrate the possibility of spontaneous generation. He failed uterly and so announced it at the time. And now, in June 1903, he assures us again that "there is no evidence to justify the But even so conservative, and idea. usually safe writer as Brother D. W. Hull was led to quote Prof. Beale in one

ity of spontaneous generation. In Brother Daniel's case I think this was a case of Homer nodding. But Prof. Beale said farther: "The infinite, designing, directing, sustaining power of the eternal living God as it seems to me, looking from the science side only, must be acknowledged in every kind of living matter and at every

of his lectures as affirming the possibil-

That is good. He sees the power of the eternal God, "looking from the sci-ence side only." Not the "eye of faith," no theological imagining, but "from the science side only" a living power outside of and superior to matter is dis cerned as a logical necessity. The Godidea is here proclaimed to be scientific

by a master of science. A book has recently been published called, "More Letters of Charles Dar-win." In one of these letters, as late as 1881, he says: "If we consider the whole universe, the mind absolutely refuses to look on it as the outcome of chance or created without design or purpose." Mr. Huxley called Darwin the "Abraham of Science." He was the father of the evolutionary theory of the rise and growth of species. But Mr. Darwin, by far the most minute, patient and exhaustive researcher of them all, began and ended his career in the doctrine of evolution, by crediting the origin of life to God, and by acknowledge ing the presence, in the universe, of a creative and designing Power superior to blind matter. "Give me matter, said Kant, "and I will explain the formation of a world; but give me matter only, and I cannot explain the formation

The truly great minds are a unit in declaring the inadequacy of matter to account for the varied phenomena of life and intelligence. Matter, with its several qualities, is simply the raw material in and upon which life, intelli-gently directed, works out the processes of life, growth, thought, development and progress. To deny this is to put one's self outside the pale of philosophical and scientific inquiry and investigation. Such an one is no longer a philosopher or scientist, but a charlatan and dogmatist.

Lord Kelvin said before the British Association for the Advancement of Science: "I feel profoundly convinced that the argument of design has been greatly too much lost sight of. Overpoweringly strong proofs of intelligent and benevolent design lie around us; and if ever perplexities turn us away from them for a time, they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all liv-Creator and Ruler."

These are representative of the trend of thought among the truly great thinkers. They are not the loose expressions of religious enthusiasts, the credulous belief of men under the influence of theological training, but the mature conclusions of the foremost living scientists who speak the result of profound and elaborate research. They merit the attention and respect of candid minds everywhere. The amateur, whatever be his convictions, who has never made original experiments nor shown himself to be capable of profound and philosophic reasoning, should hesitate long before putting his small opinion in opposition to these masters in their

J. S. Loveland and others are guilty of an impertinence when they sneer at the God-idea or Infinite Intelligence, and say it is the Orthodox, Theological or Christian conception. I deny it most

The Creative theory, the God-idea, while held by Christian people, is nevertheless the scientific hypothesis par excellence. Its most devoted adherents and its ablest defenders are not priests. laymen and ecclesiastics, but leading and reputable scientists of whom I have given a few sample excerpts in this paper. Let the truth be uttered boldly. The creative theory of the origin of life and organisms is the Scientific Theory, championed by the keenest, best trained scientific minds of the age. Those who strive to bring the creative theory into disrepute by dubbing it the Theological hypothesis show either a lack of acquaintance with the conclusions of scientific minds or a lofty indifference to truth. Science, as expounded by the foremost men in her ranks, predicates the existence of a molding, controlling, intelligent power, not matter but work ing in and through matter with design

and purpose. This is a fact. To deny it, or to seek to create a contrary dea, is not only impertinent but type a dishonorable proceeding. These men affirm their own disbelle in God or Infinite Intelligence. telligence. Certainly. We grant the privilege freely. Let anyone deny the existence of a God. If he is honest we may even respect him. But when he says it is scientific we call him down. It is violently un-scientific. His conception is unsupported by the great men, the leaders, the giant minds of sci-

entific research. Darwin, Virchow, Beale, Wallace. Mivart, Agassiz, Dawson, et al, recognized this Intelligent Power in matter and superior to it. Huxley said he did not know, and his modesty might be well imitated. I myself do not know, and say it freely. But I believe it to be so. The preponderance of evidence, the plain deduction from all the facts in our possession, point almost surely and unerringly to the existence of an Infinite Intelligence operating in mighty power throughout the universe.

But the sum of the matter is this: A few writers keep on asserting, not their own disbelief, but as if it were the authentic conclusion of science, "There is no God." To quote from J. S. Loveland

in The Progressive Thinker, No. 708:
"Logical reasoning • brings us face to face with ever-living, ever working nature, but nowhere shows us the faint-est trace of a creative or working God." This is all well enough as his own view of nature, but it is in no sense of the word representative of the view of acknowledged men of science. Thousan is

scientific by every just that, and athe-ism is unscientific by the same crite-

Let no timorous readenconclude that belief in a creator is unsalentific. It is just otherwise. The creative theory is the scientific hypothesis. B.F. Underwood says he long ago abandoned "scientific (?) materialism." Right. It is just bald materialism... the science is conspicuous by its absence. "ELD. H. W. B. MYRICK.

Gentryville, Mo.

MT. PLEASANT PARK.

An Appreciative Account of the Camp and Workers.

I am delighted with not only this little part of the universelebut the grand people who have congregated here this year. And the people—what a grand lot is here congregated; it would seem to an outsider as if nearly every state west of the Mississippi river was represented to say nothing of Illinois, and esecially that mighty, rushing, roaring city of Chicago. Mediumship of many phases is repre-

sented, and each medium seems to be doing a fair business, with of course the usual number of skeptics and professed investigators.

Prof. Peck, that most efficient presiding officer, is a very busy man, and to one who visits this camp for the first time he seems the embodiment of courtesy, and all are made welcome by him; while his cabinet of advisers, the managing board of the camp, individually are alert to the welfare of all campers, especially strangers.

We arrived at the camp August 4, and found that prince of spiritual speakers, Harrison D. Barrett as the speaker for the camp. It is unnecessary to comment on his teachings. Bro. Barrett has so endeared himself to the hearts of the Spiritualists of the world, by his grand and eloquent words orally and printed, that it only requires to be known that he is to appear at any place and address an audience and he is bound to be greeted by an enthusiastic, attentive audience. Thus it was at Mt. Pleasant during his week's engagement. What a pity it is that such an ardent and spiritual Spiritualist can not have a physical strong enough to sustain the soul so it need never withdraw even for a time from the field of labor to rest; for certainly the work this intense being is accomplishing for the cause of truth, humanity and Spiritualism, is now being appreciated more by a greater number of people than that by any other public advocate. His address on Wednesday afternoon, Aug. 6, although read, was simply grand beyond the possibility of pen to describe. it has been printed in pamphlet form, and is for sale by the Banner of Light Pub Co., and for the poor tired souls of to-day who need consolation because of their struggles of life, we would recommend them to procure a copy immedi-

Bro. Barrett continued through the week and left a people hoping for his return another year; but he said he could not tell whether he would come then, for he intended to take a needed rest when he was free! from his position as president of the N. S.A. a calamity that will be. It will be hard to fill his place although we are cognizant of the fact that his duties have been long and arduous, and that he needs a rest. Yet again we say, what a pity that such a spiritual Spiritualist can not have a physical strong enough to sustain the soul, so it may continue

to work without being obliged to rest.

Brother Barrett was followed by Moses, "Our Moses," some are pleased to call him. All have heard Moses Hull, and all know he can interest his audiences, because probably he is without his peer in this country, at least, as a biblical scholar; he did not fail to fill ing things depend on one everlasting the bill at Mount Pleasant this year, and all were well pleased with his work. He was accompanied by Mattie, and who does not know Mrs. Mattle Hull, with her inspired words of cheer, especially to the children, and she did not forget them this year at this camp. for through the kindness of Mrs. Lacy and Mrs. Pringle a lyceum has been formed of the children of the camp, there being a large number of children present. Mrs. Hull appeared before these children on several occasions during her stay here, and the assistance she rendered by her kind words must certainly be treasured by these little folks for a long time to come.

Question: How many children's lyceums have been formed at the numerous camps of the Spiritualists this season? Mr. and Mrs. Hull were accompanied by Mrs. Stewart and Mr. Hull's daugher, both present with Moses and Mattie in the interest of the Morris Pratt Institute, of which Mr. Hull is president. They gave an entertainment one night, the proceeds going to assist the Morris Pratt Institute. It was a success, and Mr. Hull's daughter proved herself to be an entertainer, like her father, for as an elocutionist few equal her. If the entertainment given by Mr. Hull and those who accompanied him to this camp this year is any criterion to judge by, then the Morris Pratt Insti-

tute is bound to be a success. Mr. Hull was followed by Mrs. Russegue, of Hartford, Conn. Her thoughts are along different lines from any pre vious speaker this year, being usually an interpretation of some Bible text She is a trance speaker, and evidently her guides are of a religious training, but they are brilliant and logical, and her audiences received her lectures with much appreciation and applause. She lectured for the last time on Sunday afternoon, August 16, to the largest audience assembled here this season, on that day many people coming by private teams from the country, and many more from the city by the poer system of street cars. Truly, say President Peck said, Sunday, Aug 46, was a "red-

W. J. Colville, in company with the trance speaker of the "afternoon, ap peared for the first time in many years He simply took his audience by storm at his first lecture. He took his sub jects from his audience, and while he had five subjects, each worthy of the consideration by one full lecture, he wove all in one grand"intelligible discourse of one and one half hours' duration, and during the whole this he held his auditors in perfect stillness except at many and frequent intervals when he was evidently annoyed by cheers.

A rich treat is anticipated by the

campers here during the coming week, as Mr. Colville will lecture every afternoon and will give a lesson in mental healing every day at 9 a. m. He has shown his most liberal spirit here already by announcing that the proceeds of his lessons will be contributed to what is known as the restaurant fund.

A new restaurant was erected last spring in the park for the accommodation of campers by the camp association, and a fund has been established to pay for it, so as not to draw on the treasury of the camp, Others are also contributing. Mr. Colville, soon after his arrival, amounced his desire to do his arrival, announced his desire to do something to aid it; he gave his first lesson, Monday, Aug. 17,9.a. m., and he had a full house, holding his class nearly three hours, and all prenouncing his lesson even more wonderful than his

lectures. He will end his course of lectures, Sunday, Aug. 23. He is to be followed by Miss Harlow, Much is expected of her; she has been here, and will need no introduction.

Conferences are held, as at all other camps, every forenoon except Monday.

And the music of this camp. We should fall far short of our pleasure of writing of this beautiful and most harmonious camp, if we failed to mention the music provided by Mr. and Mrs. Zumbach and their beautiful daughter, Miss Carrie, who usually presides at the organ. They are all artists, and such music as they provide must be a source of inspiration for all speakers The camp is well supplied with entertalnment for besides the circles by the different mediums, the lectures and conferences, there is a dance twice a week at the pavilion where usually a large crowd enjoy themselves, and where the best of order prevails, and where decorum and strict etiquette are one of the requisites of admission. Besides the dance, the ladies hold once each week a tea party; at this most pleasant entertainment tea is served by the beautiful young ladies of the camp, and each person paying ten cents for a cup of tea, can have a reading by some one of the numerous mediums of the camp, any person getting as many readings as he buys cups of tea. It proves a good advertisement for the mediums as well as a good source of revenue for

the camp association.

Monday night, Aug. 17, Prof. Peck gave a lecture at the pavilion on astronomy and the nebular theory, illustrated by the stereopticon; it proved to be one of the most instructive as well as entertaining features so far this year of the camp. The audience was extra large, nearly all of the campers attending, and many people from the city being present. It netted a neat sum, all of which President Peck gladly contributed to the afore-mentioned restaurant fund. The hotel is presided over this season

by Mrs. Ida B. Ward, a most able and efficient lady Camp at Mount Pleasant Park has been a most harmonious success this year as viewed by M. F. HAMMOND.

THE WORLD OF PRETENSE.

Everywhere we turn in this world pretense, Of bondage to custom and forms,

There are fashions that bind the mind and the sense Like a horde in society swarms;

From the little-soul'd minds full of gos sipy talk, Inflating their windy lungs, In private and public they everywhere

stalk. The evil Babel of tongues.

The lady of fashions, whose motives for Is how best she may live and move, To be in the "swim" and to be under

To have Madame Grundy approve; To wear on a Sunday her new gown and To make the impression strong,

n society and the fashion where she Where only rich Christians belong.

We see the good parson, the wise man of God, Whose ways are a model of praise, As he walks in the path the Nazarene

Especially on Sabbath days. And the deacons, the pillars of his fash ionable church,

Pious men of forms and cant, While alas, the starving poor are left in And the spirit of Christ is scant. To hobnob with the rich is the world's

desire. To ape the fashionable swell, The truthful and humble they do not admire, For only pretense will tell,

For fashion decrees Truth is bad form, Is plebelan by birth and soil, And the hearts shrink from the pitiless storm. With Hunger, Sorrow and Toil.

When will the spirit of humanity rise Unhampered by pretense and pride, And gain in their might what Mammor

For the doors of Progression are wide: And Nature is smiling—the birds of the air:

Sing Freedom's glad, happy lays, The new Morn is breaking, let the old world prepare. God works in mysterious ways. BISHOP A. BEALS. Summerland, Cal.

TRUTH.

What is Truth? Is it a bundle of creeds, Hedged around like a garden of weeds, Guarded by fence or stout stone wall To prevent encroachment or cause

fall? What is Truth? Is it man's desire To roast his brother in a sulphurous Is it priest in pulpit, laymen in pew,

And a well-filled purse just coming in view? What is Truth? O ye spirit friends of

love, What is Truth? tell me from your blissful home above. Hark! I hear the answer, 'tis given for

you unto me:
'Tis Peace, Purity and progression, and live forever free.'

Facts Worth Knowing.

The bowels must at least once in wenty-four hours discharge the waste matter of that which has been taken into the body as food. When they fail o do so constipation results. Constipation is nearly always due to

dry state of the mucous membranes which line the intestines, rendering it difficult for them to expel the waste matter by the squirming motion of the muscles controlling them, which is the method provided by nature. Habitual Constipation is the "advance

agent" of nearly every case of Indigestion, Dyspepsia, Sluggish Liver or Kidney disease. The stomach, liver and kidneys do not get diseased without due cause, and congestical (constipated or cautiva) howels are abunilly the disease. costive) bowels are usually the direct Vernal Saw Palmetto Berry Wine will insure a full, natural discharge from the bowels every morning. It cleanses, soothes and heals the linings of the in testines. It will cure the most stubborn case of Constipation, to stay cured.

When the constipation is cured, the ail-

ments caused by it will surely disap-Vernal Saw Palmetto Berry Wine is sold by all leading drugglets, but in or-der to prove the statements made above, a sample bottle, together with a booklet containing valuable suggestions for health, will be sont absolutely free and prepaid to any reader of The Pro-gressive Thinker who will send his or her name and address to the Vernal Remedy Co., 166 Senera Building, Buf-falo, N. Y., It, will cost you nothing ex-

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their hold upon the people. He then
considers the probabilities of a father

Collisional Creeds and the Life

Beyond—The Agnostic Reaction—The
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the past concerning life beyond death. continued existence is demonstrated, Dr. Savage takes up the present conditions of belief and considers the agues well authenticated communications tic reaction from the extreme persons in the other life. The tic reaction from the extreme "other-chief contents of the volume are as fol-

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Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday.

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there are in the book about sixty illustrations—44 of them portraits. These words a minute were timing by the watch.

"It is but just to the

in kind, in thought and style with those or in writing.

Thomas Paine and Prof. Faraday, are in kind, in thought and style with those or in writing.

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"The principal contributors to the book are four in number: Dr. W. H. ten down by the secretary as spoken, or Reed, who is called the chemical con- if in writing, filed away. At the next

in fact the entire field of human wrote Oahspe automatically by type-thought. The limitation seemed to be writer. "Rending the Vail" was writen only that of the spectators to ask questions and spoken by full-form personal. thought. The limitation seemed to be only that of the spectators to ask questions,

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CALIFORNIA CAMPS.

Notes of the Work Finished, and What Is to Come.

I have just returned from the San Diego county camp-meeting, held in Harmony Grove, near Escondido, Cal., which was in session from July 26 to August 9. The camp grounds were more beautiful than I ever saw them before. They had grown a crop of wild oats which shortly before camp opened had been rolled down, forming a golden carpet, clean and beautiful. How we wished for the power and materials of a landscape artist to depict in nature's own tints the scene—the golden-covered grounds, the green of the trees, the white circle of tents, and the glimpses of beautiful vistas beyond, of surrounding hills, meadow-lands with horses and cattle grazing in them, a field of golden stubble, wooded hillsides, a waving stream of willows, together with the human groups here and there, presented a truly exquisite picture of pastoral beauty. The influences, both natural and spiritual, were charming and elevating, and the camp-meeting was voted a success.

Substantial improvements have been made since the last camp-meeting. Mr. James McPheeters, the laughing "old boy" of the camp, went up from San Diego and camped upon the grounds for about two months before the opening of the meeting—being joined a week later by his wife—and built a new and substantial speaker's stand, large enough to hold circles and small meetings in, for which purpose it could be entirely closed, new and comfortable all interested in astrology should have seats, besides other needed improvements. Much of the material he carried to the spot on his wheel from Escondido, three and one-half miles distant; and it was all a labor of love, he donating his time and work. But how happy it made him! He was the happiest person in camp, and his wife was a good second in this respect.

In the work he was ably assisted by President E. B. Lowman and wife. The latter worthy couple covered and partly enclosed the dining table with heavy tarpaulin brought from Cuba (or was it Manila?) by their son-in-law, Captain Rayson, of the regular army. Too much credit cannot be given to these tireless and unselfish workers. Mrs. Lowman is a woman of unusual executive ability. and her motherly supervision included all the interests of the camp.

Nor must we forget to make mention of the Foster family in this connection. As was said last year, the burdens and responsibilities were heavily loaded on the shoulders of a few, and they deserve much credit for carrying on the great work. And this year, more than ever before demonstrated the fact that there has been and is going to be done great work by this little camp. More people from the city of San Diego than for some years past attended, and became deeply interested in the camp and solicitous for its future welfare. Diega may feel that it is indeed their camp meeting, and be enthused to put thirty engaged eir shoulders to the wheel to increase its usefulness, it was decided that a goodly number of the new officers should be selected from that place. Accordingly, Hon. J. L. Dryden was elected president; Mr. McFeron, secretary; Mrs. M. S. Dodge-one of the camp mothers-a director, and Dr. O. P. Fletcher one of the two auditors-all of San Diego; while the Spiritualists in the neighborhood of Harmony Grove and Escondido were to be represented by E. B. Lowman, first vice-president; G. W. Horder, second vice-president Ezra Foster, treasurer, and Frank C. Fester, assistant secretary. W. P. Haworth, of Long Beach, was elected for the second auditor. I do not recall the names of all the directors—five in allbut G. W. Horder, of Escondido, was elected as one of the new ones.

The public workers on the grounds were Rev. W. P. Haworth, of Long Beach; Mrs. Mary C. Vlasek, of Los Angeles: Mrs. Millie Horder, formerly of San Diego, but now of Escondido, and the writer.

J. L. Dryden and Charles Buss came

up from San Diego for the last Sunday only, business matters preventing them from giving any more of their time. Mr. Dryden was the speaker for the afternoon, and Mr. Buss followed a short address by the writer in the morning, by a talk on lyceum work, which is a specialty with him. Mr. Haworth gave the closing address in the evening. Nearly all attendants and participants expressed a desire or intention to be present next year.

Mrs. Mullen, of National City, whom we expected, and whom we greatly missed was prevented by sickness from attending, much to her expressed regret, as well as our own. Mr. Dryden was also greatly missed by those of us who had been associated with him in

the work of this camp in the past. The hieroglyphic rocks on the mountain top near the camp, were visited several times by groups of campers, un til the greater number had shared in the Some remarkable expeexperience. riences were enjoyed by the sensitives while on the rocks. Particularly was this the case with Mrs. Vlasek, of Los Angeles, who passed into a profound trance, so much so that those accompanving her declared that for some time there were no signs of life in her body. Mrs. Vlasek pronounced it the experience of her life. The consensus of impressions received by the sensitives was that the hieroglyphics were the work of the Aztec race on their way from the North to their final home in Mexico, many, many years ago. There are two of the picture rocks, and they lie almost in a line east and west of each other. The eastern one is well on the summit of the mountain, and is called the "rock of the rising sun." The other is somewhat lower down, and to the westward, and is called "the rock of the setting sun." The former has cut into its flinty surface what is supposed to represent the rising sun-circles, with wavy lines supposed to indicate rays of light rising upward toward the east. The same figure is reversed on the lower rock. There are other inscriptions—zigzag lines, diamond-shaped incisions, etc. It would be interesting to compare them with those found on the old ruins-in Mexico and Central America.

Of the Summerland camp, I have heard no report. It was to be held at the same time of the second week of the Harmony Grove camp. The Southern California Spiritualist Price 25 cents.

camp-meeting, to be held at Los Angeles, is to begin next Sunday, Aug. 16. Sycamore Grove, where it was held for four years past, having been sold for building lots, another place had to be secured, and the management have engaged Mineral Park, farther toward Pasadena, but still within the city limits of Los Angeles, with a five-cent car fare to the grounds, which can be reached on two car lines. The grounds have been fitted up for camps, contain a large pavilion, cottages, and diningroom, are well shaded, and also well lighted by both gas and electricity.

These facts I obtain from the published program and I find it announces as vorkers such speakers as Moses and Mattle Hull, John W. Ring, W. C. Bowman and others; and as mediums, Mrs. Maude von Freitag, Mrs. Suydam-Green, Mrs.J. J. Whitney, John Henley, Edward Wyllie, the photo medium, and

others. May the angel hosts be present in great numbers, and guide the meeting to a successful issue, and may harmony prevail and great good be done. ELLA WILSON MARCHANT.

San Bernardino, Cal.

Reed's Lake Camp, Mich.

We are rapidly nearing the close of our camp, but the interest is not waning. And this, our first year on the shore of beautiful Reed's Lake has indeed been a success. Not a disagreeable Sunday. The weather has been perfect, only much cooler than in Ohio.

Mrs. Anna Gillespie, that genial, happy little woman who delights people wherever she goes, drew a large crowd, in fact the largest crowd on our grounds this year, and all were sorry when her time came to go.

Then came our dear Marian Carpen ter, and although still weak in physical, she was never more strong in spirit We have had as visitors Harrison D. Barrett, Lyman C. Howe and Dr. Randall, who have all given words of love, courage and wisdom, and have each in turn been welcomed with hearty handclasps, and god-speeds on their journey. Dr. P. T. Johnson, that old war-horse

of Spiritualism, was our speaker last week, and although getting old in years in the mortal form, no one could question the power of spirit when he is entranced.

Our present speaker, Allen F. Brown, of California is sure to please the people, and is fine in psychometric reada reading with Mrs. Brown.

Our test mediums of Grand Rapids cannot be excelled, also Mrs. Vaughn, of Chicago, who has served us from ime to time.

The camp has been delighted with two entertainments by the Haslett family, two little girls and a boy, who are indeed artists, giving a whole evening's entertainment-with their mother presiding at the plane. They were engaged a week at Grand Ledge camp, also Haslett Park. Any camp employing this family for entertainments, will make no mistake.

On Woman's Day an auxiliary was organized in the morning. Officers elected were Cora Morrill, president; Miss Emma Gibbs, vice-president; Mrs. Agnes Haynes, secretary and treasurer, Trustee for three years, Mrs. Sadie Herrick; two years, Mrs. Etta Bertsch; one year, Mrs. Marian Carpenter. Twentythree members enrolled. In the afternoon a fine program was rendered, Mrs. Herrick presiding. The program rendered was: Mrs. John Lindsey, "Wo-man's Relief Corps." Song by Mrs. Haynes and Mrs. Hetrick. Tests, Mrs.

L. Vaughn. Lyceum work, Mrs. Bertsch. Song, "Willing Workers," Miss Gibbs; tests, Mrs. Emeliss Blake; remarks, Marlan Carpenter; recitation, Mrs. Pierson; and "Our Cause" was In order that the Spiritualists of San tests by Mrs. Fuller closed the afterably represented by Mrs. Cora Morrill; noon exercises. In the evening about which was presided over by Mrs. L. Johnson. Mrs. Austin and Mrs. rogressive pedro. Bertsch and Rose served all with refreshments. Mr. Eli Link and Mrs. Herrick carried off the first prizes.

Next Friday is Labor Day; when W. C. Hicks, a prominent reformer, will speak; also Dr. Randall, who has had a wide experience as social and political worker

Mrs. Julia Walton, of Jackson, is our next Sunday's worker. Take it all in all, Reed's Lake camp stands at the head as an ideal spot to dedicate to the spirit world. Enthusiastic workers are on every hand. We

have already a fine book-case, rugs, curtains, desk, and about 60 books in our library, all donated. Don't fail to keep this camp in your

mind for next year, and we hope to be able to take care of all who come. Thanking you, Mr. Editor, I close with blessing invoked from the angel world on all who are working for humanity's sake.

SADIE HERRICK, Sec'y.

A Correction.

In the Maple Dell report in this paper of August 15, are the names of O. P. Kellogg and A. B. French as speakers This is a mistake. For some reason these men did not show up as expected and advertised on the program. However, Dr. T. A. Wilcox, of Cleveland, ably filled the place of one and should have been so mentioned in the report. Now to explain. At the close of that Sunday's program, Dr. King, handing the writer a printed program of the day, kindly requested of him to write a report of the day's doings for The Progressive Thinker, which was done the following day from memory. Now the writer not being acquainted with Messers. Kellogg and French, supposed

he had been listening to both of these men along with the other speakers and in writing out the report the next day, naturally inserted these names, not knowing or being advised to the contrary. This seems to have made trouble for Dr. King, for last Sunday a number of visitors accosted the Doctor, accusing him of making or causing to be made false statements, etc., along with other things most too much for the Doctor's age to bear. The writer hastens to relieve Dr. King from any blame in the matter whatsoever. The Doctor had nothing to do with either the dictation or the writing of the report any more than giving me the names of those who had received certificates of ordination, nothing else. He did not know what was written until he saw the published account. Could the Doctor have looked over the manuscript before publication, this mistake would not have occurred. To conclude, the writer is very sorry this circumstantial mistake occurred, and hopes that this explanation will exonerate Dr. King from all blame and appease the wrath of the anxious ones. tice must be done though the heavens fall"—at the same time it seems a pity

right so little a wrong and satisfy a few kickers. H. L. TOBIEN. Cleveland, Ohio. The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

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Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music,
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service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at Isa Cleveland. Lecture at 8 p. m. Conducted by The Englewood Spiritual Union will

not hold any meetings during August; but the Ladies' Auxiliary will meet as usual Thursday afternoons, at Hopkins' hall, 528 West Sixty-third street. A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every ser-

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SPIRITUALISM—Progress, the Universal Law of Nature;

Thought, the Solvent of Her Problems.—SPIRITUALISM

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OHICAGO, ILL., SEPT. 5, 1903.

NO. 719.

SPEECH IN SPIRIT LIFE,

year for that amount.

munications purporting to come from munications purporting to come from wrote, "My first thought was a violent whirl of emotion of what seemed an atspeech by a bit of my personal experi-tempt to impose on me. Sign language

tion. Mr. U. stood on one side of the again? and was this strange state chair, and the dentist on the other side new life?" of the chair administered the gas. I expected to go into unconsciousness at once, but did not do so, but instead felt man of strongly dominant will. a strong sense of suffocation. Mr. U. and the dentist spoke in a supposedly low tone of voice across me in regard various phases of mediumship, which to how the gas was affecting me, but perhaps our lack of proper conception to me their voices sounded as if shout- of the laws and conditions of the higher ing in a very strong roar which nearly states of being makes it impossible for

Afterward I underwent the operation

think while I was in that semi-conscious condition I heard the half-whispered tones around me in like fashion, like shouting above the roar of great

Mrs. Piper's controls frequently refer to this loudness of material voices as them correctly. Hence often words sounding somewhat alike, make mistakes on the part of spirits as well as of

Once when Mrs. Piper's Dr. Phinuit begged the sitter not to speak so loud, and was asked why that request was made, the reply was:

"I can distinguish your accent and articulation, but your voice sounds like a big bass drum. Mine would sound to you like the faintest whisper." A little daughter coming to her

father through Mrs. Piper says: "Papa, sing! I hear your voice, but it is so heavy!" The same child is represented as saying of her old self: "That was a horrid body! I have a

Dr. Phinuit was asked if a deaf and dumb boy could talk when out of the sensitive to the thought when 'spoken.' we talk by thought here." He gave a case it required a sense of hearing in message from the boy that when in life the spirit? And why should one sense he dreaded death, thinking of it as "go- be so much more acute than another? ing down into tae dark," but says the When all intelligent Spiritualists with boy tells him to say to his parent, "How whom I have conversed tell me that the

strange your voice is! I went up, and up, and up, and came into the light!" Through the same medium another spirit said to a riend: "I tried to say this before, but you see I cannot tell, this before, but you see I cannot ten, myself, just how you hear me, and it bothers me a little." Again: "How do statements of Spiritualists are great speak by thought only? But your thoughts do not reach me at all when I am speaking to you, but I hear a

strange sound and have to half guess. Spirit George Pelham tells Dr. Hodg-"If you only knew how difficult it is to catch the sound of your voices, you would wonder how I could speak at to you, because I have difficulty in making you hear also, when a thing is very clear to me."

In one of the communications reported by Dr. Hodgson and Prof. James Hyslop, the father of the latter says, asking that something the son said be repeated, when it was slowly repeated, he remarked,: "Oh, I understand perfectly-I could not at first understand the words election and president; they seemed so muffled-muffled. James.'

Among the Piper communications one spirit acting as medium for another its waves. They hear by the organ of words "You've been," as was afterward corrected. "Hustiphal" and "Huston" were given in place of the right word, "hospital;" the names "McCallum" and "McAllen" instead of McClellan; and "Anderson" for Ferdinand.

Even in my own automatic writing this evidence of one more advanced spirit acting as medium for others beyoud the veil was not infrequent, as hen "Zenephon" was written instead of Tennyson. In this case the context was so palpably inappropriate that I questioned what "Zenephon" could possibly have to do with it, view quickly the name "tennyson" was written with the explanation that it was so understood by the writer. So "Larnack' was given when "Malthus" was intend If we understood those possibili ties for phonetic mistakes to be made on the other side of our life lines, as much as we make them among ourselves, it would explain many apparent inconsistencies in received communications. Among the communications through my own hand several gave like evidence with those given by others in

regard to the voice. A friend, Mr. C., soon after passing over, tried to give a message and wrote of the difficultly of controlling my hand. I asked if he could hear my spoken questions. The answer was: "Yes; voice sounds so funny! Yours is so blaring and rasping. My voice is soft and fine." Apparentlly he found the difficulties too great in the way of writ-

ing, and I got no further word from A fellow officer in the regiment to which Mr. U. belonged, began a message, but seemed to have difficulty in writing, and Mr. U. asked, "Can you see

your own signature on the document am looking at?"
Answer: "Can't see anything; am told the questions you ask."

Question: "Can you hear our voices?" 'Answer: "Sound comes from your volces, but strangely. I am not able to hear; Pharos acts as interpreter." Another of our communicants being asked to give his first impressions on

I will preface my extracts from com- coming to consciousness in the new life ence which, it seems to me, has a bearing upon the subject.

I was suffering from toothache and was obliged to have some teeth extractions. I was always a great coward in the land that what doctors call. ed. I was always a great coward in the understand that what doctors call dentist's chair, and a friend prevailed death was possible—then came the upon me to take gas before the opera-

> This purported to come from a gentleman who in life was a successful

While there are many apparently conflicting statements given through the us at present to understand, and impos-The suffocation grew worse while every sible for would-be communicants to ery sense seemed intensified. Then I clearly explain, yet there seems to be a saw what looked like a great tunnel of white light coming toward me, and something seemed to tell me that if I fact discernment of thought in others met that, I should never return and I instead of the spoken stumbling speech made such a struggle to avoid it that the dentist saw something was wrong ries of Infinity," "Lumen," one of the and stopped giving me the gas, having spirit friends from whom he received administered as much as was safe. messages, speaks of "that universal language of the spirit that all beings understand from seraphim to the trees of In some of the communications it will the forest." And again he declares; be noted that the spirit speaks of the "In the spirit world we are frank, even loud tones of the human voice, and I the thoughts are legible." I asked once the question of my invisible friends, "Do you in your spheres have one language, or what corresponds therewith; or many, as we hare have?" The reply quickly written was as follows:

"Spiritual language does not correspond with your vague ideas, but we well as of other difficulties in distin-will try to give you symbolically an guishing words so as to understand idea of language as we know it. Spirit language means only Thought, a word coined by man to express something inexpressible to those of your static knowledge. So all languages are but symbolic parts of spirit speech, and virtually we have but one language which includes all which you have dif-ferentiated. Your languages are but

dialects only." In connection with this subject I append a question asked of Hudson Tuttle by one of your subscribers, with his reply as published in The Progressive Thinker, which I think clears up some points which would occur to most people in considering the possibilities of speech in the spirit world.

"In your answer to a question from Mrs. C. T. G., you say that spirits can not hear 'reading aloud,' but are only The reply was: "He can hear;" What is the difference, when in either whom I have conversed tell me that the spirits of our nearest friends are with us constantly, and cognizant of all that we do in our daily lives, presupposing a sense of sight in the spirit. I ask, in stumbling-blocks in the way of an honest investigator like myself, who de sires nothing so much in this life as to believe in the truth of genuine Spirit-

ualism. A. When there is a comprehensive understanding of the whole subject, it will be seen that there is no discrepancy or confliction of statement. This correspondent does not correctly state the most important point in the answer given to Mrs. C. T. G.: It is not stated that spirits "are only sensitive to the thought when spoken." Allow the quotation: "As a spirit cannot hear 'reading aloud,' but is sensitive only to the houghts, such reading cannot be beneficial. Thoughts are more clearly formed when spoken and hence can be better read by the spirit attending." It is not possible for spirits to hear sound, hearing of their spirit bodies, and this is cognizant only to the spiritual sound

As thought is propagated by waves which reproduce the thought when received by the receptive, there is no necessity for the intervention of any other means.

It is true spirits tell their friends that they are constantly with them, and while this may be pleasing to friends, it must be monotonous to the spirits if this is to be taken literally. Really, it is not literally true. A spirit may be a thousand or ten thousand miles away, yet because of the perfect transmission of thought by which it is kept in rapport, it may be as though directly present.

Perhaps only in the life of the spirit vill we come to a full understanding of the lines of C. B. Cranch-

Thought is deeper than all speech: Feeling deeper than all thought; Soul to soul can never teach

What unto themselves was taught. SARA A. UNDERWOOD. Quincy, Ill.

THE POET'S CROWN.

God said: "My poets shall look out on

life With eyes made clear by floods of

Their feet shall pass where trial, storm and strife Shake weaker souls with fears." And on the brow of every child of song

The mark appears, the dreamer's crown of flame Calling forever from the

throng To the high hills of fame. But every soul which hears the poet

Is tried by fire, and anguish deep and long. Such souls alone have power to hold

and feel The bitter gift of song. BEATRICE ST, GEORGE. Wilmette, Ill.

EMPHATICALLY NO!

Not an Enemy of Preparation by Proper | Plainly Stated for the Benefit of Spirit-Education.

In the last issue of this invaluable journal, The Progressive Thinker, I find this "Mosaic" paragraph from Bro.

Hull:
"Listening to two ladies' work (at the Waukesha camp) would have entirely disarmed even such enemies of a preparation for work as Mrs. Clara Watson,

or Dr. Peebles," etc.

How astounding!—think of it!—"disarmed!" Clara Watson, clear-headed Clara Watson, clear-headed and able as lecturer, writer, having successfully measured swords with Moses Hull several times, can speak for herself. As for myself, I have to say that the above misrepresentation of Brother Hull's was not in the least unexpected It is the natural inheritance of a muchpreached Seventh-day Adventism, which tendency he ought long ere this to

have outgrown. I am not opposed to, but vigorously in favor of a High School education as a portion of a "preparation for public But the vital point here involved turns upon the word "prepara-What is the necessary preparation, and where and who shall do the preparing? Who prepared J. J. Morse (now in this country) for his brilliant public work? Was it Moses Hull or his invisible spirit teachers and helpers? The spirit-educated and spirit- entranced Mr. Morse is one of the most eloquent, logical and philosophical lecturers that ever graced our platforms.

No, I am not the "enemy" of educa-tion, or "preparation," as unjustly and falsely accused; nor am I the "enemy" of bread-good digestible bread-that living, life-imparting bread, which comes down inspirationally and daily from heaven; but rather am I opposed to that artificial, ecclesiastical stuff that the Rev. Moses Hull proposes to mix mold and bake in that "homiletic' oven, styled the "art of preaching."

The manufacturing of preachers quite became the 17th, 18th and 19th centuries, but the thinking world of to-day has surely had enough of this priest-manufactured "cloth." The cry is for truth, progress, equality and harmony. True, Brother Hull has a perfect right to pre-fix "Rev." to his name, on his cards; to christen and "baptize" babies, to come from Buffalo over into Michigan and ordain a man to the priestly work of Spiritualism, that the Michigan State Association of Spiritualists, for reasons, re-fused to ordain; and others have the inalienable right to criticise him for the

Emerson, the illustrious and worldhonored American, when he left the church, had both the conscience and the common sense to leave behind him his robe and his "Reverend." It is renen Lazarus came un out of the tomb he was still bound hand and foot in grave clothes. It was a pitiable condition—but the command of the spirit was, "Loose him, and let him

If my biblical co-worker desires to continue his little bits of "nagging," he can do so. He will always find my tongue loose on the platform, and pen nibbed to defend the right as I conscientiously see it.

J. M. PEEBLES, M. D. Battle Creek, Mich.

Notes of Seances in Washington, D. C. At a seance of Madame M. A. Keeler. Washington, D. C., on Sunday, August 16, my spirit mother appeared, in the most beautiful and transparent form, all sparkling with bright diamonds in her dress of the softest texture that I ever felt. and absolutely confirming the wonderful words of my spirit friend, Phil Landis, whose death was so graphically pictured by Madame Warneke in The Progressive Thinker of August 1. My mother was lovely in earth life, but her spirit form was so exquisitely lovely that I do not wonder that the spirits all want to stay in heaven! My little infant child, whom I have named Junior Seldon Cowdon, and my sister Mary appeared and talked with me and walked out in the room and were greeted by the other eight persons present, as also

one of whom joined in singing with such perfect speech that he subsequently re-appeared and sang the same song again. I received messages of great comfort from Samuel Lewis, Philip Landis, W. Eldredge and Paul T. Bowen, all former noon on the 16th of August that my Uncle Jim, in closing the seance said, "My! but these other spirits, more than

were more than thirty materializations

Treasury Department employes, with so many others at Madam Warneke's at 100, cling to you as though you were a bag of gold!' I again enquire, Why do some people proclaim a spirit existence and yet denounce Spiritualism, which to my mind is the most wonderful fact ever came across? My trouble is not what to tell, but

what to leave out of this meager report, for in two hours' time what I saw and heard would easily fill a whole page of the average newspaper. Those books, "Rending the Vail" and "Beyond the Vail" are more wonderful than the Bible. I am getting my friends to look into those wonderful magazines of Spirit Truth! Think of it! More than two thousand sensible wonderful spirit communications from those who have passed over to that world where Love and Harmony are the, jewels of life

eternal. Former Senators George Hearst and Leland Stanford, as well as the late Jay Gould, are untiring in their efforts to impress the people in earth life with greater and grander truths than the average human being ever dreams. If the spirit forces keep on pouring forth their love and varied manifestations it will not be long until this old earth will "jump up" and "shake off " some of its

stupid Newporters. JAMES SELDON COWDON. Washington, D. C.

Benevolence and righteousness these shall be the only themes; why should you use that word "profit?"-Mencius,

PLAIN TRUTHS,

ualists.

I am glad to have the privilege of once more sending greeting to The Progressive Thinker and its numerous readers, from the sunny land of Cali-

fornia. The paper is rightly named, for it is progressive, keeping abreast of the times and noting the signs of progress and trend of modern thought even though not always bearing the distinctly Spiritualistic trade-mark,

I note a fear on the part of some that our philosophy will be appropriated by others and that the movement will be "gobbled" up by the already existing or-ganizations. If we are in danger of be-coming simply another narrow sect with which the world is already cursed, if there is nothing to recommend our Spiritualism only the simple fact that spirits can and do communicate with mortals, the world and humanity will not suffer by the gobbling process. If we are true Spiritualists we will wel-come truth from any source, no matter by whom proclaimed, as the discovery of truth and its application to the lives of men is the one thing most greatly to be desired.

I have not become soured, have no ax to grind and am not "kicking," but in view of prevailing facts which can not be ignored, especially on this coast, am led to ask the question, "What are we doing and 'where are we at?"

In my journey northward which was taken mainly for pleasure and informa-tion and which yielded fully one hundred per cent in both, I was brought in contact with Spiritualists everywhere, and everywhere found to a great extent the same conditions prevailing, namely, a great lack of co-operative effort on the part of Spiritualists, and in most cases no effort whatever for any practical work. In several places much stress was laid upon the fact that soand-so was a very wealthy man and was Spiritualist, but they never attend a Spiritualist meeting, never subscribe nor give a single dollar to maintain the cause, nor will they entertain a worker,

though abundantly able to do so. In the name of heaven! what earthly use to Spiritualism are such Spiritual

In most places on this coast, no speaker, however able, can pay expenses unless he can present phanom enal demonstrations, and too often the character of the demonstrations is not considered but the "show" is demanded and the crowd is satisfied. The worker is in most cases obliged to hire his own room, pay his own board and if there is anything left after satisfying legitimate expenses, such as hall rent, music, etc., must be content to accept the remainder for his or her compensation

Even so grand and erudite a sneaker as Brother Loveland, will concur in all that I have said, for he has tried it and knows how it is himself:

Education is a good thing and greatly to be desired, but in view of present facts where is the incentive to fit men and women for public teachers upon our rostrum? In my judgment the day of itinerating effort has passed and must be succeeded by better local organizations and settled speakers. without this no lasting good can be accomplished.

There are some very wonderful mediims on this coast who usually travel in pairs and who can tell anything of whatever name or nature, either past, present or future, and whose controls lived several hundred years B. C., and some who are influenced by spirits in the seventh sphere and beyond. They say so themselves and therefore it must be true. One such, very gravely informed me that his guides were of a highly exalted order, none lower than the seventh sphere, and finding him in a brown study one evening, I found he was consulting his eminent guides as to which proposition should be entertained, go home or go and call upon a friend. The case is not an isolated one by any means and they are largely the

result of developing (?) circles. At the risk of offending some well meaning persons, I will state it as my conclusion that in the whole history of the Spiritualistic movement there has een no scheme of fraud greater than the so-called developing scheme, many times practiced by the well-meaning as well as the unscrupulous. In many instances it has resulted in the surrender ing of individuality and becoming obsessed by a class of influences who are hard to dislodge when they have once obtained a foothold. To my mind it is nothing less than criminal to surrender one's judgment and individuality to any person, either in the body or out, and the sooner the practice is discontinued the better will it be for the individual

and for Spiritualism. We must learn sooner or later that mediumship is a perfectly natural quality, depending on growth and individual unfoldment, and that the only way to secure the co-operation of exalted guides or helpers is to live an exalted life. Spiritualism will live; because founded upon the eternal principles in nature, and we shall continue to receive loving and cheering messages from the beyond, while new mediums will be developed along natural lines and through growth rather than by the hypnotic process which has obtained so

largely in the past. There is a vast work to the accomplished in ameliorating the conditions under which humanity is struggling and, if we as Spiritualists are not ready to do this work we must not find fault if the work is placed in other hands for its accomplishment.

So far as this locality is concerned there is no cause discouragement.
The friends are unity and harmony there is no cause prevails, our new teh in materializing satisfactorily and we shall very soon have a home of our own! Our resident mediums are doing a good work while our healers are having all; the business they can attend to and in some cases are obliged to take a vacation for much needed rest. Among these is G. Reid Horton, who has had large practice and who is soon to take

WHAT AREOTHERS' RIGHTS?

the Liquor Traffic.

I read with much interest the article on "The Liquor Traffic," from the pen of S. J. Brownson, M. D., in No. 717 of The Progressive Thinker. It reads well and will appeal to the sympathies of a large class, especially to the liquor sellers, and those of both sexes who in-dulge in the "flowing bowl." People of that class will pat him on the back and

call him a sensible man.
In his essay he says, "The fact is, the law of human liberty demands that he shall have the right and absolute free- after. dom to do as he pleases so long as he does not violate the rights and liberties of others. When the rights of society are trespassed upon, then and not until then, society has the right to protect itself by restraining the transgressor and curtailing his liberties within such bounds as will conduce to the greatest good of the greatest number."

Can S. J. Brownson say the rights and liberties of many wives and children are not violated by drunken husbands and fathers? The curse falls heaviest on the innocent children of drunken parents. Should not the law step in and protect wives and children in their rights? I have never been cursed by drunken relatives, but my sympathy goes out to all who are. I would have left my home and gone out as a servant in some one's kitchen rather than be supported by whiskey money; but not all women who are opposed to the liquor traffic are well and strong enough to do so. I know women who feel themselves and their children disgraced by their husband's keeping saloons; but there is money in it. Are the rights of the wives and children violated in such cases?

While the saloon-keeper is making money in the business, is he not virtually taking clothing, food and a home from many wives and children, to en-rich himself and family? Again I ask, are no rights violated?

The use of tobacco is another curse, and many times paves the way for the youths of our land to crave stronger stimulants. I believe there are laws prohibiting the selling or giving of cigarettes to children; but the law seems to be a dead letter, for children's brains are in a measure paralyzed, and the seeds of disease sown in their bodies by use of the deadly compound. In all villages and many cities, the users of tobacco eject the filthy juice upon steps and sidewalks, and in some cases even on the dresses of respectable women; and on the street, and on excursion boats, or any place where men have a right (?) to use the weed, the smoke is strated. puffed right and left in women's faces, 'no matter how disgusting it may be

the rights of others. The law throws a safeguard around other poisons, why should it not around intoxicating beverages and tobacco? If they must be used, let the law compel that only the things at hand. unadulterated brands shall be manufac-

tured and sold. According to S. J. Brownson's ideas the curfew law must be an infringement on the rights of parents who don' object to their children being on the street at late hours. I think the cur few law would be better if it took in all the youths under 18 years of age.

I think we would have far more stringent laws if society would in all cases "protect itself by restraining the trans gressor and curtailing his liberties with in such bounds as will conduce to the greatest good of the greatest number. M. A. INGALLS. Watertown, N. Y.

GOD'S LOVE.

All creatures may bask in the rays from And the sun never know, nor still

From the plainest unto the most fair. God's love thus is shed to the children of earth

From the lowliest child, to the holies

In one and a thousand ways, Inheritance grand, from the moment of birth. And a joy through eternity's days.

No language may speak of his love or No voice may proclaim to the ear,

Yet surely and truly, still we unaware, May trust Him and banish all fear. We know but the letters in nature's

great book. Though open, that all men may scan, Yet around and about us, wherever we

look. We find but God's lessons to man. Then learn from the pages of life day

by day, For these we are given to know They teach us the wisdom of God's hidden way, And help to make heaven below.

How bright is the pathway that wisdom e'er treads What joy holds the future in store, Where the light of eternal progression

Its knowledge and truth, evermore. R. S. K.

Denver. He is not only a first-class healer, but a first-class man, an honor to himself and the cause he represents. now the center of attraction, larger numbers being present than ever before, as people are discovering that

climate for winter or summer. I am located at the Willard and intend to spend the winter here, taking part in the local work whenever my services are needed.

WILL C. HODGE. San Diego, Cal,

HEAVENLY TREASURES.

Women and Children Are injured by The importance of Laying Up Spiritual Riches.

> To the Editor:—I am a frequent reader of your valuable paper, and a Spiritualist; that is, one kind, as there seems to be about as many kinds as there are various kinds of leaves, all undoubtedly progressing toward perfection as best they can. We all need mental food, something to help us to grow and develop, and so we seek The Progressive Thinker and other helpful papers, for aid to be good, to do good and attain happiness here and here

> Glancing at the first page of your paper, we see at once the intention is to present its readers with the choicest of Spiritualistic literature, the simple truth, truly a noble intention. Turnirg to page two of the Feb. 7, 1903, num ber of the paper, I read the article en titled "Life and Experience in Spirit Land," a most interesting article wherein we may seek to learn some of the conditions which come to us all sooner or later. While feeling assured that it is the intention to give the reader only helpful and true ideas of spirit life, I think it is of the utmost importance that our interpretation shall be clothed with words which will give the most correct ideas of the facts por trayed. I refer to the use of the word "wine," which I am glad to see explained in the article, to be a harmless and nourishing beverage which in-spires the spiritual form, and is exhilarating to the soul. But remembering the fact that our literature is not always falling into the hands of converted Spiritualists, but is being looked to as a guide, by the young, whose minds are to be directed toward spiritual things, would it not be better to symbolize God's nourishing and sustaining beverage as the pure and sparkling water of the fountain of eternal life?

Pure sparkling water is good enough,

not wine of any kind. Judging from my viewpoint of experience, and knowing the sorrow and sin traceable directly to drink, is why only the purest emblems should be held up as symbols even, to illustrate a noble idea, or a condition of spirit life.

Having arrived at the twentieth century, after slowly advanciny through all previous time, we must now begin to learn the attributes of spirit, if we expect to continue to progress as we

We have necessarily been so inter-ested and bound by the material, that only recently have we been able to perceive glimpses of a future condition. as a reality which could be demon-

Electricity was not given to us for had progressed to a state of under-Are no rights violated in such places? standing where we could be benefited It is plain to be seen who are not the by it, without greater injury in proporgentlemen at such gatherings. People tion resulting. And so spirit life can are so intensely selfish in this age of not be revealed to us, except as we prothe world they are sometimes blind to gress to a state of spirituality, where e can understand the language and interpret the still small voice science: entering upon a field of existence where thoughts are the only

> They seem real, because thoughts are real, they are not real things, in the usual sense, but they can be materialized, or perhaps better to say, matter can be formed or shaped, to represent a thought, which always precedes the thing which represents it, and therefore the thought is really the original; represented by a material thing, which proves the originality of the thought. Heretofore it has been thought time enough to consider the spiritual side of existence, when we came to lay down the physical. But progress is teaching us that if we do not go forth emptyhanded we must carry with us stores for our journey and maintenance, hereafter, but what kind of stores will we

reauire. The Alaskan miner, ascending the rugged mountain pass, prepares for the journey by providing himself with the proper garments for a cold and perilous season, and the greatest quantity of lifegiving food which can be carried, in the lightest and most condensed form, all arranged with the greatest care and careful forethought and preparation for | right. a future condition of climate and coun-

try, by strong and often crude men. But what a contrast is here outlined between this journey and the certain fourney through the shadow of death. which all must take, where all too often men of learning and good business judgment on earthly things view unheedingly the other man's funeral, seldom arranging his own will, for the benefit of those he claims to love, and must leave behind, to say nothing of providing himself with the stores for that journey which has been said to be, "to that land from which no traveler re-

turns." We must accept the consolation of annihilation, if any, or some condition of conscious existence.

If conscious, we retain our own individuality, we still have our own memories, and the knowledge we have gained, in the school of life's experience, and nothing else, till we progress further; this brings us, as said before. to the field of existence where thoughts are the only things at hand.

If we can stop long enough on the treadmill of life to comprehend what this really means, that all the goods, valuables, treasures we can take with us to spirit life, or any form of continued existence, is just what we have gathered in the storehouse of the brain, his departure for the higher altitude of then here is where we must begin to learn the attributes of the spirit.

Nothing but a memory of a noble or a misspent life; of happiness, holiness, Tent City, on Coronado each is just and charity, or misery, selfishness, and sin.

So if this really is all that we can take with us on the journey of death, sunny San Diego is equally desirable as how carefully should we prepare the stores.

This, then, is the first and most important thing to be considered, which though a generally accepted fact with believers, is nevertheless, almost entirely disregarded. So my hope for the greatest good is

to impress this importance of right living, and doing upon the young, before fixed habits of greed or lust, or sin are established.

This means more than the words at first would seem to imply.

It has been said "the kiss of love is the only taste of earth that one can

take to heaven." And so if our heavenly treasure is really made up of memories past, how important it is, that none but memories of good, of joy, of love, shall be our

More important than every other thing of this life.

This is the message I would bring, to the young seeker after truth and light on spiritual life.

The reward which we are told will more than repay for all of earth's most grievous sorrows. So if we are to induce our neighbors

to subscribe for the paper, and bring perhaps to their attention thoughts which they have never considered beore, we must remember that more than likely they have been trained, like the majority, to regard heaven only a place more than a condition, and no matter what the sins of earth, spirit life will at least be more perfect and should not be likened to any of the sin-promoting agencies of our present time.

R. S. K.

FACTS ABOUT THE BRAIN. its Functions Have Compartments En-

tirely Separate From Each Other. A newspaper writer recently conversing with an English physician, who has devoted considerable attention to the brain, though he modestly confesses that he is yet but at the beginning of his studies, which later may lead to re-

markable results, learned some inter-"You see," said the doctor, "that or-dinary persons trouble themselves but little as to how far their brain influences their most ordinary muscular actions of everyday life, and yet it is a fact that before you move a limb the order to move that limb must be conreyed to it from the brain. The headquarters in the brain from where these orders are issued is known as the

"The speech center lies either at the right or left side of the brain. It it lies on the right side the orders will be transmitted more rapidly to the left than to the right limbs, and make a person what is generally called left-handed, though in reality a more correct term would be right minded. On the other hand, a person having the speech center on the left will exercise their right limbs more readily than their left, and such an individual might

be called left-minded. who naturally their left hands in preference to their right, are simply obeying the orders issued from the brain and if not taught to use their right hand will grow up left-handed. When taught from their earliest years to use their right hand they find no difficulty in doing so later on, because the habit becomes so strong, but I have seen one or two rare instances where reversion to the use of the left hand has come about late in life. One case was after a long attack of fever, when during a period of delirium the patient began to use the left hand more than the right, and during recovery took his medicine with his left

hand.

"Both sides of the brain are capable of performing the duties of giving commands to the limbs, but, as I said the orders only come from one side, either from the right or left; but if the side upon which the speech center lies gets injured and is rendered incapable of performing its duty, then the other side takes up the work, though it requires some time before it can do so properly. "Supposing a man meets with a bad fall or accident of any kind which damages the speech-center on the left, he becomes dumb for the time being. Then the right side slowly learns how to give orders, and the man gradually regains power of speech after some years, but in many such cases he becomes left-handed, because now the or-

more rapidly to the left than to the "You have often experienced, I suppose, the curious feeling that you have done something or met someone at some time or other when in reality you have not done so at all. There are two or three theories to account for this hallucination, but the now generally accepted theory is that in such cases one side of the brain acts slightly quicker than the other. Thoughts of this sort. by the way have nothing to say to the speech-center which only controls muscular action. In thinking of any idea or person both sides of the brain act simultaneously, but, as I say, in some cases one side acts a bit quicker than

ders from the brain are transmitted

the other. "Supposing the left side of your brain conceived the idea that you were going to tie your bootlace and that the right side was, say, a thousandth part of a second behind-hand in grasping the same idea, the result, when the right side did grasp it, would be that you would imagine that you had already

tled your bootlace. "Of course no one could possibly notice the delay in the action of one side of the brain, but the result when it does occur is to make a person fancy he had already performed an action which in reality he had only thought of performing, and the strangest part of such an hallucination is that the contemplated action seems to have been done a long time ago. Of course, being right or left-handed has nothing to say to a person's intellect—a very clever or a very dull man may be either one or the

A good book is the precious life blood of a master spirit embalmed and treasured up on purpose to a life beyond

other."-Chicago Chronicle.

life.--Milton. The answer to the Sunday question which the Christian citizen should give is clear. He has no right to put the religious restriction of his conscience on another.—Rev. Spencer Meeser."



OGGULT MYSTERIES.

THE HAUNTED HOUSE IN THE WOODS.

A Michigan Mystery That No One Is Able to Solve in .. Rational Way.

of it as the dwelling of any particular a bed and other things there which no person, although the household goods of one dared to disturb. The second did two of its inhabitants still remain in the not use the bed but made one for herroom used by them as bedroom and self at the foot of the other, so that the kitchen. The old stove is there, and two beds filled one end of the lower the utensils belonging to it, and dishes room of the old house. She added a older than any living person are on the little dresser. Two spinning wheels are also in the house and until lately dark and remained until morning. Soon two beds were there. I do not know her eyes had the look of the other wowhat has become of one of the beds, man and she, too, seemed to be living but it has disappeared from view, and in a world apart from her surroundings. the neighbors fully believe that it has People who had occasion to go near the been carried away by one of the long house at night began to tell of strange dead persons who used it. At any rate music that was heard among the trees no one has seen any part of it or heard and coming from the house. It of its whereabouts for over a year. The claimed that two voices could be disother bed is just as it was left about tinguished and gradually the belief five years ago, when the last inhabitant spread that the living and the died and was buried in the little yard. No one around there would touch it, let The spinning-wheel that had lain idle alone sleep in it, and this makes the dis- so long was again being used, although no one ever saw any of its productions. appearance of the one still more mysterious. It is gone and probably no one If it spun any yarn it was not visible, will ever know what or who took it.

A Woman's Spirit.

The house is haunted as surely as ever a house was, and in the darkness of the woods there roams the spirit of at least one of the women who occupied yard beneath an apple tree. Since that heard and the hum of her spinning from the second grave no indications of wheel wakes the forest and frightens unrest has been seen, but from the any one who ventures near the house. grave of the first woman, comes, on the Lights are seen moving at early evening time from the grave near the back flits around among the trees and then of the house, out around the yard, as if disappears in the house, from which the some one were looking to see if there hum of the spinning wheel and singing were intruders among the trees and is often heard. Who is doing the spinshrubbery, and when satisfied that no ning, or the singing, no one knows and one is there, they go into the house and no one has yet been found who would then the sound of spinning is heard. venture near the house on the nights What is being spun? What do the dead when the lights are seen. need of the product of the spinningwoven from this mysterious yarn? It cupying the house or for what has ocis no use to ask the neighbors, for each of them has a wild theory of the doings have related them and I refrain from at the old house and none of them has giving names only because the living ever dared to investigate. What is the relatives of the two women would not history of the old house?

No one seems to know just when it (Mich.) Free Press. was built, but it was there when men who are now over fifty were children. It must be that it is over a hundred years old, and was there when around it the woods were inhabited by the In- Mich., closed Sunday after a three dians. Perhaps the white man who weeks session of unalloyed harmony built it had become one of the tribe and and enjoyment. There was an unusuhad put it up to shelter his Indian wife ally large number of campers this seaand children. The ground on which it son and the Sunday meetings drew imstands, and about two acres of land, are mense crowds. do not seem to have ever belonged to it. cupled the rostrum throughout the Some one located that little plece of meeting. E. W. Sprague and wife were ground and so impressed his desires for there during the first two weeks. They seclusion upon it that it has remained are veteran workers in the Spiritualin and of itself during the years since istic field, and are not strangers to first chosen. No one has built near it Vicksburg audiences. Mr. Sprague's and, with the exception of two women, earnestness and sincerity are an inspino one has occupied it in the time with- ration to his listeners everywhere. in man's memory. Why did those wo-men occupy it and who were they?

A Strange Woman.

There is a mystery about the first one by her. She was not over twenty-five and had the appearance and manner of and had the appearance and manner of a girl used to the refinements of life. Why she wandered into the woods she did not tell, but she eagerly accepted grand messages of peace on earth, good with toward mon Mr Austin is a finwas settled there on the sandy shore of ished scholar and a refined gentleman. Lake Huron, and she bore him numer. He has a broad and logical mind, a ous sons and daughters; but to none of them did she impart the knowledge of embraces all the world. His addresses who she was or endeavor to give them are full of hope and courage and lend to any part of the education she evidently life a deeper meaning. With no sign of happiness on her face, but with no complaints she did her lectured Sunday evening. Mrs. Newton work as it came to her until old age is comparatively a new soldier in the came, and then her mind seemed to field, but she is doing very creditable crave for a chance to be alone. At this time the house was already old and it stood over a mile from any other house. rostrum during the last week of the She fitted it up in some way and after She fitted it up in some way and after her day's work was done at her own sionaries of the National Association, home, would go through the deep woods and are known throughout the length to it and remain there over night. Every morning she would return to her their first year at Vicksburg, and they house by the lake and faithfully do the found many friends here to welcome work of her household, but after she had fixed up the old house she went lecture platform, and Mrs. Kates supthere every night. No one was ever known to be there with her, although sounds of strange character were often received. heard in the woods, and gradually a fear grew upon the people, so that no one ventured near the place after dark. weeks of the meeting, and rendered val-Talked to Unseen Auditors.

The woman's eyes, always strange, became wild and looked as if things invisible to those around were seen by her, and she talked often to unseen auditors of things her family had never heard, and mentioned names strange to them. She continued to do her work almost up to the last day of her life. but, for a long time, in every other matter, she seemed entirely unconscious of her surroundings and to be living with other people in a world apart from this. One morning she did not appear, and when some of her children ventured over to the old house, they found her dead, with a smile on her face, as if on leaving the world where she had worked so hard, she saw peace and comfort for her. It has never been found out what brought her to the woods or what family ties were hers before that. Only the fact that she was educated and refined made people who met her feel that her young days had been spent in brighter surroundings and among a different people. Who was her father or mother she never told. Maybe the

so long. When she died the house was closed and they buried her near the back door, leaving her to sleep where she spent By Prof. W. M. Lockwood. The work of as usual. The sons and daughters married and settled in homes of their own A. B. French. Cloth, \$1. For sale at with the exception of one son who for a this office,

smile on her dead face meant that those

she loved and who loved her as a child

were there to welcome her when she

left the worn-out body that had held her

There is, not far from Lake Huron, an good many years remained single. At old log house, that has stood for over last he found a wife and soon it seemed 100 years closely hidden among the as if the spirit of the dead woman was trees, partly of an orchard and partly guiding the young one. In many ways wild wood, that have grown up around they were so much alike that it seemed it I do not know why it is, but among as if they must be related. Years went those trees no one ever hears the song by; children came and the son's wife of a bird or the chirp of a squirrel, grew old and worn with work as her What happened there to drive away the mother-in-law had been. When her sixforest dwellers no one seems to know, tieth birthday passed a strange longing and it is hard to get even the relatives seemed to take hold of her to visit the of the former owners, or the neighbors old house in the woods and at last, in to say anything at all about the "haunt-spite of her husband and children, she ed house," as it is called. took up her abode there as did the woIt has no other name. No one speaks man before her. The first one had left

tinctly heard on the night wind many a time after the second woman took possession of the house. At last death came again and claimed the tenant and they buried her in the it. On winter nights her singing can be time no one has occupied the house and darkest nights, the strange light that

were together at night in the old house.

but the hum of its wheel could be dis-

I do not know how to account for the Who will use the garments strange action of the two women in occurred there since. The facts are as I wish it.-W. F. Atkinson in the Detroit

Vicksburg Camp, Mich.

The camp-meeting at Vicksburg,

ery best talent obtainable oc-

The second Sunday, Harrison D. Barrett gave two masterly lectures to an immense audience. Mr. Barrett is of a supersensitive organization, and his soul is attuned to all the finer forces of of those women. She came into the the universe. His lectures bring into woods from somewhere never revealed view the spiritual and ideal side of life, and are highly inspiring.

During the following week, and on wiil toward men. Mr. Austin is a fin-

Mrs. Dorothy Newton, of Kalamazoo,

G. W. Kates and wife occupied the them. They work side by side on the plements their lectures with readings and messages which are most eagerly

Mrs. Isa Wilson Kayner, of Chicago, was on the grounds during the last two uable services in the way of platform work. Her public readings attracted many, and she was much sought for

private interviews. Joseph King, of Pipestone, Mich., the noted materializing medium, was there during the last week and held many se-

The grounds were never more lovely than this season. Fraser's Grove is a park of unparalleled beauty. The great oak trees give ample shade to the spa-cious grounds, and the numerous flower beds add to the charm of it all. Many more improvements are to be made be fore another season opens. The large auditorium is to be remodeled, a store built, and at least one new cottage

It is impossible to estimate the amount of good which is accomplished during these three weeks of each year, nor the number of hungry souls that are fed.

The entire care and management of it all is in the hands of one little woman, Miss Jeannette Fraser, whose life and pride and hope it is.

Most excellent music was furnished throughout the meeting by Mrs. Flora Russell, of Alliance, Ohio. Mrs. Russell is the possessor of a rich contraito voice which it is a joy to hear. MABEL FRASER.

her nights during the latter part of her a strong, logical thinker, on a deeply life. Out on the lake shore life went on important subject. Price, cloth, 31. Gleanings from the Rostrum.

TWO WEEKS AT CAMPS.

Clara L. Stewart Writes of Experiences and impressions.

With all the rush of camp life, those who enter into its festivities are prone to forget others who are less fortunate than themselves and are unable from various causes to attend camp. They neglect to give an account of the good times they have enjoyed, and so enable others to participate in part, in what they have seen and heard.

The past two weeks have been so filled with listening, talking, handshaking and witnessing demonstrations that I have found little time to write even a brief report of the different places I have visited.

August 8, Mr. and Mrs. Hull, Mrs. Jahnke and myself left Wisconsin for Clinton camp. The management of that camp set aside August 9 as the day to be devoted to the Morris Pratt Institute. The services were conducted and program carried out by representatives of the school. In the morning a sort of general conference, in the afternoon Moses Hull was the speaker. very enjoyable entertainment was given in the evening. Some good donations were made—new members added to the

Institute Association, and others pledged assistance later on. Sunday morning, Aug. 10, Prof. Peck delivered a most excellent oiscourse. Subject, "Evolution of Matter." It was a discourse calculated to make one feel he had "sat at the feet of the Master," and learned a lesson that would enable him to better understand the "mystery of being." Surely Brother Peck has climbed to a height where he may view the highlands before him, and the trail of past generations behind him, and grasp the true meaning of evolution.

In the afternoon Mr. Hull occupied the rostrum, and as usual held the closest attention of the audience from first to finish. Mrs. Jahnke gave many beautiful selections during the two days, and Mrs. Hull took part in all of

the exercises. Monday, Mr. Hull went to Chesterfield camp. Mrs. Hull and Mrs. Jahnke returned to Whitewater, while I made my way to Vicksburg, Mich. Here I met the most hearty welcome. The camp was well under headway and some of the workers had already left for other places. Harrison D. Barrett had just left. As was the case at Clinton, everywhere he is leaving the tenderest memories, and kindest feeling of sympathy behind him, and carrying with him the heartfelt wishes of all that he may be restored to health and usefulness

Mr. and Mrs. Sprague were at Vicksburg, doing their usual good work. Dr. B. F. Austin came Wednesday and remained until the following Monday afternoon. There is no need to say he holds his audiences in rapt attention from the time he steps upon the platform until he closes his discourses. Surely the Spiritualists can afford to give a vote of thanks to the Methodist church for liberating and placing upon the free thought platform so eloquent and forceful a speaker and a man who so fearlessly expresses his honest convictions.

Tuesday was Children's Day. Mrs. Sprague had the matter in hand and made it a gala day for the children of all ages. At the corn roast in the afternoon white-haired children took part and seemed to relish the "roasting ears" as much as the little ones. For our part we can taste and smell it yet.

Thursday was the 36th anniversary of the marriage of Mr. and Mrs. Sprague. An old-fashioned log pile was fired and all gathered around the "camp fire" to congratulate Brother and Sister Sprague and wish them an added thirtysix years, with added blessings. Short speeches from many who were present and felt they had been in spirit with the ouble who have walked a many years. Mr. and Mrs. Sprague left Friday afternoon amid hearty "God speed" from all.

Sunday opened threatening, but the clouds lifted and about eight hundred persons passed through the gates.

Mrs. Isa W. Kaynor was the test medium from Friday until Tuesday, and did exceptionally fine work. Some years ago Mrs. Kaynor was a prominent worker, but since the passing away of her husband she has been quiet. Her work at Vicksburg declares her true to her old self. Her mother, Mrs. E. V. Wilson, and sister, Mrs. Jellies and little daughter, were among the guests at camp.

Father John Goff, or Uncle John, as he is called, was among those to be remembered. His interest in the Mediums' Home will stamp him as Father Goff of Michigan. I trust many others will supplement his generous donations and make the Mediums' Home at Lansing. Mich., not only a home, confined between state lines, but of a national nature, supported by all, and admitting the needy from all directions.

Miss Jeannette Fraser, the enterprising little woman who has promoted this camp, and to whose efforts we are infor this beautiful summer resort, should be supported and assisted in making it one of the leading camps of the state.

Among those on the grounds were Geo. A. Letford, the "drummer medium,' who did some fine work; Drake, a materializing medium of good repute in that locality; Mrs. Flora Russell, of Alliance, Ohio, who had charge of the music; Mrs. Emily D. King, of Butler, Mich.; Mrs. Dorothy Newton, of Kalamazoo, Mich., and others whom would like to mention, but time and space will not permit. Mr. and Mrs. Kates are expected for the last week and we predict for the camp a most suc-

cessful closing.

A run into Clinton for Woman's Day, one day at Whitewater, a hurried trip across the lake, and Saturday noon finds me at Grand Ledge camp. This is an ideal spot. Nature has bestowed abundantly of her charms and man has added comforts to meet every require ment. Although Sunday was the last day and the rain came down in torrents

it is a day long to be remembered. I was most cordially received by President Abbie E. Sheets, who did everything possible to make me feel the welcome that was extended by all who are associated with her. The familian faces of a few, and the privilege of meeting others whose names were familiar, soon made me feel that I was indeed among those of the household. Among those present were Dr. and Mrs O'Dell, Dr. and Mrs. Freedman, Oscar Edgerly, Mr. Dunakin, of Ohio, who was the speaker of the week, and many others whose names I would like to give, but as they are new to me I do not recall them and failed to secure a list.

Farmer Riley came in late Saturday evening and Sunday evening gave a circle to a few; the demonstrations were marvelous indeed; time prevents description, but enough to say, no one who witnessed them could possibly doubt the return of spirits.

Monday morning. I am eastward bound, camp closed, and wishes that the friends will all meet again next CLARA L. STEWART. Whitewater, Wis,

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price \$1.

THEISM AND ATHEISM.

Rational Theory of Creation, and Importance of Spiritualism.

In reading the literature of Spiritualism the casual observer may conclude that Theology and Theism are parts of Spiritualism, but to one who looks deeply into the matter he or she will perceive there is a constant conflict be-tween them. The converts are, in part, composed of deople who were educated in the old false doctrines of Theism which they still retain, which belong to them till which and them individually and are manifested in what they do and say, and they will naturally hold the old ideas until they learn the truth which will emancipate

them from the bonds of error.

Modern Spiritualism has been in conflict with errors of every kind from its early dawn to the present time, and we see the truth will and does conquer and prevail, while error, ignorance and superstition must sink and disappear.

Many people in diligent pursuit of knowledge abandon the old religious doctrines, excepting the god idea which is the most absurd of all. To this they hold obstinately, and some carry it with them to the spirit world. Yet Spiritualism contains no god nor son of god, no devil nor hell, no pardon for sins, but meets them all with square denial and proves them false by many facts.
Some folks argue that the doctrine of

God or Delty must be true because some spirits in their messages affirm it. That is quite natural and a proof of their identity and individuality, but no proof of the averment. They have carried this idea into spirit life, and it is very difficult to get free from it. have before me a book written by a spirit author who was a Unitarian and Monotheist in earth life, and the book is interwoven with Theism from beginning to end. Death made no change in the faith taught her in childhood. She be-

lieves it, but can produce no proof of it.

God believers conceive of deity as a human being with attributes of personality, of the male sex, singular number —a he or him—never she or her. It must have human qualities, for they claim that man is the image of God and that a certain man was his son. They believe God predestined and foreordained whatsoever comes to pass, according to his designs. It came to pass, according to the fable, that the first man ate of the fruit which God commanded him not to eat, and so brought sin and evil into the world with all its direful consequences, and made it necessary for the said God to make a devil and hell in which to punish mankind for disobedience to his laws. This God should be held responsible to man for

the existence of all evil.

The great fault of writers and speakers on this subject is in using the singular number, attributing all creation to one creator, first cause or delty, pointing inevitably to the personal deity of theism. If there is a first cause for all things, we want to know how, why, when it was first. Teachers should state what they know and not what they believe. God believers do not claim to have any positive proof or knowledge of a god. No one ever saw a god or heard one speak—it is simply a matter of belief—visionary, fanciful, lmaginary, unreal.

If intelligent, people want to use a word that implies and involves many things and ideas the word Nature is the right word; yet it will not apply to all things, for some things are unnatural, out of the line of nature or natural Many theologians and religious

teachers undertake to explain wonderful things in nature by miracle and supernaturalism; and that is no explana tion at all. Science, art and philosophy have arranged and classified the laws of nature, the laws of causes and effects into such perfect order, system, un-erring certainty as to render the hypothesis of miracle and supernaturalism entirely untenable and absurd. The laws, rules and facts of science and philosophy, explaining the phenomena of nature, are sustained by proofs, demonstrations, truth, and we cannot see where any god comes in or has any

thing to do with it. Creation is a fact. Things are and have been created or produced, brought into existence; but causes and creators are many-not one. The averment that one god directs, propels, controls all the actions of nature is not proven. proof is belief, assumption, assertion. We want something more reliable than vehement aggertion

It is more reasonable to suppose that great number of distinct intelligences are the moving powers in nature. male and female, the positive and negative principles operate together in all creations. In some manifestations we perceive evidences of intelligence design, order and law, and when we contemplate these without the god attachment we can perceive rational and just causes for things that exist. I have no doubt that many intelligent minds or spirits produce creations, for I have witnessed some of their creations.

If Spiritualists knew how discordant that word God or its equivalent sounds to wise spirits, they would use it more cautiously and less frequently. It is a blot and blemish on many fair essays, and none know what it means, but they try to make it mean anything they wish Sometimes it is monotheism mixed with pantheism; then again it is polytheism, with mythology and theology for a change. Deism also is visible occasion-

We can name more than a hundred different isms, ologies, systems that may be classed under the one word the sm-a conglomerate mass of confusion and nonsense. Who shall declare what is true and what false in theism? No two schools or sects can agree.

A leading Theist lately said, "God is undefinable and incomprehensible." That should be a great relief to his mind after weary years of fruitless theorizing off Theism. Men have been inventing and attempting definitions of the word from the remotest ages of antiquity to the present time, and it is all a babel of endless error and confusion. It is a waste of time and effort to attempt to define a thing that is undefinable and micomprehensible.
In popular estimation the worst epithet

is that of Atheist. I am an Atheist, a disbeliever in any and all gods, because there is absolutely no proof of the exiistence of any such thing, person or being. I have no use for the word as expressing Belief of sentiment, but I have use for it lif combating the god idea and the errors growing out of it. There is not in our language a more

uncertain word, and no one who uses it knows what it frieans. I do not believe in one great first cause, but in many causes, and I don't know whether they are first, second or third causes, nor how great they are.
I perceive and know by observation and positive knowledge that there are many

powers, sources, laws, forces, creators, causes for the things that exist. I am a genuine disbeliever in gods. goddesses, sons of gods and virgin mothers of gods, and I would induce others to be of the same mind by fair argument. Honorable Atheists are called "rank athelsts—liars—fools;" with each i backed by the Scripture, "The fool hath said in his heart there is no God," Did druggists.

any god believers ever tell only truth on the god benevers ever ten only truth on the god subject, sustained by facts? Which is the greater fool—is it the one who accepts the theories and dogmas of Theism in faith without proof or knowledge? Or is it the one who demands facts, evidence, truth, demonstration before accepting a theory?

It is very unjust to condemn a person for not believing in a thing that "none can define," that no one knows anything about, that is incomprehensible.

Here is what an educated Theist ately said in The Progressive Thinker: "The term Atheism is a myth; as intelligent persons of all beliefs or of no be-lief, all believe in a first great cause, beyond man's comprehension." Is there any truth in that? Atheism is disbelief in a god or gods, but this man avers there is no such thing, for persons of no belief all believe in a first great cause, which is unquestionably the personal delty of Theism. He seems to know what all persons believe. People of no belief have a definite belief, and all persons who honestly claim to be Atheists are not Atheists; yet he treats them as a reality. Can he tell us what caused the first great cause? Did it spring up out of nothing? If so, what caused it to spring up? Ah, yeshe says it is "beyond man's comprehension; yet he comprehends enough to accept the old doctrines of Theism.

It is an unjust, false assertion often made that Atheism is a factor in the production of crime. Statistics show that less than two per cent of criminals are Atheists, while 90 per cent are Theists or god believers, which shows that religious faith is a large factor. The greatest criminals have been Christian believers.

Atheists as a class are just, intelligent, moral and behave quite well. Friends, don't be afraid of the Athelst. He won't hurt you. He is always seeking the highest welfare of his fellow beings. Atheism is growing rapidly, and the advanced sure wise spirits are honorable Atheists or disbelievers in gods, devils, saviors.

There are many advanced people in the world who hold Atheistic sentiments, but dread and recoil from the popular frown and scorn that would be hurled against them if it were known, confess it is unpleasant and hard to ear, yet the cause of truth calls for brave souls who hold the courage of their convictions and move where duty calls them. When folks become acquainted with the Atheist they perceive he has been misunderstood and slandered.

The day has dawned when the world can and does receive all manner of shocks, and trembles not seriously at collisions of religious ideas; even though the most sacred points of the creeds are made to vibrate to the very center, to the extent that many lose their bearings, find their anchor of faith a mythological affair, and turn with sinking hearts to fountains of actual knowledge that bestow on each soul that willingly accepts a peace as ununbroken as time. The inner consciousness of some souls, through the mists of error that are ever settling over the rivers of existence, are peering skyward for the loveliest rays of truth that their hungering souls tell them are falling somewhere.

From the truthful records of past ages we can perceive the impress of Spiritualism on human experience, proving that men in every ago and land had this truth and developed seers, prophets and mediums. It came in a more tangible, practical form in the 19th century, to answer a demand for clearer evidence of immortality than religious teachers ever gave or could give. It has fairly loosened the ties that theology had woven about us and we have emerged from that darkness into the light of freedom and truth. It has stood boldly and defiant, conscious of its own ability to sustain itself by facts; yet many people have barred the doors of their inner temple of thought and action, thinking it a delusion and a snare.

All opposition has been put aside by the solid facts it has brought to bear upon many who doubted the existence of spirit. This great teacher of truth has advanced day by day, year by year, bearing upon its banner "As man lives, he shall never die."

Mediumship is the corner-stone that will forever guide earth's children to life's progressive home. Spirit power is preparing a way for the downfall of bigotry and superstition, and will erect a temple of truth sure and solid, where in the future work of the spirit world shall be carried to successful issues; and they will recognize society withou the fabulous tyrant of the skies and

without the idol of the Christians. There is joy in the celestial courts for in the lines cast on the dial of time there is seen the record of a dawn spanned by the bow of promise, and the cry from the courts above to faithful mediums on earth is: "Tarry till we come for you, holding firm the magnetic cords over which is transmitted the power that is to free the world from those sins of ignorance that blacken the pages of the past till your hearts grow weary and turn longingly toward the future world."

Spiritualism has outridden the gale of popular opinion—the chains of big otry are falling off-the lamp of truth shines clearer to banish error's nightbrightness and joy are taking the place of darkness and despair. Mortals and angels walk and talk together to-day, gathering wisdom through inspiring words, through our pilgrimage on earth. The risen ones tell us death is our eternal gain and whisper words of cheer. While we may lament the loss of friends departed they rejoice in ananticipation of our reunion, and they will safely lead us over life's trials to a home in spirit land.

A. H. NICHOLAS. Summerland, Cal.

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remitting do not fail to enclose a dollar for The Progressive Thinker. These ten books, substantially and elegantly bound, and printed in the neatest style of the printer's art, will be furnished to our subscribers for \$3.10, a price which modern machinery and enterprise has rendered possible in The Progressive Thinker office only. Sending out these books, however, at the prices we do, does not reduce the price of the subscription of the paper, apparently or otherwise, a single cent, for that cannot be afforded for less than one dollar per year, in view of the fact that we publish such a vast amount of reading matter.

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should be read by every patriotic American, and by every one who would be well informed concerning the evil works A Menace to American Civilization. By Prof.
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Although the weather has been somewhat capricious of late, the interest in the meeting is well maintained, and the general audience fair, the excursions of Wednesdays and Sundays bringing spe-cial reinforcements. Besides the days of general interest, full of instructive thought, there have been three days of special import during the past week-Canadian Day, Canal Day and N. S. A. Day. On Canadian Day, Aug. 19, all the honors and presentments of the day were placed by assembly appointment in the hands of our Canadian cousins, Miss Hedwig S. Albarus, Morrisburg, acting as chairman. Miss Albarus is a teacher of languages, has a college degree of B. A., and has just published in book form a poem of much merit entitled "The Dawn of a New Era." She

presided very creditably.

The auditorium was attractively hung in draperies of red, white and blue, and the rostrum profusely decorated with various forms of Canadian flags and emblems. A morning symposium of eight speakers discoursed upon the rapid spread of Spiritualism, the tendency to unity among the nations, and the possible annexation of Canada to the United States: Miss Albarus referred to the national significance of the day, and the coming of the Canadians to the City of Light, under the guise of a symbol, as found in the legend of the Holy Grail, which she said represents the greatest beauty, wisdom and power of which man can conceive, the quest for which means the yearning of the soul for union with its divine ideal," and she added, "There is also a bearer of the Holy Grail at the City of Light: not a maiden queen, but a noble, wholesouled woman who is holding up before the people the ideal of self-sacrifice and devotion to the cause of Spiritualism which she has so much at heart, namely, our worthy president, Mrs. Pettengill, who with her helpers is doing so much to make this place a 'thing of beauty, a joy forever.

Mrs. Hicks, one of Toronto's sweet singers, was the vocalist of the day. She rendered two solos in the morning,

and two in the afternoon. Dr. B. F. Austin, of Toronto, was the speaker of the afternoon. His lecture on "Internationalism," was a brilliant and witty digest of the morning's sub-ject matter. He said in part: "I believe the instituting of Canadian Day will in time have a bearing upon international unity. It presages a promise, a prophecy of the unification of all nations who will work heart to heart for freedom, humanity and the evolution of higher intellectual and spiritual ideals. He dealt facetiously with the subject of annexation, saying as to the question of Cousin Jonathan as a suitor for the hand of Miss Canada, "I can say I am in her confidence and know that at present she is heart whole and fancy free: but should she ever become specially smitten with this charming cousin, she will be at perfect liberty at any time she may choose to form a union. frankly, she is in great doubt and won-ders if he is really in love with her for her own self or her rich gold mines—as his ardor seems to glow afresh with every new discovery in the Klondike. She notes, too, his warm admiration for her great Manitoban grain fields, her pineries, and the many other interesting possessions over which she so gracefully presides, and in great perplexity she often exclaims, 'Oh, if I only knew!' Then, too, she ponders a great deal about that forty-foot fence over which he will not trade 'garden sass.' Again the doubts the propriety of the union of an ipprocent maiden of only 36 with an experienced, worldly-wise suitor of over 200 years, especially as he is gathering

in such a large and somewhat questionable family from every quarter, for she fears that if the union should prove unsatisfactory, she might not be able to secure a divorce as easily as they do now in Dakota and other points in her dear cousin's territory. And another point is, we think that now we are the freest people on earth, for if we are not satisfied with a government we can thrust it out of office any hour without waiting for the pulling of party or political wires. Still I hope the alliance may come some day, for I believe in the union of all nations of Anglo-Saxon tongue, for I see in them the leaders of world in art, science, commerce and all the influences that tend to refine mankind. Many of the American clergy desire the unity in the hope that it will aid in forcing their religious beliefs on the so-called heathen nations; but let us hope and pray that the voke of orthodox bondage may never be placed on the necks of our eastern brethren, through fear it would make them as cruel and warlike as are the Christian nations, which are the most war-like, drunken and selfish nations of the earth. Spiritualism is forming a brotherhood that is uniting men's hearts, and causing them to forget party, church and state as they march on side by side under the banner of universal love." As on Woman's Day all wore the em-

blematic "yellow ribbon," so on Canadian Day all wore the "Union Jack" in honor of our cousins just across the majestic St. Lawrence. The day closed with a Canadian conference at Forest

Canal Day, Aug. 22, was thought by some to be one of the most important days of the season, as it dealt with the project of enlarging the canal connecting Lake Erie and Hudson river, suffiently to float 1000-ton barges capable of carrying 33,000 bushels of grain each. making it a competitive factor in the transportation of western produce, thus greatly reducing transporation rates, and saving the tide of navigation to New York state, rather than letting it go down the Mississippi, through Canada, via the great lakes. It is proposed to bond the state for \$101,000,000 to carry out this project, a bill for which will be up for acceptance or defeat as per vote of the people of New York state next November. Among the prominent visitors present were State Senator Hill, Buffalo, Justice Woodard of the Supreme Court, Editor Toomey of the Dunkirk Herald, Editor Fiske Mayville Sentinel, Ben S. Dean and others, who made short speeches in the forenoon, putting the matter in its varies before the people, while Senator Hill in his address of the after noon dealt with it in a concise and comprehensive way. He is a man of fine physique, whose form, as yet, gives no hint of that unpleasant, toad-like contour so suggestive of the peculiar habits of too many politicians. He gave many statistics, and estimates, showing a careful study of the matter, showed that the cost of transportation would not be over a mill per mile, and the tax if the bond runs 18 years, about \$1.30 per \$1,000, or if, as proposed, it runs 50 years only about 70 cents on \$1,000. The subject was presented clearly and concisely by all the speakers, and the impression seems to prevall that the project is a good one, and worthy of support as a great state bene-

account of ambitious politicians. At the close of the session, C. A. Pick- per, 50 cents.

fit, providing assurance can be guaranteed that the money will all be applied

to canal interests, and not to the bank

ard, a rising young lawyer of James-town, offered the following resolution which was unanimously adopted: "Resolved, that the thanks of this meeting, as well as those of the friends of the state's great water ways wherever found, are due to the City of Light, and its liberal and progressive president. Mrs. Abby L. Pettengill, for the privileges thus extended. Be it further resolved, that we commend the policy of the City of Light in opening its platform to all progressive movements, and we pledge to Mrs. Pettengill, whose kindness, courtesy and consideration have marked the features of the day, our support in the policy which she has inaugurated at this delightful resort."

On N. S. A. Day, Aug 26, a morning symposium of speakers urged from their various standpoints of perception the necessity of state and national organization for purposes of protection, progress, and the systematic results always more readily attained by a people

through unity of purpose and effort.
President Barrett, as speaker of the afternoon, in his own inimitable, brilliant manner, dealt with the question of Co-operation in all its bearings upon individuals, organizations, and the people as a whole, citing numberless instances where the N. S. A. had obtained recognition for Spiritualism, human rights and freedom, which without its efforts would not have been conceded. He spoke eloquently of the humane being put forth by the N. S. A. in behalf of infirm and indigent mediums, several of whom are being supported by the N. S. A., at a cost of \$109 a month. Subscriptions for the support of this fund were asked for, and some \$325 were donated by people from all points of the compass, one party, a Mr. Martin, giv-

ing \$50, many others giving \$10 each. Everybody was delighted to again welcome President Barrett upon the Lily Dale platform, and from the moment of his first appearance he was deluged with greetings and hand-shakes. Though he bears the added impress of a great sorrow, in voice and manner, yet the old-time bright inspiration, and versatile thought, full of messages of love and admonition to higher ideals, rang forth with no uncertain sound. He left on the evening train for Etna Camp, Maine, amid the "God speeds" of hundreds of voices.

Lack of space prevents the mention of many points of interest which will be taken up in my next letter. JULIA E. HYDE.

Central New York Spiritualist Association.

The eighth annual camp at Freeville, N. Y., has just closed very successful two weeks' meetings of a very high or-der. The best of speakers. Miss Lizzie Harlow was at her best and did great credit to herself and all most

heartily enjoyed her lectures.

Mrs. Tillie U. Reynolds always brings sunshine wherever she goes, with her words of cheer and tests.

J. Frank Baxter, every old worker knows, is just as grand as ever, with song, lectures and messages.

Edgar W. Emerson and Rev. Victor Wyldes are very fine test mediums and were with us and gave great satisfaction to all, and with others that helped made it a grand success spiritually and financially. It is the first year it has paid expenses and the officers are greatly encouraged, and under our efficient president the coming year will see great changes if we get the \$5,000 willed to the association by the veteran Spiritualist, Mr. Parks, of Waverly, in the way of building and improvements, which will add to the convenience of all attending.

The officers of 1903 wish to thank al those who so kindly helped to make it a success, and we expect to see it the largest and finest camp in the state in time. Tall oaks from little acorns grow, you know.

The officers for the coming year are president, J. W. Kelsey, Cortland; first vice-president, B. F. Rhoades, Elmira; second vice-president, Jennie McNeil, Tully; secretary, Victoria Moore, Dry-Mrs. B. C. Meyers, Har ford Mills, N. Y. J. M'NEIL. Mineral Park Camp, Los Angeles, Cal.

The second Sunday of the Los Angeles camp at Mineral Park, has slipped into the past, bearing with it a record of profit and pleasure to the many campers and visitors who were in attendance, and the crowd was a large one, taxing the capacity of the large pavilion, and also that of the camp diningroom, and refreshment stands. The morning lecture was given by Mrs. R. S. Lillie, and was a masterpiece. The subject was, "What is the Basis of Spiritualism That an Outsider Can Grasp?" It was given by a member of the audience—a railroad man—and if he had any doubts at the outset that Spiritualism rests on a sure foundation they must have been removed if a strong, clear and eloquent presentation of fact and philosophy were at all capable of doing so.

Mrs. Laura B. Payne was the speaker of the afternoon, taking for her subject. 'The Spirit World, Where Is It?" Payne is logical, scientific, and at times eloquent, sustained by a strong and attractive personality. She and Mr. Lilie are the special soloists of the camp, and their well-rendered songs are eagerly listened to, and are sources of much inspiration to the other platform work-

John W. Ring, of Texas, is a muchprized worker in the camp. He is a fine orator, and being yet a young man, he very evidently has the possibilties of a wonderful future career. He is giving a course of lectures on Spiritualism, viz.: The History of Spiritualism, The Science of Spiritualism, The Religion of Spiritualism, and The Mediumship of Spiritualism. The first two have been given. As he was moving toward the rostrum to speak upon the first named topic, a strafger greeted him, saying, "Remember that an officer in the Methodist church is praying for you that the truth may be presented through you. The same officer came to hear the second lecture of this course, and it is to be hoped that he will hear them all.

As is well known, Mr. Ring's hobby is lyceum work, and he seems to have a special attraction to and for young people. When not on the platform he can generally be found with one, two or more of the children, somewhere out on the grounds, and he has already inspired a very manifest interest in the lyceum work. As I write on this Monday morning, sounds of the lyceum yell, music and marching come floating through the air from the pavilion where the lyceum is holding a morning session. To-night they are to give a public entertainment, and we are assured that a treat awaits those who shall be

present. Of other public workers I shall probably speak at another time. So far, the camp-meeting seems to be a success. financially and otherwise, and it is to be hoped it will continue to be so to the ELLA WILSON MARCHANT.

"The Religion of the Future." -By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists Albert Turner." Of especial interest ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it. Price \$1. and well repaid by its perusal. For sale at this office. Price, leoth \$1; pa negligent is not far from being poor.-

West Michigan Spiritualist Association Knowing that brief reports of the work being done anywhere for the miti sation and destruction of the evils ir he world arising from superstition and ignorance are generally acceptable by cople of progressive ideas, I send you he following items.

About 25 years ago with my family l

was residing in Jamestown, N. Y., and

while there I became intimately acquainted with Mr. D. A. Herrick and his mother, then in the prime of her life and known as a very remarkable healing medium, her powers being kept constantly in use by the best people in that part of the country. Now she is an old lady, but with mind clear and steadfast in the glorious philosophy of Spiritualism. She used her powers as a healer for many years freely, raising many from disease to new health and a new ease of life. Her son, Mr. D. A. Herrick, was known then as an honest, unassuming good young man, spiritually gifted as an artist and physical medium. Not having seen these people for over 21 years, though we had noticed from time to time that in different localities they were recognized as exceptionally efficient workers in building up a strong influence favorable to Spiritualism, and realizing that Mr. Herrick had grown into the realm of philosophy, my wife and I visited the Spiritualist campmeeting at Reed's Lake, near Grand Rapids, Mich., of which he is the chief executive officer, for an outing from which we have just returned.

We were particularly desirous to learn the legal status of the West Michigan Spiritualist Association. It was our privilege to be present at the an-nual meeting of its stockholders, and to hear a full report of the history, and the work done, and of the receipts and disbursements made up to the date of that meeting, held Aug. 15 last, to establish this camp for recreation and educational purposes in line with the higher teachings of Spiritualism. For the establishment of this institution, much credit is due to the broad and liberal views and large-hearted generosity of Mr. W. S. Gunn, a wealthy manufacturer, residing in Grand Rapids, Mich., who is a thorough Spiritualist, humanitarian and philanthropist, and his circle of friends, combined with the practical ideas and business ability to influence others with them, for the building up of Spiritualism, possessed by Mr. Herrick. We certainly think from what we saw and learned that they have inaugurated association work that is sure to be a success.

A more beautiful spot of land, well shaded with white oaks, hickory, maple, willow and other trees, cannot be found than that which has been secured to this association. Reed's Lake is a body of clear water, with sandy bottom, and nice bathing places all around it; it is about two miles long and from half to three-fourths of a mile wide. To meet the wants of pleasure seekers it has two large steamboats, two naptha launches, and plenty of row-boats so that fishermen can exercise their skill, and lovers of physical culture can indulge in the muscle-developing and pleasurable exercise of rowing, to their satisfaction.

During our two weeks at this camp very instructive lectures were given by Dr. P. T. Johnson, Mr. Herrick, Mr. A. F. Brown, missionary and organizer for the State Spiritualist Association of California; Mr. W. C. Hicks, and the writer. We received, and heard many others that received tests of the presence of friends from the spirit side of ife, that were very convincing and satisfactory, from Mrs. E. Blake, Dr. W. O. Knowles and Mrs. Vaughn from the rostrum. We heard good reports from those who attended the seances that were held upon the grounds by Mr. Herrick, Mr. Renner and others. A. F. Brown, wife of the California state organizer, is a practical scientist in the study of the stars, and an in-

With Mr. and Mrs. Brown we attended a seance given by Mr. Herrick, for voices and physical manifestations, in which the phenomena were very wonderful; every person present got con-vincing tests of the presence of our loved ones gone before, as well as spirit power, that afforded us such satisfaction and pleasure that we shall not forget it very soon.

Our prayer is that Mr. Gunn and his friends, with Mr. Herrick and his good, energetic wife, who were respectively elected as president and secretary of the association for the next year by unanimous vote of the stockholders and the nine directors, combined with the wise counsel of his dear old mother, and other friends, may long prevail and make an enduring success of the West Michigan Association camp-meeting from year to year at Reed's Lake. DR. J. H. RANDALL.

Chicago, Ill.

THE DEAR OLD MAID.

Whose soft, cool hand has often lain Upon the fever-stricken brain To ease the agony of pain? The dear old maid.

Whose fount of love forever flows In sympathy with human woes? Whose influence brings sweet repose? The dear old maid.

Who is it tries with simple grace. The love light shining in her face, To fill an absent mother's place? The dear old maid.

Who is the friend on whom we lean To make the conscience feel serene When trouble comes old friends be

The dear old maid. Who is the one in whom we trust, Whose reasoning is true and just When in life's vortex we are thrust?

The dear old maid.

Whose flame of life will brighter glow When the earth form lies deep below The grassy mound where daisies blow The dear old maid. HENRY M. EDMISTON.

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He that thinks he can afford to be

THE RACE PROBLEM

Thoughts on the Question: How Will i. Be Solved? ic.

Not by fire and the sword, but by the ower of the holy spirit acting upon the piritual consciousness of the divergent and antagonistic races will they be brough to a realization of the truth that from one fountain head came all of the nations that people this planet, Compulsory measures have been tried for ages to bring about the unity of human life, and it has failed. Races have been destroyed, nations have had their ambitions and hopes crushed under the iron heel of despotic power, but it could not solve the problem of bringing them into a harmonious union, because those measures in the very nature of them were disintegrating.

To assert that there has not been any

advance made in the direction of that much-to-be-desired result would be false on the very face of it, but what has been attained has been through the law of peaceful evolution; a growth upward to that plane where the unity of human life has been recognized and accepted. To suppose that in the culmination of that much-to be-desired condition, all distinct racial peculiarities will be blotted out and all will be cast in one mold would be inconsistent. Phases of development arising from climatic conditions which has been a large fac-tor in the development of the divergent races has placed natural barriers which in a physical sense may seem insur-mountable, but when viewed from the plane of mechanical, intellectual spiritual progress, those obstacles vanish into nothingness, and it is clearly shown that the destiny of human life is a more perfect unity while retaining all of the peculiarities characteristic of the

different races. The steadily lessening time limit by which communication can be had with different parts of our globe is one of the greatest factors in consummating the unity of life. We are becoming one great family and are coming to a realization of the fact that if our existence is to be endurable it must be on the lines of peaceful competition and not the antagonism of race war. The questions that among all of the more advanced nations which are pressing for solution must and will be settled according to the law of perfect justice. Whether it will come through peaceful methods or by the arbitrament of war time will tell. While we can hope, yet we opine that the great conflict of the ages is yet to be fought.

The world has been sowing for ages, it may have been ignorantly, to conditions that now when it is yearning for better things it must first reap the result of that sowing. The superior na-tions and races have assumed the right to make chattels of those who were not so far advanced, and the result has been degradation to both; the superior race feeling it the most keenly, because of its more perfect consciousness of something higher. It is now coming to a realization of the fact that its duty is to reach down the hand of fellowship and seek to lift up those who are lower. The present generation must face the

result of the conduct of former ones. Every effort made by the past races for human upliftment is a glorious heritage that the present and coming ones are blessed by, and we also must assume the burden of accomplishing that which they failed to perform. We have a larger experience and can see by their failures where our duty lies, as well as profit by their successful efforts, Racial distinctions will always remain, they are permanent fixtures, but

raicial antagonisms must cease if the race as a whole expects to advance. We must recognize the fact that the duty of the superior races is to be the instructors of the less favored and not structor in astrology; she read a horoscope publicly with her subject before most brutal form of race antagonism, ested in the great work of spiritual salus that was full of facts in his life and the right to make chattels of inferior concerning which she knew nothing except through reasoning from her figures concerning which she knew nothing except through reasoning from her figures concerning which she knew nothing except through reasoning from her figures concerning which she knew nothing except through reasoning from her figures concerning which she knew nothing except through reasoning from her figures concerning which she knew nothing except through reasoning from her figures concerning which she knew nothing except through reasoning from her figures concerning which she knew nothing except through reasoning from her figures concerning which she knew nothing except through reasoning from her figures concerning which she knew nothing except through reasoning from her figures concerning which she knew nothing except through reasoning from her figures concerning which she knew nothing except through reasoning from her figures concerning which she knew nothing except through reasoning from her figures concerning through the has yet to grow to an understanding that its duty extends further, that it who have come from the earth plane to cannot stop at this halfway house; that any effort made to prevent inferior races from being benefited by the law of evolutionary growth which is urging them upward will react on the race that seeks to carry out the system of re

Until all nations and races receive the benefit of the law of universal prog-ress, the universal race will be handicapped in its efforts to advance. portion moves, all must move together for if racial antagonism seeks to suppress any one or more races in their efforts to advance, they become a dead weight for the rest to carry, for all must move forward, it is the only course that can be taken. The doctripe of the degeneracy of the human race if it could be taken seriously would be too horrible to contemplate. It is more seeming than real. It is a fact well proven by historic records, and the researches into the prehistoric life that nations and races have had their periods of growth, maturity and decay. That was a natural result of life's develonment. They had their mission to perform and when they reached their limit in that capacity they retired and were succeeded by others better fitted to take the work that they were unequal for. But the universal race goes

marching on. The so-called inferior races that the Caucasian race in its boastful pomposity claims should be the hewers of wood and drawers of water for the superior race, can give some pointers that would be of benefit to the more advanced if it followed them. None possess a monopoly of the forces that are needed for life's advancement. inheritance that has come down to the present age from the past is a mixture of varied conditions of life; some we are benefited by retaining, and some of those conditions, must be eliminated from our modern life if it can truthfully sustain the claim of its superiority over the ancient systems. What seems so necessary to a large class of minds at the present time, of assenting to the world the claim of the superiority of certain races over others, and the drawing of an arbitrary line over which the tabooed races must not pass, will be considered the height of absurdity and foolishness by the higher, civilization which is to come as our rightful inheritance.

The Declaration of Independence is seen to be largely an idealistic, document. The compilers of it without any doubt meant just what they said, but the principles enunciated in that document are even at this day for in advance of the actual. But the ideal is a grand one, and the placing of it before the world has been of incalculable blessing to its inhabitants. It is a truth that should be impressed with an indellible stamp upon the consciousness of the race, and then in their dealings with each other adhered to, that "right never wronged any one." The willingness of the depart race to acknowledge the fact the less developed races have right the superior race is bound to a peet, cannot but benefit the one that acts from that principle. It has had the advantage over the others of utilizing to a greater extent the forces that helped it onward, and it is a duty that cannot be shirked, that this office. Price \$1.50.

what it has received it is willing to dve. In material things the more we grasp and retain, the greater our wealth; but in the intellectual, moral and spiritual life the more we give the

hore we have. The assertion by any one race of the claim that they hold a monopoly of the progressive forces, and that the key which unlocks the gate to the temple where are treasured the boundless resources which are the wealth of life is in its possession, is the height of absurdity. What to-day is the dominant race may in the ages to come take a secondary position. There is a constant readjustment of the balances. Reorganization is growth, while for any race to remain in a state of inertia, if it were possible, would mean extinction. To relegate the most advanced civilization of the present back to the so-called civilization of one thousand years ago, and the higher retaining a conscious knowledge of what it had attained unto would be unbearable. What has been in the past is gone forever, and if one race is advancing, leading the procession to a higher vantage ground, all the rest must of necessity move forward. The links that bind the varied races together are growing stronger as the years move onward; and whoever is seeking to carry out the program of absolute segregation of any one race from the rest is waging an impotent and use-less conflict against the victorious forces that are guiding human destiny.

Those twin relics of barbarism, race hatred and the antagonism caused by religious differences, both of which are the product of ignorance, will pass away. The new age will have no temple dedicated to those false gods which at present are worshiped by a large ma jority of the human race. Realizing the incubus that has rested upon the race by the inheritance of the barbarous past, we sometimes marvel at the fact that the world has advanced as far as it has on its upward journey. It certainly shows that there are irrepressible forces inherent in the spiritual life of the race that cannot be kept down to the lower levels. The time has come for the world to issue its new declaration of independence, to emanci pate itself from the old order that has been productive of so much discordant tones sounded on life's keyboard. Time will be needed to make effective the new proclamation that all, regardless of race, are entitled to life, liberty and happiness.

The duty of the superior races is plain. They cannot afford to be perpetually quarreling with those that they consider their inferiors. The right to the leadership can only be retained by proving the ability to lead, those who are being led having confidence in those who pose as leaders, they being qualified to assume the duties of that leadership with all of its moral and spiritual obligations. Then the new declaration of independence emancipating human life from its inherited savagery, will not be as the former declaration is at pres ent, largely a farce, but one of the realities, proving the claim that the des-tiny of human life is eternal progression. HAMILTON DE GRAW. Shakers, N. Y.

Dr. Henry Sheffield. The following communication was received from the spirit Dr. Henry Sheffield, late of Nashville, Tenn. It was given through the mediumship of J. G. Hinderer, of Anderson, Ind., and a verbatim report of the same was taken by Annie Stockinger, stenographer, of Versailles, Ind., Aug. 14, 1903, at the Chesterfield Spiritualist camp meeting:
"How do you do! This is Dr. Henry Sheffield, late of Nashville, Tenn. I am very glad indeed to meet you, not for notoriety's sake, but I wish and desire to aid you in any way that it is possible for me to do. I trust and hope that all this good, and grand and noble work for

the spheres of this side may feel more freedom than the present generation who are now hearing the truths of the great future of life beyond the grave.
"I feel that it is the duty of all those who are interested in the great, grand

and noble work, that they may feel it is their duty to aid those who are not at this present time interested in the welfare of those whom they once have loved. They believe that they have laid them away under the sod where the wild briars twine. They believe them dead. No, there is no death! There is nothing but joy and happiness. member the good words of the great man Jesus who has said the kingdom of heaven is within you, around you, and about you. You should always feel that those words are true from one of God's best mediums yet sent upon the earth plane to bring great joy and happiness to his people.

"No one knows the joy that those on this side enjoy; they feel happy to come and bring loving messages to their dear ones on the earth's plane about the ones who have passed away. Their friends will always remain, as the good Lord says that heaven and earth shall pass away but my words shall remain forever. I feel it my duty to cry aloud as a spirit to the earth, joy and peace, good-will to men! "There is nothing grander than to

know that you do not die; That is a problem that has been in solving the last centuries, and especially in the last fifty years. A test for all the earth should be the one great religion-spirit return. There is no going away, but they are with their friends all the time. "Nothing will please me better than the whole world to hear my voice, and

to see at the same time. And to you, my dear friend, I wish you all the hap piness and joy we are getting from you. I feel it my duty to say a few words to you. I hope you will always remain a true and tried worker for the cause of Spiritualism. That knowledge now obtained will bless you and bring you great happiness, and I trust it will bring you prominently before the admirers of our good religion.

"I thank you for your kind attention, and that many good and happy days will be allotted to you is my wish and desire. May you pass to the great ruler who is higher than the whole universe, and bring joy and glad tidings and loving messages to the other dear ones on earth. I thank you kindly for your attention."

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"If this venerable church appeals to itful men and exercises so mighty an effect on the popular mind, shall we refuse to believe that God speaks to that bishop of that church?'

Shades of the Pilgrim Fathers, to what pass have come your descendants and the doctrines for which you sacrificed your home and country and sought the more tender mercies of the savage wilderness! Think of Calvin hobnobbing with Catholics, and preaching that the pope was ordained by God, and "speaks with God's voice and with God's thought!" What more can be asked of the most zealous Catholic?

The death of the pope has been a revelation. The press has been used for free advertising, and by every possible means the power and glory of Catholicism has been exploited. A senile man dies. He has high office, but one that has no cause for being, and which is a disgrace and misfortune to humanity. Another priest is elevated to the place. to continue the sham by which a host of priests live on the tithes drawn from their credulous dupes. The whole system is false. Every claim made by or of the none is a lie: the entire fabric is based on ignorance and fashioned by cunning selfishness. Its deadly purpose has ever been to suppress freedom thought. In fact such freedom cannot exist where this deadly upas flourishes. Its intention is to grasp the reins of American government, and then as a church authority said: "The world will be at her (Catholicism's) feet!" And yet a leading pastor of a Presbyterian church in a metropolitan city, wants Protestants to "pray" for the pope who succeeds the "saintly and learned man," who foisted papal infallibility on the world! and further advocates the fundamental Catholic dogma that the pope is God's representative!

MISSIONARIES IN ILLINOIS.

Attention, Illinois Spiritualists!

Mr. and Mrs. E. W. Sprague, the widely known missionaries of the N. S. A., will return to our Prairie State for work the middle of September and devote an entire month, at least, to the organization of new societies and such other active efforts as the best interests of our cause seem to demand. The summer camps will then be over and the neighboring towns and cities ought to be roused and rallied for the winter's campaign. Place yourself in communication with these workers at once if you wish their aid. The opportunity should not be lost dailying with indecision. What you can do, or dream you can, begin it.

GEO. B. WARNE. President Ill. S. S. A. 4203 Evans Ave., Chicago, Ill.

"The Kingship of Self-Control." Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape

"The Majesty of Calmness, or Individual Problems and Possibilities." By me of hot-house plants in January, and Wm. George Jordan. Another valuable whose declamations from the rostrum little work. Price 80 cents. For sale at | make the spirit world hang their heads

The Progressive Thinker-Spiritualism only three writers in The Progressive as a Factor in Progress.

The Progressive Thinker was not born in the throes of human selfishness. We have never felt a strong desire for the wealth of this world. Hulf a century of toil and hardship ought to teach. the most stupid that wealth does not bring happiness. The castles of the rich are the hiding-places of misery quite as bitter as can be found in the huts of poverty. Nor was The Progressive Thinker sent forth to bring to us the | but pitiable degree what The Progresswreath of honor so quick to fade. All live Thinker has had to contend with in honors dropped upon the heads of men are transient as a shadow. They are tion on which to stand. There are generally bought at the price of peace, | many who want to control the columns and cast their delusive light over the of the paper to suit their own peculiar grave of happiness.

The Progressive Thinker was established for the good of our common cause, and that we might devote life's joyous feast to others. They are intolriper years in aiding human progress. WE DESIRE TO AID OUR FRIENDS | sire others to see through their eyes, ON THE OTHER SIDE IN BRIDGING FOR THE SORROWING DEATH'S TURBULENT STREAM. WE WISH TO CAST AROUND HUMAN LIFE never will do. Freedom of thought SUNSHINE, AND AUGMENT ITS HAPPINESS.

Our paper is not the child of a day's gestation, but it is the materialization of visions cast around years of loneliness and isolation. It began its existence without the aid of the rich, and is | Spiritualism has done much to redeem not backed by any monopoly or corporation. It does not, and it never will ask a dollar it does not earn. IT IS ance. Those who occupy its rostrums NOT THE SPECIAL ORGAN OF ANY PERSON. CLIQUE. CLAN OR CLASS. BUT IT IS ALWAYS AN OPEN CHAN-NEL FOR NEWS REGARDING THE GREAT SPIRITUAL MOVEMENT AND THE PROGRESSIVE THOUGHT OF THE AGE.

It is not the limited and special friend of any single medium, lecturer or writer, but THE OPEN FRIEND OF ALL. It does not and will not conceal its business methods, or seek advertising patronage by misrepresenting its subscription list. It proposes to live an honorable life, and if death should ever come, it will die an honorable death:

Our primary aim is to give the news. We seek to furnish an organ for the expression of thought, rather than to attempt to DICTATE, OVERRIDE AND CONTROL IT. We do not propose to play the role of pope, bishop, or judge, only to the extent necessary in an honest, independent, fearless paper. The day has passed for the dogmatic and arbitrary in Spiritualistic journalism. In short, The Progressive Thinker is not simply our paper, but it is also your paper. It belongs to all SPIRITUAL-ISTS, LIBERALISTS AND FREE THINKERS. It also belongs to this age, and is a part of the momentous force lifting man-upward. All the success it has, and will achieve will be devoted to improvements. MAKE IT YOUR FRIEND, AND HELP TO EX-TEND ITS WORK.

When Spiritualism first came into the world it only consisted of the communications from the unseen and the direct philosophy thereof, but to-day it reaches out its long, motherly arms and draws to its bosom ALL THAT CALLS

It embraces portions of astrology, mental science, theosophy, etc., and it looks out upon the immeasurable space, the limitless depth, the unknowable breadth and length of the universe and says, "Thou art mine and I am thine."

knows no creed or narrow God. It knows no prayer, but the innate aspiration of the human soul.

It knows no master but wisdom and truth. It knows no low, no high; JUST THE

GOOD, THE TRUE, THE PURE. It knows no hate and contempt, but love, and sympathy, and fellowship.

It recognizes no incurable inharmony; though its followers may wrangle, the result will be peace and right. It knows no tie that binds the light

from human minds. It knows no better heaven than can

be established upon the earth. It knows no hotter hell than the guilty conscience in the flame of con-

sciousness. It knows no devil but the angry pas sion, envy, jealousy, deceit, licentious-

ness and hate. It knows no barriers to progression; even death is the doorway to a life of change and evolution.

WHERE IS THERE A MORE PRO-FOUND SCIENCE, A MORE BEAUTI-FUL PHILOSOPHY, A MORE MORAL AND REASONABLE RELIGION THAN IS PRESENTED IN SPIRITUALISM?

Notwithstanding the great variety of opinions among our patrons The Progressive Thinker has always been exceptionally prosperous. It has had about 14 years of continuous prosperity, and we see no evidence to-day that the same will not continue. The great diversity of minds that the paper must deal with is illustrated in the following letter:

To the Editor:-Not meaning to speak anything derogatory of your paper, I feel at liberty to say as an oldtime original Spiritualist, who has withstood the shock of contest and opposition for forty years, that I as a true Christian Spiritualist, and one who believes in a Supreme God or Intelligence, and that Spiritualism does not rest for its support upon science or any materialistic base, but is a high and pure form of religious belief, followed invariably by a strict moral, upright and religious life of practice in all who profess it, and a continued effort on their part to advance and progress in this life and beyond, as men and women endowed with sternal life. I regret that any spiritual newspaper should permit a red-mouthed, blasphemous Atheist or Materialist, to take up his Atheistical Winchester and take a blasphemous shot at the Supreme Being whenever he sees proper to do so in his wrath at those desiring to be Christians. I regret that your paper permits such blasphemous correspondence in its columns as preferred matter. to the correspondence of those who be lieve in and atone to, a living God and Supreme Being over all I also regret to state that I have no patience with the efforts of the N. S. A. and the Morduty, the supreme charity of the world, ris Pratt Institute to organize Spiritual-the revelation of reserve power, etc. ism. It is like trying to mobilize or Price 30 cents. For sale at this office, bottle up pure ether. I have no patience

in shame and humiliation. There are

Thinker whose correspondence interests me—C. W. Leadbeater, Charles Dawbarn and Mrs. Richmond. They function in deep water, and treat on the grand principles of Spiritualism. They do not fill the paper with dishes of phenomenal and camp-meeting hash, like he most of your correspondents do. which fails to interest any one except the common illiterate reader.

R. A. C. MACK. Dadeville, Mo. The above from our well-meaning brother, illustrates in a very marked maintaining a strong and secure foundaidiosyncrasies and narrow views, utterly forgetful of the fact that what may be distasteful to them affords a erant of the rights of others; they deand think through their minds, and tread the same path they are treading, and be like them in all respects. That must be tolerated. Those who cannot stand or endure that method will stop the paper, and put out the light for them that contains some of the grandest thought of the present age. They can retire to darkness, if they choose. the world from the deleterious effects of ignorance, superstition and intolerare among the brilliant lights of the present age, and each one is doing a special work that counts for GREAT GOOD, and we deeply regret that our good-meaning Brother Mack finds nothing to commend outside of Mr. Leadbeater, Mr. Dawbarn and Mrs. Rich mond. But even his views must be kindly and charitably tolerated, while humanity will continue to advance. He can extinguish his own light, but not

"It Seems Just a Gift From God."

that of others.

As set forth in The American of New York City, controlled by a master spirit of music, but ignorant herself of even the simplest elements of the art, a new musical wonder has been disclosed to New York.

She who possesses the remarkable gift of improvising, at the piano, the most difficult compositions, is Mrs. Ellen Mc-Allister Spencer, of Chicago. She is the daughter of the late Judge William King McAllister, who was for twentyfive years senior judge of the Appellate Court in that city.

Mrs. Spencer has an inexhaustible repertoire, the ability to interpret any theme, but is unable to memorize a bar. or to play by note, yet she is able to sit for hours without fatigue and play with perfect expression, technique and conformity to all the rules of counterpoint which she has never studied,

This strange power has never been explained by scientists, nor has Mrs. Spencer any idea whence it comes. As a child, Mrs. Spencer took a few music lessons, but her interpreter became discouraged and said she could never become a musician.

Twenty-five years ago. Mrs. Spencer hen a young girl, with her sister and several girl friends, was sitting at a table in a darkened room. They had their fingers joined, trying to see if they could hear "table rappings." It was the prank of young school girls, and none of them regard the matter seri-

Suddenly Mrs. Spencer's sister's fingers began to move and she had an uncontrollable desire to play the piano. Her friends urged her to try, but she failed ignominiously. Then Mrs. Spencer seated herself at the piano. seemed possessed by some unseen power and her fingers flew over the keys, producing the most beautiful harmonies. For three hours she sat there fear ing lest she should lose the strange power which she had so suddenly acquired, while her companions sat amazed at her performance.

Lately Mrs. Spencer, who is visiting Miss Emma V. Pitkin, daughter of the late John R. Pitkin, the founder of East New York, and Woodhaven, at No. 129 New Jersey avenue, Brooklyn, gave a recital for the benefit of a representative of the American.

One had only to suggest a theme, and the performer would interpret it unhesitatingly on the piano. Her improvising was classical and required the most difficult fingering. At times, there seemed a similarity to Cottschalk's "Last Hope, Beethoven's "Moonlight Sonata." a Bach Fugue, or a "Nocturne" by Chopin, but this was only in style and never in melody. One of her selections resembled the ancient music of Zarlino the Italian composer of the sixteenth

"A Storm at Sea" was suggested, and for twenty minutes the player held her isteners spellbound with her interpretation. When asked to reproduce it she played something wholly different, interpreting the same theme, and a third time produced a different composition on the same theme.

A classic waltz reminded one of Schumann, and a heavy selection brought to mind Mozart's "Tweifth Mass," yet in none of these did the player take from any of the great masters more than the movement. "I do not know what it is, nor the

force that impels me," said Mrs. Spencer. "I simply cannot help it. I seem cer. "I simply cannot help it. I seem to be not myself, and to have no power to direct my thoughts. My fingers are guided, and I have no idea what the narmony is to be any more than you have, and when it is once played it is lost to me forever. I cannot memorize anything that I have heard, nor can I play anything by note.

"I am not a believer in Spiritualism It seems just like a gift from God." She is a medium, of course, and recognized as such in Chicago.

The College of Fine Forces. Dr. Babbitt informs us that Mr. William Smith, a philanthropist of Geneva New York, is about to build a large institution of Higher Education on the beautiful banks of Seneca Lake in Geneva, to consist of several buildings. One of these Dr. Babbitt expects to use as a Temple of Higher Science, for which he has waited so long, and from which he expects to send his important principles over the world much more effectively than he has been able to do heretofore. The buildings are in processof erection at this time. Hereafter Dr. Babbitt's address is to be Geneva. N. Y. For the present the beautiful California diploma will be bestowed on graduates.

RECENT, "EXPOSURES"

Of Mediumship, in Sunday Newspapers.

Many of the Sunday newspapers have recently published an account of a wonderful expose of mediumship. There is a display of "scare" headlines and several illustrations. The unknown writer gives the reader to understand, with the assurance of the pennya-liner, that the whole thing is ex-plained, and that by arrant trickery.

Really what does this saplent writer prove? His complete ignorance of the subject. He gives an account of seances of a "deserter from the ranks of Spiritualism," who is "giving away the secrets of his former profession of me-There are really two of these self-devoted and conscience stricken "deserters," said to be "Homes and his wife Mme. Fay." If they were spiritual mediums, they were unknown to Spiritualists. Is this the original and only Eva Fay, or some one taking her name? Is "Homes" taken to gain prestige from that of Home? Spiritualists have believed Eva Fay to be a clever trickster, and have been indifferent as to her claims as a medium or exposer, as paid her best. In the days of her pubicity, she made no claim in her circusbill advertisement to mediumship. Be that as it may, what trust can be eposed, what integrity or honesty ex-

pected of those who confess to having gone through a career of deception, imposing on the most sacred feelings and sentiments, for a few paltry dollars? It is a wise choice of time and place the writer makes, or awaits for. These precious deceivers dare not make such claims at home. They are at Vienna. and hence have no fear of contradiction

of any pretension they make make. What are the tricks? One two are described. One is the tying of Mme. Fay behind a screen, and the playing of musical instruments, the committee finding her apparently just as she was sesured at first. It is said "In this respect Mme. Fay is a first-class medium, being remarkably speedy and nimble in the necessary manipulations. other trick is "materializing" a ghost before the audience. To do this "under the black dress is concealed the white robe always worn by ghosts, as well as a wig and a palm branch." Placed behind the screen, she slips off the black dress, and appears before the awe-struck circle, retires, and "it is but a question of a few moments for her to don the black dress, conceal the wig and branch, slip the band around her neck, with which the committee tied her, so that when the screen is removed the deception is complete.'

Well, suppose Mme. Fay does these tricks in this manner, what does it prove? That she is a rather clever trickster and nothing more. medium gives a seance, the first thing the committee does is to examine the dress, to ascertain if any paraphernalia are concealed or there is an exchange for an entirely new suit. What success would the wonderful Mme. Fay

have had if subjected to such an ordeal The "exposure" is of the counterfeit, of the confessedly counterfeit, and if this pretentious pair ever gave seances as mediums to Spiritualists, their "manifestations" were tricks, and to pre tend they were of spirit origin, was infamously false, and should ostracise them from the society of right-thinking people. They are not "ex-Spiritualists." They never were Spiritualists or mediums. They never had recognition from Spiritualists. They were and are simply tricksters.

If a counterfeiter should make a public exhibition of the molds in which he cast false coin, and explain his method of preparing the metal for bogus dollars or half-dollars, and how he put them in circulation, it would not prove that there were not men engaged in stamping good money, or that all coins were as worthless as his own. It would be a confession of his own crime. From headline to finish this writer would have it believed that all mediums were like Mme. Fay, and all manifestations, tricks which she performs under precisely similar conditions. The facts are, the conditions are in no case the same. Like all sleight-of-hand performers Homes and Fay dictate what these conditions shall be and if not complied with the "manifestations" fail to

appear. The press is a great power for goodor for evil. When journals, because of the ignorance and bigoted narrowness of their conductors, misrepresent and ibel a cause, boorishly refusing a word in its defense, or in showing the malicious falsehood of such attacks, they become enemies of the public weal, and inquisitors over free thought and

When they further add to this the desire to cater to the prejudices of their readers, they enter the field of "yellow iournalism." which gives the blazoned lie prominence and preference over the unpopular truth.

HUDSON TUTTLE. Editor-at-Large N. S. A.

Cremation-Evaporation.

To the Editor: -My son, Dr. John Greer, who recently departed this life, prefering cremation to burial, his widow, agreeably to his request, had his body cremated, at Graceland cemetery, and those of us who witnessed this last tribute are made to think that Cremaion—or more properly. Evaporationis the proper disposition for the dead. There is nothing in it to shock the sensibilities. No roasting, no cooking, no odor. The corpse in the coffin is placed in retort. The iron doors closed and except a few ashes, all that was mortal of my son went out into space, high up in the air, and in form of white vapor, to mingle there with other white vapors, and to again descend in the form of rainfalls, or snow, or hall, to fertilize the soil in the gardens of Nature. The vegetable fiber in the coffin, and

the animal fiber in the corpse, are reduced to ashes. The ashes of the coffin being lightest remain on top. The ashes of the corpse, on bottom. These latter ashes, a few pounds, at most, are collected, and given to the

nearest family relation.
In this manner of disposal, of the dead there is none of the horrors of the grave, the earth worm, or the grew-some process of putrefaction. But there is one objection, and only

one, I know of, and that is, including, in the retort, for consumption, the coffin with the corpse. That is not necessary, and should be discontinued. But then with such economy, the coffin-makers and undertakers, might suffer. Chicago, Ill. DR. R. GREER.

ANNOUNCEMENT TO THE PUBLIC. All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not di rectly paid to our authorized mission aries, who can show a missionary cer-tificate of later date than October, 1902. No other is authorized to collect money this association. Contributions large or small, are gratefully accepted
MARY T. LONGLEY.

N. S. A. Secretary. 600 Pennsylvania avenue S. E., WashWhewl

Our good Brother Barney Leitz, of Dunkirk, Ind., in the generosity of his heart nominates us for president of the N. S. A. Whether our brother wanted some real lively fun at our expense, or whether he desired to see a genuine genusiexion of the Chesterfield kind in response to his invitation, or whether he thought our pace was of the twominute-a-mile trot, leaving all competi-

tors behind, we are unable to say. The MERE MENTION OF OUR NAME at the convention in connection with the presidency of the N. S. A., would cause such a stampede of ALL the other candidates, that not one would stop until he had exhausted his wind, or so got out of working order in his solar plexus that he would be compelled to go at once to a restaurant, to an infirmary, or to a bicycle shop to have the wheels in his head carefully repaired. We do not wish to be the cause of

such a TERRIBLE DISASTER nor do we wish to dash cold water on the hopes and aspirations of so many. We concede this much: THAT WE WOULD MAKE A MOST EXCELLENT PRESI-DENT OF THE N. S. A. We would start out at once 10,000 missionariescapable earnest missionaries-and pay them in checks on our bank account in heaven, where we have laid up IM-MENSE TREASURES in consequence of the great work we have done during the last few years. During our term, there would be NO

DISCONTENT WHATEVER. The defeated candidates would hurran for us at the four points of the compass, also at all intermediate points, and sing our praise with the choicest sheet music in the market, and say a lullaby prayer for us every night when they went to bed on their downy couch. We would start at once a free infirmary for those candidates who would have the heartache after they returned to their firesides at home, and who would require protracted treatment and the most tender care. We would furnish means to start a paper for each of the individual "kickers" who are dissatisfied with the way we conduct The Progressive Thinker. Any of the weak-kneed class, who can't bear to see anything whatever in the paper that they "don't approve of," and stop taking it, will have the advantage of our skill, freely imparted, and ample means furnished to start an "opposition" sheet

In fact, we would be universally beloved, friends and enemies alike scrambling over each other to do us honor, and all the Spiritualist Roosters in the United States would commence crowing one hour earlier each morning in our own individual special honor; the crickets on the hearth would start up an entirely new tune in the early autumn; the birds of the air would sing entirely new rag-time music, and even the usual fall weather would turn into sultry summer, and the winter of our discontent would be milder than ever, and the ground hog would be eternally banished.

We are not certain, but we think Divine Providence would be so pleased with our presidency that he would commence at once to revise the BOOK OF NATURE, making health catching, instead of disease. With these comprehensive thoughts, we think it better to decline for the present being a candidate for the presidency of the N. S. A. We do not think the great mage

Spiritualists are quite RIPE ENOUGH for the changes we would inaugurate. Their eyes would be so dazzled with the brilliancy of our administration, that they would persist in doing us honor continually, thus neglecting the ordinary duties of life.

He Objects.

In No. 717 of The Progressive Think er, is a short and comprehensive article from the pen of V. Fell, M. D., on the subject of special titles, which I fully endorse, as it conforms to my ideas exactly, and to which I wish to add an ap-

Having now been a Spiritualist over thirty-six years, previous to which time I was a Baptist for twenty-five years, and prior to that time was an orthodox sinner for twenty years, it becomes painful, humiliating and belittling to me and to our cause, to see the word CHURCH placed upon the records of articles of agreement of our spiritual societies all over the country, apparent ly to give them strength and confidence in the eyes of themselves, and favor in the community at large.

When we have to borrow the livery of the orthodox church and use their great-sounding encomiums to bolster up our cause and speakers, it is about time we threw up the sponge and quit, and deny being Spiritualists, or ever

What I wish to see is a pure, intelligent speakership, shorn of all prefixed or affixed great-sounding titles, and an independent Spiritualism regardless of ail other denominations.

C. P. MITCHELL.

The Drink Habit Among Mediums.

To the Editor:—I have from time to time read in the columns of your paper about the fraud element among our mediums, of their trickery and deception. Many of the writers of your columns have grown eloquent and have devised means of exposure to do away with the frauds. I want here to mention something about some of our best mediums now in the field, and that is the drink habit. Now he that is without this habit, let him cast the first stone. I would rather sit with a jug of "old rye" for manifestations than with a medium with a foul breath from its use. I have no use for the boozer or tippler, the old chronic drunkard or the moderate drinker. Some may think me a crank on this matter of drink. I am determined to fight King Alcohol, in every way possible. The best medium in the United States would not be permitted to hold a seance in my house while in the least tainted with any kind of alcoholic drink. I never drank a glass of intoxicants in my life, and have been a medium since 12 years old, and have passed through some of the most trying conditions. DR. P. S. GEORGE. Lincoln, Neb.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office. "Meatless Dishes." Very usoful. Price 10 cents.

President Roosevelt Attacked. Utica, N. Y., Aug. 27.—The New York and New England ministerial conference of the Evangelical Lutheran synod of Missouri, Ohio and other states in session in Utica, adopted resolutions,

saying in part: Whereas, It is clear that the president in officially sending condolences to the papal secretary of state on the death of Leo XIII., and other officials in similarly paying their respects, have taken upon themselves without any authority whatever, to speak in behalf of all Christians of this country without distinction of confession, and have thereby actually and practically denied the aforesaid governmental principles (referring to separation of church and state) for which the authors of our country bled and died, have abused their office and violated the trust and confidence reposed in them by the peo-

ple.
"Therefore, Be it resolved, that we, satisfied that in this we are voicing the sentiment of all loyal Americans, do most earnestly and emphatically protest against any action taken by the president and other public officials with reference to the demise of the late pope whereby accorded official recognition to the papacy. And furthermore we protest any act or move on the part of the government officials, high or low, irrespective of party affiliations, whereby the traditional lines separating church and state might be obliterated and the very pillars on which rest the glorious liberties of this country be shaken.

Copies of these resolutions signed by the committee were sent to President Roosevelt and Secretary Hay.

This Evangelical Lutheran Synod's head is level-straight and American as a plumb-line. In the name of the American people, President Roosevelt had no business to telegraph condolences to the papal secretary of state on the death of Leo XIII. However esteemed the late pope may have been by the American people, as a man, as a pope he was not held in such universal favor as to call forth any such expression from the head of a nation of diverse religious views, whose prominent characteristic of the divorcement of church and state.

Even an independent or personal message of this character from the president of the United States, would have been in bad taste, and from a political view-point, as a Catholic votecatcher, on the eve of a presidential election, its wisdom is questionable. The reflection that the president of the United States sent a message of condolence on the death of the head of a church which is held accountable by thousands of people for the assassination of the lamented Lincoln, is far from pleasant.

Animus of Romanism.

To the Editor:-I just read in your paper an editorial on the Animus of Romanism, that is the best I have read for some time. How true we Americans need fear nothing only the Catholic church. Why, go to Detroit and you can see the young Catholic men drill night after night up at Dix avenue in that city, with the very best of breechoading rifles. I asked a Catholic what their object was to drill their men that way? "Oh, well, says he, "they drill the young men in the public school also." I asked him where? "Why in Washington they drill them in public school.'

No one can get on the police force nor

n the fire department unless he is a Catholic. In Detroit I understand they have a few colored men on the force there that are not Catholics, merely so they can deny it when questioned. A Protestant lady, a friend of mine, went to the Catholic church one Sunday, on Michigan avenue, in Detroit last sum-mer, and she said the priest stamped and said: "Keep your children away from the cursed public schools. have no business there. I know what they are." They preach it there that in less than fifteen years they will have America Catholic, and then they will rule to suit themselves. And then hell will be loose. A friend of mine told me that he for fun teased a Catholic woman several times in regard to going to the priest to confess and pay him money and have her sins forgiven; and so one day she got mad and poked her finger in his face and said, "I will tell you one thing. It will not be many years before we Catholics will dance on the Protestant graves in this country. It shows that it is talked among them what they will do when in powe PETER BOYER.

A Striking Manifestation.

To the Editor: -I take delight in telling your readers of a manifestation that occurred in my home one week ago this evening. A lady friend, who is my guest, was seated with me in the parlor, lights very low, not a soul in the house save ourselves. We were conversing on the subject of life and death, and regretted that we understood so little the language of symbols. The rooms on second floor are all communicating rooms; from the parlor one can see into the last room, which is a common sit-ting-room with a bay window. The lights from the street give it a pleasant subdued shade, that one feels very much at home with the invisibles in We were talking when I glanced at my friend to note why she did not reply. saw both hands raised, and saw there must be something in the direction in which she was so intently gazing.

said, "What is it, Martha?" She seemed speechless. I arose and stood by her side to look in the same direc tion, when lo! in the doorway to the room above referred to, stood a being about six feet high. It was clothed in white, with an indescribable head-dress, in the right hand was a scroll, the left hand was by its side, on the third finger of the hand was a sparkling ring more bright than diamonds, which seemed to emit a light that reflected the whole being. My friend was too agitated to utter a word, and when she did speak, she cried out, "Look, look, quick!" It was one of the most benign, exalted

faces that my soul could conceive of I called out to it, "Beloved friend, do not leave us!" It was then fading into a purple light, as I exclaimed, "Thanks, thanks, come to us again." The room was flooded with a peculiar electric force which remained with us for about two hours. We were assured by an influence that hovered over us, that it was significant message borne to us from the spheres by a powerful spirit, and one deeply versed in psychic laws. We await further developments, in the mean time appreciating the divinity

Rose L. Bushnell-Donnelly.

"Human Culture and Cure. First. The Philosophy of Cure. (Including Methods and Instruments.' By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as well fulfills the promise of its title. For sale at this office. Price, 75 cents.

Son's Plea Saves Mother in Court T "For God's sake, Judge, do nos pes that old woman under a peace bond. It will break her heart. She has done nothing wrong, wilfully, and I promise you that she will not do anything that

is out of the way." This was the appeal of a son for his mother yesterday, and so fervent was the young man that Justice Sabath heard his entreaties and entered an order discharging many who were mixed up in what is known in police court oin-

cles as a "clothesline case."

Mrs. Mary Schmidt, 80 Edgmont avenue, and a number of her neighbors were in Justice Sabath's court on warrants for disorderly conduct. The argument that led to the arrests was over a sidewalk which some boys had repaired and for which service the man who employed the lads all afternoon tendered cents to three of them for their wage. The treatment of the boys led to an argument.

Mrs. Schmidt is seventy-three years old, and her arrest was caused by Mrs. Backee Naster.

The trouble over the sidewalk was related. Then Attorney Joseph Sabath asked that the persons concerned in the affair be put under peace bonds.

Then John Schmidt made his plea. "My mother is an old woman, Judge, and perhaps she may have said something hastily that accounts for the trouble. But before God, sir, she is a good mother, and my only care is her peace of mind. If you put her under bonds to keep the peace it will break her heart. Let her go, Judge, and I will take care of her. Do not stain her name with a peace bond."

Then the young man's voice broke down and he sobbed like a child. His appeal did not fall upon deat ears. Justice Sabath's eyes were filled

"Discharged," said he. "I have never heard a more eloquent and sincers appeal than that. I am glad you are so devoted to your mother, my boy. Take her home. So long as a man who loves her like you is by she cannot get into trouble."-Chicago Examiner.

"So Many Explanations."

W. F. Jamieson, in The Progressive Thinker of August 29, says: "On the contrary, I give so many explanations, other than fraud, of the phenomena of Spiritualism, that Mr. Hull complained that I had too many explanations. He said he was afraid they would 'kill each other.'

This confession on the part of Brown Jamieson that he admits the existence of genuine phenomena known as Spiritualistic, and has been so much at sea in their explanation upon other grounds than the return of the spirits of the dead, that he has been obliged to juggle with "so many explanations," at the risk of their "killing each other," only goes to show to what lengths his skep-ticism leads him. "Anything to beat Spiritualism;" anything as an explanation but the Spiritualistic. I would like to inquire of Brother Jamieson, which one of his "so many explanations," heregards as his best? Which of them all, is his "pet?" Which one of them in the "boss" explanation?

Brother Jamieson further remarks: put my own explanation, that the phenomena are "wholly of human origin," against the Spiritualists' theory spirit outside of earthly body."

What we would like to know is which one of his "so many explant tions," does he "put up against the Spi itualists' theory"? Trot that one out please. If he puts his "so many explanations" "against the Spiritualists' the ory," trot them all out. Let us look at We will choose from among them the "boss" explanation, and pay our attention to that. We are now, making some progress in this discussion. We are now getting to the point in it. Give us one or two (to start with) of your "so many explanations," Brother Jamieson, but, in order to save valuable time, trot out your b

beginning. H. V. SWERINGEN. Fort Wayne, Ind.

> MORNING GLORIES. (After the first frost.)

Why were ye so quick to wither, Morning glories? Like enchanted flowers in the Fabled stories:

For the summer scarce is gone. Goldenrods are yet in bloom; Ye too early sought your tomb. Morning glories. Whither did your beauty vanish,

Morning glories? Out into the unknown spaces Bending o'er us? Like the soul of man, that goes Whither, wherefore, no one knows. So your bloom at summer's close,

Morning glories. Common flowers we called you, too, Morning glories:

Not like those that grow in rare Conservatories; But like common friends we meet Daily, on the well trod street. Yet whose souls like yours are sweet Morning glories.

Faded now, each blue and crimson, Morning glory, Like the prophet's withered gourd, in Hebrew story. Frost and blight ye could not bear, Flowers so common, yet so fair-

luman hearts are like you, there, Morning glories. -Louise Farley Suddick

FROM THE N. S. A.

Important Notices to National Associa tion Auxiliarles.

State associations—having individual members—as well as subordinate soci eties-are entitled to one delegate to the N. S. A. convention on their charter, and to one delegate for every fifty individual members or major fraction thereof; also, to one additional delegate for each society in good standing with the state association, provided the sum of two dollars has been contributed to the N. S. A. by said local society.

Amendments for Convention of 1903. Unfinished Business.-Cons. Article 10, change the word "thirty" on the fifth line to "sixty."

Amend-That a quorum for the transaction of business shall consist of a majority vote of duly accredited delegates,

Presidential Candidates. As there will be several candidated for the office of N. S. A. president, so cieties are requested to refrain from pledging their delegates to vote for any special person, although a preference may be expressed to the delegates by their societies. The election hour may present matters that will demand the exercise of the best judgment of the delegates in casting their votes, that the business may not come to a stand-

> MARY T. LONGLEY, N. S. A. Secretary.

"Healing, Causes and Effects." W. P. Phelon, M. D. Price 50 cents,

Evil Spirits: Their Matureand Bower. Mr. 3. 3. Morse, of London, England.

'A belief in the existence of so-called evil spirits has ex- regarding evil spirits. The entirely human element was derstanding these visitors from the unseen, their ignorance Good and evil exist side by side, never found alone, or en-Isted since the earliest history of mankind, and was one of more fully emphasized as one consequence of that change, breeding fear, as ignorance ever does, they sought to stamp tirely unmixed, the idle dream of perfection. The wise seek been preserved, this belief existed and exerted its sway. In savage, barbarous, or civilized times, men believed in the ex- at this point; it is not raised irreverently, yet it requires at of arriving at its facts. Priestly exorcism simply shuts the ture and human life was to be dreaded, and warded off. The earliest manifestation of this belief is found in Fetishism, which was followed by demonism, and to-day is receiving a correct explanation in Modern Spiritualism.

It is not too much to say that, behind such a wide-spread and unusual belief there must be something real, for, as an old proverb has it, "there is no smoke without fire," hence, then, the present attempt to discover what is the truth in connection with the belief in question.

Let it be clearly understood that the term "evil" is used in its ordinary sense, as in common usage, independent of any doctrinal interpretations. It must be admitted that, anything which assisted to tear down the veil of mystery, or sweep aside the clouds of superstition, which had so long enweloped and obscured this subject, was conferring a blessing on mankind at large, and if Spiritualism is able to effect that result, then it was delping the progress of the world. Without doubt Spiritualism is doing this needful work, and effectually, too.

For the more convenient dealing with the subject it will be considered under the following divisions of periods: Ancient.

Modern

which will render possible an orderly and consecutive treat ment of the topic.

For the benefit of the few who still dwell in "the back woods" of intellectual development, let it be said that "history" extends backwards beyond the 6000 years, or so, usually assigned to it by theologians. Therefore, this belief in evil spirits antedates the advent into this world of that legendary personage, who shall for the present be nameless, but whom Milton has made you all tolerably familiar with. While early man-primitive, rather than ancient man-was rude and uncultured, he, nevertheless, was, in many things, much like man to-day. He had his vices and virtues, his passions and emotions. He was even capable of thought, crude though his thoughts now seem. To him there were "good" men and "bad"" men, the latter working harm, doing mischief. Indeed he, like his successors, used the same background on which to paint his notions of life and the universe. As he divided his fellows under the two heads stated, so, also, he divided the operations of nature into what may be called their malefic and benefic orders of operation, as they hurt him, or helped him. While, as men hurt or helped with the attributes of personality, and came to believe that the lightning's flash, the crash of thunder, the devastating storm, or the catastrophic earthquake, were the work of evil gods, or powers, who either hated, or were angry with, mankind. While, and further, as soon as primitive man realized that death removed men in some mysterious fashion, what more natural that in a dim and uncertain sort of way, he concluded that they were not destroyed, but removed to some sort of new life, and if so, that there they might continue to act as they had done during their earthly lives? Out of this dence of the existence, influence, and proximity to man, of similar to man's, and, therefore, as these "evil" spirits aplatter thought would, quite naturally, arise the further idea the particular sort of spirits under notice. But, the question peal to men in a way men understand, it follows that they powers in nature, which he (man) had already personalized, and here lies the germ of the world's belief in the existence of evil spirits, as the logical and natural result of evil men living in this world. We may smile at the crudity of the thought, and sneer at the thinker, yet the researches of the world's ablest thinkers to-day support the contention now advanced. Which contention, be it added, helps to remove

Leaving savage-i. e., primitive-man, let our attention now directed to ancient nations.

Rome. Each was rich in demonology, each taught the exist- tions made by good spirits! ence of evil spirits and assigned them places in the economy of the universe. Their favors could be propitiated, their anger could be appeased, their help could be commanded. The pantheons of demonology were filled with monsters, dragons, beasts, genii, hideous distortions of men. The vices velopment, talk nonsense, and present wild gospels. These and crimes of men had their gods, while necromancy, sor- are all human failings, the vices of undeveloped, or unprocery, divination, charms and spells-all worked by these "evil" spirits—were the common places of daily life and bered duplicates on earth to-day, in spite of Christian teachthought. Superstitious and ignorant priestcraft was, in the ing, the spread of education, and the advance of knowledge! main, responsible for the catalogue of horrors associated with the belief in "evil spirits" in the times under notice, mysteries of post mortem life is in your hands, and by using is equally understood that, unless with the assent of the subwhile a substratum of fact was the only foundation they had it you discover that the mere fact of "dying" means only a upon which to build their weird and fanciful theories. What was the fact? This: that in all cases these fearful crea- an immediate change in their natures as a consequence of tures appeared to possess the marvelous ability to come into that experience, you realize that the stream of evil, undiscontact with human desires, to understand humanity from its own point of view, and, so, to possess a strong family where, and that somewhere must be where they are fitted likeness to mankind What this deduction leads to will ap- for. If earthly attractions still enchant them, if they are pear later on.

On the borderland of ancient times, and so much nearer to-day, there was the great Jewish nation, among whom this belief in evil spirits was also existent. The Old Testament is eloquent upon the matter, as is also, let it be said in passing, the latter collection of books called the New Testament. Witchcraft, necromancy, divination and kindred topics, are specially referred to. While "spirits of evil" are named, scarce three score years old, the world and society are as he and their works in some instances, are described. How far found them, not as he made them. When evil men are no Judaism inherited and adopted these ideas,"or evolved them, cannot be discussed now, suffice it to say they were part of Judaism. The study of the occult side of the religion of this Preachers, teachers, philosophers, and reformers, here is remarkable people would well repay the careful and unbiased student for the time required. The point, however, is virtue, then will the return of alleged evil spirits trouble you that, in common with other nations, the Jew held to a belief no more.

Our next considerations must be directed to medieval times, to that period described variously as the "Middle," or "Dark" ages of history. Continental Europe was flooded with priestcraft of all sorts and phases. Magic-black, red, professors, ceremonies and rites. Black "magic" was essensaid, incalculable mischief. But the worst result was in the atterly degrading conceptions it involved regarding the other world, its inhabitants, and their powers for evil over human from the rise and expansion of this wave of superstition, for in each land hundreds of innocent men and women were tortured and put to death because it was supposed they were witches in communication with evil spirits. But here, as in the previous cases, the same point appears. The likeness of riods, the time of the advent of Christianity may well be called modern, for it has not yet continued 2,000 years.

whether they at once go to their right place immediately after dying? Consequently, it is a moot point whether Satan has, or has not, any share of his kingdom beyond his own infest, and obsess men, and that prayer, fasting and exorcism wealth, nor rank, are no protections to wrong-doers; let them particular imps? Indeed this touches a deeper question still, namely: How old is hell? Probably some 2,000 years! As a place of punishment for the "wicked," it would have no use until Christianity came into the world, for the "wicked" are those who refuse to accept its teachings, or who deny them, and no such refusal or denial were possible until such teachings were stablished? Was Satan idle, and his hold tenantless for 4,000 years? Clearly this must be the case if hell is for those who reject Christianity, which, as already noticed, is less than twenty centuries old at this time. We hesitate to suggest that God prepared hell, allowed it to be warmed up for the 4,000 years prior to being required, and While, even, Churchmen may so consider dissenters! Perthen does not permit it to be used for the punishment of evil doers after death, but only for those who do not, or cannot, of facts, and certainly they are little use in this matter. To accept a certain form of faith instituted and promulgated by say spirits "deceive" or "mislead" because they do not supmen, even though called priests! Until theologians can port your own opinion is to disclose a narrowness of idea speak more authoritatively concerning the fate of evil doers that is most regrettable in any case, and quite unworthy in as well as unbelievers—their future may be left as a reathis age of toleration. sonable doubt in the minds of men.

We now reach a point where something of a definition as to the nature of an evil spirit is demanded.

Primitive men said such were the evil dead-departedpeople. Ancient man said there were non-human beings of evil, as well as post mortem evil people. Medieval man act that their evil-doing was the result of the instigations of the cepted the same conclusions, but added demons of the devil, or of evil spirits. Now-a-days the causes of evil doing earth, fire and water to the number. Modern man-the Christian—dismissed the nature-spirits, fairles, elves, gnomes, and the nameless horrors of Eastern and Medieval diabolism, but concentrated them them all in the person of ever, the danger that in relying entirely upon material scioutside the pale of the faith, at least so it would appear in the psychological aspect of the problem may be put out of the light of what has previously been stated. But all down sight. For, deny it as you may, there is another side to man the line, sometimes obscured, at other times almost lost to and nature, the spiritual side, and unless that side is insight, but always reappearing sooner or later, the human aspect of it all continually crops out from the clouds of superstition and ignorance which have hitherto beset the attempts to deal with not only the disposal of the dead, but all sane and intelligent interpretations of the nature of the next life as well. We take it, then, that the ascription of anthropomorphic qualities of these so-called "evil spirits" is the cause of the beliefs concerning their nature and powers doing these spirits simply act as they would when on earth, each other, and man was all he knew of capable of exercising which have so long prevailed in the minds of men. So much and, therefore, as he only knows falsehood and deception and then as regards the root idea of our subject, and its varying forms of its expression among the religious systems of the

Let us now enquire what light, if any, Modern Spiritualism can afford the world with regard to the nature and the powers of evil spirits and their relation to, and influence upon,

The stock arguments of a certain class is that Spiritualism itself is the production of evil spirits! That all its "communications" come from evil sources, and so afford positive eviexist, which we venture to deny, these "evil" spirits who come to the Spiritualist, have, at least, afforded the proof a scoffing world asks for, which should be to the "believer" they are unreliable and deceptive. But Spiritualists are also

What lessons are deducible from the coming of these spirit undesirables and their communications?

Let it be granted that they are vain, untruthful, lack plety, and disclose a low grade of mental, moral, and spiritual degressed, human beings, and such characters have unnum And when the key, spirit return, which unlocks some of the translation of those who die to another plane of life, and not ciplined men and women who pass from earth must go some still "of the earth, earthy," unable to enter purer spheres, and can find ways of making their continued presence in the world known, and in such fashion as accords with their nature, what cause is there for wonder? These spirits were once with you, who has neglected to educate, uplift, reform, or make them better when they were on earth? Whoever is in fault, it is not the Spiritualist, he is a modern product, longer sent into spirit life, none such will return to earth to vex the world again by communication with mankind. your opportunity-convert man while alive to goodness and

But one thing is sure. Spiritualism destroys all the superstition concerning the nature of the spirits in question; they ods by which man may not only ward off, but prevent, the inare not demons, devils, vile monsters of earth or air, vampires, ghouls, nor incubil or sucubil, or evil genil of any sort, but simply and only the departed men and women of human white, and grey, as the terms were—flourished, having its life whom death has removed to another school for further training for that training denied them while in the flesh. tially evil in character, used for evil ends, and wrought, it is Using the term evil, as has already been said, in its ordinary sense, who, let us ask, are evil? Strictly speaking, those who lie, cheat, steal, live uncleanly lives; those who despoil the widow and the orphan, who oppress the poor and weak. life. Germany, Great Britain, and the United States suffered But, also, and too often, those whom you do not like, who oppose you, who do not agree with you, who will not believe or worship with you, who deny your doctrines, or differ with you in opinions. Once on a time it was customary to de- Black Crows," and the "something like" of the proverb rescribe all returning spirits as evil, and to say that Spiritualism was of the devil, which assertions had their rise from form, and being animated by purposes distinctly human. these evil spirits to men could be found whenever the facts bigotry and doctrinal superstitions. To-day such slanders were carefully sifted. Even Satan was animated by the are seldom uttered, their folly is too plain, and sensible men

the earliest ideas associated with the evolution of man's re- for, now was asserted the existence of evil men in hell, sent out that they could not understand; and to prevent the peo- to improve the world and labor for that harmony and order there as the penalty for their ill-doing while on earth, and ple from becoming wiser than their ghostly teachers, they set which God, through nature, is surely establishing. But, so developments of his beliefs, and is associated with them with them were the imps of hell, under the rulership of the the seal of evil on the matter. Yet, by the acknowledgment long as evil men live on earth, pass from it at death, and live down to the present time. Beyond the period of historic master thereof. Three kinds of evil spirits were thus according to the present time. Beyond the period of historic master thereof. Three kinds of evil spirits were thus according to the present time. Beyond the period of historic master thereof. Three kinds of evil spirits were thus according to the present time. Beyond the period of historic master thereof. Three kinds of evil spirits were thus according to the present time. Beyond the period of historic master thereof. Three kinds of evil spirits were thus according to the present time. knowledged. Satan, as chief, his imps, as subordinates, and communion, when it was in their own interests. Intelligent you. When you cease to export such men, then will the "the wicked," sent there for punishment. A difficulty occurs study of the phenomena of spirit communion is the only way newer be imported into any human life. Emphatically, the tention. The Christian has not settled definitely whether at loor to one half of the question. Having thus discussed the himself, and the evil spirits in the flesh. Let preachers dedeath men remain in the grave until the resurrection day, or nature of these so-called "evil spirits," let attention be now directed to a consideration of their powers.

It is alleged that evil spirits can deceive, mislead, afflict, are the only means whereby man can be either relieved of, or protected from, such undesirable experiences? Let it be wild denunciations of Spiritualism, which most of them are asked in what way do these "evil" spirits accomplish their evil work and exercise their powers, before dealing with how man can protect himself therefrom.

Many religious, but unthinking people tell you that spirits who communicate through mediums must all be evil, because they do not uphold the particular form of religious belief which is held by the sect they belong to. According to such ruling Jews, Mohammedans, Brahmans, Romanists, and Unitarians, may well be classed as "evil" by Protestants. sonal prejudices are no sound foundation for the discussion

The possibility of evil spirits being able to "afflict, infest, and obsess men" is a much more important and serious affair. At one time men believed that bodily sicknesses were produced by evil spirits, but who believes now? Only the ignorant and superstitious. At one time, also, men believed are sought in the conditions of heredity, social environment, ignorance, and cerebral malformations. Science, rather than piness. Man has ever craved and sought for happiness; superstition, is the court of appeal to-day. There is, howence to explain the nature of so-called evil in man's life that because neither course is natural. Nature is the Great cluded in the inquiry only half of the matter comes under consideration. Therefore, the Spiritualist must now be interrógated.

What does he say regarding the power of evil spirits to atfect men in the directions previously referred to.

He admits the facts. He says that some spirits do lie, do deceive, do infest and obsess men. But, he adds, that, in so foolishness and wickedness as pertaining to human beings, he asserts that, these "evil spirits" must be taken as human spirits who are unprogressed, or undeveloped, and by so asserting he brings them into the circle of humanity, instead of considering them as devils, and such nondescript creatures. Falsehood requires a liar, a lie requires intelligence, a lie to effect its purpose must be of such a character as will appeal to the intelligence of the person to whom it is told. The only intelligent liars are found among men, therefore, tho may be pardoned, if we ask that, supposing evil spirits do either ape humanity, or are departed human folks now living communicate, why not good ones also? Churches speak of in the other world? Thus the facts and the logic of the case 1848, Knowledge and Trust were duly wed, and Growth, Prossupport the contention advanced throughout the considerations presented.

At this point it is necessary to lay down certain statements of a most important character. First: The number of their abiding presence. The scientific world has declared something to be thankful for, unless be is angered too find evil spirits—i. e., bad disposed spirits—who communicate his own doubts settled, and that hell is, after all! There is with men number but a very small proportion of the whole some of the superstition associated with the particular belief no necessity to avoid the issue, Spiritualists are aware there number returning to earth. Second: The claim that the doare evil spirits; he knows they come to his circles, and that ing of evil is the result of evil spirits influencing the evil-doe may, in rare cases, be an explanation, but it is not an excuse, tant at the hour of transition, and much kindred phenomena aware of something which their critics often ignore, namely, for, if it were so accepted it would only introduce the old is understood in the light of Modern Spiritualism. The re-The great religious systems of ancient days belong to that the communications made to them by so-called evil superstition of "the Devil tempted me," which is the refuge India, Persia, Babylonia, Assyria, China, Egypt, Greece and spirits bear but the very smallest ratio to the communication of the evil doer who seeks to escape the consequences of his actions. Spiritualism does not endorse any such opinions, rather it rejects them as subversive of moral order, personal responsibility, and as entirely opposed to man's duty to himself, his fellows, and the Supreme Power.

Admitting that men may do evil because evil spirits urge them to do so, why is it possible, and how can it be pre vented?

It is a universally admitted principle that, "like attracts like," while it is equally true, that men's inclinations predispose them to given lines of conduct. To-day hypnotism and Spanish-American wars, who said, "This government is in jects, they cannot be compelled to do anything wrong. If, then, evil is done it is because of assent which implies sympathy with the act intended. These are the laws connected with the control of spirits. There must be the "point of and to do good my religion." Henry, who preferred death to contact," the inclination towards the evil, any spirit either in the body or out of it, wishes to cause you to do. The powder explodes if you apply the matches, but if the magazine is empty, the match is useless. Bluntly put, it is this: If an evil spirit makes you do evil it is because the active or latent

What, then is the preventive? The cultivation of your will power, the absolute determination to be master of yourself, the assertion of your unquestionable right to select your own associates among the people of either world. The exercise of your duty "to try the spirits," as you do men, before deferring to their advice or leading. And, most of all, in this connection, to refuse entrance, or harbor, to unclean thoughts of any kind into your minds. The complete discontinuance of gross living, intoxicants and narcotics, and a rigid disobedience to personal cleanliness must also be adopted. Purity of mind must have its complement in purity of body. Aspiration, prayer, and cleanliness, these the methfluence of undesirable spirits, and in conjunction with a steadfast will no better exorcism can be practiced.

To be quite candid, it is open to doubt whether there is so much as has been thought in this question of evil spirits? How many men and women have been tortured and done to death because it was believed they had dealings with the devil and evil spirite? Credulous neighbors have sworn to seeing some woman, taking weird moonlight rides upon a broomstick; others have testified to seeing his Satanic Maj- to develop; another sees it as a cold, scientific proposition demon, or beast, in horrid shape, but these wild tales, when sifted, always prove of the nature of the familiar "Three solves itself in the instances referred to as having human

The general condemnation of communion with the spirit purely human passions of hatred and revenge, while his ap- no longer use them in connection with the subject. Finally, saying you will handle no money because base coins circupearance, whenever it is depicted, is but that of an exage on this aspect of the question under consideration, let it be late. Do you reject the flower because the bud looks ungerated distortion of the genus home, half-man; and half remembered that the existence of evil spirits, and their abil- couth? Who refuses the fruit because the blossom apsatyr. It was left to a later dispensation to utilize his Sa- ity to influence men, has always been recognized by the two peared so different. Can you deny the beauty of the startanic Majesty, and most thoroughly the attempt has been great Christian communions, Roman and Protestant alike. spangled blue above you because there are clouds, rain and made! This brings us to the consideration of the modern Both provided the office of exorcism, the "casting out of storm? Are the terrifying lightning flash and the rolling side of the subject, for, relative to the length of historic pedevils," i. e., evil spirits; and as you cannot drive out what blast of thunder evidence that nature knows no calm? Do does not come in, the church acknowledges the same class of you refuse to build cities, found empires, or to make glad the facts that Spiritualists are aware of. But priests exorcised waste places of the earth because of the earthquake? Most Various interesting, and, in some senses, startling, mate through fear, asserting, without rational proof, that the spire assuredly not, for you truly say such are incidents in the orters must now be presented. With the unfolding of Christits they drove forth were evil, from soll, and, always, that der of nature's evolutions. Then why assert that only evil tian theology there came a remarkable change in the belief such enemies of the faith sent to delude humanity. Not unspirits, and evil things, are associated with Spiritualism?

nounce the evil among men; the lies, the swindles, the cheatery and fraud in daily life, no matter by whom done, or do this rather than quarrel over modes of faith, or indulge in entirely unfitted to discuss, then will the sincerity of their criticisms be more apparent. Then will they help to reduce the number of evil ones entering the spirit world, and so join hands with the Spiritualists in purifying this world, and help to render impossible in the future evil spirits exercising power over men. The lesson of it all is: Wise discrimination and careful judgment will prevent incorrect conclusions concerning evil spirits, their nature and power, for the facts mentioned will sweep away the errors indicated, and establish truth and knowledge in the place of superstition and ignorance upon this important subject.

THE FUNDAMENTAL PRINCIPLES OF MODERN SPIRITUALISM

Synopsis of a Lecture Delivered at Galveston, Texas, by John W. Ring.

Modern Spiritualism is the fulfillment of the prophecy of ages, a philosophical religion based on demonstrated facts; the material incarnation of the highest spiritual ideal—Hap-Teacher, who with certainty prescribes the law, which, when obeyed, brings happiness, harmony, heaven; and when transgressed, discontent, discord, disintegration.

Man, the natural product of orderly progression, stands with his feet firmly set in the shadows of Time, and his head loftly inspecting the lights of Eternity. His love for life is sufficient evidence of its eternity; his growth, physical and spiritual, unquestionable prophesy of endless progression. Man, the offspring of Love, the fulfillment of demand, the expression of possibility, and the certainty of all things.

Trembling faith and faltering fancy has, in every age, pointed with prophetic finger, to the reign of Knowledge; the constantly moving tide of Destiny has brought us nearer by each succeeding cycle of time. Once cold materialism has blazed the way where fevered spiritual bigots would not walk, again a seeming lag has presented a sorry spectacle of intolerance and ignorance, writing their deeds with warm life blood while writhing human bodies served as torches. In these conditions, Ignorance and Fear were wed, and Sorrow, Want and Crime are their children. Nature's marvelous economy turns all things to account, and each of these conditions bridged some darker chasm and gave right-of-way to the ever moving caravan of Progression.

Faith, though trembling oft, never fell; Hope, though many perity and Comfort are their legitimate progeny. Like the age into which they were born, they have gone with lightning speed, and to-day millions of souls are hallowed with Spiritualism, thus born, the solution of the seeming marvelous, a great belt of semitangible realities where the scope of spirit in the body and spirit out of the body blend. The appearance of people to their loved ones thousands of miles disligious world has proven the righteous end to which Spiritualism moves by its repeated accusations of "humbug," until the evidence was overwhelming, and then, "works of the devil," their old reliable standby to account for the things not comprehended. The marked unfoldment of governmental rule and social equity is self-evident that Modern Spiritualism is not confined to any one condition of man, but ministers to his every need. The noble souls who laid the foundation of this mighty land of the West-Washington, who in the gloom of Valley Forge foresaw in a vision the termination of the Revolution and the prophecy of the Civil and no way founded upon the Christian religion." Paine, whose unerring inspiration fired the fathers of our land to "pledge our lives, our fortunes and our sacred honor in defense of this Declaration of Independence," and whose great heart throbbed in the immortal sentence, "The world is my country oppression; Franklin and Jefferson, and a host of their asseciates who stood for free thought and free speech, did much to prepare conditions for the advent of Modern Spiritualism.

Modern Spiritualism, born from the womb of Time, where desire is in yourself, or otherwise you could not be made to sore need, where thousands sat in tears bowed with grief; Eternity had placed it; nourished in the lap of Humanity's fed with the homage of grateful hearts; moved to the expression of its very best by condemnation and ridicule, has established herself in the mighty foundation of Life. Like a lighted match in dry tinder, Life has taken on new aspect; the sanctity of life from atom to monad, from worm to angel, is being recognized, and Death is known to be but a doorway in the midst of Life. The Knowledge which has replaced Faith not only makes Death our friend but transforms adversity into a benefactor, tears into mirrors where heaven's resplendent scenes are reflected, sighs and groans from our misconceptions, burdens—as we have called them—but a test of our strength; and the long sought for Happiness-Heaven— is found to be of our own creation, here and now. Boulder-like Truth stands, and unmoved by our gaze, permits us each to analyze, as our position enables us to beheld; so Modern Spiritualism, a philosophical religion, based on Life with its many ramifications and expressions, appeals to each according to his development. Some see it as a mighty demon because it lifts the sin-stained and sorrow-oppressed from the throes of transgression and places them on the plane of possible growth; another sees it as a moneybecause it declares love law, and mercy justice; but some there are who behold it as the spring from the riven rock, there are who behold it as the spring from the riven rock, which flows with everlasting water, a mighty light which shines in the gloom of night and with the coming morning presents a scene of splendor. Those who look with tolerance for the unfolding of Nature's magnitude see that Mod. ance for the unfolding of Nature's magnitude see that Modern Spiritualism comes to build where Doubt has despaired, to soothe where Grief has stunned, and to heal where Oppression has condemned wounded and sought to destroy.

Thus moving the hearts of thousands it impressed many that some organization be formed, and in September, 1893, in the city of Chicago, Illinois, The National Spiritualists Asso ciation was formed. There was no thought of ecclesiastical jurisdiction, only an earnest effort to unite the forces for a business center; the organization of Spiritualism is in every sense of the word a business proposition to carry on the work of promulgating the principles which Spiritualism teaches. In 1899 in the same city and at the annual meeting

(Continued on seventh page.)

By No Means Until "ACTINA" Was Discovered.



Was Discovered.

Ninety-five per cent of all cases of deafaces brought to our attention is the result of chrouit catarrh of the throat and middle case. The inner ear cannot be reached by probing or spraying, hence the in ability of aurists or physicians to cure that there is a scientific cure for deafness and catarrh is demonstrated everyday by the use of Actina. Acting also cures asthma, bronchitis, sort throat, weak lungs, colds and head ache; all of which are directly on indirectly due to cutarrh. Acting is sent on trial, postipaid. Call or write us about your case. We give advice free and positive proof of cures. A valuable book—Prof. Wilson's 100-page Dictionary of Diseasor Free. Address New York & Loude Hectric 'Association, Dept. T. 929 Walnut Berect, Kansas City, Mo.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page. as printed at the top of the first page, right hand corner. If this number cor-responds with the figures on your wrap-per, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

In Current Spiritualistic and Occult

You can do it by reading each week The Progressive Thinker. The Philo-ophy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all.

The New and the Old, Or the World's Progress in Thought. By Moses Hull. An excellent work by this veteran writer and thinker. Price, 10 cents.

LISBETH.

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This work by Carrie E. S. Twag is exceptionally interesting. She well says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is tateresting, fascinating, and instructive.

A. SCHOPENHAUER ESSAYS. Translated by T. B. Saunders. Cloth. 75 cents. "Schopenhauer is one of the few philosophers who can be generally understood without a commentary. All his theories claim to be drawn direct from facts, to be suggested by observation, and to interpret the world as it is; and whatever view he takes, he is constant in his appeal to the experience of common life. This characteristic endows his style with a freshness and vigor which would be difficult to match in the philosophic writing of any country, and impossible in that of Germany."—Translator.



Mailsas Walch Charm.

PERFORES:—Badge Pin, \$1.50; Lapel Button, \$1.50; Sungower Brooch, \$4.00; Malteas Charm. \$5.00; Malteas Charm. \$5.00; Malteas Pendant, \$5.00. This jewelry needs no other recommend than to say it is the SUNFLOWER RADGE, the adopted emblem of Spiritualism. As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression. These beautiful emblems are for eals at this office.

THE MISSING LINK IN MODERN SPIRITUALISM.

By A. Leah Underhill, of the Fox Family, Interesting and valuable as a history of the beginning of Modern Spiritualism, by one of the Fox Sisters. 478 Pages, 16 illustrations, including portraits of the Fox Family. History of the Hydesvillor appings, as related by cro-witnesses; remarkable and well-attested manifectations; the 'exposures,' otc. Handsomely bound in cloth, But few copies remaining. Publishers' price, 61.50. We will send the book postpoid for 61.40.

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A compendium of Spiritual Laws. No. 1. New White Cross Literature. By Augusta W. Fletcher, M. D. In this volume the author, in Fistcher. M. D. In this volume the author, in the thirty-nine chapters, discusses a wide variety of subjects pertaining to Spiritualism, from a spiritualistic standpoint. She evinces the powers of a trained thinker, both in matter of thought and fine literary style, and capability of thought expression. The subjects are well hardled with conciseness and yet with clearness. It will prove a rich addition to any Spiritualist's library, and a most excellent book for any one seeking information concerning Spiritualism and its teachings. Price \$1.50.

THE SOUL OF THINGS;

Or Psychometric Researches and Discoveries. By Wm. and Elizabeth M. F. Denton. A marrelous work. Though concise as a text book it is as fascinating as a work of fiction. The reader will be amazed to see the curious feature.

Molecular Hupothesis of Nature The Relation of its Principles to Continued Existence and to the Philosophy of Spiritualism. By Prof W. M. Lockwood. Paper, 24 cents.

Out of the Depths Into the Light. By Samuel Bowles; Mrs. Carrie E. S. Twing, medium. This is a very interesting little book, and will be appreciated from start to finish by all who wish to gain spiritual information. Price fit cents.

The Diakka and Their Earthly Viotims. By the Seer A. J. Davis. A very interesting and suggestive work. It is an explanation of much that is false and repulsive in Spiritualism, embodying a most important recent interview with James Victor. Wilson. a resident of Summer Land. Price 50 cents.

THE SPIRITUALISTIC FIELD-ITS WORKERS. DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statemants he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire for the to do so. That must account

non-appearance of VOUR article. WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

Take due notice, that all items for this page must be accompanied by the full name and address of the write. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Allen Franklin Brown was in the city last week, having just returned from Reed's Lake Camp, at Grand Rapids, Mich., where he lectured. Mr. Brown has been employed by the State Association of California, and has done efficient work there in lecturing and organizing societies. He goes back to California at an early day.

Mrs. Loie Prior has returned from Alaska, and for the next three months her address will be Vendome Hotel, Seattle, Was. Mrs. Prior would like to correspond with societies in California, with a view of securing engagements there for the winter. She is one of our foremost speakers.

Dr. P. S. George writes: "I have re turned home from Montana and want to open correspondence with some good trumpet medium, with the view of getting him to come to Lincoln to hold seances, and to help complete my development for trumpet speaking. I would like to have a letter from Mr. C. J. Barnes. I have had some correspondence with him while in Montana this summer. My address is 2037 K street, Lincoln, Neb."

The Star of Muncie, Ind., says: "The best week-day crowd of the season at Chesterfield, Ind., greeted the venerable Moses Hull at the Spiritualist temple this afternoon. For forty-one years he has traveled over the United States and Canada preaching the doctrines of Spiritualism. His subject to-day was "The Bible." He affirms that he is a believer of the Bible, but that it claims not only to believe our Bible, but that he is a believer in every bible. 'I believe,' he said, 'that our Bible would be considerably improved if certain pages were torn out and leaves from the Mohammedan Bible were put in their place.' Rev. Hull left this afternoon for his home in Wisconsin."

The body of a man, supposed to be John Scanlon, of Toronto, was found mangled on the Michigan Central railroad tracks at Spring Wells, Mich. the dead man's pocket was found a letter evidently written to him by a brother at Fort Dodge, Iowa, in which Scanlon was cautioned to be careful and his brother had had a dream that he would be killed by the cars. Eva L. Stewart writes: "Although

the speaker advertised did not material-

ize on August 23, at the First Hyde Park Occult Society, our friends from the audience responded willingly at the call of the president, and we had a glorious outpouring of Spiritualism from our speakers and mediums. Mr. Smith gave us some fine nuggets of truth from the old masters. He was followed by Dr. H. A. Cross, who defined his posi tion in regard to his belief of a God. It pleased the audience fmmensely. Mr. P. M. Harmon was next called on and we had a regular surprise in him. His talk was fine and so spiritual that a number in the audience arose to express their personal appreciation of his soul inspiring talk. Mrs. Kline was inspired by some good spirit, as her talk just before giving messages was grand. All her messages were fully recognized. We will keep up our picnics in Jackson Park every two weeks until it gets too cold. Next one, September 6. This is not just for our society alone, but for all that feel kindly toward us to come and have a good time. Our long-time spiritual friend, Mrs. S. P. Cady, spoke

for us August 30."

One of the romantic spots of Indiana is Lake Manitou, about a mile east of Rochester, Ind., and on its shores in the early history of Fulton county, the Pottowatomie Indians camped and fished. A squaw's ghost is said to haunt the place. One of the chiefs of the tribe, who has more than a jocal history, was Aub-Bee-Naub-Bee. He was a famous warrior and under the influence of liquor was very friendly with the whites. One day, about 1830, while he and a few of his warriors with their squaws, were camped at the lake, Aub Bee-Naub-Bee went to the trading post and became intoxicated. On his return to the camp he quarreled with his squaw and brained her with his tomahawk. A short time afterward he killed a brother of the woman he had mur dered and the other members of his dead squaw's family swore vengeance. Legends differ as to how Aub-Bee-Naub Bee met his death. Some have it that his wife's relatives killed him, but the most authentic acount is that about 1837 he was killed by his own son. Be that as it may, the story is that several times a year the spirit of the murdered squaw was seen on the shores of the lake or paddling her cance from island

to island. The First German Spiritualist Socie ty of the West Side, 590 South Ashland avenue, Chicago, celebrates its six-teenth grand picnic, Sunday, September 6, at Reisig's Grove (Riverside). Take Metropolitan L to 48th street, or 12th street car to 52d street, and then the LaGrange car to the grove. English

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON BAT-URDAY AFTERNOONS.

Take due notice that Items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

and German speeches; also test or messages will be given. Good music; good floor; all are welcome. Admission, 25

Mrs. Alice Baker, lecturer and message medium, writes from Cleveland, Ohio: "Through the columns of your paper I wish to acknowledge the many kind letters of sympathy I have re-ceived from friends since the transition of my dear mother. I am desirous of making a few more engagements for Sunday meeting through the months of September and October, not too far from Cleveland, Those wishing my services, please correspond with me at once. I will answer calls to officiate at funerals. Address me as follows: The Devonshire, Brownell street, Suite 5, Cleveland, Ohio."

The Chicago Chronicle says: "Dr. Albert Moll, of Berlin, has undertaken to expose the famous Italian Spiritualistic medium, Eusapia Palladino, who has convinced Dr. Lombroso and a number of other Italian professors that she is the possessor of a mysterious psychic power. According to Dr. Moll, the Palladino humbug has become almost an epidemic not only among the Italian nobility, but among the savants. These savants, headed by Lombroso, claim that their scientific training enables them to judge such phenomena as experts. Dr. Moll retorts that it is not a question of scientific observation, but of legerdemain, in which they are not experts. She dupes them, like other victims, by cleverly distracting their attention. Mrs. E. J. Wedderburn writes from

Kalamazoo, Mich.: "The camp-meeting season being over in this part of the state, all societies are getting ready for their fall work. We expect to have Mr. and Mrs. G. W. Kates with us Thursday and Friday evenings (Aug. 27 and 28) The Sundays of the month of September will be filled by Mr. Oscar A. Edgerly. Every one is looking forward to a feast of good spiritual food from Mr. Edgerly's guides. For the first three Sundays in the month of October we will have with us that highly gifted lady, Mrs. Carrie Firth Curran, of Toledo, Ohio. The fourth Sunday Mrs. Dorothy Newton, of Kalamazoo, will speak for us. Mrs. Newton is a young speaker, but has the ability for developing into a very talented lecturer. Geo. H. Brooks, of Wheaton, Ill., will dispense the spiritual truths to his listeners in his usual forcible way during the month of November. All are looking forward to the first two Sundays in December, when we will have the pleasure of listening to that sweet little lady, Mrs. Marian Carpenter, of Detroit. Mr. Herrick, of Grand Rapids, I understand, is to occupy the platform the last two Sundays. He is a very pleasing speaker, and will be heartily welcome. Arrangements have been made to have Dr. Spinney, of Reed City, to speak one evening, the 10th of September. Those who have heard the Doctor know what a treat is coming, and those who have is not original, as any good thing that is expressed in it can be found in the Association of Kalamazoo, though but doctrines of many other religions. He two years old, is in a fine condition. the home mediums are beginning to be They have a hall of their own (rented of course), and are in very good shape for anything. The Ladies Union, composed of the ladies of the association (no man allowed) has given three very successful suppers, and in-

> the winter." The following are among the leading light at the camp at Mineral Park, Los Angeles, Cal.: Mrs. R. S. Lillie, John W. Ring, Moses Hull, Mattie Hull, Mrs. Maud Von Freitag, Mrs. John Henley, Mrs. Lucy Powers, Mrs. Florence Robson, Mrs. Mary Weeks Wright, Mrs. Edith Nickless Cobb, Mrs. Laura B. Payne, Mae Hunt, W. C. Bowman, Mrs. Ella Wilson Marchant, Mrs. Mary S. Green, John Henley, Mrs. J. J. Whitney, Mrs. Millie Horder, Mrs. Mary Vlasek, Mrs. Mary Morrell, Mrs. Alice McCaub, Mrs. Phoebe Cooper. With those lights the camp ought to be a

tend to continue the suppers through

Mrs. Nellie S. Baade writes from Detroit. Mich.: "Sickness preventing our attending the State Association of Michigan, at Lansing, Aug., 11, we were ignorant of the election of officers until o-day while perusing The Progressive Thinker, and we wish to congratulate the State Association for the capable management and the election of new officers for the ensuing year. Mr. Elmer Carpenter having served once before in the capacity of state president, has proven himself an able and efficient officer, and we bespeak for the state of Michigan the best of success the coming year. Illness has prevented us from attending camps, etc., during the season, but we are now rapidly improving under the able treatment of Dr. Bobo, of Battle Creek, Mich., and are now open for engagements during October, November and December; also for the season of 1904. Societies desiring our services are requested to write us at their earliest convenience. Address 411 Thirteenth street, Detroit, Mich."

Mrs. E. V. Wilson, known as "Farmer Mary." is with her daughter, Mrs. Kayner, at 112 Winchester avenue, and will be pleased to see her friends. As the wife of Capt. E. V. Wilson, the great ecturer and test medium, she was an mportant factor in Spiritualism.

Geo. Hamilton Brooks writes: "Do not forget that Dr. Peebles is to be with the Englewood Spiritual Union, 528 W. 63d street, the first two Sundays in September. The subjects of his lectures are of more than passing interest and every one will feel well paid that hears him. The Doctor has been a great raveler, and we are to have the benefit

of his rich experiences. The Springfield, Mo., Spiritual Association, having in view a course of lectures, etc., for the winter months, desires, through its secretary, Mrs. C. S. Dixon, 1001 West Webster street, to correspond with lecturers and mediums f prominence who may have in view a rip across the state, and could make a stop of a week or month, convenient

and inexpensive. Geo. Langdon writes from Springfield, "The South Side Spiritual Society are having good meetings every Sunday evening, and we find many young men and women from Drury College elsewhere beginning to be attracted to us. We have had no let up on account of hot weather. Electric fans make the hall comfortable and Brother and Sister Allen speak from topics presented by anyone in the audience,

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

W. A. Wilson writes: "The Spiritualists of Elwood, Ind., wish to express their gratitude of having had the privilege of again listening to Harry J. Moore deliver his lecture on Joan of Arc. He delivered this lecture once before in Elwood to a morning audience. and it was universally decided at that time that he should again, at his earliest convenience, repeat it to an evening audience. It is needless to say that it was well received."

C. W. Stewart, one of our foremost speakers, writes from Marshalltown, Iowa: "The Marshalltown Camp opened on August 23, with a flag-raising, lectures by Moses Hull and platform tests by Mrs. Josie K. Folsom, who was at her best and did wonderful work. A fine interest characterized the opening, and it is expected that the camp will be a marked success under the management of Mr. Ed M. Vail, president of the Central Iowa Association, We are engaged here for the entire meeting, and all communications for either myself or C. M. and Josie K. Folsom will reach us here for the next three weeks." Mr. and Mrs. Nathan Freeman write: "Frank T. Ripley, H. J. Moore, Mr. Austin, of Toronto, Canada, and Mrs. Ma-

ing of our baby at Camp Chesterfield. She is three months old. Her name is Ella May Freeman." Mary L. Bettes writes from Lake Brady, Ohio: "On Aug. 22, the frequenters of Lake Brady Camp had the pleasure of hearing that eloquent speaker, Mrs. Marian Carpenter, of Detroit, Mich. Although suffering physically almost too much to appear before an audience her inspiration was most eloquent and inspiring, and her messages were many and accurate. Her morning subject, 'Open the Windows of Your Soul, was prefaced by reading one of Ella Wheeler Wilcox's beautiful poems, 'Open the Windows.' That of

rian Carpenter officiated at the christen-

the afternoon was inspired by the same author, 'Love Deeper Than All.' audience was so large that those on the outskirts had difficulty at times to hear her words distinctly. Mrs. Eberthauser and Mr. King, who have led in singing throughout the camp session, sang a duet. Mrs. Eberthauser has been located all summer in her cottage. Camp Corday, giving readings daily to those who are seeking for a further knowledge of spirit return. She gives many tests that are convincing to the recipients.'

C. H. Figuers writes: "The East End Spiritual Society of Cleveland, Ohio, will begin its fall meetings. September 6, 1903, at Flynn & Froelke's hall, corner of Superior and Wilson streets. C. H. Figuers, speaker and medium. The old hall on Euclid avenue, having been dismantled, made the change necessary. The new hall is well ventilated, well lighted and clean, everything in it being new. The East End Lyceum is most comfortably housed in Wilson's hall, corner of Dunham and Wade Park avenues, and is having a most prosperous year under the able leadership of Mr. R. R. Wills and Mrs. Florence Barber. This lyceum bids fair to become the banner lyceum of America. It was not possible to get a hall for both afternoon and evening in the east end, hence the parent society meets in the hall on Superior street, corner of Wilson avenue. while the lyceum will use Wilson's hall on Wade Park avenue. The West Side Spiritual Society will open its hall on September 6. The German Spiritualist Society will also open its hall on the same date. Every indication points to a busy winter, for there is a deep interest in Spiritualism in Cleveland, and appreciated and are better patronized than in former years."

Correspondent writes: "Our orthodox friends could give the Spiritualists points on the treatment of strangers. Were one to go to a Methodist campneeting and register for a longer on shorter stay, some one in authority would look him or her up, and if the new-comer seemed worthy a warm welcome would be given, and introduction to brothers and sisters would follow. Soon he would feel as if he were among friends, and one of the family gathered in God's First Temple. In the Spiritualist camp-meetings that the writer has attended, there is no reception committee. The stranger must make his own way about. The advances may possibly be coldly received by those visiting together. The fact that one is present at the camp-meeting should insure a welcome. A cold stare or a curt eply is very disheartening. There hould be a kind of free masonry among Spiritualists, and these annual gatherwould encourage the coming of our spirit friends.

Dr. Geo. B. Warne, president of the Ilinois State Spiritualist Association. writes: "Societies in Illinois and neighthe choice of talent for fall and winter meetings, will not make any mistake if they secure Mrs. J. A. Murtha, who did excellent work at the last Chicago mass meeting, and served the Englewood Spiritual Union of that city very acceptably for several months. She is not an inspirational speaker, but seems almost inexhaustible in her power to give platform messages, which bear the unmistakable stamp of conscientiousness. Her work has hitherto been largely in the East. She is in Toronto, Can., un til the close of August, at 24 Ann street She is now filling her fourth or fifth engagement in that city, coving nine of the last eighteen months in duration While her physical condition will not allow her to follow up a steady round of social gatherings, yet her time and strength are freely given to the society where she labors. Many, many Spirit-ualists forget that mediums have a human side that must have relaxation and recreation, each one in his or her own way. Give them some freedom from the ceaseless demand for messages."

Hattie G. Webster writes from Columbus, Ohio: "The West Side Spiritual Church of Columbus, Ohio, on McDowell street, near State, will observe Sunday, September 6, as opening day. We are to have services all day. Parties living at a distance or in other parts of the city, are invited to bring lunch boxes and spend the day. There will be chosen speakers for conference meeting in the forenoon; a general conference afternoon, and Mr. W. V. Nicum. of Dayton, Ohio, who will serve us dur ing the Sundays of September, will be the principal lecturer in the evening, assisted by as many of his friends as he desires. Thus church is prospering financially and spiritually, and has open doors the year round. We are to have a fine piano opening day. Brother and Sister Grove made it possible for us to purchase the plano. It cost them three hundred and fifty dollars. They sold it to our society for fifty dollars, and we expect to have the cash to pay for the same Sentember 1, besides having made our payment on the church,

and paid sixty-eight dollars for repair-

ALWAYS GIVE YOUR FULL NAME and address when bending no-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

WASTE BASKET.

ance of thirty-six dollars in the treasury. We are to begin work with renewed energy after a rest of two months, And we feel that an all-day meeting with a spiritual love-feast, will create enthusiasm and engender har mony and good will among our friends and members. All are cordially invited to participate in opening day exercises." C. Walter Lynn writes from Oakland

Cal.: "Your good paper, as usual, is a very welcome acquisition to our home. Success to you. Mrs. L. A. Barr writes: "I received

the premium book in good order, and

am proud of it."

Dr. Dougherty, of Neoga, Ill., writes: 'I will take care of a good slate-writing medium. Dr. J. C. Neal and Judge C. E. Dugan will also lend a helping hand with a 'V' or 'X.' We would entertain a good materializing medium. Must be genuine,"

E. B. Estes writes from Tacoma, Wash.: "We have a very wide awake and active society here, and as our state camp-meeting will close next Sunday, our society will resume its meetings as usual, with fresh vigor and enthusiasm, on the first Sunday of September, having gathered new zeal from the very successful and interesting out door spiritual work and greeting among our brother and sister co-workers of the different portions of the state. Thus far we have had apparently the most successful and enthus astic camp-meeting ever held in the state of Washing-

Mr. H. J. Hofman writes from Lily Dale, N. Y.: "My wife, daughter and I have been at the camp-meeting since the 22 of July, having a most pleasant time. We will remain till the close. Our society, the Independent Association of Spiritualists of Toledo, Ohio, our home, will open its meetings September

6. The society is doing well, and hopes in the near future to have a temple of its own. Mediums wishing to communicate with the society can do so by writing to our corresponding secretary, Wm. Lynch, 132 Illinois street, To ledo, Ohio."

The Spiritualistic Church of the Students of Nature.-The ninth year of the operation of this society will open Sunday evening, September 6, 1903, at Nathan's Hall. Mrs. M. Schumacher will be the general conductor and pastor Various mediums will give messages and demonstrations of spirit return.

Mrs. Alice A. Parish writes: "I do enjoy those article on 'Vegetarianism and Occultism in your paper. I would to God that all the people of the world were educated in those things to the extent of not killing all the defenseless little birds and dumb animals to satisfy ow, coarse appetites and stimulate brute passions. May God bless you in your noble work. W. H. Moorrow writes from Atlanta.

Ga.: "One article in your paper of Aug. 22, on Vegetarianism and Occultism, by C. W. Leadbeater, was worth a year's subscription." Moses and Mattie Hull left for the

Southern California camp-meeting, Monday night, August 31. Dr. W. T. Nichols and wife. Julia Steelman Nichols, have been attracting large audiences at Los Angeles, Cal

They expect to visit Cattalina Island in September, going thence to Oregon in October, returning East in November. Letters will reach them addressed to 207 Post street, San Francisco, Cal. Dr. Beverly writes: "At Lakeside Hall, September 6, Dr. Beteiro will lecture on the Secrets of Occultism. The Doctor brings many friends with him, and always attracts a large audience.

Dr. Peebles has promised to speak for us in October. The best talent will surely demonstrate these Truths to the public. Mrs. Norlan has been secured to give a short lesson Sunday afternoon on Spiritual Science. We must have a higher standard of mediumship and educated psychics that will command the attention of an intelligent public." Mrs. Kate Maxwell writes from Anadarko, Okla.: "We have only a few of the faithful here, but some are of the true blue. We had a circle a few nights ago, at the house of Brother Rays, Cap

Harvey being the medium. Very remarkable tests were given with full descriptions, and full names, all recognized. The best test was given to Mr Rays, giving the names in full, etc. The next meeting was held at Thomas Rays' all receiving good tests. Mr. Rays is a ings should be days of pentecost that table-tipping medium, and a very good one. The people are ripe for spiritual advancement, and should any clairvoyants or trumpet mediums come this way they will find a good field for work. writes: "Societies in Illinois and neighboring states, who are now considering Ray. The Rev. T. W. Woodrow was here a year ago and gave us three very able lectures and sowed some very good seed, and many of the people have been

desiring to hear more.' Dr. Freedman, the renowned Australian healer, writes from Kalamazoo, Mich.: "My wife and I left Grand Ledge camp with the closing last Monday, and we had a pleasant and profitable time. I am glad to say that the visitors at Grand Ledge recognized that I am one of the very few who can practically demonstrate in public the curing of various afflictions; our work is open and above board. Mrs. Freedman has also been much appreciated; her powers are immediately recognized by earnest investigators. It will be well for those in small towns where there is need of a spiritual upliftment to write us and we will come and stimulate them with our vork. I have repeatedly made statement, that if the public don't care to listen to our spiritual philosophy, our spiritual speakers and mediums go to the people, justins the Salvation Army does, minus the bigotry."

J. M. White has been at Creighton and Peculiar, Mo. At Creighton he had a brief engagement. Letters will reach him if directed to Kansas City, Mo.

The rain is playing its soft, pleasant tune fitfully on the skylight, and the shade of fast-flying clouds across my book passes with delicate change.— Willis.

The new song-book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; \$1.50 per dozen.
"Poems of Progress." By Lizzie

Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moeds, "from grave to gay, from lively to severe." It is a book treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price \$1,

SUNDAY SPORT.

PROF. CHARLES HENDERSON IN-DORSES BASEBALL AFTER CHURCH.

Speaks at the University—Himself a Former Baptist Minister, Remarks Surprise Students.

"Sunday baseball following participation in Sunday religious exercises is a valuable and an easily available means of promoting morality among young men and boys of limited opportunity." In these words Prof. Charles R. Henderson in a lecture at the University of Chicago gave not merely an excuse but a positive justification for the "games in the amateur league" or the lance games" which are to be found every Sunday afternoon on nearly every vacant lot in Chicago.

And not only did Dr. Henderson commend playing baseball on Sunday; he also said that witnessing the games was a good thing.

In the audience which has been listening to Dr. Henderson's lectures for the last few weeks were a number of di-vinity students. They heard with wonder the foregoing statements from the speaker, himself formerly a Baptist minister at Detroit and Terre Haute. But so accurate was the professor's knowledge of conditions among working boys and men, and so strong his arguments that they acknowledged before the lecture was over that they saw Sunday baseball in a new light.

Knows It's Unorthodox

"I know," said Prof. Henderson, after making the statement quoted, "that in taking this position I shall be consid ered unorthodox and that as you report what I have said to other Protestan ministers they will criticise the stand that I take. But after going over the entire situation the conclusion that I have reached is inevitable.

"We have here in Chicago, or any where else for that matter, a great group of boys passing through the years of adolescence. They are entering a new world, a world full of new energy. They do not know what to do with themselves. They must, therefore, be kept busy. They must be given constant and active outdoor occupation every day, including Sunday.
"We Protestants are doing nothing

adequate for the boys of our slums. We are hardly touching the edge of that great part of our population. On Sunday those boys, like all other boys and young men, will do something, they will go somewhere-to the saloons if nothing better engages their attention. How infinitely better it is to have them either participate in or witness base ball games.

Roman Catholic Rule Commended.

"The Roman Catholic clergy all over this country as well as abroad are right in the position that they maintain on this question. Catholic priests even more than Protestant ministers get their boys to church Sunday mornings and then they encourage them to play baseball and engage in other sports Sunday afternoons. They know the boys better than do the Protestant pastors, for the lads tell the priests at the confessional of their temptations and

"The thing to do for boys at this age and young men a little older is to give them healthful recreation. Keep them busy and they will be kept away from vice and crime. If you can tide them over this period of restlessness they will settle down as strong, moral men, helpful members of society. Crime is always the misuse of some good natural impulse."

Mt. Pleasant, Iowa, Camp-Meeting. The past week has been full of interest and pleasure. Very large attendance at all meetings. We hear expressions of perfect satisfaction as to the educational and artistic ability of our speakers, as well as the phenomenal mediums.

Woman's Day, August 19, a most perfect demonstration of what women can do was presented upon that day and evening, all agreeing it was one that will forever remain a most pleasant picture in the minds of all, who were permitted to be present. I wish to speak of the entertainments that are held every week. I feel that we are greatly indebted to our gifted brother and co-worker, Max Hoffman, who has so successfully presented the artistic and well placed talent he had to draw from, in so enjoyable a manner. He is a perfect genius, a tireless worker. To please all is his earnest desire and a good man well placed, is the sentiment

expressed by all. We also have with us a most remark able "electro-magnetic" healer, a Dr.

Waite, from Minneapolis, Minn. Friday, August 21, the annual business meeting was held. The officers for the ensuing year are, President, W. F. Peck, St. Louis; vice-president, A. W. Willing; secretary, Mollie B. Anderson, Clarksville, Mo.; treasurer, Christine Cooper; new trustees, Geo. Hamilton Brooks, N. G. Omstead. Woman's Union, president, Mrs. Adelaide K. Brooks; vice-president, Christine Cooper; secretary, Margerite Pingel; treasured, Ida B. Ward; trustees, Phoebe Biddison, R. M. Stanton, R. E. Rowan-

The association contemplates provements for the coming year in the form of annex to hotel, public bathing facilities, also sewerage, etc., which will be greatly appreciated, although there is not any real discomfort at present through the lack of the above-mentioned additions. But there is an earn est desire that the M. V. S. A. may fill all the requirements of its many visit ors from all parts of the country, making it one of the best, if not the best Spiritualistic camp in the country.
ADELAIDE K. BROOKS.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.

Passed to spirit life, Aug. 14, at Oakland, Cal., Dr. Jas. A. Sirrine, (a native of New York state) in his 73rd year. The Doctor was for over forty years a conscientious Spiritualist, healer and medium, and beloved by all with whom he came in contact.

Passed to the higher life, Aug. 20, our brother P. D. Pollard, 82 years of age. He was one of the pioneers of the city of Denison, Texas. For upwards of 30 years he had been a firm advocate of the philosophy and phenomena of Spiritualism. For two years he had suffered much from complications incident to old age, and was tenderly cared for at the comfortable home of a loving daughter. As there was no Spiritualist speaker within reach, remarks at the funeral were made by one of the citizens.

LUMLEY LEWIS.

A little wit and a great deal of ill-nature will furnish a man for satire; but the greatest instance and value of wit is to commend well.—Tillotson.

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In this pamphlet Mr. Tenney shows the absurdity of the Christian "Plan of Salvation" in acclear and plain a manner that any Christian who has a spark of reason left cannot fail to see it. "Owed" to the Clergy. Price, 6 cts. An address read before the Free Thought Congress held in Paine Hall, Boston, Nov. 17th, 1899.

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Dr. Eugeno Crowell, whose writings have made his same familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Payabograph. It is very simple in principle and construction, and I am sure must be far inore sensitive to spiritual power than the one now in use. I believe it will concrably superseds the latter when its superior acris become known."

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Leigh:" If a man could feel Not one, but every day, feast, fast, and working-day, The spiritual significance burn through

The hieroglyphic of material shows, henceforward he would paint the globe with wings."

The alm of this book is to reveal the curlously close correspondence between the developments of modern science ati. spiritual laws; to note that new forces as discovered and applied in wire an as discovered and applied in wire. one telegraphy, are simply laws of an unseen realm into which humanity is rapaidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beauth and continues the same gramment are ful" continues the same argument presented in those volumes in a plea that sented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a logher morality and increasing happiness. The book is characterized by the same essential style and qualities there. same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide

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It has excited great attention in this book for the higher life. For sale at blis office. Price cloth, 31.

A SEGMENT OF ANGELIG WORK.

A Place Where the Spirit World Draws Near to Earth.

To take boys adrift on the city streets, and the city streets and the city streets, and the city streets are city streets. fields; to take boys steeped in vicious fields; to take hoys steeped in vicious head," cries a 7-year-old. "Want to see idleness and train them to habits of in-me?" dustry, neatness, and order; to take boys used to coarse talk and usage and show them gentleness, kindness, lovesuch is the work of the Illinois Manual Training School at Glenwood. In the how he feels. When the legs begin to silence of the country, in the midst of trees and flowers and flourishing fields,

this school has an ideal situation. There is nothing here to remind them of the city; they are miles away from the cigarette and the saloon; there are no policemen or patrol wagons in sight. This wholesome country environment ful eye of Mr. Dudley a little black boy is a valuable aid in the improvement of and a spunky strawberry blonde box in these boys, the majority of whom have grown up in the slum streets of Chiand take in perfect fairness and good cago. Air and light are cheap and nature till Mr. Dudley declares the mill plentiful at Glenwood; every dormitory at an end. The cheerful, manly spirit is a corner room with big windows on of these boys both at work and at play two sides, and from the spacious lawns is remarkable. Many of them show real you cannot see anything in any direct courtesy and kindness to each other. tion but outdoors

Then they have real milk and butter out there; the boys themselves help to his body is cheerfully carried about milk the forty Holstein cows and make by the larger boys. the butter and cheese. In summer they pick blackberries, and currents, and gooseberries that are made into real iam for them to eat in winter.

Each boy has a tiny plot of ground, which he plants with anything he likes. Nearly all plant flowers, and they take time out of their play hour to dig and weed and water them. This is significant; when you see a street boy voluntarily going down on his knees to weed a flower bed you know that something good is sprouting in that boy.

Three Hundred Boys at Glenwood. There are 300 boys from 6 to 19 years of age at Glenwood; the greater numcurtains, and plain chairs and tables. ber, however, are between 9 and 14 years. The same 300 do not all remain in the school throughout any one year; they are constantly being placed in homes in the West, either as adopted children or as apprentices. As many as twenty different nationalities are newcomers are always taken to Sunnyoften represented in the school. The side cottage first, where they are colored children are treated as equals cleaned up and trained till they are fit

The uchool aims to fit boys for home life. The Glenwood school is a home tains visitors' room, sitting room for for dependent boys. Any boy sent there the boys, wardrobe, where each boy has by a court of record is accepted, pro- a locker; a large lavatory, where vided he is not diseased in mind or body; there are, however, about twenty | brush, and the dormitories. maimed and crippled boys. The object of the school is not so much to give the boys the benefit of institutional life as to make them fit for adoption into families. The management wishes to keep the boys here no longer than is necessary to give them that training and discipline which would make them desirable acquisitions to any well-regulated household. The school takes the helpless children of afflicted and unfortunate parents, and homeless waifs exof debauchery and crime, and shelters and trains them for a higher and better

Placing Boys in Families.

A delicate and difficult part of this work of saving the boys is placing them in suitable families for instruction in some trade or business. This is always done with the understanding that they will be treated as sons. A person applying for a child must give satisfactory references and sign an agreement by which he undertakes to keep him until he is 21; feed and clothe him; teach him some useful occupation, and keep year. A boy is always sent on three months' trial, at the end of which time person desiring him.

and relatives cannot interfere with them. The institution continues to hold the legal control of the child after he has been indentured, and reserves the right to remove the child if he is not well treated. If the party receiving the day. They go through their maneuvers trial, he may return him at his own ex-

The Glenwood boy has a half day's schooling five days in the week. There are no vacations at Glenwood; school "keeps" all the year around. The prin-room. cipal has had many years' experience in the Chicago public schools; and aims to keep the boys in her charge abreast of and spoon. The boys file in to music the chicago boys. Frequent changes in till each one stands opposite his own the membership of classes and having two sets of children each day makes bell tap they chant a simple grace. this rather difficult. The boys who re- After that everyone unfolds his napkin main in the school long enough complete the eighth grade. The six large school-rooms are attractive with growing plants, pictures, casts, curtains, and interesting examples of the boys' work in composition and drawing.

Manual Training.

The manual training school is exceptionally well equipped. Mr. Dudley, the general manager of the school, thinks it is the best owned by any institution in the West. In the blacksmith shop they forge simple tools, such as hammers and wrenches, to sell. Several of the boys are very busy now on a pair of handsome andirons for the great brick fireplace in the library of the farm. A colored boy about 14 years old is very proud of a long, heavy chain he has made to be used in pulling out stumps and hauling them away. In the machine shops forty boys fin-

ish up the articles forged by the blacksmiths. There are nearly as many boys who are learning to make shoes, belts and suspenders. Another set of boys do carpenter work; they make a variety of things to sell, from a towel-rack to a carved and polished mahogany table. The work in all the shops is made as practical as possible. This seems expedient for several reasons. Many of the

boys stay for so short a time that this the Humane Society, thereby indicating is the only profitable way to teach them. Then in this way each shop is children as well as animals. It was self-supporting, that is, enough things only sixteen years since Mr. Dudiey was are sold to pay the instructor and to caring for ten homeless boys that he pay for the material used.

boys are at work six days in the week. his own home, and some he found They handle the big machines. that press the sheets and pillow-slips or iron shirt waists by hand with equal cheerfulness and precision. The baker's assistants, in their white

caps and aprons, are a happy lot, and they turn out excellent bread.

But the most coveted places at the gift of 300 acres at Glenwood. school are those in the printing shop. The brightest boys get out a very cred-institution one man has devoted all his itable monthly paper. The Glenwood, besides printing all the legal forms and pamphlets for the institution.

Many of the boys are kept busy in the great success that it is. fields. The Glenwood colony usually use all the vegetables, fruit and has produced on 450 acres of land. This year they are fortunate in having several hundred dollars worth of hay to osophy of Individual life, Based Upon

Baseball and Gymnastics.

disport themselves under the eye of an office.

Mr. Dudley laughs, and nods to the youngster, who painfully balances his feet in the air while the other boys stoop down and peek at his face to see waver uncertainly, Mr. Dudley says,

Then the young acrobat, very red and proud, faces his commander, "I could 'a' stood it longer."

Other little fellows do various stunts. Some form a ring and under the watch Everybody looks out for the cripples, and one boy whose legs are cut off close

As a reward of merit some of the boys are allowed to act as caddles once a week for the members of a country club who play golf near Glenwood. The boys are allowed to keep 25 per cent of heir earnings; the remainder is spent

for special improvements on the place. The Glenwood boys want a swimming pool, and already have a considerable sum toward building one. One lady has given \$1,000 for this purpose. In cold weather the boys spend their

evenings in the sitting-rooms of the ottages, reading and playing games These rooms are furnished attractively Equipment of the School.

There are eight two-story brick cottages on the grounds, in each one of which thirty-five or forty boys live with a matron and one of the teachers.. The to leave the awkward squad for the main body of boys. Each cottage conboy has a numbered towel and a tooth-

The well equipped hospital has eleven beds besides six beds in the convalescent ward. During the last seven months none of the boys have been ill. This remarkably good record is largely due to their life in the open air, the scrupulous cleanliness of their airy dormitories, and their wholesome, wellcooked food.

All these cottages are absolutely spotless; there is not a speck of dust or a sign of disorder anywhere. Each white posed to cold and hunger, and to scenes iron bed has its snowy spread and pillow sham. The floors and staircase are scrubbed to miraculous whiteness. All

this work is done by the boys. Besides the cottages, there are six other brick buildings, the chapel (where all attend church and Sunday-school) the schoolhouse, the administration building, etc. One of the most attractive buildings in the grounds is the new farm house, of brick and white stucco completed last spring. This cost \$10,-000 and was given by the Commercial Club of Chicago.

Discipline Without Restraint.

One of the striking things about the him in school for three months in the Glenwood institution is the lack of 'restraint. The place is not fenced in; there are no locks, bars, or patrolmen. he may or may not be indentured to the | The boys must appreciate what is being When children are sent to this instidone for them, for it is very seldom tution it becomes their legal guardian of the school often come back to visit it. Last Fourth of July twenty-five young men, who had once been members of this school, spent their holidays at Glenwood.

becomes dissatisfied after a fair with great precision and spirit. When going from one building to another they always form in line and march in good

It is a fine sight to see the whole 300 boys march into the big, airy dining-room. The long tables are carefully spread with fresh, white cloths: every boy has his clean napkin, plate, bowl place. At a signal all sit; at another and waits quietly until he is given his portion of food. There is not the least sign of disorder; the whole 300 seem as polite and gentle as well-trained boys

at their father's table.

This noble work of helping dependent boys to become good citizens by training them to habits of gentleness and cleanliness and teaching them useful occupations is carried on with an endowment of only \$25,000 and an income from the state of Illinois of \$18,000 a year. The cost of the school is about \$40.000 a year, one-half of which is raised every year by individual subscriptions. There is a small income from the few boys whose friends pay something toward their board in the

Oscar L. Dudley, General Manager. It would be impossible to understand the remarkable degree in which cheerfulness and affection are manifested in this school without knowing something of its manager and founder, who is really a father to the boys. Many years ago, while Mr. Dudley was the working force of the Society for the Prevention of Cruelty to Animals, he that it concerned itself with the care of had picked up in various parts of Chi-In the steam laundry some of the cago. Some of these boys he kept in was the actual beginning of what is now the Illinois Manual Training School Farm at Glenwood. When the school was first chartered Mr. Dudley carried on the work in Norwood Park;

> Thus throughout the entire life of this real force that makes the school the

JANE WILLIAMS.

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THE FUNDAMENTAL PRINCIPLES OF MODERN SPIRITUALISM

(Continued from fifth page.)

of the National Spiritualists Association, the following Declaration of Principles were adopted:

First. We believe in Infinite Intelligence.

Second. We believe that the phenomena of nature, physical and spiritual, are the expression of Infinite Intelligence. Third. We affirm that a correct understanding of such expression, and living in accordance therewith, constitutes the

true religion. Fourth. We affirm that the existence and personal identity of the individual continue after the change called death. Fifth. We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of Spir-

Sixth. We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you do ye also unto them."

What extreme tolerance is here expressed. The early peo ple of earth saw the beauty and grandeur of the sun and called it god; the pagans, so called made images of wood and metal and called them god; the savages, so-called, read the language of the winds, trees and birds and called it the Great Spirit; later, yet in the line of progression, spiritual conceptions were formed of this Creative and Sustaining Energy, and Jehovah, Jove and Lord, Buddha, Brahm and Allah were declared deities. Each of these from the devout sun worshiper to the enlightened (?) devotee at the secluded shrine of Buddha or tapered altar of Jesus are sincere, and have the manifestation of their highest conception of the Supreme; recognizing the right of privilege and expression as well, Infinite Intelligence includes or excludes none, but declares the fundamental principle of modern Spiritualism to be Truth, and leave each to judge from his individual aspect as to application. The second principle here stated includes and sanctifies

the grain of sand and revolving world, the crawling worm

and soaring bird, the jabbering beast and reasoning manall nature is touched with the illuminating energy of possibility. The worm will make the butterfly with glittering wings, the mud will produce the lily, spotless white and expressive of greater laws than man can analyze, the egg will give forth the life expression of fowl after its kind, and man who reasons of it will grow in spiritual expression until he clasps the highest height that his most imaginary ideal has fashioned. How expressive is the third statement—the marriage vows of Knowledge and Trust. To understand Life-oh, to analyze a blade of grass! oh, but to know the motor power of the smallest expression of life. When we declare our belief in the Intelligence of the Infinite and live a life of Trust, unfaitering in storm or calm, we begin to read the meaning of these holy manifestations, and those which we can not demonstrate we love for we know that they are every one the expression of Infinite Intelligence. What Comfort is ours when we know that all is Go(o)d! What happiness, what bliss, when every sinner appears before us as a pure white soul clad in the rags of prodigality! When every creeping, crawling thing seems so radiant with life-blest possession that we cannot give, hence will not take-that we can see the prophecy of higher expression, then are we beginning to understand the workings of the Infinite.

Another pronounced step upward is demanded here, that of living. The fact of being is a great consideration, but that of living-of moving from place to place, of loving and hating, of smiling and frowning, of laughing and weeping, of being expressive—through these varied emotions—is a greater privilege. To realize that every human being is the result of the same Law that we are is a sacred thought, but to look upon the lowliest and recognize the kinship to the extent of helpfulness is "living in accordance therewith," and "constitutes the true religion." This state of being makes us loving to man, and broad in our conception of man's Maker; for if we see the mighty hand of Infinitude moving the grain of sand through ceaseless rounds of progression to help in the forming of worlds, the life principle from instinct to reason, and transform the shadow to the real, then do we behold a Loving Father waiting with outstretched arms the return of his every child. If no grain of sand escapes the economy of Nature's vast demand, then surely no soul shall delay so long that he can evade the law of progression, and each must

unfold expressive of the best. The fourth principle admits of much elaboration. The death of the pollywog means the birth of a toadfrog; of the worm a butterfly; yet each of these stages of growth must, like the egg to produce the fowl, be attended with certain conditions. The frog embryo in the pollywog does not hop upon the dry land, and the worm contents itself to be encased in the chrysalis. By no more wondrous change the child unfolds to maturity; the death of childhood means the birth of manhood, yet there are many marks of the personal identity. Many turns of mind and body point to the similarity of child and man; memory walks down the corridors reviewing the trivial reproofs of childhood days, and in mingled happiness and regret links the pleasure with the pain. Growth, the certain law takes him on, experience produces prosperity, he unfolds—or even if he stays cramped by environment—the spark divine is embryo, and as naturally as development from childhood to manhood, the body is rent asunder and the shadows depart.

While no fundamental principle of Modern Spiritualism intimates that Time's shores are prison like, yet their constant changes impress us with their limitations: and when we have gleaned, as best we know, in the harvest field of mortality we rather long for the sunset glow and the kiss of eventide, when we shall lay our mortal armor off-almost as we left off knee trousers—and pass through the great doorway which stands in the midst of these busy scenes, into the realm of spiritual existence.

When one looks forward to the coming of the boatman with that expectant pleasure which comes from the anticipated journey to the land where loved ones dwell, when one gathers the flowers and gems along the path of mortal life with the thought of placing them in the way of necessitythe flowers in the wan hands of the sick rather than let them wither waiting for a coffin lid on which to place them, and the gems in the diadem of true worth rather than the crown of the bloated pet of public opinion—then it is that the coming of the boatman is looked forward to with Trust. Then it is that the even brings only radiant hues of tasks well and faithfully performed—the rest of a brief passing night to the awakening into the morning of a Higher Life.

How many of us recall personal experiences of standing with the loved one who, nearer the purple portal where the gate-Death-opened into the realms of the unseen, and have there in that hush heard the tones of those who waited to welcome the pilgrim from earth. How often the hues of that life's closing day fell upon us and we saw the iluminated forms of the dear ones gone before. If these instances have not come into our personal experiences they are so well authenticated by men of integrity and sound sense that few attempt to deny them. So often the little child turns to the weeping parent and bids the tears to cease for, "Here comes grandma who says she will care for me, in that land where Death will not enter and beauty perisheth not." If the joy of the inhabitants of that land, when one of our number joins them, brings them so very close that their shining forms so hallow our sad scene that we dry our tears, then surely they who love us are near at hand when sorrow weighs upon our heart or burdens test our strength. Every people look up for guidance, every tribe recognize the presence and ministration of heavenly beings; and who is so well prepared as those who have been mortals? They who have tasted of the conditions in white we live—know of its piercing stones and beauteous flowers, its heavy hanging clouds and bright, exhilarating sunshine—they are surely prepared to minister most efficiently to us, even as the school teacher must meet the pupil on a ground where both are acquainted.

How eagerly we look for the word from our loved one who

pare conditions that we may receive their communication. Trae phenomena of Modern Spiritualism has proven to the Estimaction of millions of people that it is possible to know the conditions prerequisite for the communication of the socalled dead. If we trust the power that gave it and into whose charge it has gone, we surely have the Knowledge that Life is Law. This combine of Knowledge and Trust comforts us, for the portals are swung ajar, the vell is rent in twain, and the loved ones who have turned from the busy walks of mortality are the guardian mentors of our ways. Prof. Crookes, England's favorite scientist, has published many of his experiences with this phenomena and plainly states his satisfaction of its claims.

The blending of the two worlds is the great task which Modern Spiritualism is rapidly accomplishing, and its effort is to spiritualize the life of earth, rather than materialize the denizens of spirit land. The fact of angel minstration, if a fact, as we affirm it to be, remains unchanged by our affirmation or denial; and in either case we have the present with which to operate.

The Fundamental Principle of Modern Spiritualism is Life here and now. We each and all acknowledge that humanity is the result of progression, the exact manner of which we need not discuss; the future will, when we reach it, have become the present and this day in which we contemplate the two mighty seas which lie on either side, will have melted into the past. As we see life, energy leap from height to height, though often low yet ever high, we see that it will always climb. Our Trust has wed Knowledge, and Growth marks the path in which we go; Prosperity attends us, for we faithfully do that which we know and trust what may remain. Comfort is the guardian of our fireside because the mighty and unyielding Law of Progression will carry each thing to its own place; the high and the low, the great and small—all, all—will attain its proper position. Therefore we periences in this line. Dr. Savage periences and Opinions. believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you do ye also unto them."

This makes every home a heaven, where each individual is a master unto himself; realizing that the true master is he who serves. Every woman is an inspiration for true and noble living; and every man recognizes himself the protector of the fair sex. Since Life is everlasting we can but fill it with the sweets of service; for, as we climb from height to height, the stones of adversity dissolve beneath our feet, the stifling air of doubt melts away, and the clouds of superstition and bigotry are dispelled. The gems of human experience which are strung upon our thread of being must not be all of snowy white, as if heaven born, but some must be fire red, won by heated strife, some tinged with green as though a vein of jealousy had moved us to the gaining, and yet another of sky-tinted blue as if won by mortal sentiment which swayed us with a thought of momentary bliss and then melted into the things gone by.

Thus resting on the mighty foundation of Life, Modern Spiritualism prompts us each to live true to self, which will make us loyal to our brother's need; and such a life will prove one's worshipful loyalty to that Creative Energy that some call God, others deny because such title is ascribed, but whom all sense with that true self which prompts every soul to look upward.

The past has yielded much to form the body which clothes me, and much more has it given to fill me with the understanding which is mine; and I stand in the ever eternal present with all the harvest of this mighty epoch latent within. How much then I must give of kindness and of cheer, of comfort and of peace. While thus I live in fruitful expression of the divinity which lies deep within my soul, I have no dread and scarce a thought of that which seems a nightmare to not a few—the Future. When the curtain that hangs between the things which my present state of development makes me conscious of, and those things which the impression of these things point me to, shall have rolled away, and I stand face to face with other conditions, I can but do as I am prompted here and now to do—as I would be done by. If In the retrospection which my exalted state shall afford, I discover one of many things which my shortsightedness or impatient thoughtlessness has led me to do, I can but hope for that forgiveness which I have manifested and I shall grow in grace until each and every fault is made perfection and the frailties are made so strong that I sail, still farther in the great Ocean of Being-LIFE.

LIFE AND LITTLE MAN.

Oh, Spotless Life! Above, below, around all things, From loathsome worm to beauteous bird that sweetly sings; From cactus plant along the line unto the rose; From earth to sky thy round of growth and labor goes.

From mon to mortal man dost thou arise And strive nough for some rare thing, immortal prize To gain, what thou art far above, beyond the whole; Beyond and over ev'ry living breathing soul.

Oh. Perfect Life! The universal all in all: O'er ev'ry planet, star, moon, sun or little ball That files through space in search of place to whirl and be A world within a world through all eternity.

Eternal Life! How grand thou art, unselfish, true And full of strength and wisdom and of blessings, too, And yet, poor man, in his great growth of self-conceit, Imagines oft that he is all of life complete.

But at the grave where o'er his form so still and cold. The little stones and clods of clay are being rolled, In soul he sees and knows how small is mortal man In this great whirl of Life's eternal growing plan.

Man sees when he has laid away his weary frame, That Life continues on beyond the earth the same, And all his worry lest the world should miss him not, Was there interred with those old bones and soon forgot.

The world moves on and children rise to take his place. The breach is closed and soon the horde forgets his face. The flower blooms and sweetens Spring with fragrant scent And falls to earth and back to dust, its virtue spent.

The sun shines on and sheds no tears of sorrow there; The moon revolves and shines with brightness just as fair, The rains descend, the clouds pass on their busy way, And Life remains unchecked the same each passing day,

Though, man may own by purchase-right, large plots of land, Therewcomes a time to pass along and lose command; There domes a time when all such gain is lost to view, When Life transports his little soul beyond the blue.

Eternal Life! How grand thou art! unselfish, true, and full of strength and wisdom and of blessings, too, And yet, poor man, in his great growth of self-conceit. Imagines oft that he is all of Life complete.

ha :er

DR. T. WILKINS.

1 The fathers [of the church] laid down as a distinct propo sition that pious frauds were justifiable, and even laudable; and if they had not laid this down, they would nevertheless there practiced them as a necessary consequence of their doctrine of exclusive salvation. Immediately all ecclesiastical literature became tainted with a spirit of the most unblushing mendacity. Heathenism was to be combated, and therefore prophecies of Christ by Orpheus and the sibyls were forged, lying wonders were multiplied, and ceaseless calumnies poured upon those who, like Julian, opposed the faith. The veneration of relics and the monastic system were introduced, and therefore innumerable miracles were attributed to the bones of saints or to the prayers of hermits, and were solemnly asserted by the most eminent of the fathers. The tendency was not confined to those Eastern nations which had been always almost destitute of the sense of truth; it triumphed wherever the supreme importance of dogmas was held. Generation after generation it became more universal; it continued till the very sense of truth and the very love of truth seemed blotted out from the has gone to a strange land, and how careful we are to pre minds of men.—Lecky's History of Rationalism.

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points out the doubts concerning the Doctrine of Death and the Other Life-Primitive Ideas—Ethnic Beliefs—The

points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving search and also an appendix giving tal Life—Possible Conditions of Anothsome of the author's own personal ex- er Life—Some Hints as to Personal Ex-For Sale at this Office. Price \$1.50. Postage 10c.

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were drawn by a form standing out in the room at a desk, the form or person.

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in kind, in thought and style with those or in writing.

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IN ALASKA.

Newtonville, Mass.

A Sketch of Travel and Wonderful Scenes.

For two weeks we camped at the Indian village of Yakutat, where there is a Moravian mission, founded about fourteen years ago. These missionaries deserve a good deal of praise for the work they have done toward advancing the mental and moral status of the Thlingets (Klinkets) of which the Yak-

At one time, twenty or thirty years ago, on Kautack Island, three miles from the present village, which is on the mainland, there was established a colony of Siberian convicts, by Baranof. They were very industrious, built several ships and did beach-mining; however, the natives burned the fort and massacred the settlers. Today this island is the burial place of the Yakutats and the home of the sea-

On July 16, we broke camp at Yakutat and started on a voyage of sixty miles to Disenchantment Bay, in an open boat 21 feet long and five feet deep. Thirty miles of open sea to cross, but we had "Eddie Johns," one of the best white guides of the country with us, and he was familiar with the route, so no one was apprehensive of any danger, and, too, we were glad to get away from our late camping-place, for the Alaskan pest, mosquitoes, had caused us no end of suffering, and we hoped that in the glacial country, where we were going, would be too cold for them.

Our first day's journey was only about 15 miles, as we did not leave Yakutat until 1:30 p. m., and concluded to make our camp for the night at Indian Point. As our boat drew near the shore we noticed that the water was much disturbed, and in the sunlight we saw the flashing, glistening fins of thousands of salmon. Our guide suggested that we have some for supper; it did not take him long to spear two, so we dined upon fresh fish. After making camp secure, we, my daughter and I, walked to a point of land about a mile distant, and from there saw Mt. St. Blias and her companions in all their pure, cold grandeur. Would that my pen were facile enough to draw for you the picture presented to our sight. Can you fancy a placid bay of blue-green water each wavelet catching the kisses of the departing sun, and blushing into rosy beauty, dotted here and there by well wooded islands, and forming a crescent in the background, were mountains, as far as mortal's sight could reach; and all clothed in their eternal snows. Mt. St. Elias gleaming like a white Egyptian pyramid, once seen, never forgotten. Mt. Augusta, not so symmetrical, but with many sharp peaks and angles, and Mt. Cook serene, positive in attitude! Human speech fails one, when in the presence of such great vastness. And there gradunlly came upon me the feeling of utter desolation, inspired, no doubt, by the thought of man's inability to build, or even to reproduce in a small way, such grandeur. How little we know, after all, of the creative intelligence, and of rces of nature that work in the ages past, that are at work to-day-God's hand is, after a fashion, hidden from man!

It was hard to leave our observation point, but my watch's hands pointed to 9:30 p. m., even if the sun was still two hours high, and we had learned from past experiences that we must go to bed first, for to-morrow's day would be

July 17, we were up at 4 a. m. The sun had beaten us by an hour and a half --in fact we had had but one hour's darkness in the 24. We covered 35 miles, passing Hat Island, Knight's Island, and others unnamed; the thirty miles of open sea made, and we felt bu a slight swell. However, on our return trip, we learned that the waves could dash against our frail ship, and that it took good management and a cool head for us to pass safely over.

That day we had a splendid view of Malaspina Glacier, one of the largest, if not the largest in the world; and as we drew near the northwestern shore of Yakutat Bay we could plainly see many great morains—this country had at one time been a great glacial bed. How coldly majestic must have been those great mountains then, clothed eternally, from crest to base with their white mantles of snow, while those great ice rivers nestled in their arms. Ah, man! can you create such as this, in your laboratories of science?

At 2:30 p. m. we were ready to camp, and as it had commenced to rain, we decided to remain at Indian Camp. 'Twas here that for years, the natives who have gone into Disenchantment Bay to hunt seals, bears and mountain goats, have spent days, and we found ample evidence in way of bark houses and bones of animals long since departed.

To the southwest, and five miles away was Dalton Glacier; ten miles further, just beyond Gull Island, was Hubbard Glacier, and an active one at that. All night our slumbers were disturbed by the sound of breaking, falling ice—it seemed as if an endless thunderstorm was raging.

In the morning what a sight awaited us! The bay was full of great ice-bergs and floating ice, in all fantastic shapes imaginable, and we amused ourselves by dubbing some of them classically. Our fancy led us to see "Po-seidon" driving his seidon" driving his sea horses; "Winged Mercury", flying, and with bow and arrow drawn; "Atalanta," the swift huntress, with her dog following after, and "Circe" with her enchanted

Poseidon gave us an exhibition of his horsemanship, for while driving upon the crest of a wave, he caused his team to dip their heads into the sea (the burg turned over) and when righted again they were transformed into glistening caves of ice. Oh! so blue and Yet as the sun shone upon the mass, one could but think of sparkling

However, we could not remain on shore and indulge in idle fancies, for it was time to continue our journey, said the guide. For the first three hours of the day we were moving about trying to dodge iceberg and floating ice, so had no time to comment upon the mountains about us, but had to gide the boat. pins about us, but had to guide the boat,

busy, too. After passing Gull Island, we had an unobstructed view of the glaciers. We unobstructed view of the glaciers. We were within two miles of Hubbard Glaby Michael Faraday. Prince 10 cents, cier—five miles across in its narrowest For sale at this office.

part, fed by three minor glaciers-rivers of ice. It cannot be crossed only by winged animals. Great pinnacles of ice! deep crevasses! how deep, no man may tell! Boom! bang! crash !and with a mighty roar and swish, a large mass of ice was in the bay. No need to stretch the imagination and say, "Why, a great battle is on; don't you hear the artillery?" for were not forces of nature warring against each other? For fifteen miles we had an unobstructed view of the two glaciers-Dalton and Hubbard-then as we rounded Highwater Island, they were lost, for a time, to sight, but what a grand panorama was prescented to us! Disenchantment Bay, snugly nestling in the embrace of snow-clothed mountains, like a rare green emerald surrounded in its setting by pearls of the purest whiteness, and like jewels are these mountains-no language with which to speak to the human heart-nor has man an interpretation by which he may break their ages of silence. All that can be done is to remove the head-covering, and stand within the sanctum-sancto rum of God and trust that unto the soul

will the voice of nature speak! I'll never forget the beauty of Disenchantment Bay. At first I wondered why 'twas so named, but after we had camped at "The Alders" a week, and saw no sign of life, except the sea fowls, ptarmagins and seals, it was no longer a mystery. While there we climbed mountains, visited morains and glaciers, and enjoyed the water, but when we turned our faces homeward, it was without regret, for man is a social animal and must have a few of his kind near him.

The return voyage was made without accident, and on the 8th of August we left Yakutat Bay for Seattle, benefited both mentally and physically by our summer's outing. However, there are other places in Alaska that we wish to see, so once more may I turn my face toward the far north (not this year though). In fact, I think my own country has more beautiful scenery than has Switzerland, and I long to see it. LOIE F. PRIOR.

Vicksburg, Camp, Mich.

Learning that my mother, Mrs. E. V. Wilson, was at Vicksburg camp, I followed her, and authough a stranger, met so many friends that I remained till the close. It is truly a spiritual camp, and a beautiful place, and I hope next season will see many of our Chicago people there to rest, if nothing more. Sunday, Aug. 16, I followed the speaker, Rev. B. F. Austin, with tests and messages. All seemed well pleased. and I had more calls for work than I could attend to.

Miss Fraser is a wonderful little woman, and rightly named "the mother of the camp." She holds a firm hand over the government of all. The boardinghouse made one look forward to the next meal, the dining-room so neat and clean, fresh flowers on every table, and three of the nicest girls to wait on us all. The two who had charge of the kitchen were, without exception, the best that could be had. Frank Felker, who had general charge of plants, and whatever he could find to do, had a cheery word for all.

This year Mr. Nesbit, one of the cottage owners was busy helping put up a lot of large lights for the grounds. Another, Mr. Abraham Powers, donated a bell to use next year. A number of friends have promised to build, and one sure, and to dedicate it to the memory of his wife. To me it seems a better monument than stone.

All of the tents, lodging-house, rooms, were kept with such neatness and all that could be done to make camp people and strangers feel welcome, that it seemed good to be there. When it broke up all left with regret.

Mrs. Flora Russell took charge of the music—a womanly woman whose soul went out to all. She was assisted by Miss Mendon, a fine musician, only a girl vet, with a rare musical oiff before I close I must not forget to mention Miss Mabel Fraser, the camp reporter, who enters heart and soul in her aunt's work, and one who we all hope will yet take more active work in the

Mr. and Mrs. Rawson are old campers and friends of the cause who enter-tained my mother so well that she looks twenty years younger, and says she is

going next year The only thing lacking was no papers on the grounds; but next year will hope

to find them there.

ISA WILSON KAYNER.

Lake Sunapee Camp, N. H.

The week opened well, the weather being delightful. Aug. 18, at 2:15 p. m. readings by Mrs. Edith L. Browne. Aug. 19, at 2:15 p. m., a reading, and at 7:45 p. m., a seance by Sadie L.

Hand, of Boston, which was well re-Aug. 20, it rained until noon, and at 2:30 p. m., the Ladies Fair opened and was well attended. The Mystic Table had one hundred bundles on it, and all sold in less than one hour. Ice cream Santiages (Santiages Murder, War, Human Santiages) and cake went like hot cakes, and the fair was a success, thanks to every

Aug. 21, at 2:15 p. m., a lecture and tests by Mrs. Sadle L. Hand. All was well received, and at 7:45 p. m., a seance by Mrs. Hand, and all was in harmony.

Aug. 22, at 2:15 p. m., a lecture by Mrs. Sadie L. Hand, and a few delinea tions were well received by a small au dience

The Ladies' Aid annual business meeting for election of officers. For president, Mrs. Addie M. Stevens, of Claremont, N. H.: first vice-president Mrs. C. E. Gove, of Riverdale, N. H.; second vice-president, Mrs. Hattle Bur pee, Sutton, N. H.; secretary, Mrs. H. Newman, Washington, N. H.; treasurer Mrs. Harriet Comstock, of Newport

Aug. 22, at 10:45 a. m., a lecture by Sadie L. Hand. At 1 p. m., a seance by Mrs. Hand, who gave good tests, well received. At 2:15 p. m., a lecture and tests by Mrs. Ida P. Whitlock, on Spiritualism and Its Work, to a good audience, and they were well pleased. L. WORTHEN.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and

others. Plenty of good music. The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schu-

macher, pastor.
Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 8 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

The Englewood Spiritual Union will not hold any meetings during August; but the Ladies' Auxiliary will meet as usual Thursday afternoons, at Hopkins' hall, 528 West Sixty-third street. A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Bel-

mont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every ser-Dr. Sholdice holds services Sunday

evenings at 7:45, at 205 Lincoln avenue. The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this, E 55th street, where all communications should be addressed.

Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two ervices each Sunday at No. 77 East Thirty-first street. Conference at 3 p. m., and lecture and tests at 8 o'clock. The camp-meeting of the Church of the Soul will be continued in the woods north and adjoining Waldheim Cemetery. Madison, Lake street elevated, Twelfth street and Chicago avenue cars stop at the grounds. Good mediums in attendance.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D., president.

The third Church of Progressive Truth meets Sundays at 3 and 8 p. m. at Van Buren Opera House, corner of Madison street and California avenue, Good music and singing. All are invited to attend. Mrs. Schaeffer will conduct the meetings.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Englewood Spiritual Union will open its fall meetings the first Sunday in September. Lecture in the evening at 8 o'clock. Conference in the afternoon. The Ladies' Auxiliary will meet Thursday afternoon. Hopkins' Hall, 528 West Sixty-third street, Englewood, For further information, address Geo. Hamilton Brooks, 6600 Normal avenue

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Pee Dee, Ky., Oct. 20, 1902.

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CHICAGO, ILL., SEPT. 12.

VOL. 28.

GENERATING LIFE.

The Germs of Life Exist in the Ether.

It is stated that Dr. Charles W. Little field is supposed to generate life from chemicals; but because life springs forth, or makes its appearance in about two hours after the chemical compound has been arranged, is no evidence that the doctor creates life. If that were so, any housekeeper, no matter who-and, really, the poorer the better-can take to herself the credit of creating life; it need not be given over to the chemists. She has but to let almost anything stand for a short time until it is somewhat stale—or a little stale to commence with-which, of course, is all un-

der the law of chemicals and chemical action and magnetic attraction and so forth, and always, to her disgust, life will appear and she will at once proceed to cast the offending mixture into the slop-jar, or otherwhere; but it never for one moment enters the poor woman's head that she has created life, even if she has been the unwitting means of generating it.

However, this is not written for the

purpose of finding fault with Dr. Little field, but to show that there exists throughout all space an illimitable germinal sea, and that within this exists the germinal points of all life whatsoever and of all kinds of life whatsoever The doctor is only proving what Franz Petersilea wrote years ago through his son Carlyle, that all germs of life what soever reside within the ether and that when magnetism and matter are united they attract and hold the germs of life which the compound, whatever it may be, is best adapted to sustain. Always involution and then evolution.

The life germs are not within the compound of matter, neither within magnetism, but within the ether which is within the atmosphere, and magnetism attracts and holds the germs.

The method is elaborated in the books by Carlyle Petersilea, called "The Discovered Country" and "Oceanides." These books can be had from the office of The Progressive Thinker, and it would be worth the while of anyone who would like to know how life first makes its appearance, to purchase and

Now, if the germs of all life whatsoever reside within the ether, they have resided there from all time, and have never had a beginning, consequently can have no end; and life must extend from eternity to eternity; and, as the spirit of Mr. Petersilea well says, is coexistent with matter and magnetism, and no one, no matter how learned, can create life-no more than one can create matter or magnetism. Give these life germs an opportunity and they will

at once commence to develop. If these life germs never had a beginning, the developed germs must also be

I feel that my dear husband is influencing me to write this, and he also tells me that he hopes, through me, to continue his work. He thinks he will be able to do more for the cause that lies nearest his heart, than he ever could do while was encompassed round about with the flesh. He says he has thrown off the matter but still retains the magnetism, and as his present body is largely composed of magnetism, it is invisible, for magnetism is invisible.

He now says to me: "My dear wife, as soon as the weather is a little cooler, and you become a little stronger and rise above the effects of intense grief, I shall continue my work, writing through your hand as my father and others wrote through mine." He says: "Give my love to all the readers of The Progressive Thinker, and to Brother Francis especially. He is doing an immense work for humanity and also for that part of it which has thrown off the fleshly covering. All honor be to his

"My poor wife sometimes doubts immortality. I never did, no more than I doubted music and its immortality. I was somewhat surprised to find myself out of my body, however. I thought I should remain for some years to come I grieve for my desolate wife, but not for myself. Let her be comforted. I have not left her. She is not alone. She simply cannot see me with her natural eyes or hear me with her natural ears. It must now be soul to soul. Spirit to spirit. It also pleases me that she lays the table for me just as she always has in the past, and the little vase of flowers is a joy to me. I can see them and inhale their perfume as of yore. I cannot consume the food that is upon the chair which she places for me opposite her own, and talk with her telepathically. She says, 'if some were to hear me at table, and other times, talking to the unseen, or, as is often said, to myself, they might think me insane.' But she talks to me, and I am among the unseen, and I hear and answer her, and it gives me pleasure to have her talk

"A spirit is sometimes as lonely as those in the body. I cannot become invisible to my dear wife so suddenly and not feel lonely. I have not yet become accustomed to the, in one sense, separation; but time bears healing on its wings, and we shall yet work hand in hand as formerly.

"But of one thing rest assured. I am not dead, neither have I departed, but simply changed my state or condition." CARLYLE PETERSILEA. AMELIA PETERSILEA.

POSTPONED.

The annual meeting of the Texas State National Association of Spiritualists, which was called for September 4, 5 and 6, has been postponed until Tues day, Wednesday and Thursday, Sept. 22, 23 and 24, in the city of Austin, Tex.
JOHN W. RING, Pres.

Theo. Schirmer. Sec'y. Spiritualist Temple, Galveston, Tex.

O Lord, deliver us from bigotry and bad rum. Thou knowest which is worse—I don't.—"Father" Taylor.

If pleasures are greatest in anticipation, just remember that this is also rne of trouble. Elbert Hubbard.

IMMORTALITY.

Sentiment Proves the Continuity of Life.

The enlightened sentiment of mankind is a standing protest against the idea that the soul can be annihilated; it it is a constant postulate of the continuity of life? There is an innate disposition, common to priest and layman alike, not to be satisfied with the conditions of human life, but to aspire to purer and higher existence after life's fitful fever is over.

Contentment does not materialize, to any alarming extent, along the line of progress, and has no secure abiding place in the minds and consciences of the children of men. Man is so made that he can never be contented with his environments. They are not what he wants and he seeks to make them better. He toils from the cradle to the grave to improve the conditions with which he is surrounded. And at last when he is compelled to lay down the armor of human existence, he does so with a sense of humiliation if not of

Man soons learns in the sharp struggle of human life, that even the realization of his earthly hopes and aspirations affords him but little real satisfaction. His hopes and aspirations very soon become fixed upon the vital question of the continuance of life on the other side of the silent tomb. The various religious systems of the world afford him little consolation. They smack too much of cruelty and bigotry. The great book of nature speaks to him in more hopeful tones. His whole na-ture revolts at the idea that, at death, he sinks in the dark sea of oblivion. In his heart he intuitively feels that he will live forever. It is wholly unthinkable that he can cease to live. It is true that he sees the apparent death of other men; he witnesses the building up and the demolition of the things of the material world around him; he beholds the growth and decay of every under the sun; but he cannot feel that he can die and cease to be known among the habitation of the living. He cannot be-lieve that his own life is not eternal.

Thus far we have been dealing in trusms which have been verified by the universal experience of mankind. There can be no question as to the facts. The import of these facts is more important and difficult to understand. Let us see what these facts

When the soul becomes incarnated it is impressed by the Creator of the Universe with the consciousness of its own continuity and the capacity for prog-ress. God stamps it with the belief that it cannot die, and with a desire for improvement. And no matter what may be the trials and tribulations in its pilgrimage through life, it can never lose he sure consciousness of its own continuous life, or remit its efforts to rise higher.

The innate conviction, this consciousness of the continuity of life, is inseparable from the soul of man; it is ingrained in our very being. Like the honest ghost of Banquo, it will not down at the bidding of unbelief. This desire to progress "grows with our growth and strengthens with our strength." These facts that the soul is self-conscious, that it can have end, and is progressive, prove that life ls eternal.

God never stamped the soul with the ambition of progress and the consciousness of its own immortality, its own eternal life, in order to deceive his chiliren and to raise hopes which must be disappointed. He stamped it with these attributes because of their importance and truth. And it has been thus "written not with ink but with the spirit of the living God; not in tables of stone, but in the fleshy tables of the heart.' CARL C. POPE.

Black River Falls, Wis.

A Dream, or What?

Recently I visited one of my old reaching points again. I had not been there for about four years. I had a fine time, saw many friends, preached two sermons, stayed all night at the home of good Brother E. and thereby hangs a

I had often spent the night with Bro. E. and family. On such occasions I slept in a neat bed-room, on the groundfloor, north side of the house. Here I had slept dozens of times, besides sitting in it often to study and prepare for preaching services. My presence then, n a way, has been pretty well identified

with that north bedroom. The school house stands about fifty yards distant from Bro. E's. home, and followed the golden rule at any time being so near he generally boards the teacher. Last winter the teacher was a young lady from a distance, a Miss B. Naturally enough she sought board with Bro. E., and naturally also she came to sleep in that dainty little north bedroom. It should be stated at this point that I had never met or heard of Miss B., the teacher. We were, and are yet,

strangers.
Well, the teacher "slept the sleep of the just" that first night. But she had a dream. It was vivid, one of the kind you recollect, and she related it the next morning. She dreamed a man was sitting in her room, and proceeded to give a rather minute description of the gentleman. Sister E. listened to the description (which she at once recognized as being myself) and was somewhat astonished. She at once placed some photographs before the young teacher one of which was of me, and the young lady immediately identified me, saying, That is the man I saw in my dream

Rather queer, isn't it? I will say here that I myself have never dreamed so far as I recollect, of being in tha room. Did my soul, I wonder, really leave the body and visit that familiar spot when I was asleep some time? Or does our spirit, or personality, so im press itself even on chairs, walls, rooms of houses, that the presence remains there for years (four years in this case) after the person himself has departed? What visions of men, women and little

IMPORTANT REASON.

WHY LABORING PEOPLE DO NOT ATTEND CHURCH.

Contributor Advances Arguments and Asks Why a Self-Respecting Working-Man Should Go to a Home of Worship

S. A. Neville, in the Battle Ground of Modern Thought, in the Chicago Record-Herald, laments the fact that many self-respecting laborers and hundreds of young men and women employed in offices do not attend church. Assuming that church attendance is a necessity he is unable to account for this apparent lapse of duty which their absence from such gatherings would seem to imply.

A laborer to be self-respecting must, as a matter of course, be intelligent. Having a practical acquaintance with theoretical Christianity, acquired through association with so-called Christian employers of the Bacr stripe, he is qualified to weigh the sophistries of the clergy for what they are worth. In these days of printing press, when Sunday newspapers and magazines are so numerous, each one of which may af-ford him more food for thought than he could possibly derive through listening to "the advocate of the ancient creeds," is it any wonder that he fails to encourage the professional theologian by his presence at the fashionable houses which some are pleased to term churches? Under these circumstances, to some people, it is a mystery why a

self-respecting laborer should attend church at all. Not an Exact Science.

Theology can hardly be called an exact science, neither have theologians any truth to offer that is not obtainable through the regular agencies of civiliza-tion. Theologians have added nothing to our positive knowledge of a future state. If there are any discoveries to be made along this line by finite man, Edison, Marconi and others are as fully equipped to enlighten us as those indi viduals who, from one cause and another, have adopted the ministerial profession as a means of livelihood. Why, then, should the self-respecting laborer attend church, except through questionble motives of policy?

One leading denomination has just decided that there is a chance for those who die in infancy, although it cannot yet accept the doctrine of fatalism, or that system which treats of the necessary sequence between cause and effect. In admitting the infant to salvation, a term coined by theologians and used by them exclusively, this denomination has taken a step forward. In denving the self-evident fact that man has limitations it stands opposed to the conclusions on this subject of the great majority of philosophers. The writings of these philosophers are within the reach of every self-respecting individual. Should the theologian accidentally discover any new truth that has not al-Plato he will receive due credit from the self-respecting laborer. The theologian, however, hampered by his narrow training at his denominational school, is not likely to make any particular advancement until forced line by the march of progress. History abundantly proves that theologians first oppose any new scientific truth: then when it can no longer be advantageously denied they accept it with the explanation that the men who wrote the Bible knew all about it. Why should the self-respecting laborer associate with a class so far behind the times?

Teaching Is Futile. Mr. Neville thinks that God's will and the teachings of the Master require church attendance. Blackstone says the will of God is the law of nature. The great students of nature of the last century do not allude to the teachings of theology as an indispensable factor in self-culture. The teachings of the Master which Mr. Neville says are preached to the rich and prosperous do not seem to make any startling impression on this favored class so far as its treatment of employes and competitors is concerned. Why should the self-respecting laborer reasonably expect to receive any benefit from a course of treatment that has so little effect on his employer, who in the nature of things is

better situated to profit thereby? In a leading magazine at the present time there may be found what purports to be a partial account of the business methods of a certain devout Christian A perusal of this series of articles so far fails to show that this good man when dealing with competitors. The wording of the golden rule is familiar to every self-respecting laborer. In attempting to follow its teachings unlimited room is found for the exercise of the best instincts of every rational individual. When the theologian can form ulate something better than the golden rule to serve as a guide to the moral improvement of society he will undoubtedly be given a hearing by self-respect-

ing people generally.
Until that is done is it not a waste of time for working people, who have only one day in seven to themselves, to spend any portion of that day that might be devoted to rest and self-improvement to assist in keeping in power class of people of so little practical benefit to the community

FRANK BULL.

Management of the Control of the Con chamber where I am seated, writing! wish I understood these things. Great is the mystery of the human spirit. ELD. H. W. B. MYRICK. Gentryville, Mo.

The most aggravating resentment for

the expectant is silence. We do not believe immortality because we have proved it, but we forever try to prove it because we believe it --Martineau.

Grace is the expression of a virtue extended outwardly-interior vibration children may even now bount this controlling the exterior

PEOPLED WITH GHOSTS.

A GENUINE HAUNTED HOUSE.

Old Jesuit Mission-Priest at Adams County Clerical Retreat Tells Story of Uncanny Nights-Rappings-Apparitions-Cold Fingers Said to Arouse Sleepers-Strange Visions Melt Into

> York, Pa.-Until three years ago, then, by an order from Rome, the Conewago Catholic chapel, in the township of the same name, in Adams county, was discontinued as a Jesuit mission and made a parish church of the Harrisburg diocese, it was little heard of out-

> side the religious world. Now the ancient chapel, so long a quiet abode of the Jesuit brothers, is reouted to be haunted, and the ghostly tales being told of it by the country folk seem not without foundation. Father Halftermyer, the priest in charge of the chapel, is among those who tell of the midnight visitations of an apparition and strange, weird rappings. These spectral visits and the rappings have been occurring more or less regularly since the abandonment of the chapel by

> the Jesuits. The frequent change of its rectors and assistants since then apparently is now explained Father Halftermyer, who has been the rector for more than a year, has found it impossible to keep an assistant for any length of time. Occasionally there has been a young priest with the temerity to put up for wo months or more with the nervous shocks and frights to which the inhabitants of the chapel are exposed, but a fortnight is the limit of endurance.

Priest Hears Rappings.

To a correspondent of the North American Father Halftermyer said: "I am finding it almost impossible to keep an assistant on account of the queer things that have been transpiring in this old edifice since I have been in charge. I have had no personal experience with the apparition. Those who have seen it describe it as a thing of mist, having the outlines of a human form garbed in ecclesiastical robes. The midnight hour is the usual time of its coming, and it has been seen most frequently in the sleeping apartment assigned to the assistant rectors.

"The rappings I have often heard. These, too, occur at midnight and hardly a night passes that we are not dis-turbed by them. One one occasion they were heard at midday on my study door as I sat talking with a priest from New Oxford. Sometimes the noise issues from under the floors. More frequently it is a door that seems to be beaten upon by bare knuckles. When a door is quickly opened in response to the raps nothing is to be seen.

Felt Clammy Fingers.

One of my assistants who was here but a few weeks, greeted me one morning with eyes staring and told me that in the night as he was lying awake in his bed, unseen fingers, having the temperature of the grave, seized his hair and pulled it vigorously. He started up just in time to see the dim outlines of a priestly figure vanish into mist.

"To have the covers pulled from their bed while they slept and to awake to see the apparition dissolving has been the common experience of all those assistants who occupied the chamber and were driven away.

"I am not superstitious. It would be contrary to my religion to be so. I know that most of these supposed or reputed manifestations of the spirit world are usually traceable to natural causes but in our efforts to ascribe the chapel's alleged ghost and his conduct to such sources we have been haffled and our investigations have only served to mys tify us the more.'

The rectors preceding Father Halftermyer at the chapel related similar ex periences.

The Jesuits who founded the Conewa go chapel, in 1720, in the solitude of the Pennsylvania wilderness, were from Baltimore and Canada, and the original mission was established in a hut fash ioned like the lodges of the Conewago Indians.-Philadelphia North American

IF. If I had richest stores of gold-Which I have not—
If I could master wealth intold In dream or thought, I think my greatest joy would be

To loose the bonds of noverty

Which bind the body, break the heart And warp the soul of such large part Of mankind here; For these poor ones my brethren be, And God's scheme of humanity Forbids that I my riches flaunt While they are crushed by cruel want. And yet I fear

That wealth might bring a greed for gain And steel my heart 'gainst others' pain; With Lazarus my lot I'd cast Rather than face the righ man's past

With judgment near. If I could go to Wisdomis fount and drink my fill, And balance up my life account Of good and ill, The debit side might so outweigh The credit that in sheer dismay I'd go in moral bankruptcy,

Without a hope of clemency, And ne'er repent. And so I find 'tis better far To bear my burdens as they are. And do my best from day to day With what God places in my way With good intent

And then, when I may quit the strife And enter on another life, If I may count the vict'ry won-And hear the Master say, "Well-done," I am content. -W. H. Plerce.

Modesty is a shield that hides a virtue—a protection against discordant invasions. Indolence is a refusal of the will to keep pace with the perpetual motion of

PHENOMENAL.

A Very Fine Manifestation of Spirit

It may not be amiss for me to add a few lines in behalf of the truthfulness of that philosophy which affirms that spirit life beyond the veil is not an empty dream, but a hallowed reality, beyond the possibility of a doubt, in the minds of those who have had such experiences as I am about to relate.

In the year 1893, my wife was sudden-ly called to her spirit home. But death, so-called, had no terrors for her, she having been born, as it were, a spiritualized Spiritualist. Often were the times she repeated to me, that she regarded the change called death none other than the promotion of the true self into a sphere where it would be surrounded by richer opportunities and grander inspirations for renewed efforts

in behalf of the beautiful and the good. Our union was the embodiment of perfect harmony, hence our sojourn while she was in the flesh, as congenial as perfect love could experience. this statement is not overdrawn, the re-membrance of her divine presence, stands out in bold relief until this day, as the oasis in the desert of my life, the thought of which fills my heart with joy

unspeakable and full of glory. Her spiritual development was such that many were the times I would affirm to her, that she was not a creature of earth, but truly a spiritual materialization, that had come down to this mundane sphere for some hallowed puroose, which one day would be revealed to the glory and honor of a true life, hidden with the divine in the soul and life of the spiritual universe.

It was prior to our statutory marriage -I say statutory, for we were married in the divine sense, from the moment we first met—that she sent to me as a Christmas gift, an express package composed mostly of things wrought by ner own hands, among which was a ceautiful handkerchief case, which case is to be a cardinal feature in connecion with the story I am about to relate.

Much pertaining to my experience on on the reception of said package. I will be obliged to forego in order to bring my story within bounds; suffice it to say, that as the contents of the package were revealed in my presence, the room was illumined as by effulgence from on high, and I was moved to pen a poem, the depth and beauty of which has ever excited my admiration—said experience being sufficient to fill a small volume, as it were, with heavenly light.

Notwithstanding the plush case was intended for my special use, after our marriage I consigned it to her benefit. as I had other conveniences for that

But the time came, as stated, that suddenly called to that bourn from which our loved ones do return with healings in their wings to fan away the clouds of the timely change of so-called death.

At the time Mrs. D. dematerialized, the case was full of handkerchiefs which she had received as presents, and otherwise, from time to time, with a pair of gloves resting upon the top of the 'kerchiefs, all of which I placed in my trunk for safe-keeping, a trunk used for the storage of my choice writings,

Soon after I, in company with my son, took rooms in the city of Chicago, where we had resided for several years, though at the time of Mrs. D's departure we were in the east, attending to unfinished business.

cle, to a dear friend from whom it had come, as a reminder of the hallowed days that were no more. But you may imagine my feelings when I come to open the case, to find it void and empty save one minute 'kerchief hands of a daughter, also a token of

friendship.
Of course it at once occurred to my mind that some unholy hands had secured entrance to the trunk, notwithstanding both the case and trunk were

so securely locked. After many months I was called to the state of Wisconsin in behalf of a sick nephew, to which place said trunk accompanied me, where it remained for two or three years, during which time, at intervals I would look into the case. and several times my sister saw that the box was empty save the one minute token, but I always wondered why it. too, was not taken. But finally, in company with my trunk, I went to visit a friend and his wife in Minneapolis, where I remained for a few months, at the expiration of which I left the trunk in their care and departed for another

part of the country.

The next summer I settled in St. and immediately ordered my trunk to my room. Soon after its arrival a voice clairaudiently addressed me saying, "Look into the little box." Hence I at once unlocked the trunk and placing the case upon the dresser, proceded to unlock it, when lo! and behold. to my great surprise, I beheld in completeness the long-lost treasures! And while I was wondering over the most astounding phenomena, a voice again addressed me, saying, "In like manner shall thy spirit treasures return unto you." And here closes my account of a phenomenon which can be explained only through the absolute presence of loved ones gone before.

The above is a correct and absolute statement of one of my own experiences, and I have had many, which now give in encouragement to those who may not be so conversant with the occult forces that now so perfectly unite the two worlds in one, enabling us to commune with those who have been disincarnated even more perfectly than while they sojourn in the flesh. DR. S. J. DICKSON.

Joys are our wings, sorrows are our spurs .- Richten

THE GREAT CONFLICT.

Science and Skepticism Versus Faith.

So says the history of the Ages. See Draper's "Conflict Between Religion and Science;" "Intellectual Development of Europe;" Buckle's History, Reade's, and others. But Brother Howe reverses it against the facts of history, and says, "Science and Faith versus Skepticism." Science has been undermining Faith, Religion, Theology, Su-perstition—it has been taking out the very heart of orthodoxy and destroying supernaturalism. This is the teaching

of the leading writers of Spiritualism. Mr. Howe says: "Of course we all know that faith is a factor in all scientific as well as religious study, and some things never get beyond it."

But let me tell Brother Howe that

Faith is no more Science than belief is knowledge. What is the issue? That Spiritualism is not mere belief or faith, but knowledge This is the claim, and the principal claim, of the Spiritualists. Brother Howe states the matter as if had asserted "that there is no value in the accounts of past experience," and because people are "frequently de-ceived by their senses."

On the contrary, I hold there is value in accounts of experience; but that actual, present-day knowledge is more valuable. Spiritualists have been telling the church for fifty years that past experience is not sufficient; that had it been Spiritualism would not have been necessary; for, says the Spiritualist the race demands present day revela-tions, knowledge of existence beyond the grave and communication of discarnate human spirits with earth's inhabitants.

He says: "There may be no absolute line of distinction between faith and knowledge." On the contrary, the dis-tinction is marked. Your old-time Spir-itualist always said, "I do not believe; I Where knowledge begins belief

What is Faith? It means, "1. Belief: reliance on testimony. 2. Firm belief, on probable evidence of any kind," etc. No knowledge there. No science there. Says Brother Howe: "Faith knowledge are close companions." Faith is defined as "trust," "to trust." Does not the entire history of science show that Faith and Knowledge have been for ages the deadliest foes? Brother Howe declares: "Upon faith hangs a large share of the science so.

eagerly accepted as reliable knowledge. That is not science; it is sciolism.

Name the real scientist who hangs a large share of science upon faith. What is science? know." referred to general truths and princi-"Science," says the lexicon, "denotes a systematic and orderly arrangement of knowledge," not an orderly arrangement of faith, which is a creed, credo, "I believe." The lexicon further informs us that "in a more distinctive sense, science embraces those branches of knowledge which give a positive statement of truth as founded n the nature of things or established by observation and experiment."

I supposed this was just what Spirit ualists claimed for their Spiritualism. Am I mistaken? It seems as if I have compelled my opponents, in these friendly bouts, to abandon the strong entrenchments of the Spiritualists of generation ago. They are the defenders of Belief, Faith, Hope, Desire in place of postive knowledge.

That two-column article by Mr. Howe After my return to the city, from time in The Progressive Thinker, July 18, is to time I had looked at the contents of solid thought; but would be better suit. the little box. But after a year or so ed for a man of faith than a devotee of had passed I concluded to send one of the 'kerchiefs which had been by loving hands beautifully worked as a present candid admissions. I will treat it thorough the 'kerchiefs which had been by loving hands beautifully worked as a present candid admissions. I will treat it thorough the beautifully worked as a present candid admissions. to my wife, back with some other arti- oughly in a series of short articles, so as not to encroach on the space of this journal in any single number.

I notice two letters, in its issue of Aug. 29, calling (I was going to say, "frantically calling,") upon me to give my explanation. Be calm, brother. which had been worked by the loving Spiritualism has been explaining for more than a half century It is my purpose to reply fully to Bro.

Howe's interesting production first in order. W. F. JAMIESON. Cincinnati, Ohio.

COMPENSATION.

I hold it a fact in this life of ours. Tho' thorns strew the path of our eager feet. We have only to pause and gather the

flowers To make pain easy and life complete. If never we suffered we could not know The wonderful balm of a loving word We could lift no load from the heart of If our souls by a sorrow were all un-

'More thorns than flowers?" Well, gather the flowers For the thorns will pierce if no buds

you hold. t is better to treasure the joyous hours Than weep in the dark for a tale

say for each pain in the human heart A compensation has been assigned, Though we garner the pain and refuse to part To the comforting angels our eyes are

blind. 'More thorns than flowers?" Not so, if you will But open your heart to the steady

light. And see in the midnight dark and chill The promise and hope of a morning bright. Then hold the flower while you tread the thorn

And find the balm for your wounded in the rose you plucked. And the fairest morn By the midnight rendered more fair

and sweet. REATRICE ST. GEORGE. Wilmette, Ill.

Truth descends as temper ascends. Wisdom crests the conquered tempest.

TRUE BEAUTY

NO. 720.

As Elucidated by a

To the idealist, as well as to the mind that is in common with all universal truth, nature appears to be the incarnation and personification of divine thought; likewise thus, by the nature of the truth itself does this divine expression appeal to and inspire the human mind to seek and idealize the highest imaginable.

A love and taste for the refined and eautiful need not necessarily have been a so-called "given gift," It can and should be acquired by all. The lasting charms and influence of every woman, those which tend to uplift and inspire all self-conscious men toward exalted positions and nobility, are the outgrowth of a virtuous and simple lived life, and a well trained and disciplined mind. The artist paints the message of his heart upon the canvas that it may strike in answer to the chord of our own. He, as it were, sees a new world in the mere lights and shades of his own productions. Wonderful and true as all this may seem to the mind of art, yet how little may be compared to the art and beauty which is eternally alive in the garden of infinite creation. Ideal imagination is the birthplace of all desires for human ex-pression. The mind that cannot be entranced, and the heart that is so hardened that it cannot be awakened to some feeling of sympathy and love, has lost the greatest treasure and pleasure that the mind ever realized. The beauty and fragrance of the flowers, the song of birds, the sublimity of the hills and forests, and all else true to nature, give us a promise of eternal life that ever after awakens within us renewed interests and desires for continued life. The depth of our own soul leads us

into all infinitude. Soul expression is prompted by its own divine love. To love and be loved is the one and only motive of our own soul's expression.
The divine spark which kindles the heart to often sacrifice its own human life for truth's sake, is but a creation of God's infinite love. Sad, but true, when this light has once gone out, the heart hardens, the mind becomes stagnant and narrow, and life, though surrounded with all the luxuries and comforts that wealth can bestow, is still a failure. Love means growth, and we cannot love anything which is not truly

Beauty symbolizes perfection. He who loves with all his heart therefore each day outgrows his limitations of

yesterday. There are many women who persistently resort and adhere to various arti-"Knowledge duly arranged and ficial means whereby to make themselves, as they believe, more beautiful Yet it is after all, questionable vhether or not such beauty alone, can ever appeal to the highest that is with in man. A face may be ever so pretty, but if it is expressionless, what lasting charm can it hold for the true lover? Beauty without virtue is like a flower without fragrance." There is an attribute of the soul which endows, illuminates and beautifies the whole being. It creates and radiates a charm, which once sensed, asserts to us that it is part

of the divine spirit of its own creator. The personification of charm and fascination is not always embodied in what is commonly called a pretty face, for the so-called pretty or handsome woman, is not always the magnetic and charming one. Charm is that invisible radiation of the soul and spirit power which is set forth by expression; thus a beautiful and brilliant mind must, by virtue of its own law, finally radiate and externalize itself in some one form or

The mind that once sees the beautiful side of God's garden, (nature) and the heart which vibrates in unison with the whole creation when awakened by the beauty and music of nature, must at all times rejoice because of its having been born, even no matter how humble and lowly its surroundings and circumstances may be. It is the sum total of all ancient and higher teachings, that if we desire to become more perfect representatives of perfection and nobility. we must first become illuminated by this inner light,—love and infinite wisdom. Where God's spirit in harmony dwells, there also shines forth His perfection and beauty.

G. J. WALDVOGEL. Fresno, Cal.

ONLY A SONG.

it was only a simple ballad, Sung to a careless throng: There were none that knew the singer And few that heeded the song. Yet the singer's voice was tender

Surely those hearts were hardened That it left still hard and cold. She sang of the wondrous glory That touches the woods in spring

And sweet as love untold:

Of the strange, soul-stirring voices When the hills break forth to sing; Of the happy birds, low warbling The requiem of the day:

And the quiet hush of the valleys In the dusk of the gloaming gray. And one in a distant corner-A woman worn with strife-

Heard in that song a message From the springtime of her life. Fair forms rose up before her From the mist of vanished years: As sad memories stole o'er her

Her eyes were veiled in tears. Then, when the song was ended And hushed the last sweet tone. The listener rose up softly, And went on her way alone. Once more to her life of labor She passed, but her heart was strong,

A little wit and a great deal of ill-nais to commend well.-Tillotson.

And she prayed: "God bless the singer,

And, oh, thank God for the song.'

ture will furnish a man for satire: but the greatest instance and value of wit He that thinks he can afford to be negligent is not far from being poor,-

SEVERAL REMARKABLE AND TRUE STORIES

Prof. W. F. Jamieson Is Respectfully and Earnestly Requested to Explain Them.

The observing, reflective, critical reader cannot fall to discern their truth between their lines, as he progresses in their perusal. There is something about them inherently, or intimately connected with their warp and woof which convinces the reader of their truth. Such a story I will now relate. Lam writing it on the blank or reverse with me." am writing it on the blank or reverse with me." side of a printed copy of the naturaliza- After reflecting a little, she said: tion papers of Garrett Van Sweringen, the original ancestor of our family in this country, and dated the 16th day of hood." She then related the story, Journal of August 20, 1903, an item will give me if you discover that you which grew out of the efforts of C. R. can return and communicate." Macloon of the Centennial jubilee com-mittee, to locate the descendants of the that mother and I had agreed upon a 'Van" has been dropped from the name any person, not even my wife, by many families thereof, and many

well as of New York. ty one years of age, who is a physician, and at the present time, one of the phy sicans in professional charge of the Indiana School for Feeble Minded Youth, a state institution located at Fort

than a mere interesting incident, until "wholly of human origin" theory? a few years after, in a trumpet seance since, I was addressed by a voice giv- gies to me for his presence there. questions on my part.

me by a number of platform test medicame over to Germany on a visit in ums, some of whom were strangers, in 1888, and that he had considerable diffiountry. At the culty in finding time of this seance, although already finally successful. pretty well convinced of the truth of stage. There are thousands of abso-

'there's something in it" stage. experiences, some of which are still please subject it to his skeptical cruci- his expressions of amazement, sis? He informs us that he admits that that there are genuine phenomena called Spiritualistic, but no Spiritualist to my knowledge; has yet been able to make head or tail out of his admission. admits there are genuine phenomena. but the drift and essence of his arguments, is the rejection of what he admits. He is one of those peculiar, extremely accurate, infinitesimally criminating, fine-spun, hair-splitting, technical and infallible skeptics, who cannot discern that there is a state of human consciousness between or intermediating "belief" and "knowledge," which I would call "moral certainty," and which serves the Spiritualist a most legitimate and satisfactory pur pose in his investigations. I am moralcertain that there is in California a city called San Francisco: but if in a court of justice my knowledge of the existence of that city depended upon my having been in it personally. I would be obliged to swear that I did not know of the existence of such a city in Califor nia. Such are the little, insignificant, microscopic, technical points raised against phenomena by many of these smart infallible, skeptical critics. They make me very tired. They seem to think, act, talk and argue that if Spiritualism is true, an embodied and disem-bodied spirit should communicate and associate with each other just as satisfactorily, easily, frequently and naturally as two embodied spirits may do.

"Still harping" on the "distinctions between Christianity and Spiritualism," "faith" and "knowledge," "Elijah's au tomobile excursion," "infallible pope," etc., it is very probable that this method of argument concerning the subject of "intelligent skepticism" as related to the phenomena of Spiritualism, the reality of which he admits and doesn't admit, will continue ad infinitum on the part of Brother Jamieson.

Another Remarkable and True Story. Now, Brother Jamieson, let us get down to business. We have been fooling long enough. We are now ready for explanations, since you freely admit the genuineness of some Spiritualistic phenomena, notwithstanding you say:

"I put my own explanation, that the phenomena are wholly of human origin, against the Spiritualists' theory of spirit outside of earthly body."

conversation with my mother, then in her 84th year of age, who had all her life been a Methodist, and had no be-lief in or sympathy with Spiritualism and being myself yet an "investigator," I said to her: "Mother, in all probabil- voice of a child halling me with the two

There are some stories or narrations fore I do; if such should be the case, I which bear upon their very faces, the unmistakable evidence of their truth. The observing, reflective, critical read-

April 1669. I am just now reminded of which, when finished, I replied, "All this story, by seeing in the Chicago right. This story is to be the test you

Sweringens who were connected with test she was to give me, but was careful the first settlement of Chicago. The to make no mention of its character to

by many families thereof, and many In the course of about a year after others have inserted an "a" in it. But this agreement, mother passed over to the correct, true name, is Van Swerthe great majority. She died at my ingen, and the nativity of our first pa-house in Fort Wayne, Feb. 28, 1895, and rent in this country, was Holland. It we conveyed her remains to the family appears, then, that the Dutch had a burial place at our old home near Canhand in the settlement of Chicago, as ton, Ohio. She was buried on March 2, and on

Now for the story. As a little preface to it, I will state that I have a son twento it, I will state that I have a son twenattended a trumpet seance given by Mrs. Seery-Hibbitts, of Muncie, in Fort Wayne.

Now, I have simply to say, that in voice calling me by the name with which mother always addressed me. Wayne, and containing over a thousand and which, I believe, was unknown to children. This son I named Garrett, every other person in that circle, who for the original ancestor, and also, De knew me as "Doctor," or by my initials, Barrette, the maiden name of the lady "H. V.", only, I not only heard repeated whom he married. When they emi- the story upon which we had agreed as grated to this country, they located in the test, and which was related in the aryland.

This son, Garrett, at about ten years voice named every one of the parties of age, his mother, and myself, visited who acted as pall-bearers from my the World's Fair, at Chicago. While I house to the depot, and all those who was looking in a showcase in the Mary acted as such from the hearse to the land exhibit, I noticed an old dirk, la grave where her body was deposited, beled, "Once the property of Garrett besides a number of her old friends Van Sweringen, who settled in Mary who had met her corpse at the cemeland in 1669," etc. The name of the tery. This voice purporting to be that donor of this relic was a Mrs. Evans. I of my mother, also exclaimed that she do not remember her initials. I very now knew Spiritualism to be true, and naturally took considerable interest in that while her body was in the casket this relic, and called the attention to it, in the baggage car, her spirit was back of my wife and son, the latter I was in the coach with her children, naming obliged to lift up to enable him to see every one of us. Now, will Brother it. Nothing more was thought of this Jamieson please explain this on his

At this same seance, and before it given by an entire stranger to me, by opened, I met a prominent German and the name of Rockwell, whom I never business man of Fort Wayne, who, upon saw before, nor have I ever seen him seeing me, at once began making apoling the name of Garrett Van Sweringen, was very particular to assure me that claiming that he was the very identical he "took no stock in the thing at all; original ancestor. He related many was there through mere idle curiosity, things revealed by his naturalization wholly, having never sat in a circle, or papers, with which I was more or less familiar, some of which, however, I had forgotten, and other things which I laughed a typical Jamiesonian laugh. never knew, but afterwards learned by But after sitting in the circle a few mininquiry were correct. He then informed utes, his name was called in the Germe that he was present in the Maryland man tongue. (Be it remembered by the exhibit at the World's Fair, when I discreader that Mrs. Seery-Hibbitts, as far covered the relic above mentioned, and as I know, can only speak the English reminded me of lifting up his little language. I have heard French, Gernamesake to see it, and all of which man, Bohemian and Hebrew spoken in without any leading questions or any her seances). The voice claimed to be uestions on my part.

I asked no questions at all until after German, informing him that she died the foregoing was communicated. I in Germany, when he was a child of two a leg, and finally his life. then made a number of inquiries which years of age, and that he was taken to were answered satisfactorily. Since her sister in Peoria, Illinois, who raised this seance his name has been given to

Now, I, with about twenty sitters. Spiritualism, I was yet posing before heard this voice speaking in the Gerthe community as a mere "investiga man language to Mr. Herman Michaels, In other words, I had not yet of Fort Wayne, as he heard the voice passed the "non-committal," "sub-rosa" claiming to be that of my mother, sneaking to me in the English language lutely convinced Spiritualists who Not being conversant with the German never get any further than this, or the language myself, I understood only that Now, this is but one of many similar spoken to Mr. Michaels, and not what it was the German language being experiences, some of which are still was said. I can only rely upon Mr. more wonderful and mysterious, which Michaels' statement of what was said I would like to have explained upon any by the voice and his confirmation of its other theory than the Spiritualistic, if truth, but knowing him to be a man of so it can be. Will Brother Jamieson truth and veracity, and judging from ble and successfully analyze it in ra- and facial, I am quite certain that his tional accord with any other hypothed translation of the conversation which passed between him and the voice purporting to be that of his mother, was true and correct. Mr. Michaels will not, I believe, at the present time, acknowledge himself a Spiritualist, but He admits, and he doesn't admit. He will acknowledge the truth of this experience and its amazing, mysterious character. Will Brother Jamieson

> In another one of Mrs. Seery-Hibbitts' rumpet seances, a voice in the French tongue was addressed to a sitter by the name of W. H. Blondoit, a prominent merchant tailor of Fort Wayne. This voice purported to be that of his mother who had died but a few months before this seance was held. The voice and the sitter conversed in the French language for several minutes, and at the request of the voice, the two (mother and son) sang several French songs they had many a time and oft sang to gether in years past. Finally the voice nformed the sitter that if he would look in the closet where she had he clothes, he would find seven silder dollars in one of her shoes. Upon arriving at his home after the seance, he lost no time in searching the closet, and was speedlly rewarded by finding in one clothes, he would find seven silver dollars. Now, will Brother Jamieson explain this experience upon his theory that it is "wholly of human origin," and not "of spirit outside of earthly body?" I do not think that Mr. Blondoit will ac knowledge himself a Spiritualist, but he will acknowledge the truth of this experience. Come on, Brother Jamleson,

please explain it?

with your explanations.

Another True Story. I have been so long on the hunt for some one who can and will explain my personal experiences in the investigation of phenomena upon other hypotheses than the Spiritualistic, that, having found such an individual in the person of Prof. W. F. Jamieson, who is not only willing, but anxious to thus explain hem, my reason for introducing so many true stories to the readers of The Progressive Thinker, must be apparent. want to get them all thus explained, or as many of them as possible.

There is no danger of Brother Jamieson's stock of explanations becoming exhausted, for he informs us that Rev Moses Hull was of the opinion that he had too many of them; so many, indeed, that he feared an insurrection or mu-Sometime in the summer of 1894, in tiny would break out among them, and

many of them would be killed. Some years ago, on a pleasant sum. mer Sunday morning, I was about entering a house on Wilt street, to make a professional call, when I heard the ity, you will pass over to the beyond be- simple words, "Helle, Doctor!"

looked around, but could not determine the direction from which the exclama-tion proceeded, until it was finally made again, when I located it directly across the street, where I soon discovered sitting on the steps immediately behind, and half hidden by the fence gate, a little girl about three years of age, whose mother died about a year prior. I had been the physician of the child's mother and grand-parents for years, and, returning the salute with simply, "Hello, Pet, Hello!" entered the house of my patient and thought no more of the occurrence, so very common in character; for physicians are very frequently accessed by children while passing them on the street.

In the afternoon of this same Sunday, I attended a trumpet seance given by Mrs. Seery-Hibbitts, of Muncle, Ind. After sitting a few minutes, the trumpet approached me and a voice through it imitating very closely the voice, intonation and childish expression of the exclamation just related, said, "Hello, Doctor!" It needed but a single repetition to remind me that it was in imitation of the manner in which the little sirl accosted me in the morning, and immediately my evidence of the presence of the unseen Mrs. Laura Wood Nelson, the mother of the child, was overwhelming. If not another word had been said but those two, "Hello, had been said but those two, "Hello, Doctor," the manner in which they were spoken through the trumpet would have satisfied me that the mother was present with her child when she halled me in the morning. But after intro-ducing herself to me in this most delightful and convincing manner, she continued, and spoke of herself being present at the occurrence, and of many other things unnecessary to mention here. My "faith" in this experience answers to Paul's definition, viz., "The evidence of things unseen." I know the mother was present, though unseen. It is the "faith" and "knowledge" of the Spiritualist.

Another Remarkable, True Story. Several years ago, in one of Mrs. Seery-Hibbitts' trumpet seances, on a Sunday afternoon, a voice called me by name and said, "I suppose I will have to call you 'Doctor,' now; we used to

call you 'Harry.' I don't think you can guess who I am." "Are you from Fort Wayne?" I asked. 'No, I am from Navarre, Stark coun-

ty, Ohio," said the voice, Navarre being the town in which I years of age, about forty-theree years ago, and having never received communications from early or boyhood friends who had departed this state of curious to know who it could possibly be. I guessed a number of names, but without success. Finally the voice said: 'I told you you could not guess who am;" and, continuing, I understood the voice then to say: "I am Mary Chap-man." I was immediately very much disappointed at this reply, and said "But I do not know of any old Stark county deceased friend of the name of

"No! no! no!" said the voice, "I did not say Mary Chapman; I said Marion Chapman."

"Oh!" said I, instantly recognizing my old friend, whom I had not thought of for many years, "I remember Marion Chapman like a book." The voice then asked me: "Do you remember, Harry when you raked and bound in my father's harvest field, and followed me while I drove the reaper?"

"Certainly," said I, "as vividly as though it were but yesterday." It was by this same reaper, the following harvest, after I had left my town for the west that Marion Chapman lost

After he had spoken of many other matters, equally well remembered by me, I said: "How in the world, Marion, did you happen to come into this se-ance or circle to-day? It must be thirty-six or thirty-seven years since you entered spirit life.'

"Well," said the voice, "I was just passing by, and heard some singing, and concluded to drop in, when I discovered that you were the only person present that I knew."

Now, which one of Brother Jamieson's many explanations, which Moses Hull says, are liable "to kill each other," will he trot out to wipe out the foregoing story, the truth of which is made evident by its naturalness and simplicity—a plain, unvarnished tale. Hudson says such facts "are too well known to the civilized world to require proofs at this time." And so Brother Jamieson will not deny them, but will make a desperate effort to make his large and varied stock of explanations sufficient to cover all such facts.

Another Remarkable and True Story. Brother Jamieson says, "I put my own explanation that the phenomen are wholly of human origin, against the Spiritualists' theory of spirit out side of earthly body." He will, there fore explain the following accordingly if he can. We are all anxious for uch explanation, because if deceived. or in error, we want to know it. No class of people are more ready to be convinced of entertaining error than Spiritualists. They are as anxious to know the truth as any other class of people.

In a seance (trumpet) given by Mr. B. Finney in this city in the month of October, several years ago, a voice calling me by name through the trum et, said: "You do not know or remember, me, Doctor, but I know you very I was one of your students in the Medical College of Fort Wayne, when that college was located on Broadway. My name is George F. Vesey, and am from LaGrange county, Indiana. I wish you would write to my wife and tell her that I still live."

Where is your wife?" I asked. "She lives in Stuttgart, Arkansas," was the response.

'What is her name?" I inquired. "Lizzie," was the reply, etc.

I did not remember any medical stulent of that name, and on the following day I made some inquiries concerning him. I finally went to the residence of Mrs. Lehman, who boarded a number of students in the years 1878-9 and 80. I asked her to mention a few of the names of the students who boarded with her, and the first one she mentioned was that of George F. Vesey. I then asked her what she knew about him. and she replied, "Why, he was a brother of Judge Vesey of this city, and he died about a year ago, and his remains were brought to this city, reaching here at midnight, and they were taken from the train to the cemetery and buried by torch-light. He was married, and lived somewhere in the South. He was born and raised in LaGrange

county. "Do you know the name of his wife?" l asked. "I think her name was Lizzle," she

replied. I was not aware of the existence of any town in this country of the name of 'Stuttgart," but decided to write a letter to the person and address as given to me by the voice through the trumpet and did so, enclosing it in an envelope bearing my own address, for return, if not delivered. My letter did not call

ably the wife was not a believer in Spiritualism, and regarded the matter indifferently. Hwas informed, however, that she nemalled my letter to her brother-inday of this city, Judge Vesey, of the Superior court. If she did so, he has never mentioned the subject to me. Geo. F. Vassy was not my own medical student. He simply attended the medi-cal college in Fort Wayne, in which I occupied the chair of materia medica and therapenties;

Now, will Brother Jamieson's or Prof Hudson's theory explain the foregoing? Let me relate another, which is equally, if not more unexplainable upon any other, than, the Spiritualistic hypothesis. An intimate friend and near neighbor, lof my daughter, Mrs. Chas. Fellowes, assiding in Chicago, but, upon the occasion of which I write, was at my home in Fort Wayne, on a visit, had with his family, wife and two children gone to Texas about a year previously, for the benefit of his health, he being a consumptive. In a seance held at my house by Mrs.

Seery-Hibbitts, the trumpet approached very near to Mrs. Fellowes, a voice through it called her own name, and announced its own as that of John Ure. My daughter, who had had little or no experience in or with trumpet or any other seances, becoming somewhat excited, replied that John Ure was not dead, so far as she knew. The voice responded: "I am not dead, having only passed out of my body in Texas on Saturday, and my mortal remains are now on their way to Chicago for burial." He entered into a number of details unnecessary here to mention, of some of which my daughter was more or less cognizant; of others, perfectly ignorant, but subsequently confirmed. He spoke of the fact that he was glad his family was amply provided for by his life insurance, if it would take care of the proceeds thereof, etc.
This seance was held on Monday

evening. The next morning the post-man brought a letter to my daughter from her husband in Chicago, in which she was informed that a dispatch had been received in Chicago, announcing the death of John Ure in Texas. On the following morning she received another letter from her husband, containing the information that the body of John Ure had arrived in Chicago and that he was to act as one of the pall-

bearers I ask in all candor and sincerity, can the foregoing the satisfactorily exwas born and raised, having left it to plained by any other theory than that come to Fort Wayne when I was but 16 of the return of the the spirits of the dead? That these stories are true, all true as I have related them, cannot be questioned; first, because every member of the circles in which they origiexistence in my native town, I natural-ly became exceedingly interested and skeptics and materialists, all will vouch for their truth; and, second, to the keen and discriminating reader, they bear their truth on their very faces, and, really, in my opinion, need no confirmation. Is it any wonder that Prof. Hudson asserted that "the man who denies the phenomena of Spiritualism to-day is not entitled to be called a skep-

tic; he is simply ignorant."?

#H. V. SWERINGEN.

Fort Wayne, Ind.

An Attorney Assisted by Mediums.

To the Editor: In this county, Mrs. Martha E. Dixon, was recently tried for murdering her busband, and was acquitted by the jury on the first ballot. She was indicted last April and in May, I, the undersigned, as one of her attorneys, while in the city of Indianapolis, called on J. R. Klauser, 712 Virginia

avenue, and spught such information as I could get from him. The evidence against Mrs. Dixon was all circumstantial and from the very beginning I had an impression that she was innocent, and was led to go to the medium Klauser and from him I gained a great deal of information. While such information cannot be taken as evidence in a trial it gave me clews to work on and I was better satisfied myself, for as at was impressed with the innocence of the woman.

I found J. R. Klauser to be an honest medium and the communication I received from him was of much benefit to an injured woman. The press had maligned her and held her up as an adultress and without any reason. There never was a woman more cruelly treated than she was. I have had experience in cases of circumstantial evidence before, having been one of the state's attorneys in the case of State of Indiana vs. Joseph D. Keith, and in this case I got some of my information from mediums, and the confession Keith made before he was executed proved to me that I was not misled.

In behalf of the cause I want to say that the information I received from J R. Klauser, of Indianapolis, and Miss Lou Moreham, of Louisville, Ky., was substantiated by the evidence and proceedings at the recent trial held at Cannelton, Ind.

PHILIP ZOERCHER. Tell City, Ind.

Missionaries Wanted.

I feel constrained to voice the sentiments of Bro. D. W. Hull in The Progressive Thinker of Aug. 15, under the heading of "Useful Suggestions," more especially in regard to missionaries, or missionary work. Often do I ask myself the question, why does not the N. S. A. send workers like Brother Kates and wife, or Brother Sprague and wife, to disperse the sad gloom of orthodox superstition, and diffuse the beautiful light of Spiritualism in the city of Harrisburg, Pa., and Reading, Pa.? In these cities there are none but a few occasional amateur palmists and lowgrade fortune-telling mediums.

A few years ago there was a young medium at Reading who might have accomplished something for the cause, but he was of the "earth earthy," became real had, and soon was compelled to escape the hands of the law for fraudulent practices. If persons who could command the respect of the people were to pome to these Eastern cities what a wonderful revolution there would be in the churches now so bound

in the old greeds_{io:}
I am an old woman. I was a famous church-worker allamy life until seven years ago when I obtained a knowledge of the truth and the truth has made me free. The light of Spiritualism dawned upon me, dispersed all my "doubts and fears," and, it am now very happy, only waiting to be beckened over on the spirit side of life by the loved ones gone before of I read The Progressive Thinker, and have all the premium books; they are my meat and drink. l love to read and ponder over the philosophy of Spiritualism. It appeals to my reason. I teach it and preach it at every opportunity. I know little by experience of the beautiful phenomena of spirit return, but have a dear sister whose privilege it was in the past years to see spirit return manifested and verifled in Philadelphia where she attended seances. This is what the people of Harrisburg and Reading need, a proof by manifestation that their departed friends can come and hold communion with them. MRS. L. A. BARR. Lyon Star, Pa.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of not delivered. My letter did not call a strong, logical thinker, on a deeply for any reply and received none. Prob. important subject. Price, cloth, \$1.

VEGETARIANISM.

What Constiutes the Proper Food for the Human Race?

To the Editor:-I am deeply interested in the lecture of Mr. Leadbeater, in The Progressive Thinker of August 22, on Vegetarianism. Any intelligent biologist knows that the conformation of the human organism indicates the human being to be a vegetable-eater. Every living creature has the organs to procure the proper food, and the organs to dispose of it. Thus the carnivorous bird has a beak and claws to seize and tear flesh; the flesh-eating animal has its claws and teeth; the swine has a nose for digging, and the ox and sheep, teeth to crop herbage. The human being, like his Darwinian cousins, has hands to pluck and gather fruit, and teeth to bite and crush it, for digestion. He has no organs to kill with, except by mechanical implements, and the teeth make miserable work with flesh, except as it is manipulated for them.

Here, however, another consideration interposes. So far as we know of the history of our ancestors and different races, they have been, with some exceptions, flesh-eaters for several thousand years. Whatever may have been the natural diet, this practice has been very generally engrafted. We are flesh-eat ers by heredity, and hence in some degree are likely to find it necessary to continue such. At least, we are obliged to be lenient with those who esteem it necessary. Indeed it is an "economy of nature" that every living thing exists by eating others.

We all make a miserable hand at it when trying to diet by arbitrary rule. A man who is closely watched at his work, as to his movements and methods, soon becomes uneasy and fails to do his work well. Nagging in family life will develop chronic discontent and uproot affection. Feeding by prescribed rule and watching the sensations during the digestive process will derange the action of the stomach and secer-nent organism. It is far safer to eat and enjoy, as the taste and appetite approve, avoiding all excess in the case, and after that forgetting all about it. My own convictions are decided against a diet of flesh. In this respect

seem personally to be pushing hereditary influence aside, for my forbears, so far as I know of them, thought and acted differently. I grew up hating cruelty and oppression. I have looked upon the slaughter of animals with repulsion and horror, somewhat as I look upon one human being taking the life of another. To be sure I would resist a wolf or tiger all I could, and might be somewhat summary in the case of a

rabid dog.
Yet if I eat the flesh of a slaughtered animal I am co-partner with the one who did the killing. The only argument which I can employ to extenuate the matter is that as society is organized, must do something of the sort now and then, or as Paul says, "go out of the

In regard to the tendency of flesh-eating to develop diseases, Mr. Leadbeater is none too outspoken. We may call attention to ptomain poisoning, which is more or less likely to come when the flesh is "high," or in a state of partial decay. As simple a dish as "chicken pie" is often followed by such poisoning. The flesh of a diseased animal whether cancered, tuberculosed, or poisoned by small-pox inoculation on a

'vaccine farm," is liable to develop disorder, if the eater has not strong digestive apparatus to neutralize the noxous material. But at the best we admit that flesh-

eating stimulates the nervous organism to an undue extent. That of itself is enough to account for the various evil results. From the peevishness which it occasions, there comes the liability to | Just Published | desire sedatives, passional excitement, and a valetudinarian habit of body. I By Fred T. Hodgson, do not believe with Mr. Booth, however, that "the great increase in consumption and cancer during the last hundred years" has been caused by the great increase in the use of animal food. It is largely due, instead, to general vaccination. There has been no considerable increase in the use of animal food, in the last century, but somewhat of a diminution; but blood-poisoning by vaccination has been followed by increase of

I saw it stated some weeks ago that leprosy was more common with eaters of fish. I do not know enough of Oriental countries to speak at all intelligently of the matter. But there is a malady called leprosy in Norway which has been currently imputed to the fish diet. Of the unwholesomeness of tainted fish there is no question, and that fish speedily become tainted is well known. The Scotch have a proverb

that fish and guests smell in three days. There was one of the smallpox scares got up, winter before last, in Waterbury, The reputed visitation was among the Canadian population. They insisted that it was not smallpox, but an eruptive complaint with which they were familiar in Canada. I was in Waterbury at the time and conversed about it with a physician. I do not now recall his name. He told me that it was simply a complaint produced by diet. They lived much upon fish and some of

it had been badly pickled. That benefits too numerous and profound to even name would ensue from a return to a vegetable dietary, cannot b intelligently disputed. The earth could sustain a denser population. It requires as much of its area to nourish an animal for slaughter as to feed a human being. Then the better health that would ensue. Most of the names of diseases which literary doctors are sedulously multiplying, would become obsolete, and we would speedily attain exemption from thousands of ill-named filthy drugs. Life would become worth

living. Morally the gains would be even greater. So far as the mind can advance, so far would it be aided by this purity of body. Education in murder, now so general, would be superseded by development of the higher spirituality It might get out of fashion to drop out of earthlife, forced out by disease or violence; and so going as to sleep nat urally, we might awake in the new morning, not only refreshed, but energized by diviner vigor. ALEXANDER WILDER.

Newark, N. J.

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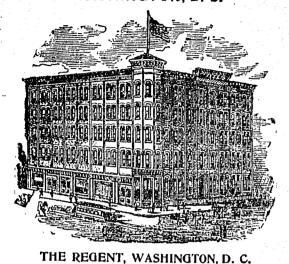
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Some Characteristics of the Spirit tion to World.

one of you will take a deep interest in; take the Bible and submit to be taught and that is, "Some Characteristics of by the spirit of God. But some will

"Oh, where is the sea?" the fishes cried, As they swam the crystal waters through: "We've heard from ol old of the ocean's

tide. And we long to look at the waters,

The wise ones speak of the infinite sea; Oh, who can tell if such there be?" And they are in it all the time.

The lark flew up in the morning bright

And sang and balanced on sunny wings:

And this was its song: "I see the light I look o'er a world of beautiful things; But flying and singing everywhere, In vain I have searched to find the air.

And yet it was in it all the time. You can see why I have quoted these lines. People ask, where is the spirit never understood these passages until I time. But "spiritual things are spirit- extensive with the physical world, and ually discerned"; and the physical man, if he have not the spirit (if such a condition be possible, which, with St. Peter's testimony, Acts ii:17, before me. I doubt); or if his spirit be not de-

world around him, in which he lives and

moves, and has his being. We are very much like those fishes and enter into the fulness of, is just and birds. If people think about the this fact that has been made clear to spirit world at all, they think of it as me; and that I know you will love your some remote spot, quite distinct from Bibles and your church more, and have this world. If you ask them to point in an enjoyment from your religion, which the direction of it, they say, "Of course I am afraid many have been hitherto we don't exactly know where it is, but strangers to—just because they do not we know 'There is a happy land, far, far away,'" etc. Or they speak of another region, where the spirits of the ethereal medium.

wicked are "far far away, and the far."

What I bring before you is true, and ther the better, but we don't want to can be proved by the Holy Scriptures, have anything to do with them." I by experience, and by science. I am

space, but is everywhere. these bodies of ours, in which the spirit people have in their minds. I mus body exists, and the distant stars, are have the revealed Word of God, the all parts of the spirit world, just as correct translation, before I am willing much as that particular part where it to accept any statement which people may be some of our loved ones are at say is contained in the Bible. this moment.

this material earth—in fact, this tiny litle speck, which we call earth, is just one little part of the spirit world. larger, some very much smaller, which are all connected; and we have all around us, and with us, spiritual beings, some of whom are those who have passed away, but who are, nevertheless, sometimes permitted to come into close

contact with us. This wonderful truth is taught right through the Bible, from the first chap- spiritual body leaves the physical body ters to the last; but you know these a little before the breath leaves the things have to be approached with care body, and is connected with it by some and reverence, and under the influence thing in the nature of a fine cord, and of God's Holy Spirit; for, as I said be the spirit takes its flight (Ec. xii:6,7). fore, "spiritual things are spiritually We want to follow this spirit body to discerned," (I. Cor. ii:14). What I wish the spirit world. to lay stress upon is this fact, that the spirit world is co-extensive with the that spirit body was in the room; then ethereal medium, and interpenetrates it winged its flight to one of those spirthe spiritual world, making the earth as itual communities for which it was fit-

communication with us. There are many things I might men-

you which are most wonderful, I have set down for consideration tonight a subject which, I am sure, every is a great deal you can prove, if you but which can be proved by science. the Spirit World." First of all, is there carry their own ideas down to the a spirit world? And, if so, where is it? grave, and will not believe until they can we answer these questions? Yes, awake and behold these things; and all the while they might have learned them here, and enjoyed the results of their knowledge. Why wait for death, when I know that here I can to a great extent enter into the delightful spiritual sensations that are open to every one to enjoy if he will? It is a case of "Whosoever will." (Rev. xxii:17).

I never understood some of the truths

of the Bible-for instance, those statements about familiar spirits, that is, spirits of a low moral type (for instance Deut. xviii:11; II. Kings xxi:6; Isaiah vii:19; etc), and spiritual beings manifesting themselves to people (for instance, Gen. xvi:7; Gen. xix:1; Ex. iii:2; Numbers xxii:31; I. Sam. xxviii: 12-14; Luke ii:13; Matt. xvii:3; Acts i:10; x:30, etc.); and spiritual voices being heard, sometimes without the form being present (Gen. xxi:17; Ex. xix:16; I. Sam. ix:15, etc.)—I repeat, I And yet they are in it all the realized that the spiritual world was cothat I was in it all the time. I never realized what a beautiful thing it was to die until I grasped something of the nature of the spiritual world, and saw that it was in very close communication veloped, he cannot discern the spirit with the physical world around me. But now I see it all; it is plain; and what I want to lead you to understand understand the nature of the agreement between the spiritual world and the

want to remind you that the spirit not going to make a single statement world is in no mysterious corner of contrary to what is contained in Bible; but I am not content to take the This church in which we are now and garbled version of the Scriptures some

In this great spirit world there are ral body, referred to the tabernacle of communities, just as there are upon | flesh, and when he spoke of the spiritual body he meant that form which is co extensive with the physical body: that is, the spiritual body which controls There are thousands of others, some the physical body, or rather controls the atoms of which the physical body is

made up. You know the resurrection of Christ which is the great truth our church leads us to meditate upon to-day, very full of comfort. His spiritual hody was in his physical body until he exnired, or just before. I believe that the

THE MESSAGE OF LIFE, NEW we call heaven and hell, and that consequently spiritual beings are in close

St. Paul when he spoke of the natu-

to a higher state or community. We are not all on the same spiritual plane. Take this congregation, for instance. I see before me some 3000 persons, each of which has a spiritual body as well as a natural body. There are some of you of whose spiritual body I know little or nothing. We are all on the same physical plane, but not on the same spiritual plane. Some have attained to a far higher spiritual condition than others; that is to say, the spiritual body is more developed in some than in others; and if you were to die to night your spiritual condition in the spirit world would be precisely what

can go from one to another of these

communities on earth, so in the spirit

world, when the time comes, we can do

the same, with this exception, whatever

our physical condition may be, whether

we may be sick or well, we may pass or be conveyed from one to another here;

but in the spirit world we need to be

prepared before we can go from a lower

it is now at the present moment.
"The spirit searcheth all things; yea, the deep things of God!" the deep things of God!" And the result of our searching is this—we find that the spirit body we now have, and which will pass away at death to another sphere of the spirit world, will go on developing and advancing higher and higher until that time comes, namely, the resurrection morn, when it is to be united to the physical hody; but let me remind you that it will not be, as some people think, the same, the identical body you have worn on earth, com-posed of hydrogen, oxygen, nitrogen, phosphorus, a little iron, etc.; yet it will be the only body that can be formed out of that aggregation of particles which make up these physical bodies. Modern science shows that these mate-

rial particles change every year; yet we retain the same body.

It is impossible to deal with the many thoughts that crowd into one's mind when speaking on such a subject as that which engages our atention. We can, by the eyes of the spiritual man, if he is only properly developed, see the wondrous things around us; we may, under certain circumstances, see the spiritual bodies, those created angels, those "ministering spirits sent forth to minister to those that shall be heirs of salvation." And I do believe there are imes when the spirits of those who have passed away may influence us and help us along the path of life. I know of one spirit that has influenced me for many years, the spirit of one of my greatest friends, who prayed that his mantle might fall upon me. He was one of those preachers who stirred the hearts of thousands, and who always brought scientific truths to bear on the Bible. I know the prayers he offered up before his death are still being of fered up by him on my behalf, and have been answered. They have enabled me to come to any knowledge that I may have attained in things spiritual; and it is so with you; and I believe, if we developed the spiritual man within us more, there would be closer contact between the spirits of just men made perfect and those being made perfect and ourselves.

Brethren, there are many things I might refer to that are very helpful and full of comfort, but I must leave the subject now. Perhaps I will take it up again at some future time. Remember what I have said: the character you have now is the character you will have in the spirit world, and you will go on advancing higher and higher, until you are fitted for the presence of God. Then let the development of character be the chief aim of your existence here. Be not as the apostle says—"Be not conformed to this world, but be ye transformed by the renewing of your mind' (Rom. xii:)—or, changed into the moral likeness of Christ; then, "when Christ who is our life shall appear, shall ye also appear with him in glory."-Rev. Joseph Campbell, Vicar of Papanui. Christ Church, New Zealand.

LIGHT, LONDON, ENGLAND.

Vision of the Spiritual. "Vision of the Spiritual" is the title of a wise and beautiful sermon by Dr H. W. Thomas, lately preached at All Souls' Church, Chicago. Recognizing that the sense-life is first, he insists that this is only a means to an end:

"That end is the development of the mind through all the forms of senseknowing and doing and becoming through experience. And in this again are the great virtues of temperance, of purity and social justice in the transactional righteousness of truth and hon esty in all the relations of business, and the rights of man in government, and of reason in religion and conscience

"Hence the great questions of psychology and sociology are at bottom religious questions; they belong to the possibilities of spiritual knowing and the religion of right relations; their source is in the soul and God, and the real kingdom of heaven is in having and living and being in the heart and life of a world."

This is good gospel truth, and excellent Spiritualism, but the speaker probably did not intend any reference to our camp. His concluding remarks we spe cially admire, though his flights of rhetoric are hardly sober enough for our

taste: "The one and greatest need of these wonderful years of material triumphs is the spiritual vision of the divine in the natural; the vision and meaning of the material as a school of training for the rational and moral; the vision of man as a divine being in the process of training, and that the imperishable values are not in things, but in qualities; in the principles and emotions of justice and love that shall live beyond the passing pleasures of sense existence when worlds grow old and die.

'Oh, when all souls are open to the vision of the eternal, the vision of man as the child of God, and all men as brothers, then will the strifes and wearying attritions of greed and gain and power and the wastes and cruelties of vars cease. The troubled scenes of politics and labor and capital will be come a glad and peaceful righteous. ness; religion will be a great life of love, and over the nights of time will shine the stars of the beautiful forever; and just there and near, the home where

the dear ones wait for you and for me.' The Dishonest Science.

Our readers will, we are sure, readily bear witness that we do not include the ological warfare amongst our duties or our perquisites. On the contrary, w keep as clear of it as we can. It profits us and pleases us not at all. Many of the theological dogmas that seem so precious to some people, we do not profess to understand. Others we do not wish to be bothered with. A few are The remainder, acceptable to us all. when set in opposition to one another, only remind us of our old friends, "Tweedledum" and "Tweedledee"; and

But there is one matter which, we confess, does interest and concern us, not only because it concerns persons rather than dogmas, but also because it bears upon our campaign. It is a sul ject we would avoid if we could, and, if we remember aright, this is our first much a part of the spirit world as what ted. There are communities in the reference to it; and even now we prefer

do not even amuse us.

to let some one else hand in the indict-

Colonel Ingersoll, in one of his brilllant and flery lectures, bluntly attacked the conventional theologians as essentially not only obstructive but dishonest. He was, as usual, exaggerated, but, also, as usual, there was a stream of truth running through his denunciations. What a misery it is that one can say thus much of such a hot blast as

the following:

"All the sciences—except theologyare eager for facts-hungry for the truth. On the brow of a finder of a fact the laurel is placed.

"In a theological seminary, if a professor finds a fact inconsistent with the creed, he must keep it a secret or deny it, or lose his place. Mental veracity is crime, cowardice and hypocrisy are virtues. "A fact inconsistent with the creed is

denounced as a lie, and the man who declares or announces the fact is a blasphemer. Every professor breathes the air of insincerity. Every one is men-tally dishonest. Every one is a pious fraud. Theology is the only dishonest science—the only one that is based on belief-on credulity-the only one that abhors investigation, that despises thought and denounces reason."

We have already admitted that this is exaggerated, but we also regretfully re-peat that it is substantially true; the only thing that can be said on the other side being that there have been here tics, and that some heretics have risked outcasting. But the exceptions prove the rule. This matter can now be argued with-

out passion, but we are afraid it is up for judgment; and the Spiritual must inevitably be one of the judges. It scarcely matters in what direction we look. Is it the Bible we contemplate? Alas! how plain it is that the theologians for the most part simply evade or deliberately hustle the truth! Hence the burning indignation of men like Mr. Blatchford, of "The Clarion." It is not a matter of opinion, but a glaring matter of fact that is being adjudicated upon. The average conventional theologian very seldom impresses one with the idea that he is trying to tell the plain truth; he always seems to be making out a case, plastering up gaps, or adjusting veils. We need not go farther than our own subject. Where are the theo-logians who even yet tell the honest truth about the book of Ezekiel? That is a book of sheer Spiritualism, a record of spirit seances, of visions, ecstasies and trance speaking. Again and again the holding of seances is described. How many, even of the "advanced" men, will admit or suggest them? As a rule they take refuge in 'allegory" on in flights of learned nonsense-anything rather than face the truth, and justify 110, St. Martin's-lane.

Or is it a question of old dogmas?— the fall of man, original sin, the damnation of infants, eternal punishment, salvation only by another's righteousness? We all know too well how these are manipulated and talked about-in ways that would not pass muster on the stock exchange, or at a draper's remnant sale. Instead of facing these old world derelicts like men and telling the plain truth about them, great churches like the Presbyterians in Scotland and in the United States, paste notices at the end of their old creeds which practically say: We stick to the old words, but we may economize as we like concerning what we know they mean. But what has the Spiritualist to do

with all this? A great deal. We have already indicated his interest in one important direction, but have by no means exhausted it. For good or evil—we think for good—the Spiritualist is bound to be a religious reformer, willingly or unwillingly. His main faith is revolutionary; his facts are revolutionary, and would be so even though all his "spirits" were "orthodox." It is not so much what they tell him that makes all the difference; it is that they can tell him anything that makes all the difference. The theologians have always proceeded upon the assumption that they have a divine, an infallible and a final revelation to consult and expound; but the Spiritualist knows that what comes from the spirit world is not always divine infallible and final, and that "Thus saith the Lord" is not an endorsement which can be relied upon. In a word, he takes all Bibles and Revelations before the tribunal of reason and conscience, for judgment upon their merit. Hence the supreme need for courage, simplicity and honesty. The inference is obvious. Whether he likes it or not, the theologians and priests, in their present state of mind, and in their present entrenchments are and must be suspect to him. Without temper or bitterness he must stand his ground, and challenge them to put away their traditions, to come out into the open, and to be real teachers inspired by the spirit of freedom and the love of truth.

The "Church" Deception.

Dr. V. Fell in No. 717, and C. P. Mitchell in No. 719 of The Progressive Thinker, on the subject of Titles thor oughly endorsed, and I desire to add this: I find in the announcement of Spiritual meetings in the 5th of Sept. Progressive Thinker, twelve, seven of them church, five with mixed titles. Why this title deception? Are they or are they not spiritual gatherings? How many of them have examined their dictionaries-I presume the head center of

each "church" possesses one-and understand the full significance of a church? How can I believe that any well informed Spiritualist with a dictionary at hand, can endorse, honestly endorse and accept the name "church" in an an nouncement of a meeting? If they endorse the church regime they are not not Spiritualists, and if not Spiritual ists what colors are they sailing under?

Here is a deception that does not need a searchlight to discover, a decen tion that is accepted—certainly not ob jected to—by the handful of Spiritualists who claim to represent the advanced spiritual thought of America, which is in no sense true, which is, in plain language, a bold, rank 'decen tion, that should not be countenanced by Spiritualists.

The N. S. A. is at the head of this church deception. The M.S. A. has never been more or less than a selfish, ambitious departure from the "blain, common-sense teachings of Spiritualism; the great mass of Spiritualists want nothing of it, or of its hundreds of 'church" attachments. DR. M. E. CONGER.

Chicago, Ill.

YOUTH.

There are gains for all our losses There are balms for all our pains. But when Youth, the dream, departs, It takes something from our hearts, And it never comes again.

We are stronger, we are better: Under Manhood's sterner reign, Still we feel that something sweet Followed Youth, with flying feet, And will never come again. Something beautiful has vanished,

And we sigh for it in vain; We behold it everywhere, In the earth and in the air But it never comes again. -Richard Henry Stoddard.

What Shall Your Child Be? The importance of the proper training of children is not always fully appreclated. Some parents, appear to hever give it a thought. A little reflection should convince them that so far as human endeavor is concerned, all of the future is dependent upon the children

Statistics have been presented show-

ng a large increase in crime in the last fifty years, but the optimist is unwilling to believe the people are degenerating as a whole, holding instead that the world is growing better. It would be strange indeed if crime increased as the world became more enlightened. Possibly the removal of the restraint of old-time theology, with its doctrine of fear, may have encouraged some to pander to their weaknesses, because, in their ignorance, they did not realize how foolishly they were inflicting injury upon themselves. We are also reaping some of the vice planted in the past. The power of a criminal family to spread evil is illustrated by the record of the descendants of a dissolute London wo-man who died in 1827, aged 51. "Her descendants now number 800, and of these 700 have been convicted of crime, some of them more than once. Among them have been 342 hopeless drunkards and 127 women of evil habits; 37 were executed for the crime of murder. The district in which this women and her descendants have lived and died is called Seven Dials, the most dangerous

ly criminal in London. Is there any doubt that with good surroundings and proper training as a child the better part of her nature could have been made dominant and a great deal of the evil prevented?

Children should be studied by their parents and the highest qualities then be developed.

One of the mistakes made by many parents is to teach their children to be ashamed of things that are not shameful. It is well enough to inculcate modesty; but it is not well to make them ashamed to ask their parents questions of whatever nature. Nor is it well to fear to answer them plainly, with due regard to the capacity of the child to understand. Knowledge shall be gained either through pure or impure sources. Who would see a child stand on the brink of a precipice over which it was likely to fall without trying to save it? All children are in moral danger who are not properly instructed and thoroughly warned of the suffering result-ing from vice. Invite their confidence, deserve it and keep it. Do nothing you would not wish your children to do. Be truthful at all times and especially to

or will not fulfill. A boy is better fitted for home and for life if he is taught to be handy about fixing things up around the house. A girl should be taught how to do house-hold duties. Many a child's life has been ruined because it was allowed to spend its time in idleness while the mother acted as servant when it was well able to care for itself.

them. Make no threat that you cannot

Into your hands a child is placed To fashion well; your joy or woe Upon its course is surely traced. Oh, keep it safe from ev'ry foe!

Teach moral truths by methods pure; Be parent, guide and dearest friend: Your thoughts and acts through it endure:

To man unborn great blessings send For self alone you cannot live;

Your deeds impress the very air; To winds of time all thoughts you give Whose mighty sweep spreads everywhere. ALEXANDER SPENCER.

Eternity.

What a word! What a thought! We are told not to trouble our heads about what we cannot comprehend. But we will not always do as we are

Eternity! That word fills my soul with the highest ideas, the deepest thoughts, the grandest emotions, and I will not drop it. I want it, I must have it. I never can be entirely satisfied without it.

Though I am not able to demonstrate it, I feel perfectly sure that all things that have a beginning also have an end ing.

Hence, until I can be convinced that man as an individualized being never had a beginning, but has always exist ed as such, from all eternity in the past I cannot feel at all sure that he will no somewhere down the ages, be swallowed up by the endless infinite ocean of intelligent cosmic ether, and be en tirely lost as a person.

I very fully believe that man has an individualized existence for at least thousands of years, after the period we term death-but what is even trillions of centuries in comparison to Eternity? Perhaps I crave too much. But noth. ing short of unending eternity can satisfy me.

What do I care for a few millions of centuries if I am finally to lose my individuality by becoming simply a part of the boundless ocean of elements such as now constitute my individualized being? I fully realize that nothing is ever annihilated. But the change ferred to amounts to the same, so far as our personality is concerned.

As an individualized being, we seem to have had a beginning on this earth. I am tremendously anxious to learn if possible, that it is only seeming; for I know that, if we had a beginning, there will surely be an end of us

On the other hand if I could be convinced that we have always existed as individuals, I should know that our personality would continue forever, our existence would have no end. That all eternity was ours. To me this is the most vitally import-

ant question that can be imagined. Is there anyone that can throw any light upon it? Would even Brother Tuttle venture an opinion? Even an opinion s worth something. Oh! for a positive truthful answer! That and that alone JOHN T. DOW. can satisfy me. Duluth. Minn.

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GRACE BAPTIST CHURCH, Church street and Princess Ann avenue A GLORIOUS REVIVAL is on, that is stirring the city. Come

and bring your friends. Souls are being saved in every service. The meetings continue every night this week and next week." It is added editorially that the church

is crowded! It would be inferred that such an advertisement would fill the house! The sinner is scared, cajoled, enticed; the sensual appetite excited by promise of a carrion feast, and the dissatisfied toiler attracted by the avenging of his fancied wrongs by the exposure of the derelictions of "sassiety!" Spiritual societies might take profit-

able lesson, if sensationalism and a crowd are desired. Instead of making a dignified announcement of name of lecturer and time and place of meeting. they should adopt this method. Seats would be at a premium!

THE GATES OF THE SPIRIT WORLD SWUNG WIDE!
'A four-inch hose turned on the Fires of

Hell! They sizz and go out! THE DEVIL ELECTROCUTED! Spirit friends give their experience The eloquent exponent of the Spiritual philosophy,

MR. BLANK. gives a straight-out-from-the-shoulder thrust into the solar plexus of dogmatic theology.

LIVES OF PREACHERS DISCUSSED on lines of recent exposures! Come one, come all! This is the first and last call! Dining-car switched off at next station!

MISSIONARIES IN ILLINOIS.

Attention, Illinois Spiritualists!

Mr. and Mrs. E. W. Sprague, the widely known missionaries of the N. S. A. will return to our Prairie State for work the middle of September and devote an entire month, at least, to the organization of new societies and such other active efforts as the best interests of our cause seem to demand. The

summer camps will then be over and the neighboring towns and cities ought to be roused and rallied for the winter's campaign. Place yourself in communication with these workers at once if you wish their aid. The opportunity should not be lost dallying with indecision. What you can do, or dream you

> GEO. B. WARNE, President III. S. S. A.

\$203 Evans Ave., Chicago, Ill. "In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; spiritually uplifting. Cloth

bound: Price 81.

Habitual Criminals.

The genial gentleman that is said to nave introduced into the Michigan Legislature a bill providing for the destruction of feeble-minded children is a stride or two in advance of the procession moving from the darkness toward the light. His shadow, as it lies along the roadway, is not pretty to look at, and one does not like to step in it. He is a shining example of the unreformable reformer, that, having caught a truth, doesn't know what to do with it,

yet has not the sense to let go. If this reformer will not reform himself and really wishes to do something worth while in the way of bettering this world by removing some of its in-habitants to another, let him advocate the death penalty for incorrigible criminals.

Society has an indubitable moral right to remove those of its members that will not live in harmony with its just and necessary requirements. We recognize this right by shutting them up for a few years, but we weakly renounce it when we release them to resume their offensive ways. A first term of imprisonment may be reformatory; a few scattering instances of persons who have "lived down" their past show that it sometimes is. Even a second conviction has been known to open the convict's eyes to the advantages of limiting his pernicious activity to allow able offenses, cheating, for example, in place of theft. For a "third termer" there is no future but one of alternating crime and punishment; he can enter prison without the fear that it will do

The first or the second felony is the felon's fault; for the third and all sub-sequent ones the state is to blame. If we had a sensible regard for the interest of all, the just and the unjust alike, there would be no such thing as "life of crime;" no such thing as the "criminal class." Occasional offenses against Occasional offenses against the laws there will always be-offenses committed by uncontrolled impulse under powerful temptation or provocation, but of planned and calculated crime we could rid ourselves in two generations. There should be nobody

naving the disposition to commit them. Surely the most astonishing phenomenon of nature is the patience with which good citizens endure the outrages of the bad. In every age and every country the awful warfare between them goes on, class against class, the good always victorious, yet never pushing the fight to a finish, never compellng a final peace.

Century after century we suffer this rabble of degenerates, fully identified and avowedly impenitent, to conduct their irritating hostilities against property and life, while we have it in power to put an eternal end to the aggression by the simple, easy and merciful method of putting an end to the aggressors. There are other methods besides extermination, but none so effectual. If it were not for soft-hearted and softheaded "executives" and "boards of pardons" perpetual imprisonment would serve, for perpetual imprisonment would be possible. But that would be an expensive remedy. It would mean so great a multiplication of prisons and their personnel as to entail a crushing rate of taxation. This generation, not itself conspicuously benefited, would hardly undertake to do so much for pos-The criminals have no right to so lenient treatment. They have no right to anything, not even, as this proposal assumes, to life.

Other plans for bringing this imme-morial "class war" to an end cannot be discussed here. Nor is there much hope that discussion of any plan will do any good. The war with the criminals, "bequeathed from bleeding sire to son," is so familiar a condition of human existence as to be respected. Like other established things, its cessation cannot without difficulty be conceived as possible, nor felt as desirable. Subcon sciously the average man is no doubt As a specimen of this kind of relig- somewhat attached to it as one of the trials which it has pleased the Creator to send upon a sinful world. Nevertheless I venture to declare my individual belief that there should be no such person living as an "habitual criminal." -Ambrose Bierce, in Chicago Exam-

> We are ashamed to think, first, that the conditions of society, the degree of intelligence of the present-day humanity are such as to create feeble-minded children and criminals, and second, we are disgusted to think that the old-time methods of horror should be suggested as a law in this enlightened age for its correction, to think the barbarous means of savages are still vibrating in the human brain.

> Such reasoning, or lack of it, sounds very much like the blatant effusions of some thoughtless youth trying to advance a new idea in a bright and witty sort of way.

Go back, young man, into the cause of these deformities of human beings, these perversions of nature All these results have causes and for the sake of bettering the generations yet to be it will do well to try to know the cause of feeble-minded children and what influence, ante-natal, natal, or post-natal produces the criminal and hand down to the mothers and fathers yet to be, the information.

There are causes far too many to enumerate here, but some of the most prominent should be placed before the readers of every paper in the land.

First, may we not name the prime cause, selfishness, greed, passion, with all its flery, agitating, burning inclinations; mismating and forced mater-

Undesired and unwelcome children are the innocent victims of wrongly constructed organisms, the innocent recipients of wrongly impressed mentalities, as a rule.

Now, without carrying our proposition into the minutia of argument, let us consider the outcome of a law "providing for the destruction of feebleminded children" and a "death penalty for incorrigible criminals."

Mothers have a right to our tenderest consideration under all circumstances, and with the depth of love natural to desirable motherhood, what might be the effect upon their minds of a dreadful fear of bringing forth a feeble-minded child or criminal to be slaughtered? What might be the effect upon the child? But the problem is too intricate for less than a volume of space in which to attempt a solution, and there are many volumes written by able writers upon this subject that ought to be studied. It is easy to see where this would lead to in the present condition of society and our marriage laws. The liability of such a law to increase feeble-mindedness and criminality is very evident to the student of nature

even from the records of the past. the base of the great problem of who love deep, clear thought, reverent criminality, and back of this lies the for truth alone, will be pleased with it, demon of poverty and want; hunger and well repaid by its perusal. For

man's greed, avarice, selfishness and inhumanity to man.

Let us find a remedy by studying the causes and striving to prevent the feeble-minded and oriminals. Let us strike at the root and prevent further growth instead of raising children to slaughter. We are surprised that our press

should devote the space in its columns o such barbarous sentiment without editorial comment, unless it is done to incite comment and discussion.

We are supposed to be advancing, not retrograding, and while it would be wiser, perhaps, not to bring children into the world at all than to bring them here imperfectly formed, it would not only be unwise but criminal and worse than brutal to slay them after they have been permitted to arrive in our homes with that beautiful expectancy and bright anticipation, with that lov ing welcome and ardent hope that attends the arrival of all welcome children, who are liable, also, to be feebleminded from physical causes unknown to the fond parents,

But perhaps the feebleness of the logic of the aforesid writers does not even warrant farther comment. There is no probability of such a bill ever becoming a law in this enlightened and scientific age.

Had a Premonition of Sudden Death. According to a statement in the Globe-Democrat, of St. Louis, Mo., three minutes before being run down and fatally injured by a street car, Patrolman James Hoagland of the mounted district of that city, had a premonition that an accident was to befall him, and in a half-serious, half-jocular manner, bade his life-long friend farewell.

Hoagland was struck by a west bound car of the St. Louis and Suburban line at the intersection of Belt avenue and the Suburban tracks a few minutes after 4 o'clock. He suffered a compound fracture of the skull, concussion of the brain and severe internal injuries, and the city hospital physicians say that it is impossible for him to re

The officer stopped in front of the No. 30 engine house to converse with his friend, Benjamin Jewell, when on his way home. The two laughed and joked for several minutes, and then Hoagland said, "Well, I guess I will tell you good bye, Ben. I am going home to supper, and I might die before I get These words were said in a jocular way, and then as he turned away Hoagland remarked: "I really feel as though something was going to happen." With this remark he turned away and walked to the Suburban

tracks where they cross Belt avenue. An east-bound car whirled across the street, and without taking time to look whether there was a car coming in the opposite direction, Hoagland started across the north track. Hardly had he stepped across the rail when a westbound car struck him with terrific force. The officer was hurled about 10 feet, and striking against a telegraph pole, fell to the ground bruised and bleeding, with an ugly gash on the left side of his head.

A stretcher was improvised and Hoagland was carried to the office of Dr. J. H. Tanquary, Vernon and Belt

Dr. Tanquary, after stopping the flow of blood, called an ambulance and had Hoagland removed to the city hospital, where efforts to restore him to consciousness were futile, and the physicians have no hope of his recovery.

A New Cult in Germany.

It would seem that there can be no cult or philosophy the ingenuity of man can invent or devise, however bizarre or absurd, that will not find disciples and followers. One of the latest to appear followers. One of the latest to appear manace to individual liberty. Thus far is thus described in a dispatch to the is his cause just and his protest a time-Chicago Record-Herald of a recent date:

Berlin, Aug. 22.-A new philosophy of life is being preached in Germany. Its apostle is Gistav Nagel and he and his disciples call themselves "Nature men." Nagel was only discovered a short time ago living in a suburb of Berlin in a mud hut in a rough garden. His only clothing was a loin cloth. Exposure to the air and sun had tanned his body a deep brown color. He was arrested when found and punished by some days' confinement, but the law is powerless to deal with him and he set up as a prophet. He has now returned to his

native town of Arendsee where he has built a house in the woods and surrounded it with a fence. He has attracted a woman, whom he is to marry soon, a woman of considerable gifts as a speaker, named Meta Konhauser. Nagel and Konhauser plant flowers and till the soil. They live exclusively on the fruits of the woods and what they raise in their garden. In the vicinity several other "Nature men" are at work making huts for themselves, and in a short time a colony of fifty of these lunatics is ex-

pected in Arendsce alone. Nagel and Konhauser are actively corresponding with disciples in other parts of the country with regard to es-

tablishing colonies. All wear a semi-Adamite costume. Meta Konhauser and two other "Nature women" wear a single short tunic. They decline to have their hair cut. Nagel's hair is half way down his back in thick tangles. Nagel, however, has a good deal of the modern in him. Opposite his liut is an automatic postcard distributor with Nagel's photograph

And here is another new sect which has appeared in staid old Massachusetts: Everett, Mass., Aug 31.—A new relig

and an epitome of his philosophy of life.

ious sect, known as the "Flying Roller, has made its appearance in this city Under a blue-and-white sign above the door of its headquarters appears warning "Extract from the Flying Roll." announcing the millennium next year There are forty disciples, who proclaim that hair-cutting, shaving, tattooing and other disfigurements of the flesh are unseemly and cardinal sins. Next?

Mrs. A. J. White. Mrs. A. J. White, who represents the Banner of Light, Boston, Mass., has been in Chicago for several days. She is engaged in formulating a plan whereby Spiritualism and free thought will be brought into greater prominence and increased usefulness. She is an active, cultured lady, a born diplomat, and we hope that success will crown her efforts.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, Forced maternity lies prominently at untrammeled thinker. Spiritualists and squalor; and here is where we get sale at this office. Price, lcoth \$1; parinto the social and financial world; per, 50 cents.

MEDIUMSHIP.

by the Editor-at-Large.

There is a class of persons who rank themselves among Spiritualists, who make a constant practice of custing re proach and contumely on mediums and mediumship. buThey revile mediums personally, or ridicule the communica tions. They assume to be too profound in science to listen to the incoherences of mediamship. Lecturers on the subject, supported by Spiritualists, use 'medium!' as a term of reproach. Now as a culmination, it is heralded

in a pretentious book, as "The Great Psychological Crime." We know that there is deception that ignorant spirits often communicate; that there is an abundance of verbiage in spirit literature. What of it?

Are all books written by men free from faults? Are the usual conversations at social circles so transcendently above the

messages of spirits? It appears as self evident that Spiritualism rests on the phenomena, and these can be investigated by and through mediumship.

Not only for the present time but for all past ages, it may be said that the faculty to receive communications from the unseen world has been a precious endowment of mankind. THE GENESIS OF SPIRITUALISM

WITH ITS SUBLIME PHILOSOPHY. was in mediumship. Without the facts furnished thereby, that philosophy would be a dream. TO THUS DEGRADE AND IGNORE MEDIUMSHIP, IS TO DESTROY THE MOVEMENT WHICH DRAWS ALL

ITS SUPPORTING FACTS THERE Mediums should hold to this endow ment as a priceless treasure, and seek to enter the HIGHEST SPHERE OF THOUGHT and become en rapport with the noblest and the best, and to transmit the thoughts so received with force and purity.

The cause demands that they do so; they owe it to themselves, and Spiritualists should emphasize this necessity, by a careful discrimination between the false and the true.

HUDSON TUTTLE, Editor-at-Large N. S. A.

THE LIQUOR TRAFFIC.

A Search for a Missing Equilibrium.

An article with the above title on the first page of your issue of August 22, signed S. J. Brownson, M. D., was read by me with much interest. In it he seems to take issue with your condemnation of the liquor business. May I presume to add, a few words, first promising to refrain from attempted criticism of either of you, and to deal only with the ideas that have been presented.

If there is one principle, or phase of principle, well-nigh ignored in most of the argument and discussion that humans indulge in, it is that of equilibrium, or perfect balance. A presents an idea, good and true in itself, but so strained out of proportion in his enthusiastic advocacy, that it appears to fiatly contradict something which knows to be true. This something is the compensating balance which A simply lost sight of. C takes up arms in defense of it and rushes into the same error that A has been guilty of, that is, claims an exaggerated importance for his idea as a separate entity and totally ignores others which belong with it and give it due and just proportions.

The good doctor evidently sees in your statement that the liquor traffic is "the worst business in the world" an intentional or unintentional (I had not prohibition. In the idea of prohibition, mentuous issues? ly one. But when cudgels are taken up in favor of the liquor business by way of defending liberty, freedom may sure ly be pardoned a broad grin at the at surd incongruity of the situation, followed by the despairing moan: save me from my friends.

It is true, as the article states, that man overindulges other appetites be side that of strong drink, and with dire results to himself. If it were necessary this might be answered by pointing out that between the beefsteak slave and the alcohol ditto, the effects upon those in close relation to him are out of all proportion. But it is not necessary, for the liquor merchant does not deal food, etc., and it is he and his traffic that is in question. The quotations from Huxley, Darwin, Spencer, and the Constitution, and every reference to individual liberty and inalienable rights, fall upon the ear of every thinker with the ring of true metal. Within proper bounds such ideas cannot be too strongly asserted or too industriously taught Individual man sadly needs awakening to his birthright. When, however, he claims and sets out to explore his domain, he finds that even liberty has its metes and bounds; that freedom, to be properly enjoyed, must be a compound of liberty and other very necessary ingredients; that his "inalienable rights' end where the "inalienable rights" some other fellow begin, and that right there is the centre of the balance, the point of poise, where truth most loves

It is true that human statutes can never control men's baser appetites, that other men sufficiently degraded or morally obtuse to pander to them may always be found, law or no law, but does my neighbor's inalienable right to make a fool of himself, include the right to conflict with the inalineable rights of those from whom he has made himself responsible, and confer upon me the sacred and inalienable right to offer him inducements to do so, to use every endeavor to make such a course attractive to him? In the name of humanity, is that the best argument the opponents of prohibition can offer? The "sacred rights" of a pander!

There is a better means than prohibition for the lessening of this evil, and a duty to our brother that cannot be evaded so easily as the last three lines of the Doctor's communication would indicate. But time is up.

Alzada, Montana.

AiValuable Work.

Concentration, Meditation and Inspiration. How to develop these desirable gifts according to the most approved methods of ancient and modern teachers, together with a set of six symbols comprising six months' study, By

Laura G. Fixen.

A course of practical experimental lessons, of especial value and assistance to those who desire to be benefited by the development of powers of concentration of thought, clear meditation and superior inspiration. Sent complete for 50 cents.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office, Price 25 cents.

A TRUMPET CALL.

Romanism a Menage to Our Public Institutions.

As set forth in The Citizen, of Boston, Mass., within a few months that paper has copied from the "Baptist Union"—the organ of the Baptist Young People's Union of the United States—an organization numbering many thousands of the brightest young people of the second largest Protestant denomination in this country—a very excellent article from the pen of Rev. H. L. Morehouse, of the Baptist Home Missionary Society, warning the readers of that paper to be on their guard against political popery. The Citizen then expressed the hope that the Epworth League of the M. E. Church, and the Christian Endeavor of the Presbyterian and other churches, might also be warned of this peril through their papers.

In the Epworth Herald of August 22-a paper having an immense circulation among the Methodist young people was an article from the pen of Rev. Jas. M. King, D. D. We reprint it herewith.

Who is Dr. King. He is one of the most eminent Methodist Episcopal clergymen in the United States. He has filled important charges in New York City and elsewhere. He was the organizer and manager of the "League for the Protection of American Institutions"—an organization numbering in its membership such men as John Jay, Dorman B, Eaton, William T. Harris, Cornelius Vanderbilt, John D, Rockefeller, J. Pierpont Morgan, Edwin Booth, and scores of other men of equal prominence. The object of this society was to incorporate into the constitution of every state an amendment forbidding the appropriation of public funds for sectarian purposes. The League did excellent work until Dr. King was called to the important position of Corresponding Secretary of the Church Extension Society of the M. E. Church This office he now fills.

Four years ago Dr. King issued his great book, "Facing the Twentieth Century." The work so stirred the papal hierarchy that they set in motion the whole machinery of their church to prevent its circulation-with the effect of so intimidating the publishers of the Review of Reviews, Munsey's Magazine, McClure's, and some others, that they refused to insert paid advertisements of the volume-and Munsey wrote an abject apology to a Western priest for having allowed the advertisement to be inserted in one issue, "inadvertently." (Munsey is the owner of the Boston Journal.) Here is Dr. King's "Epworth Herald" article. Read it,

and pass it to a timid or weak-spined Methodist: "Whenever we speak of Romanism as a menace to our republican institutions, we are told by the compromising citizen and the unscrupulous politician that we are alarmists. We are also told that Rome loses great numbers of adherents through the power of our free schools and free institutions, and by the detaching power of our independent na-

tional spirit. We are assured that these matters will adjust

themselves, and that, therefore, there is no peril. "No peril! to the coming citizenship and to the republic when loyalty for republican institutions is the only security for the perpetuation of liberty, and when we are confronted by a power that has for centuries proved to be a conspirator against the liberties of mankind!

"No peril to multitudes of American youth when the changeless Jesuits control the Pope, and teach that he is infallible, and that he has the absolute right to demand the obedience of all citizens and civil powers?

"No peril! when a Roman archbishop announces that he holds the balance of power in Canada, and through it has controlled the elections, and asserts that, by a similar use of the balance of power, presidential elections will be decided in this Republic?

"No peril! when in national elections the states are so evenly balanced that a command from a Roman pope or Roman American cardinal prince can order Roman legions, the subjects of a foreign ruler, in sufficient numbers to march to seen your article) argument in favor of the polls and determine one way or the other the most mo knew what liberty means, to write some concluding chapters

> or terrorized into action opposed to their convictions by cor. Porto Rico, with all their pregnant import. rupt politico-ecclesiastical combinations and lobbies, and when nominating and platform-making conventions of the office with all the elaborate ceremonies so familiar to Romgreat national political parties can be induced, either by the ish history, and papers have been filled with the story. They influence of political representatives of a religious sect, or have a new Pope. But it is the same old Rome. Her spirit by the blandishments of a single priestly political wire changes not. Her purposes change not. Her plans change puller, to barter the assertion of righteous principle for an not. She is to-day, as she ever has been, a standing menace ignis fatuus of undeliverable votes?

"No perill when an honestly and truthfully spoken all eration, in which the word Romanism appears in its legisly mate place in a clerical Presbyterian sandwich, can deter

nine who shall be the president of the Republic? "No perili when in many of the states and municipalities this foreign political power has such domination that, for the support of its schools and other institutions where youth are trained, its sleepless and greedy managers thrust their arms.

elbow-deep into the public treasuries? "No peril! when "political damnation" is openly threat. ened by this power against citizens who dare oppose its un-American demands and aggressions?

"No peril! when Jesuit teachers say, "A slave state in the church," in ears that are not permitted to hear the American doctrine of "a free church in a free state?"

"No peril! when the secular press seems to be largely uner Jesuitical censorship, and is, because of political conside erations, afraid to warn the people of dangers from a power that has enslaved the intellect and conscience of man in eve ery land?

"No peril! when American citizens are summoned to Rome to answer for the crime of loyalty to American institutions? "No peril! when the papal director of over nine millions of our population declares that "all Catholic teachers should do all in their power to cause the constitutions of states and legislation to be modeled on the principles of the church," and that "all Catholic writers and journalists should never for an instant lose sight of this prescription"?

"No peril! when politicians by the thousand in this Republic are ready to barter away the principles of republican liborty for any office, from alderman to president?

"No peril! when already throughout the land millions of dollars are annually paid from public funds for sectarian purposes and sectarian teachings, furnishing the beginnings of a courtship designed to end in the marriage of the church and state, and the church in question teaching disloyalty to the state it would wed?

"No peril! will menace American institutions when all cit zens who enjoy our civil and religious liberties in theory and practice conduct themselves as Americans.

"The march of the papal power in recent history toward annihilation has presented a most magnificent spectacle to the world's advancing civilization. Its defeat on every field of contest has been marked by the progress of civil and religious liberty and the rights of man. Napoleon III. bob stered the throne of the temporal power of Plus IX. with French bayonets, and placed the Austrian Maximilian on a throne in Mexico, with a French army and the Pope's blessing to support him. Napoleon III. strangled the republic in France, and became emperor with the Pope's approval and blessing. Maximilian, deserted by Napoleon III. in Mexico. was executed by the outraged people, and widowed Carlotta wandered a royal maniac, from court to court in Europe.

"Three chapters of modern history in which the papal power had vital interests, and in which it was made to stage ger toward its final overthrow, had their genesis at Sedanthe certhrow of imperialism in France, the exodus and destruction of the temporal power of the Pope, and the creation and consolidation of the German Empire. The country. men of Luther, knocking at the gates of Paris, completed the work begun by Luther at Worms. Victor Emmanuel entered Rome, and made it the capital of united Italy. Thiers and the republic in France freed the Gauls from ecclesiastical bondage. Juarez had already annihilated the hideous papal iniquities in Mexico.

"Then the nations rested for a period. They impatiently listened to the piteous pleadings from the Prisoner of the Vatican for the restoration of his temporal power, while the ignorant faithful, who forgot the age in which they were live ing, clung to the mummeries of medieval civilization, and poured their 'Peter's pence' into the treasury of the man whom they claim to be St. Peter's successor, and God's vice-

"Two nations still remained faithful to the Pope—Austria, much torn with internal dissensions, and his beloved Spain. Spain's continued arrogance and cruelty toward her colonial possessions, and the revival of the spirit of religious liberty 🛩 among the nations by its widely diffused light, made her darkness visible, and her murders of the innocent unbear able. Then the God of nations summoned the people who in the history of that nation, the prop of whose persecutions "No peril! when members of constitutional conventions and iniquities for four centuries has been the papal power, and the people's legislators in nation and state are cajoled and in ninety days America wrote Manila, Santiago, and

"Now they have a new Pope. He has been inducted into to the Republic, and to human liberty everywhere!"

LETTER FROM OSCAR A. EDGERLY.

To the Editor:-From August 9 to 16. filled an engagement at Snowflake Camp, Mich., two years having elapsed since I was last there. I was much pleased to note the improvements that have been made. I believe it is des tined to be one of the most delightful of all the camps in Michigan, and judging shall be entirely in the hands of the by the earnestness of the members of the association I am sure it will do a great work for our cause in that part of

the state. While at Snowflake I had the pleasure of meeting Mr. and Mrs. E. W. Sprague, and while I have met and worked with them many times in the past, I can truly say I never enjoyed their work or their company more than I did at beautiful Snowflake. I hear GOOD WORDS IN REGARD TO quire the penetration of a prophet to THEIR WORK EVERYWHERE. predict that the most imminent dangers LONG MAY THEY BE SPARED TO which menace this country in its efforts

At present I am having a delightful visit at the truly spiritual home of Mr. J. L. Reed, Hastings, Mich. Mr. Reed is a man eminently inspirational. His name often appeared in the Religio-Philosophical Journal in years past, and

I have held three meetings in his hospitable home where, through having the very best of conditions supplied, we had most beautiful and satisfying that church hold the balance of power, manifestations, and I KNOW that all we received came DIRECT FROM THE SPIRIT WORLD. On Sunday, September 6, I begin a

month's engagement with the Kalamazoo (Mich.) Association. During the nonth of October I shall serve the First Spiritualist Society of Battle I shall be pleased to hear from so-

cleties located in the south-western

states, who may desire to employ

trance speaker and test medium for the months of December, January and Feb-I must say a word expressive of my appreciation of the excellence of The Progressive Thinker. In my estimation it is the VERY BEST SPIRITUALIST PAPER that has ever been published

and I am quite confident IT IS the best

that ever will be published.

I congratulate the man from Indiana who proposed the editor for president of the N. S. A., but I submit that we need him just where he is, a power for the good of our cause, in the editorial chair of the greatest social and religious REFORMER OF THE AGE, The

Progressive Thinker.

It changes discord to music grand,
My home address is 29 Public Square, And makes light each heavy task of the Lima, Ohio. Address during September, General Delivery, Kalamazoo, Mich. OSCAR A. EDGERLY.

"Meatless Dishes." Very useful Price 10 cents.

The Fine Hand of the Jesuit. The Associated Press report of the

words of Pope Pius is brief, but opens the widest field for conjecture, and a revelation of the set purpose of the church. He said to Bishop Hendrick of Cebu, "Our desire is that the Philippines American olergy within a year." It has been the belief that the Philippines were in the hands of the United States. government and were to so continue. Now it appears that the actual possession is to be usurped by the Catholic church, and the representatives of that church are to have autocratical supremacy in that country! It does not repredict that the most imminent dangers to assimilate its "new possessions," will come from the church strongly intrenched by the ignorance and superstition of island people. The "American clergy" to rule the islands, must first rule this country. From the general expression of the priests and Cath-I think is familiar to the readers of olic press emboldened and encouraged by the laudation of the late Pope Leo, reveals the alarming fact that such con trol may now be had for the taking. In and neither party dare resist or gainsay. Why should Archbishop Ireland, or Cardinal Gibbons be consulted by the President, or allowed to influence the cabinet more than the leading Prot estant ministers? Why should they dictate to the government its policy re-

THROUGH DARKNESS TO LIGHT.

garding the Philippines?

Through the turmoil of action comes peace and rest. For our soul advancement Life's con-

tests are best. From out the dark shadow of earth-care and strife, Come strength and character to our life Seeking to think and live noble and true.

We earn our heaven by the work we do.

As the kiss of the sun the rosebud unfolds, Pure love brings joy and life to the So mingle it freely with each thought and deed,
By its magic touch the spirit is freed.

hand, Till we see through the mists of eter-The bright sun of our immortality. PEARL STODDARD.

Pontiac, Mich.

FROM THE N. S. A.

Important Notices to National Associa tion Auxiliaries. State associations—having individual members—as well as subordinate socities—are entitled to one delegate to

the N. S. A. convention on their charter,

and to one delegate for every fifty individual members or major fraction

thereof; also, to one additional delegate

for each society in good standing with the state association, provided the sum of two dollars has been contributed to the N. S. A. by said local society. Amendments for Convention of 1903. Unfinished Business.—Cons. Article

10, change the word "thirty" on the fifth line to "sixty." Amend-That a quorum for the transaction of business shall consist of a majority vote of duly accredited delegates.

Presidential Candidates. As there will be several candidates. for the office of N. S. A. president, socleties are requested to refrain from pledging their delegates to vote for any, special person, although a preference may be expressed to the delegates by, their societies. The election hour may present matters that will demand the exercise of the best judgment of the delegates in casting their votes, that the business may not come to a stand-

still, or to worse confusion.

MARY T. LONGLEY. N. S. A. Secretary.

ANNOUNCEMENT TO THE PUBLIC. All money in donations or collections intended for the N. S. A. Mediums Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902, No other is authorized to collect money this association. Contributions. large or small, are gratefully accepted.

MARY T. LONGLEY.

N. S. A. Secretary. 600 Pennsylvania avenue S. E., Wash ington, D. C.

"Human Culture and Cure. First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price, 75 cents, "Harmonics of Evolution. The Philosophy of Individual life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, can rying the principles of evolution into new fields. Cloth \$2: For sale at this

The Selfishness of Grief.

I hate the black negation of the bier, And wish the dead, as happier than ourselves And higher, having climbed one step beyond Our village miseries, might be borne in white To burial or to burning, hymn'd from hence With songs in praise of death, and crowned with flowers -Tennyson.

He said, Lord, suffer me first to go and bury my father. dead; but go thou and publish abroad the kingdom of God. four reasons: Luke ix: 60.

A physician of much hospital practice recently said to me that little children afflicted with hip disease, the treatment for which necessitates the long confinement of the little pa tient in a constrained position, invariably become either little imps or little angels. The restraint acts either as an irritant upon the temper until it becomes rebellious and tylittle sufferer becomes the sunlight of the ward in which he lies. The physician's experience is but a graphic illustration of a general principle. Pain always breaks or makes the will. Grief will sweeten or sour the life. Sorrow makes one life somber and sullen, selfish and sordid; it makes another gentle and tender, helpful and holy. All depends upon the spirit in which we accept the bitter fruit. Our griefs may fertilize our lives and cause them to bear more abundantly the holy fruit of the spirit, or they may blight whatever they touch, depressing whomsoever we approach. The pleasures of life are accepted by most people as a trust; their administration is a matter of thought, and a misuse of the same brings prompt reproach, merited rebuke, wise counsel. We must not be selfish in our pleasures. But grief, also, is a responsibility. Why should we abandon ourselves to its sway without thought and without conscience? It is not easy to speak plain words of advice or rebuke when the heart is torn, but surely they are unworthy tears that blind the eyes to duty.

Jeremy Taylor, "the Shakspeare of divines," in that quaint and deathless book entitled "The Rule and Exercises of Holy Dving." has a chapter on "Temptations Incident to Sickness. with Their Proper Remedies." Among the temptations he enumerates "Impatience," and the "Fear of Death." In the next chapter, on "Graces Belonging to the State of Sickness," there is a "prayer to be said when the sick man takes physic"; and who will say these subjects are not timely ones? It is not a gracious task to speak of the faults born out of the tenderest and profoundest experiences of the soul, but there is need of plain speech here. Let me with love and all tender consideration try to speak plainly of these matters. There can be no more fitting time than during these Lenten days, when religion seeks to speak to the souls of men in minor tone, when the church would fain screen the sun and blur the rose in the interests of the spiritual life. This life is sad enough at best. Pain, weakness, separation, and death are our inevitable attendants, ever near and ever ready to visit us with fresh surprises. Shall we maximize or minimize them? Shall we convert them into inward peace, moral earnestness, and spiritual trust, or shall we allow them to overlay us, cripple our powers, limit our influence, and pervert our natures until we become a burden to the society which we ought to serve? You will not consider me unsympathetic. You remember that I speak not of that which I do not know. Pain and weakness and the choking loneliness of an open grave have visited my life, as they have all our lives. Let us, then, frankly confess that selfishness is unseemly by the coffin as it is by the festal board. Self control is as necessary and admirable by the one as by the other. The widow has no right to be inconsiderate of others, any more than has the wife. The law of duty binds the orphan as closely as the unbereaved child. There is need of consideration in the sick-room as on the playground. Death, mysterious visitant, with a shrouded face and chilling hand, is ever an unwelcome friend, at best a sorrowbringer; but we, the living, are not on that account released from the exactions of prudence, economy, cheerfulness, and neval customs. They are happily much modified. I hope Field, not abandoned as such until it became an infectious mean. Death will make us sorrowful, but let it not make us selfish.

BARBARISM OF MODERN FUNERALS.

There is nothing more archaic in modern life than our at titude towards death and the customs that cluster about it I want to speak of this now, at a time when my words will be absolutely impersonal and general, not only in their spirit, but in their application; for we are all slaves, in this re spect, of customs and fashions rooted in past error and false premises. There is nothing more barbaric surviving in our life to-day than a conventional funeral. The more proper it is, the more offensive it is to delicate sensibilities and common sense. Let me particularize.

Why should we, when the inevitable comes,—that which we know in the nature of things is the unquestioned lot of all of us,-yield to such wild rebellious grief as is so often witnessed? Let us in life prepare not only for our own death, but for the death of those near and dear to us. Who is to go first we know not, but let all arm themselves before hand with that holy fortitude that will enable the survivors to accept unhesitatingly the unfinished task, and to bend willingly the shoulder to the added burden. Why should the last memories of the forms of our dear ones be so clouded with artificial gloom, with the grim crape at the door, the lowered curtain, the darkened house? Let the calm be illuminated with all the sunlight available. Let the quiet be sanctified by pleasant memories and high resolves. O, let the thoughts of the living be of life and not of death, or, so far as possible, let the thought of death be as that of an incident in life which does not change the relations and responsibilities of life. The hungry must be fed, the naked clothed. though your dear one has gone and his form lies silent in its chamber. Let us be considerate, rather than exacting, in these trying moments of our grief. Why should we take offense at the world, at our friends, at our church, or our minister, if, forsooth, they must live on and do the part of living souls in a living world, though we have had a death in the family?

It is the opportunity of the bereaved to seek the only sure consolation by higher service, nobler self-abandonment; the only consolations that are sure are the consolations of service. The minister has poorly filled his place if his ministrations have not been performed before the crape is on the door. The funeral sermon is preached long before the funeral if it is to be of real helpfulness. O soul, do not add to your bereavement bitterness; do not sulk because the Infinite God has touched you with the divine wand which leads the generations forward. Do not rebel against the benignant inevitable. You are richer by one more hope, richer in one more angel, richer in one more priceless gem that can- dead. At another hour, sufficiently removed to effectually not be taken away from you. Why, then, should you lower break up the temptation to stay and see, let the undertaker yourself by playing the role of a pauper, and go moping in a and the necessary friends come and take the body away. world that now, at least, has been profoundly interpreted to Why should the family, in their overstrained condition, exyou? You have looked beyond the seen and the tangible, pose themselves to the profitless ride to the cemetery, and and have felt the awe-inspiring mystery of eternity. If your prolong the added strain of the unsatisfactory leave-taking? soul sorrows, as it must, let the grief reach your mind and But if they go, will the minister go along? Shall we try to your conscience, that they may be quickened. Do not dwell have another service at the grave? Dear friends, at such amid the tombs; "let the dead bury the dead!" You should times I am at your service. If you go and wish it, I gladly live while it is your privilege, that you may have a better go with you; but, frankly, I urge the abandonment of the right to the life and the reunion that await you when the practice. It is too great an outlay of strength, time and discharge comes. I would not mock your tears, but let them be benignant showers falling upon the garden of your heart that it may bear more abundantly the lily-graces, the rose- made himself a part of the community, let him serve once loves, and the apples of character.

ion. Alas for the widow whose sorrow for her husband must | funerals for the poor. They advertise that they have are sist the heat longer than the body itself—is passed into a nical, frequently senseless, but never more so than in these mourning customs, which require that black should be worn for twelve months, and that black and white, not unbecoming to many women, should graduate the sorrow off into col- alty of death and persuade the rich to abandon their extrava- upon the grass—and nature has accomplished in one hour by But he said unto him, Leave the dead to bury their own ors and gayety. A reform in this direction is demanded for

BLACK IS A FALSE SYMBOL.

1. Black is a false symbol. Death is not an enemy, but a friend. Its symbol should be light, and not darkness; it should suggest hope, and not despair.

2. Practically it is a menace to the spiritual buoyancy of the community, particularly of the home, and most especially of the children in the home. What right have you to rannical, or as a stimulus to the will, which develops self- convert the memories of a strong father or a loyal mother control, submission, consideration, and gratitude, until the into a twelve months' gloom? Why should you fetter yourself with this grim reminder to others of a sorrow all your own, obscure joyous memories, and blur your rising purposes with this swarthy mantle, which is not true either to night or day? It is not nature's color. She uses it sparingly in her landscape. You have only to look into your own experiences, every one of you, to realize how the tender years of childhood are shadowed, not by death, but by the emblems of death; not by the widow, but by her dress, for, fortunately, her smiles will break through the gloomy circlet of her veil, and her heart will at times be glad under her funereal robes.

> 3. These mourning customs are an abomination because they introduce the conventional and the artificial into the Cemetery is estimated by a dealer at from five to eight hunrealm which ought to be preserved to the sanctities of sindered dollars. And what do we have as a result of it all? cerity. Of all ghastly pretensions, a pretended sorrow is the most ghastly. Think of the young widow counting the months until she may lay off her weeds and it will be proper attempt at permanence, monuments are among the most perfor her again to wear color: or of the widower brushing the silken crape upon his hat as he is about to start out for his second or third wooling. There is a grim sarcasm (which vive the memory of the lives they commemorate. And their ought to be reiterated from the pulpit) in the phrase, "mourning by the yard." It is a bit of modern Phariseeism against which religion, natural, wholesome, sincere religion, cries out. How extremely artificial and elaborate are the ramifications of this fashion, which reaches to the coachman's dress and the horses' harness, only the dry-goods man and his expert customers know. As a measure of one's grief, how very expressive is the width of the black band on the mourning envelope. What a reflection it is upon the grieving capacity of the correspondent who uses a margin only half as wide! and how sad must be the case of the places, where the stones lie above and the bones do not lie widow who writes on white stationery after her husband's death! Do not think me flippant or unsympathetic. It is because I respect the sad burdens of the heart that I resent and ridicule these artificial and sometimes false symbols of grief. I ridicule the pretense because I bow in silent sympathy in the presence of the reality.

> 4. Lastly, I protest against the mourning custom for ecovored, the well-to-do! how intolerable the burden upon those who walk the narrow plank that brings daily bread by daily earning! I am not an adept at figures, but here is a case where figures should be considered. Take a family of mother and four or five children, who, for fear of apparent disre- gate of between one and two thousand acres of ground. outfit for such a family, only a decent mourning garb, will tween fifty and sixty thousand graves. Oakwoods, opened necessitate the investment of at least two hundred dollars, in 1862, covers one hundred and eighty-four acres, and has unprovided, say nothing of the children's education.

> Dear friends, I beg of you to do everything you can to further a social revolution in this direction; be sensible; be living by holding ground for a while, which eventually will be strong; carry the sweet sorrow in your heart; do not lose its | wrenched from them and given back to the living in the way benediction by parading it; do not make it vulgar by trying of parks. This is the story of Lincoln Park, in this city. to wear it on your backs.

> cemetery, and the sad desecration of nature called "floral decorations." I try not to look at them at funerals, lest the flowers themselves lose their charm. The torture to the graveyards. Within fifty years, 1,385,000 bodies have been artistic sense, as well as the waste of the delicate product of buried there. The town now contains but seventeen thounature involved in the so-called "set pieces" of our city funerals, is so great, that, happily, the abuse seems to be in a from taxation, although in the more thickly peopled acres fair way of correcting itself. The "gates ajar," the "broken the dead are put in at the rate of eight thousand, four huncolumn," the "lute with a broken string," the "open book," dred per acre. This yields a profit on the land to the prothe "broken wheels," the frequent brave ventures in the way prietors of \$71,500, or one thousand per cent inside of fifty of bass drums, saddles, pens, scythes and other realistic emblems,-O, have we not seen them all? Would we might in the state. Epidemic diseases, like diphtheria and others, never have to see them again, or, if they must come, let are continually breaking out. I cannot go into the sanitary them be molded in wax so that they can be manufactured in quantities and come cheaper, and save the flowers. Here again the argument is both economic, aesthetic, and ethical. O, the wicked waste of money! O, the easy sham! O, the vulgar parade! It would be a service to religion if some one would carefully compute the amount of money spent on flowers carried to the cemeteries of Chicago every month. A cheap funeral costs at least a hundred dollars, and the expenses frequently reach a thousand.

HOW SIMPLIFY FUNERAL SERVICE.

How can we simplify the funeral service? For surely it is fitting that we should show our respect to the dead, and that the solemn occasion itself should become a ministry of grace to us. Let me outline my idea of a funeral, hoping that you will take it as a suggestion which may recur to you in some Gethsemane moment of your lives. Let me anticipate the question and answer it now, when the mind is more clear and the heart less agitated. If the deceased was an inconspicuous member of society, let the sacred privacy of life be not disturbed in death; let there be a quiet, tender memorial half-hour at home, where the family and their nearest friends will gather to listen to a few chosen selections from deathless writings, a breathing of sympathy and aspiration, a word of commemoration for the dead and companionship with the living. Flowers? Yes, indeed; a few, if brought by loving hands and arranged in the simple, wholesome way of the home. Singing? Yes, if the dear, familiar things are sung by loving and familiar voices. No, if it means the professional quartet hired for the occasion. Under such cir-

After this memorial half-hour, let the friends take loving leave and go to their homes, leaving the bereaved with their money for such poor results.

If the deceased is a public character, one who in his life more, and let the memorial service be held either before or Sorrow, like love, obscures itself. True grief has no use after burial in the church of his choice where the communfor hired mourners, whether it be professional wallers hired ity are wont to congregate, but let the vulgarity of a public to ory aloud over the dead, according to Oriental customs, or funeral be reduced to a minimum. A society of King's

be estimated by the yard; pitiable is the servitude that uses ranged for "reduced rates with undertakers, florists, and live chamber heated by gases to a temperature upwards of 2,000 money needed for children's clothes in buying crape, in or- erymen; have a standing contract with singers; keep readyder to assure the world that the children's mother loved made shrouds on hand, etc., and will furnish ministers when their father and realized his loss. Fathion is often tyran- requested." In this way they are able, the notice continues, material is promptly evaporated. In an hour's time there is "to furnish for a hundred dollars that which would ordinarily left but a few pounds of ashes, which are gathered in an urn, cost five hundred." This is well-meaning, but not well conceived. Let these Daughters of the King recognize the roy- or, more fitting and beautiful, as it seems to me, scattered gance, and thus help the poor to do without shrouds, flowers, paid singers, and carriages. Instead of the expensive inter- plish by inhumation; for with mawkish sentimentality we ference with nature's laws of decomposition in the way of stupidly contest with nature and retard her processes as hardwood or metallic coffin in outer box, let the body be encased in an osier or pine casket, that which will most readily relinquish to mother-earth her earthly treasure.

EXTRAVAGANCE IN MONUMENTS.

The next wicked extravagance I would correct is the monumental burden. Professor Shaler, in the book called "Interpretations of Nature," says: "The cost of property contained in the cemetery at Mount Auburn is probably as great as that of Harvard College. It is many times as great as that involved in all the school buildings belonging to the people who bury their dead in that cemetery." Mr. Simonds, superintendent of Graceland Cemetery, in this city, estimates that there is an investment of two million dollars in monuments in that cemetery alone. One vault cost forty thousand dollars, and there are several monuments which have cost from fifteen to twenty thousand each. The most expensive monument in Oakwoods Cemetery, according to the superintendent, cost twenty-three thousand dollars. There is a thirty-five-thousand-dollar monument in Calvary Cemetery. The average cost of monuments in Oakwoods Something more grotesque than artistic, a futile attempt to stay the waves of oblivion. For, notwithstanding the great ishable of stone structures. An authority says that but few monuments survive even a century, but even then they surfulsome compliments are read as flippantly as the amusing epitaphs that form the staple of the funny corner in the

Oliver Wendell Holmes, remembering that three of the graveyards of conservative Boston have been tumbled over during this century, says: "The stones have been shuffled about like chestnuts. Nothing short of the day of judgment will tell whose dust lies beneath.... Epitaphs were never famous for truth, but the old reproach of 'Here lies' never had such a wholesale illustration as in these outraged burialbeneath."

GRAVEYARDS WILL VANISH.

But all this only crowds us to the ultimate logic of our re form. The graveyards themselves are a menace alike to the physical and spiritual well-being of the community. They are a relic of barbaric and superstitious ages, and they will nomic reasons. How grievous is the task even upon the fa- have to vanish eventually before the mandate of reason, science and poetry. To-day we are complacent over our burying-grounds simply because we are ignorant of what is the clear testimony of science in the matter. Chicago has some twenty-eight cemeteries within and near its limits, an aggrespect to the memory of the father gone, must wear mourn. Graceland, which has been open some thirty-six years and ing, else "people will talk." I am told that even the plainest | contains one hundred and twenty-five acres of land, has beand this while the undertaker's bill is unpaid, the winter fuel now more than forty thousand graves. Already Chicago has overrun several sets of cemeteries. The one redeeming feature of a city cemetery is that the dead are made to serve the Most of the parks in Paris and London were old burying. I wish I might next say the wise word concerning our fu- grounds. Washington Park, New York, was the Potters' this is not a case of bad financiering nor of bad morals; priservice. Death may leave us sad, but it should not make us the habit of making it the occasion of torturing souls into neighborhood. It is only physicians conversant with the perstition. It is the slavishness of dogma. What we want plety is past. The long, argumentative sermon is happily facts who realize what a terrible drain upon the health of is to emancipate souls. Out of a petition of 23,365 Germans gone from most communities, I trust. But there still remain the living are the graveyards of the world. Newtown, the too public invasion of private homes, the long delays, Long Island, the burying-ground of much of the population the exposure and expense of the carriage procession to the of New York and Brooklyn, contains within its limits twentytwo cemeteries, in which more than thirty-five thousand of nature, a diviner trust in God, a holier calm in the presdead are buried every year. One eighth of its territory is in sand living inhabitants. All the cemetery ground is exempt years. This little town has to report the highest death rate details which show what a fertile source of disease city graveyards are. Augustus G. Cobb, in a recent book entitled "Earth Burial and Cremation," has gone carefully into the matter concerning London, Paris, and American cities, and the result is simply sickening. Sir Henry Thompson, speaking for London, says: "By selecting a portion of ground five or ten miles from any populous neighborhood and sending our dead to be buried there, we are laying by poison for our children's children, who will find our remains polluting their ment, if it were planted by the hand it commemorates. But water sources when that now distant plat is covered, as it never mind the commemoration; sure is the monument of will be, more or less closely, by human dwellings." Prof. C. C. Brown, expert engineer and professor in Union College, in 1889, notified the state board of health that there were eighty-three cemeteries contributing to the pollution of the Croton watershed. The story of the poor Bronte family is but too well known. The churchyard surrounded three sides of the Haworth parsonage. Charlotte's biographer says: "There is no doubt that the lives of these gifted daughters of genius were shortened by the poison that came from the innumerable dead: a calamity which the intelligent rector tried to avert, but the tax-payers would not consent. Fevers, sore throats, and sick-headaches were prevalent in that home." Charlotte wrote in her diary: "Slow fever was my continual companion." m Emily died at twenty-nine, Anna at twenty-seven, and Charlotte at thirty-one. The experiments of Pasteur and Tyndall show what tremendous vitality there is in the germ of contagious diseases. Tyndall found some organisms that could be boiled for hours and then frozen, yet still survived to propagate their species. A case was cited before the New York, Academy of Medicine in 1891, of a timony of all ages. The English in general, and indeed most cumstances the most exquisite music is inappropriate and grave-digger, who, having disinterred a diphtheria patient of the men of learning in Europe, have given up all accounts who had been burfed twenty-three years, soon after fell a victim to the same disease. The plague at Modena, in Europe, reappeared upon, excavating ground where the victims of the my solemn protest against this violent compliment, which so pestilence had been buried three hundred years before. In London, in 1854; they-dug sewers through an old burying it. I owe them no such service. I take knowledge, these and eighty-nine years before) had been buried, and the chol-

CREMATION THE REMEDY.

What is the remedy for all this danger and expense, this pily for us, there is a solution of this perplexity, a solution that is at once economic, effective, simple, beautiful, a solution that meets at once the requirements of sentiment and of science. I mean the prompt restoration of the body to its primal elements by the quick and pure element of fire-the modern crematory. Scientifically speaking, inhumation and incineration accomplish exactly the same results,

Decomposition is but slow combustion. Combustion is The inastmate advertisers of grief amployed by modern fash. Daughters in New York has been organized to secure cheap in a white winding sheet saturated in alum—which will re-enjoyment.

degrees Fahrenheit, and without contact with the flames, without noise or smoll, in a lucent white heat, all the liquid preserved in the crematory, given to the friends for burial, fire what it would take from twelve to sixty years to accommuch as possible by our embalmings and metallic cases.

Zenkin Lloyd Jones, Chicago.

A Sermon Delivered by

The actual cost of fuel which brings this quick release and prompt return to nature is about a dollar. The entire cost of incineration is twenty-five dollars, with no lot in the cemetery to be paid for, cared for, and ultimately to be neglected. In this country, the first body was cremated in 1876. It was that of Baron de Palm, at Washington, Penn. Since then some eighteen or twenty crematories have been erected, and several thousand persons have chosen this happier road of fire for the worn-out and laid-aside body.

In December, 1893, a crematory was opened in connection with Graceland Cemetery, on the North Side. I hope the reform will progress, until by law every cemetery shall be required to offer this alternative to its patrons, and all bodies of paupers, strangers, those who have no friends to claim them, and those dying of contagious diseases of whatever nature, may be cremated as a sanitary measure by municipal ordinance; until all those who prefer inhumation shall seek it in the quiet, far-away country burial grounds, where the menace to public health is reduced to the minimum and the poetic fitness, the quiet and perpetuity of what will always remain God's acre in the hearts of men may be preserved; and until a rapidly growing number of intelligent men and women educate themselves and their families to this more poetic, more ancient, and, taking the whole world over, by far the most popular form of disposing of the dead body. Meanwhile, I hope the reform in our funeral customs will

go on; that our street car companies all over the country will follow the example of the Atchison street railway by putting at the service of the public a funeral car, which may be chartered at a less cost than a hearse, and which will carry forty attendants at the price which must now be paid for the carrying of four. I hope these funeral reforms will go on until white and not black will be the symbol of the great mystic nuptial occasion where death woos and wins its groom or bride. Let the funeral reforms go on until the consolation of the bereaved shalf be found in the services of love that widen the skirts of light, rather than in seeking, with undignified haste, the solutions of autumn in the blossoms of spring.

But these reforms will not come any faster than does the growth of reason in religion. They cannot come as long as men in the toils of a medieval theology tremble in the presence of death as in the presence of an arch fiend, and go about this world with an ever-open ear listening for the crack of doom, when in response to Gabriel's trumpet the ghastly graves are to open and the wasted bodies come forth crawling from under the crushing tons of granite which their successors and kindred ostentatiously piled upon them. These funeral reforms will never come so long as men regard this world accursed and deem the only glory over there, so long as they think that it is one thing to prepare to die and another to prepare to live.

Dr. Charles W. Purdy, before the Chicago Medical Society some years ago, offered the following as a careful estimate: "One and one-fourth times more money is expended annually for funerals in the United States than the government expends for public school purposes. Funerals cost this country in 1880 enough to pay all commercial liabilities in the United States during the year and to give each bankrupt a capital of \$8,630 with which to resume business. Funerals cost annually more money than the value of the combined gold and silver yield of the United States in 1880." Now marily it is a case of bad theology. It is fetichism. It is suto the Reichstag for a law permitting cremation, there were only ten names of Protestant ministers appended, and three of rabbis. We must give to the world the sweeter thought ence of the inevitable, more restfulness in the eternal arms. We want a new emphasis on character, not on show or creed. We want to realize the truth which dear old Sir Thomas Browne stated over two hundred years ago in his "Urn Burial." He is one of the many physicians of the body to whom it has been given to minister to soul. In this he says, "There is no antidote against the opium of time. Our fathers find their graves in our short , memories. Gravestones tell truth scarcely forty years. To be nameless in worthy deeds exceeds an infamous history. The greater part must be content to be found in the register of God, not in the record of man. Egyptian ingenuity was vanity, feeding the wind, and folly. The mummy has become merchandise. Mizralm cures wounds and Pharaoh is sold for balsam. Five languages secured not the epitaph of Giordanus."

"The noblest monument in Graceland," said the superintendent, "is the great elm that was moved, a few years ago, fifteen miles to mark the resting-place of the man that loved it." I can conceive one improvement on that noble monuhim who plants an elm. It will outlast your granite shaft.

O, let us have done with the miserable graveyard business; let us not think of death, but of life. Let the dead bury the dead. Selfishness in tears is no more noble than selfishness in smiles. Let the tears of the sorrowing be illumined with love, and they become crystal lenses showing forth in magnified and clearer outline the present duty, the near opportunity, the deathless life, the endless love, the life in God, with man, for truth, the life that is free from the terrors of the grave, the life that is now eternal, triumphant, and ever blessed.

WESLEY'S BELIEF IN WITCHCRAFT.

He also believed in the objective reality of witchcraft, on which he wrote:

"With my latest breath will I bear my testimony against giving up to Infidels one great proof of the invisible world: I mean that of witchcraft and apparitions, confirmed by tesof witches and apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering many that believe the Bible pay to those who do not believe ground where the victims of the plague of 1665 (one hundred are at the bottom of the outcry which has been raised and with such insolence spread through the nation, in direct opera appeared. The result was predicted by Sir John Simon. position not only to the Bible, but to the suffrage of the wisest and best of men in all ages and notions. They well know (whether Christians know it or not) that the giving up witchcraft is, in fact, giving up the Bible; and they know, on idle land, these plague-breeding homes of the dead? Hap the other hand, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air-Deism, Theism, Materialism-falls to the ground." -Christian Advocate.

> Fine-spun thoughts cannot vibrate in unison with coarse grained tissue.

The battle royal in the human soul is the craving for spir but prompt decomposition. The body, undisturbed, wrapped itual against material gratification—mental against physical

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have pald for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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.. GENERAL SURVEY ...

THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, helieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade-quate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.-We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS:-Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

Take due notice, that all items for this page must be accompanied by the full name and address of the wrice. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

We are compelled to go to press two days earlier than usual this week on account of Labor Day, which accounts for many items being crowded out.

"Creeds Outgrown." This 20 cent pamphlet, showing the mental struggles and emancipation of the author will be sent during September and October for 5 cents in stamps. The work is up-to-date on translations, and scholarly, Address Andrew P. Stout, Sheri-

The annual business meeting of the Mississippi Valley Spiritualists' Association was held at Mount Pleasant. The principal business of the meeting was the election of officers for the coming year. The election resulted in the choice of W. F. Peck, of St. Louis, the present incumbent, as president of the association. The officers are as follows: President, W. F. Peck, St. Louis; vice-president, W. A. Willing, Northwood; secretary, Mrs. Mollie B. Anderson, Clarksville, Mo.; treasurer, Mrs. Christine Cooper, Clinton. Trustees, M. J. Olmstead, Webster City; G. Hamilton Brooks, Chicago; D. Stanton, New Sharon; Mrs. Rowantree, Clinton; Max Hoffman, Chicago; W. M. Kellogg, New

Frank T. Ripley writes: "The campmeeting at Chesterfield is over; the farewells have been spoken. 38,624 have paid their 10 cents and went through the gates this season. The association is out of debt. They have \$2,500 in their treasury."

Rev. Andrew P. Stout writes from Sheriden. Ind., that send his pamphlet, "Creeds Outgrown,"

fret for 5 cents in stamps. William J. Bryan, twice a candidate for president, writes as follows in the Chicago American: "It is sad enough to consign to the dust the body of one we love-how infinitely more sad if we were compelled to part with the spirit that animated this body of clay! the best of man does not perish. We bury the brain that planned for others as well as for its master, the tongue that spoke words of love and encouragement, the hands that were extended to those who needed help, and the feet that ran where duty directed, but the spirit that dominated and directed all rises triumphant over the grave. If the sunshine which a baby brings into a home, even if its sojourn is brief, can not be dimmed by its death; if a child growing to manhood or womanhood gives to the parent a development of heart and head that outweighs any grief that its demise can cause, much more does a long life full of kindly deeds leave us indebted to the Father who both gives and takes away? The night of death makes us remember with gratitude the light of the day that has gone, and we look forward to morn-To the young, death is an appalling thing; but it ought not to be to whose advancing years warn them of its certain approach. In the course of nature the King of Terrors loses his power to affright us, and the interesting company on the farther shore makes us first willing and then anxious to join them. It is God's way. Mrs. M. A. Merrell writes:

more than pleased with Mr. Leadbeater's lecture on 'Vegetarianism and Occultism.' It should be in the hands of every preacher in the land." Mrs. Laura B. Payne, the lecturer

and singer, is now on the Pacific coast. Letters will reach her at Garvanza Station, Los Angeles, Cal.

John W. Ring writes from Los Angeles, Cal.: "A very cordial greeting from the far west. We are having a nice camp, with good work and splendid attendance. Marcus Farmer, of Rich View, Ill.

has been a cripple for twenty years, with open wounds on both feet. Farmer claims to have had a dream about a week ago during which the Lord told him that he was going to cure him by Within a few days healing his feet. Farmer's feet commenced to improve and are now practically healed. This pleased Farmer so much that he would run and jump and his friends believed that he was insane. He was examined by physicians and they pronounced him

Bessie Bellman writes: "The Winfield Camp Association held a very pleasant and profitable camp at Island Park, Winfield, Kansas, July 3 to 13. Much interest was manifested. Good work was done, and the association started out upon another year's effort. The principal workers were Mr. and Mrs. A. S. Bledsoe, of Tojeka; Mrs. Inez Wag-ner, also of Topeka; Mrs. Bartel, of Cripple Creek, Colo.; Judge S. M. Tucker, of Wichita; P. Pearson, of Pon-ca, I. T., and Mrs. Bessie Bellman, of

Howard, Kansas." C. A. Wood, of St. Louis, Mo., writes about christening services, held by the Progressive Union Association, Frewer's hall, Page and Bayard avenue. Mrs. Padman, president of the union, officisted. The hall was beautifully deco | pies in your valuable paper just to give

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

rated and the services were nicely conducted and were very impressive. Fred P. Evans, the medium is now lo-

cated at 1112 Eddy street, San Francisco. Cal.

street, Cleveland, Ohio, writes: "Will some one kindly give me the address of the medium, John Slater? Also the addresses of several other mental medium. diums, in case that he might not be procured. The writer has engaged one of the most respectable and commodious (seating capacity 2,818) halls in this city, with Brother H. D. Barrett to deliver a series of lectures the last Sun-day in October (25th) ensuing, and in-tends to issue complimentary tickets, not transferable, to the press, clergy, their orthodox lay-members, judges lawyers and the select '400,' et al. writer wants to perform a little missionary work on his own hook, and predicts a financial failure, but a moral success to our ism, by showing the public we have something in addition to undeveloped, would-be inspirational speakers and mediums."

G. W. Kates writes: "As we do not care to take up valuable space with reports of our labors as missionaries of the N. S. A., we will briefly state that and which she dearly loved to read. we held, all told, during August, fortyfour meetings. Our services were given to Franklin and Riverton, Neb.; Vicksburg, Kalamazoo and Battle Creek, Mich. Our postoffice address while we serve the N. S. A., is its office, 600 Pennsylvania avenue S. E., Washington, D. C. We hope to soon have a home and a permanent address. For awhile longer, our 'home is the world, and to do good our religion.'

Mrs. Alice Fabler writes from Brighton Beach, N. Y.: "Mrs. F. V. lackson, the talented platform test medium, of Grand Rapids, Mich., has been spending her vacation here with her daughter, Madaline Shirley. Miss Shirley has been engaged for the past summer at Luna Park, Coney Island, play ing one of the principal roles in the children's theatre. Mrs. Jackson, after her summer spent in sea-bathing and sight-seeing is now open for engagements for the fall and winter at reasonable terms. She can be addressed at

239 Liberty street, Paterson, N. J." M. L. Schaeffer writes: "Mr. and Mrs Sims, 2435 Ohio street, celebrated their tin wedding, Friday, Aug. 28. A select party of friends was invited to participate, and a most enjoyable time was conceded by all. Your correspondent performed the ceremony under inspira-

Lucy S. Carroll writes from Washing ton, Pa.: "Our society numbers 32 good, wide-awake members. J. M. Francis, our president and speaker, is a tireless worker, always ready to welcome every honest seeker of the beautiful truth of Spiritualism. We had with us through the month of August, G. W. Way, of Wheeling, a trance and test medium. During the time he gave some twenty lectures, followed by tests by the score. vory toet mag made to rejoice. He has made many friends here. He has taken away with him, and left behind that which money cannot buy. The last evening he spoke you could scarcely see the speaker on account of the beautiful flowers, the token of our love. The best wishes of the entire society go out to him."

Scribe writes from Detroit, Mich.: 'The Earnest Workers started their third year by the election of omcers at the pleasant home of Mr. and Mrs. Lines, 110 Baker street, and by the admission of 15 new members. They are now reaching up to the 100 mark. Mr A. V. Badger was chosen president and Mr. Martin vice president and floor manager. William J. Stacey, treasurer, and Louis Steinauer, secretary. Presi dent Berns appointed three trustees namely, Messrs. Nash, Stevenson and Lant. The next Wednesday evening social will be held at the residence of Mr. and Mrs. Badger. The regular Thursday evening pedro socials are held at the hall, 333 Michigan avenue. This society will accomplish much work the coming year. The best speakers and singers will be present. Miss Frances will preside at the piano and conduct the musical exercises."

W. Walsh writes: "I have partly read Leadbeater's lecture on Vegetarianism and Occultism, also a few late numbers of a monthly magazine, 'Physical Cul ture." This magazine advocates two meals a day, eliminating the breakfast; also the eating of raw food only I have tried this 'fad' and like it immensely. At 11 o'clock I am hungry enough to devour raw peanuts, pecans, almonds, etc.; in fact, I prefer the raw peanuts to the other nuts. With the nuts I eat a dish of either uncooked rolled oats or rolled wheat sugared and moistened with pure olive oil. gether with fruit, it is a delicious diet find that denying myself a breakfast gives an added appreciation for un cooked food. One peculiarity of this diet is the increased amount of mastication necessary to prepare food for swallowing, thereby lessening the desire for such drinks as tea and coffee. I am partial to your valuable paper on account of its broad liberality and tolera-

tion to new fields of investigation." G. L. Reynolds writes from Auburn, N. Y.: "I don't think I have ever seen anything published in The Progressive Thinker that did not have for its foundation some sort of common sense and reason, until I saw in the issue of Aug. 29 that article from Jacob Fulmer. My wife and I began to look around among our acquaintances for the proofs to refute it, and they appeared in about every family of children among our American acquaintance. One direct failure in our family. It is astonishing how people on most topics will exercise some common sense, and on others fly off into some superstitious nonsense. with not the most remote connection with anything logical for its foundation. Some one told Mr. F. correct twice about which eye the horse was blind in because the letters that spelled the horse's name was odd or even. Such a guess was so remarkable as to need some infallible rule, and he gives the rule. What a wonderful discovery. The premises are just as logical in case of the death of the wife or husband. Both rules are no doubt the product of the same brain. Well, I don't know but it is worth the space the article occu-

When writing for this paper use a pen or typewriter.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

scientific men and women a breathing

spell and enjoy a good laugh at seeing

what mistakes some people can make.

Dr. Beverly writes: "Sunday, Aug 27, at Lakeside Hall, was Sunflower Day. The hall was beautifully decorated for the coming of Prof. Colville, who spoke in the afternoon and filled the house. The audience gave him the topic of 'Spiritualism,' which he handled for an hour in a broad and scholarly manner. Everyone was delighted with the display of oratory, spiritual and scientific attainment. Dr. Peebles has promised us a date in October; surely all will rally to hear him. Mrs. Dr. See, editor 'Higher Thought,'of Kalamazoo, Mich., will speak next Sunday evening. She is a lovely speaker and a beautiful type of the new woman. Come and bring your lunch and remain all day. John C. Hemmeter, No. 2 S. Water

> Daniels, aged 10, sings artistically, and is the wonder in that line." J. G. Hoffman writes: "At Mrs. Burland's meeting, 77 East 31st street, on Sunday afternoon, we had a very large meeting, and were entertained by Prof. W. J. Colville, who needs no praise. He was followed by Mrs. Burland. In the evening we had a still larger audience which is increasing right along. It goes to show that lovers of honest and truthful work will in time find out where to go to get it. At our pastor's residence, 3019 Vernon avenue, where test circles are held every Tuesday evening, there is an attendance from 20 to 25. Every test given is recognized."

Free tea and coffee. Special music is

secured for each session. Florence

Mrs. A. R. Branch writes from North Fork, Ky.: "I have been thinking for some time that I would drop you a few lines about your paper, The Progressive Thinker, which my dear mother took, She passed to the great beyond the 8th day of July. She was a noble woman, and our home is broken up without her. How we would love to get a message from her; and do hope some time to be able to do so."

Harry J. Moore writes: "All letters addressed to me at Rochester, Ind., will be forwarded to me wherever I may be. After next Sunday I will have delivered ten lectures here at Summerland Beach camp. I delivered eight lectures at Chesterfield camp during the month of August."

Maggie Vestal, an excellent medium, is now home again at Chesterfield, Ind., where she can be addressed.

E. R. Kidd writes: "When in Cleve land a few days ago the writer had the pleasure of calling on Mrs. M. Kemp, who is now nicely and comfortably set tled in her large and elegant new home. For eleven years Mrs. Kemp has lived at 527 Scovill avenue in rented property, but last spring a rare opportunity to buy a valuable property presented itself to her, and finding the title to be clear, she purchased the same, and is now located at 165 Cedar avenue, where she will be pleased to see all of her old friends and patrons. To the readers of The Progressive Thinker who are not acquainted with Mrs. Kemp, I wish to say that she is a genuine materializing medium, and one of the best in her phase of mediumship I have ever had the pleasure of meeting. Mrs. Kemp holds her regular weekly se ances on Monday evening."

J. M. Francis writes from Washing ton, Pa.: "It is not very often you hear anything from here, but I assure you there are some good things going around this locality. The society organized and chartered here last May is progressing nicely, and the people are very interested in both philosophy and phenomena of Modern Spiritualism. Brother Geo. W. Way, of Wheeling, W. Va., has just closed his services here with us for the month of August, and I may safely say that it was a most profitable month, in uplifting and upbuilding for both the church and humanity Brother Way proved a true messenger of love, hope and freedom to a number of people that hitherto were in total darkness and sheer ignorance to the proofs of immortality. He proved a faithful messenger to convey messages from the other side of life to those still in the mortal frame, and oh, how sweet they were to all; yes, priceless mes-sages. Money in million-fold cannot buy the knowledge gained to them by his ministry. Not a meeting has passed without some new hungry souls visiting us to find out what Spiritualism is, and go their way rejoicing that they have found food for their spiritual wants Brother Way in all respects may be placed in the first rank of our platform mediums, and his moral and mental status is above reproach. We regret his departure, but rejoice that our friend, J. Homer Altemus, of Washington D.C. is to follow. The church is clean and healthy, and we are going to keep it so with the best platform tal-

ent. Frank T. Ripley is serving the society at Elwood, Ind., for the Sundays of September and he can be engaged to lec ture and give messages for October. No vember and December. Address all letters to General Delivery, Elwood, Ind., for the month of September. He will also attend funerals anywhere in that state and Ohio.

A. C. Priest writes from Spokane Wash.: "September 10, at 8 p. m., at Spiritual Reading Room, 226 North Post street, Spokane, Wash., an entertainment will be given by the Independ ent Spiritual Workers. (Mr. and Mrs. A. . Priest, assisted by their three grandchildren), previous to opening their hall for Sunday meetings and Thursday circles as heretofore. We have no strayed, been lost, or stolen, but simply resting during the hot term."

Wm. Ball writes: "The Spiritualists of Payne, Ohio, held their fifth annual reunion at Brookside camp, August 30, with good attendance. Meeting opened with Mrs. Virginia Bryan in the chair, with a strong support of talent. The speakers were Mrs. John Dull, of Van Wert, F. D. Dunakin, of Cecil, and E. T. Vaas, of Chicago. Special features were the tests by Mrs. Barbara Hilbert of Chicago, which were well received and acknowledged while the people crowded near in breathless astonishment. This with the fossil exhibition by E. V. Morse of Lorain, Ohio, (who is econd to none in his line), created an interest echoed by all. E. T. Vans was a great attraction. In years previous he served that place as pastor in the Disciple church. He did nobly in his new work, and struck from the shoulder good and strong. Mr. Dunakin needs no praise, for there is always a mental feast where he is. Mrs. Dull is a new speaker, is right to the point and a good rensoner.

Mrs. Hamilton Gill has returned to Chicago, after having spent eight weeks most delightfully at Lake Brady and Lily Dale camps. She is stopping at the Aldine Hotel, 14 Bishop Court, until she moves into her own home.

AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE waste basket. 🤲

Snowflake Camp, Mich. Snowflake camp closed August 23, after a three weeks' session. The four good solid Sundays' work will be remembered by those fortunate enough to have been to any or all of them. The first two Sundays, threatened rain, but none fell, consequently audiences were small comparatively. The last two were ideal days, and the associa-tion congratulated itself that it was so this rainy season. All, during whole time, were at their best, and the utmost harmony prevailed.

August 2, Abbie 11, Sheets occupied the rostrum, though she was not well, and even doing more than she intended, it would seem she was sustained by the invisibles, and ever, as memory reverts back, will we see her grand presence dispensing to the eager, hungry audi-

August 9, the guides of Oscar A. Edgerly held the reins. Those who have leard them can appreciate the feast we had. The sound, logical reasoning, with explanations all may understand, make his lectures eloquent and grand. From August 15 to 24, E. W. Sprague

and wife were with us, giving from their abundance much courage and enthusiasm. Long may they live to carry on the good work they are so eminently fitted for. Mr. Sprague astonished the natives

with his power as a "professional beg-gar," and at times it seemed he would break his record as such, but he set his stake and won, as usual. Our audiences not being accustomed to the passing around of the "hat," hardly knew how to take it. It all passed off pleasantly, with considerable enthusiasm.

Snowflake Camp Association in its short existence has never had as bright prospects before it as now. Old accounts were all settled, and we closed camp jubilant. A camp society was organized, that now numbers in the seventies. Under order of business, September

14 was a day set for all interested in he grounds, to meet there for a good day's work in clearing up, leveling off, and anything to beautify the grounds. RUTH EASTMAN, Sec'y. Mancelona, Mich.

SHADOWS.

walked down the valley of shadows, Down the dark, quiet valley alone, And faintly I heard fall footsteps, Of angels, and God's, with my own. And the hush of this valley seem'd holy, For here angels from heaven had

was weary with travel and sorrow, For the souls my prayers could not

I, too, was weary of the tempest, It fretted my life with its din. And, oh, so weary of places,

Where I met but the human in sin. tried with the world to be worldly, I starved, and the world could not

For I hungered for knowledge and wis-For a light, like a star, on life's wave;

was tossed on the shores of the real And craved for a sleep in the grave. sought and pined for the perfect,

Found imperfect, false, with the true Can we 'mid the human find heaven? Or just catch a glimpse of the hue? Shall we weep when the clouds of the mortal.

Shut the glimpes of heaven from sought,on, still tired and hungry,

I groaned 'mid the falseness of men, bowed long ago at the altar. And voices to me did commend should walk in this valley in glad-

For Jesus and God are my friends. There arose from the depth of my spirit.

An echo my heart e'er shall keep, For it came from the portals of heaven Holy angels, keep watch while I

sleep, For I am weary of sin and its folly, Of anguish and pain, so I weep.

In the hush of the night and in silence I hear all the songs that I love. The music floats down through the val

And fills each message from above It brings sweet relief from earth's sorrows. Relief from the world with its cares. But here on this ocean are billows,

That shall and must break on the beach. They give forth sounds in this silence

That never shall float into speech. Ah the beautiful dreams in this valley, Too sacred for language to reach. I have seen throngs in my visions,

My spirit, my soul, how it stirred, To meet all the world in its sadness And give them this one blessed word They are not alone in their sorrows. For footsteps of angels are heard. Do you ask me the place of this heaven?

Ye hearts that are narrowed with care? It lieth just here by this mountain, And God and his angels are there.

There is sweetness in the dark mount of sorrow. There is heaven in the bright mount of prayer.

MARY L. BARR. Indianapolis, Ind.

CONTENTMENT.

The isle of contentment we view from afar. And it dazzles our eyes like a beautiful A region which thousands gaze wistfully at, /it si And would dwellothere, if 'twasn't for

this or for that. The lord in his palace, the cotter obscure,

The high and the lowly, the rich and the poor. Are all discontented, whate'er be the Case. Because they are not in some other man's place. of

of men: In age, how we sigh for our childhood again; Wherever our station, whate'er be our

In youth, how we long for mature years

We miss countless blessings for joys we have not. So if you would get the most good from your life, And find the most joy in its flurry and

strife, Don't hunt for each thorn, by your pathway that grows; But gather each rose, dear; pray don't miss a rose. -Henry Reed Conant.

Nature always creates; and if love is its creative force it must be in an eternal state of heavenly bliss.

ALWAYS GIVE YOUR FULL NAME E. W. SPRAGUE AND WIFE.

Condensed Missionary Report of Four Months' Work.

It has been four months, I believe since we have made a regular report of our missionary work for the Spiritualist press. I think it is time to do so now. During the month of May we visited eight towns, held thirty meetings attended the Ohio State Spiritualists convention three days and organized three new societies in the state of Illi

June was our vacation month and we

nois.

took a much needed rest, though we held three meetings and reorganized and reinstated one society in the time. July was an active month. We visited the society at Kaneville, Pa., that we resurrected last year. We found it doing nicely. These people have held one meeting each week during the en-tire year, and with such earnest and true workers as Mr. and Mrs. J. F. Neeley, Mrs. W. H. Cunningham and their helpers this little society will continue in its grand work and the cause

will be sustained in this vicinity.

have a fine hall in which they hold their meetings. All this is the result of our missionary work in Kaneville last year. We next visited Washington, Pa., where a new society has been formed The members had secured a good hall, purchased a fine carpet and other necessary furnishings, making a very pleasant and commodious meeting place. Notwithstanding the fact that the weather was unbearably hot, we had good meetings and added twenty new members to the society and eight

to the Ladies' Aid society.

There is a large number of good workers in this society and many Spiritualists in Washington. We hope to see a large society there in the future. We found a faithful little band of Spiritualists at Ashtabula Ohio, where we held three meetings. The society had adjourned until the hot weather and camp meetings were over; conse quently our audiences were small. We were pleased with the hearty reception we received at the hands of these good people, as well as with their manifest wish to co-operate with the State and National associations. We will them again soon.
We next visited the society that we

organized at Reading, Mich., last February. This society started with four-teen members; they followed our advice and hired a small hall and furnished it neatly with carpet, organ tables, chairs, bookcase, etc. Each member was invited to bring in one or more Spiritualist books and they have a nice case of books now numbering forty or fifty. This society holds meeting only once in two weeks on account of the members being largely farmers and not living near each other They take different Spiritualist papers and bring them to their meetings and exchange with each other. They have reading classes for the study of Spiritualism and usually discuss what they read, closing their meetings with a circle for development. They are developing two mediums that give great promise for the future. No one is allowed in these little meetings excepting members of the society. They have increased their membership from fourteen to twenty three and many others are anxious to know what they are doing and will join them later. Mrs. Russell of Grand Ledge visited them, gave many private readings and held one meeting in the opera house with good

We held three meetings in the opera house at this place, the audience increasing at each session. A great interest was created that will be a benefit to this society and to the cause in the

port, also visited Devereaux, Mich., a near-by town. There is a nice little society here, composed of the ones of these two places. Our meetings gave them much encouragement. This society and the one at Reading sent delegates to the Michigan State

Spiritualists convention. We closed our work in July by holding two meetings at Jackson, Mich., with the society that we served one week last winter. Here we see again the good results of our missionary work. The society is working harmoni ously and increasing in membership. They sent three delegates to the State convention and will send one to the N.

During the month of August we held nearly forty meetings, beginning the work at Vicksburg (Mich.) camp-meeting. This was the twentieth annual meeting at Vicksburg and was a grand success in every way. attended the Michigan State convention

S. A. convention at Washington this

at Lansing. We served the Snowflake Spiritualists' Camp Association which is located three miles from the postoffice at Central Lake. Mich This is a new camp, this being the fourth season it has been in operation. It is in the northern portion of the southern peninsula, thirtytwo miles south of Petoskey. It is located by the side of a beautiful lake. Its scenery is lovely and the atmosphere cool and comfortable. People af fected with hay fever can get rid of it by going to Snowflake camp-meeting and at the same time get a supply of

the true religion. We held meetings at Bellaire, Central Lake, and Mancelona, Mich., organized two societies and chartered them with the Michigan State Association. have done much good work in Michigan this year. The reports at the state convention showed plainly that it is in far better condition than it ever was before. I mean it is in better financial condition and in better condition to do the work of the future. It has fifteen more societies that have been added to it this year. Michigan needs continu-

ous missionary work. Our next work was done at Ashley (Ohio) camp, where the month of August closed before our engagement ended. Everything looks encouraging wherever we have been. Local societies and state associations are growing stronger and are steadily getting into position to do better and still greater work. None need feel discouraged or disheartened. "All's well" with our cause

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The hieroglyphic of material shows,
Helceforward he would paint the
globe with wings."
The aim of this book is to reveal the curlously close correspondence between the developments of modern science and spiritual laws; to note that new forces. as discovered and applied in wireless as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beauthful" continues the same argument presented in those volumes to a place the sented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the contract that the presence of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a and his relations to God tend to be beginning the beginning to the beginni same essential style and qualities that have insured for "The World Besutiful" volumes an almost world-wide

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This department is under the man-HUDSON TUTTLE.

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have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omit-ted, and the style becomes thereby assertive, which of all things is to be dep-Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

NOTICIO.-No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letfers of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

B. Q. Is it true that within the past

date that women were admitted to colleges and universities? A. According to the "Woman's Century Calendar," published by Na. Am. Woman Suf. Asso., 1900, such discussion might have taken place within the past century. In 1800 "no college in I'm never alone by day nor by night, the world admitted women...good For ever around me are angels of light, manners, polite address, music and They brighten my pathway and teach dancing were considered the only accomplishments necessary. Public schools were in many places closed to girls." Dr. Gregory's "Legacy to My Daughter," was the hand-book of all school girls. He said: "If you happen to have any learning, keep it a profound secret, especially from men, who look with a jealous, malignant eye on a woman of great parts and cultivated un-derstanding." "The pulpits at this "The pulpits at this time gave frequent expositions of the necessary subordination of women. The husband both in England and the United States had a right to punish his wife, the courts only interfering when the chastisement exceeded popular idea This was "that a man in severity." whipping his wife should be restricted to a stick no larger than his thumb."

the opposition. "Oberlin College was established on co-educational plan, admitting girls on And same terms as boys....This was the first school in the world to offer girls a They walk by my side with love's bancollege education."

In 1826 a high school for girls was

opened in Boston, but was closed in

1828, unable to maintain itself against

In 1853 Antioch college admitted women on the same terms as men.

In 1860, the Iowa State University; in 1872, University of Geneva (Switzerland) and Girton college, an auxiliary to Cambridge University (Eng.); in 1878, London University, and Neufchatel University; in 1880, the Melbourne University (Aust.); in 1880, Cambridge University (Eng.); in 1881, Sydney University (Aust.) opened their doors to women. In 1882 the London University first permitted women to graduate.

Ireland first granted degrees to women. her greatest law. "All are entitled to Eucharist: Q. Was the wine rec-

abundance of sugar, and as the climate this fermentation was expected, is shown by the allusion of putting new wine into old bottles. The "bottles" were made of the skins of some animal, and had to be strong to withstand the pressure of fermentation. Hence the new wine should be put into new bottles lest it burst them.

Wine was the only alcoholic beverage of the ancient world. It was supposed that it had a spirit in it which on drinking entered into and intoxicated with divine afflatus the drinker. Its red color suggested blood hence its substitution for blood at the sacrifice. A drunken man was "obsessed" by a demon or a god, according to the mood he

The temperance movement has occasioned a great deal of trouble among they are compelled to use wine at sac-Jesus Christ as atonement. For all these twenty centuries no one for a mother questioned that it was not the church woman held office with man in red, flery wine that the Bible command-ed. That was the only liquor that held ily we read that at marriage the wife the "spirit," inspiring with divine with divine power. No one questioned or doubted until the temperance people band. That she lost this distinction in began to preach that the fumes of wine were offensive to many, and even dangerous. That drunkards who had been reformed by the temperance movement had by the smell and taste of the wine in the sacramental cup, had the fell demon, which had led them to ruin. stirred up again. The use of wine in this manner, was an obstacle to the temperance movement. It deified wine and threw a glamor over the tempter.

To one unprejudiced, it appears in-

But there is an escape. It is to denow there are many factories which can this juice, adding, presumably an "embalming" fluid to surely prevent fermentation, and advertise the stuff as obedience. GEO. M'CAULEY. "communion wine." If this is not easily obtainable, a "religious paper," gives a

of good raisins may serve an ordinary church for a whole year." Only a box of raisins and some gallons of water for this necessary article when it is further said, "the fruit of the vine, the blood of the grape, is the symbol of the precious blood of Christ, and should be kept equally pure, unchanged and unmixed.

The recipe may be of use to some doubting church member who perchance may fortunately become possessed of this paper: "Steep a few pounds of raisins for a week, in a demijohn, with water, and the liquor thus obtained is ready for the communion table."

Here is a new version of the last supper. When Jesus poured out wine, and told his disciples to drink, for it was his blood, it was not wine, but raisin-juice, he had prepared in a "demijohn!" Why in the name of common sense,

good orthodox friends, do you not take water—pure, crystal water—as your symbol? Would it not, as a type of purity and infinity, be more appropriate than "raisin-juice," 'or even the red wine?

Dr. J. W. Angell: Q. Among the thousands of communications I have read, purporting to come from the spirit world, not one refers to any games for amusement indulged in here, How

can this be explained? A. The communications given through Judge Edmunds, and to Dr. Eugene Crowell (author of "Primitive Christianity and Spiritualism), present only a too materialistic view of the spirit world, and give startling pictures of the continuance of the same pursuits

and pleasures as occupied this life.

Why Dr. Angell has not received any communication from a spirit referring to any "games," may be readily accounted for by the communicating spirit not being attracted to that kind of amusement, or thinking such diversions not worthy of mention. If a friend should come from a distant country to 500 years men met and discussed visit us, and had a brief stay of an hour, whether it was wise or not to learn women the alphabet?

and a difficult method of conversing with us, we should not expect him to H. H. H. Q. What is the earliest speak of more than the most salient things, and amusements, or games, would scarcely occur to him as matter of interest.

NEVER ALONE.

me to do

Chorus:-Never alone, no never alone, Though my pillow may be of down or of

In my dreams come sweet visions of faces so fair, And palaces grand of my home over there.

Though the days may be darkened by sorrow and pain, I know that the sun will shine soon

For no day is so dark but they whisper to me

Of the light just beyond, that my eyes cannot see.

Chorus-Never alone, etc.

They remove from my path every thistle and thorn, with beautiful flowers my path-

ner unfurled, As I journey along through this sorrow-

ful world. Chorus-Never alone, etc.

LAURA B. PAYNE.

Nature's Laws. If it can be shown that the right of woman to participate in government is denied to her by nature, there need be no further consideration of the matter, for whatever nature forbids, if carried out, will prove fatal to the disobedient. At the head of nature's laws, we find life, liberty and the pursuit of happi-

This law is sacred to humanness." ommended by our Lord Jesus Christ, to ity. America was born and lives by be used at the sacrament, fermented virtue of it. It was this law staring reliquor, or merely the expressed juice of proachfully at England that compelled that country to abandon the practice of A. The grape of the Orient has an bundance of sugar, and as the climate our eyes weaker than England's? Or is exceedingly warm, fermentation guickly takes place. It is quite impossible to prevent it, and the grape juice soon becomes a "strong drink." That Woman is one of nature's creatures and entitled to her rightful privileges. Should she not resent our oppression as we did those of Great Britain? Therefore let not conservatism but rather justice determine the right of woman

suffrage. A study of the early conditions, religious, political and social shows that women possessed certain privileges and rights in society, and in the church at the very beginning of these institutions. There are only two means by which she could have lost them-either by voluntarily giving them up or by having them wrung from her by force. There is no evidence as to the first method ever being used. The last however seems probable. We find that woman had ormerly held an equal place with man in institutions of church and state in the very acts that prohibited her furthe orthodox brothers, inasmuch as ther exercise of these right. In several edicts of the church are clauses forbidrament, as symbolic of the blood of ding women to continue to exercise divine was given horse, sword and equipments as a token of her equality to her hus-

the medieval ages seems to be owing to the usurpation of man rather than to her own consent. To correct the evil of having women support the government without having any representation we must either give up taxing them, or allow them to represent themselves. Suppose we adopt the conservative method and give up taxing them. We could do without their taxes. There are so many more male property owners. This might be deed strange that after its consecration true for the present, but how long and supposed conversion into sacrificial would such a condition safely exist? blood, a sip of wine, whether real grape How long would it be if we were to juice, or "extract of apples" colored give up taxing women before the huswith logwood, would have such damag | bands would make over all their property to their wives, and on this property no tax could be levied? This conservaclare that wine means simply grape tive plan would be so injurious to so-juice, as it flows from the press, and clety if carried out that it would be

obedience. GEO. M'CAULEY. "Death Defeated; or the Psychic Sechoice recipe for making a substitute. cret of How to Keep Young." By J. M. It is economically remarked: "One box Peebles, M. D., M. A., Ph. D. Price \$1.

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POPES AND POPES.

Mrs. Clara Watson Voices Her Sentiments.

There are so many strange things that occur in human experience, that one who stops in the midst of the push and turmoil of daily existence to think, becomes quite bewildered. It is bewildering to some of us when we contemplate how millions of humanity bow down and worship one man or woman; bewildering to understand by or through what principle of nature one man or woman comes into authority to control and dictate the course of action of mill-

ions of their fellow creatures.

And while Spiritualism thus far has had no potentates to whom Spiritualists must bow, we know not how long this glorious state of freedom may continue, for the inauguration of Spiritualist churches presages the advent of priestly power by and by, and the priest or reacher on the one hand means slav sh worship on the other hand.

Well, Pope Leo is out and Pope Pius is in, and while we as a people have been squandering valuable time reading the silly, sickish nonsense about the two men above mentioned, and many people making light of popery in Rome, wonder how many of us have thought about the Protestant pope?

How many of us have recognized the fact that America has a pope of its own? But the American pontiff wears the vestments of woman. Mrs. Mary Baker Eddy claims this pontifical distinction and surely she must be truly the pope, because she was not elected by cardinals, but she is just self-appointed by God. Mrs. Eddy says: "God had been graciously fitting me for many years for the final revelation," meaning along spiritual lines, and when the revelation came she proclaimed herself the hierarch or ruler in sacred things.

the name usurped by the Romish church, and our own pontiff styles herself "Mother," and she is building up her hierarchy strong and secure, even more intact than that of Rome, for Mother Eddy is the whole priesthood herself. She has no cardinals, no bishops or archbishops, no priests, no ministers, no mother superiors; just readers and healers and lecturers are al-And another strange thing is that

Of course it would not do to use just

there should be healers of disease in Christian Science when the science (?) plainly declares there is no such thing as disease. And then in the Science church the readers are to read just what Mother Eddy sends out from her vatican. In the Romish church the priests are allowed to use original expression in their sermons, keeping, of course, in accord with "doctrine." They are given the liberty of delivering addresses of their own get up. But not so with woman when she comes into

If I mistake not, the readers in the Christian Science church are not allowed to read original essays, articles or sermons, but the reading is from Mrs. Eddy's gospel.

Now I do not wish to be misunderstood. I am not finding fault. Indeed. I like the idea of woman taking a hand in authority. Man has so long held sway I think it is time woman's reign

But another strange part in Mother Eddy's church government is the ignoring of her own sex. Recently writer received from some unknown source, a neat little ,booklet entitled "Message to the Mother Church," and written by Mother Eddy, and the message commences: "Beloved Brethren." And it is recorded that at the recent yearly convention of scientists, when twelve thousand people made the pilgrimage from Boston to the Mother's nome at Concord, she appeared upon the balcony where as many as possible could see and hear her and in her greeting addressed the assembled multitude as "Beloved Brethren." And we query, were there no sisters among the pilgrims?

And by the way the new Romish pope will have to look to his laurels, or the pilgrimages to the American vatican will outvie those to the papal palace-house at Rome

But were there no women in the assemblage? Certainly there were, and the ignoring of them by their leader, and a woman herself, seemed a strange proceeding.

In the olden times when man was the sole ruler, when woman was the menial and told to keep silence in the church, then the salutation above quoted was in keeping with the times; but now in this called the Woman's Age, in these progressive times, with woman coming to the front—yes, already there in all the walks of life—with all this, and with a woman ruler, the salutation to fit the times should be, Sisters and Brothers. And then it is said the American

pope is accumulating her millions of money through her subjects, just as the pope of Rome does. Indeed, it is strange what ignorance and credulity and a worshipful spirit will do in this

But then strange things creep into Spiritualism, too, and one of these mysterious happenings has occurred in connection with the Morris Pratt Institute; the magical, transforming effect that institution has had upon its president is quite startling. It has metamorphosed completely changed him our "Moses," from a pessimist to an optimist, so far as Spiritualism is concerned.

"Before taking" his seat in that institution, Mr. Hull said Spiritualism was at low water mark; it was fast declining; its influence was waning, and its complete collapse was just upon us. But behold! presto, change! "After taking" his place in our new school just note our good brother's words: "From certain standpoints Spiritualism was never in better condition. The Spiritualistic thought was never more in the saddle than at the present time. We meet it everywhere. It is coming to the front more rapidly than ever before. It seems to be in the atmosphere Everybody who thinks at all thinks along Spiritualistic lines."

Good! I am glad this school has

been instrumental in opening the mind of its president to the fact that the induence of Spiritualism is not dying out. Many Spiritualists held firmly to that conviction before we had an institute.

But one thing the school has not yet accomplished. It has not opened the understanding of President Hull to the possibility of the thought that there could be a preparation for public speaking other than that given through his instruction at his school. He still hugs to his embrace THE DELUSION that only through his methods of training imparted by himself and, family,

can fitness for public work be attained. But this is a mere matter of opinion. Many people believe, yes, know that Spiritualism affords avenues of unfoldment and methods of preparation not connected with the Pratt Institute.

And then there is a great difference unqualified therefor; but no doubt the of camp for 1903 bloomed with light and two girls spoken of in his last community promise, and the few that were left en-

cation as being far superior to most Spiritualist speakers land this exalted position attained through just a few months' training by himself)—no doubt these girls are all heickims for them. One of them is a dear friend of the writer and I know her to be the posses-

sor of a bright intellect.

But I am sure that Dr. Peebles with
myself, can afford to let Brother Moses
think he is the whole think in Spiritualism. The good Doctor's works speak for him, and if the two stils from the institute can outrank him, certainly the Pilgrim will take no offense, but be glad for the cause' sake. In But in the meantifie Spiritualism is

marching steadily forward; and THE "UNTRAINED" WORKERS ARE A "UNTRAINED" WORKERS ARE A LARGE PART OF THE FORCE THAT IS PUSHING THE MOVEMENT ALONG, and a recognition of their work is accorded them all along the way—outside the school. But then the ological schools, to whatever ism they belong, are strange places. There is always a kind of better-than-you air surrounding them; but then we who are outside the "hallowed" walls will probbly keep right on doing our work in our own way. CLARA WATSON. Jamestown, N. Y. own way.

RUNNING COMMENTS

On Lily Dale and the Season of 1903.

Just home from Lily Dale, where I spent a whole week. The dismal storm cast a gloom over all, and many went away not to return. But there were intellectual and spiritual lights that gathered rainbows out of the darkness and thrilled us with the glow of the inner day.

Saturday and Sunday, Aug. 29 and 80. Elbert Hubbard, of Roycroft fame, and Mayor Jones of Toledo, ruled the rostrum and talked of Ingersoll, Walt Whitman and Socrates. Both the speakers are unique, and therefore pleasing. They gave us nothing especially new, but presented old thoughts in a new dress, and most people measure things by the clothes they wear. Mayor Jones said he loved all men—and presumably all women. He held that there are none wholly bad, and none wholly good—a fact that Spiritualists have been voicing for fifty years. He said, "We are in eternity now," which is also good spiritual doctrine, and that "we are all spirita now," which is axiomatic to Spiritualists. He wove in a little Eddyism on health. He said if he was sick it was his "fault, not his misfor-

But suppose he had inherited feeble nerves, weak heart, and scrofula of the blood, and had been born with a spinal curvature, cataracts on his eyes, with a a liberal dose of locomotor ataxia binding his nerves as in a vise, would he not regard these things as a misfortune, for which he was not at fault? Or was it his fault that his grandfather wrenched his spine into a spiral in a wrestling-match, which had descended into his organism before he was born?

to principles, this may be true; but is it true when applied to the conditions and conduct of life? Is the conduct of burglars, gamblers and murderers, as good as that of Mayor Jones? This eems to me rather shaky logic. But it is a curious fact that a speaker that utters the most extravagant and absurd things, captivates the masses, because they do not analyze, or reason, but simply hear and echo as impulse moves

But Mayor Jones said many good things, and appealed to moral and humanitarian sentiments in a very forcible and effective way, and his speech must have done much to arouse thought and stimulate moral sympa-

Mr. Hubbard made the life of Socrates look ludicrous, yet suggestive. He is quaint and very amusing, and many of his sentences were loaded with a half-concealed sarcasm, and sometimes with very wise suggestions. The one defect in his speech was a sort of smothered drawl, as if he were laboring with a concealed burr in his throat covered with wool. This would not have been particularly objectionable if it had not so obstructed his speech as to make it difficult, and often impossible, for a portion of the audience to understand what he said; and losing a sentence or wo in frequent succession spoils much of the enjoyment of the whole. But the arge audience seemed to be greatly leased, as well as enthused, with his effort.

The band did excellent work and Mr. Jones, of Rochester, sang most accept-

ably. Chairman Geo. H. Brooks made sunshine in the gloom by his social cheer. and good nature. He has many warm friends at Lily Dale, as elsewhere, and many think no other can fill his place. Harrison D. Barrett and Rev. B. F. Austin made August 23 the banner day of the season. They voiced the princi-ples and ideals of Spiritualism, without

apology or compromise, and enthused the vast audiences, and poured out the vital showers of intellectual life and spiritual thought aglow with moral sympathy and heavenly love. I did not hear Willard J. Hull, but heard his efforts highly praised. W. M. Lockwood and Chas. Brodie

Patterson made Aug. 16 a lively day. Prof. Lockwood with his radical logic and ringing rebukes, tore the mantle from the theological mummies without apology, and showed the great need of a new deal and uncompromising intellectual integrity. He held that free governments are in danger from the meddlesome influence and credal dictation that permeate all branches of govern-

Mr. Patterson was broadly fraternal, and voiced the sentiments of the higher Christianity. Nothing that any of these new lights bring into camp is new to Spiritualists. They often fancy they are going to startle us with some "new thought," because it is new to them. But when they get acquainted with Spiritualism they find that the "new thought" that absorbs them so, is old, familiar, common-place with Spiritualists; old straw that we threshed forty years ago. Mr. Patterson, I was told, (in a lecture that I did not hear) acknowledged this fact, and said he had supposed he had new thought to give to the Spiritualists; but he had learned since he came among us that what he thought was new had been familiar to Spiritualists long before the had approached it. That is a just and manly confession. His lecture was full of good things, and if not new, the thoughts and facts need much repeat-ing, and cannot be too deeply impressed on the consciouesness of the world. Justice, fraternity, spiritual life and energy in the works of love, may be repeated daily with profit.

Margaret Gaule and Mrs. Coffman made many happy with their tests and F. Corden White, P. L. O. A. Keeler, Mrs. Smith, Mrs. Lee, Mrs. Pemberton, Mrs. Wreldt and the Pettibones, all did much work on their line; and Mrs. Bartholomew was kept busy, and so were other good mediums on the grounds. The storm passed and the last days

joyed the change, enjoyed the dance and the social cheer, and a housefull met at Library Hail, Wednesday even-ing to share the last thought exchange of the season. It was a lively time, and closed with a rather sad emotion, owing to the pent-up feelings of the chairman, who inspired tears instead of

smiles. Abraham James was present and made a good speech with a voice remarkably rich and mellow, which added to the impressiveness of his words. I am sorry to report that Mrs. Duff was very low, and in the care of Dr. Lockwood, and her recovery was regarded doubtful.

Mr. Merritt and Mr. Rouse, of the old board of trustees, were in the light and giving out of their own to their many friends. Mr. Gaston was held at home by the

illness of his wife, so I did not see him. T. J. Skidmore, who has been a pillar of strength to the camp from its inception, resigned from the board last spring, and his brother, Henry, takes his place as treasurer.

Mrs. Pettengill seemed happy and

was present on most of the great occa-sions, but did not say much from the There are many others, and much

more of interest to tempt my pen, but I must stop before I see you scowl. Aunty Purple—90 years of age—says it is the best season of her life. She forgets the others. All things considered, it has been a profitable season to Lily Dale. LYMAN C. HOWE,

RELIGIOUS PROGRESS.

As Indicated in the Progressive Attitude of the Church.

The word religion was never so rightly understood nor so powerful in its influence as it is to-day, nor has it ever been so thoroughly assimilated into man's spiritual nature in practical works of charity, of virtue and justice, and by every Christian denomination

the wide world over. It is less a profession of faith in creeds and doctrines, and more in practice of those virtues that stand for sincere religion, that allies man to God in all that makes man and woman truly great. It vaunteth not itself with sectarian pride and narrow conceit, but is making its deeds of good works show in the affairs of men and sincerity of purpose based on the principles of love mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the articles of faith in the doctrines of re-ligion have largely faded out of sight, to give place to practical works of the humanitarian virtues.

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them He said he was as good, as the best met in a healthful and liberal sense, man that ever lived, and as bad as the worst onel Abstractly, when applied denominational differences discussed the rights of man are elaborated upon denominational differences discussed, the rights of man are elaborated upon and the higher ethics that man sustains towards himself and his Maker. Although the old doctrines are not wholly overthrown, they are so modified as to be in greater harmony with reason and the growing demands of the age of spiritual and religious progress. The dogmas preached by such men as

Jonathan Edwards and Spurgeon of the old school or even the florid style of a Talmage and Moody of modern days, could not be tolerated now, only among the very illiterate, whose mentality is easily moved upon by sensational speakers. Beliefs have come to be reasonable, and religious doctrines no longer outrage reason and common sense, but are brought back to the intellectual schools of the higher thought based on natural laws and the broader concepts of truth and science.

The New Thought preacher to-day is a reasonable manly man, and the common people hear him gladly, for he does not make God a being far away, but a spirit ever-present and a co-worker with man on planes mortal as well as immortal. The religious teacher who can bring God to man in noble works and practice, who can impress his hearers with the nearness of spiritual existence, the world unseen all about us in which the human and divine are mingled and intermingled as one, has embodied the ideal with the real and made Christ manifest once more in the flesh. It is a mistake to assume that this is an age of religious unbelief, or that it lacks a reverence for spiritual truths for the vital forces that make up the influences of the Christian church to-day are not only social and moral but they are growing progressive and accepting the facts of spirit communion not only from the faith of the belief of the resur rection of their Master, Jesus Christ. but confirmed in modern facts before the Psychic Research Society and corroborated in the experiences of the home circles at their own firesides Thus the churches to-day become allied to Spiritualism through the developments of facts in the evolution of na

ture's great unfoldments that come to

man through psychic laws of man's spiritual growth. Even the strong Catholic church is laying aside its dogmatic assumptions of infallibility so far as to exhort its bodies to help sustain the government by good words and good deeds every-where whether it be monarchy or democracy, which fact shows a far-reaching sense of the great need of peace and harmony for its permanancy and growth. Thus we find the religion of the Christian church to-day progressive and more humanitarian and steadily embodying in teachings the advanced ideas of the age and making Spiritualism, the communion of spirits, harmonize with the doctrines of the church. It is only a question of a few years when the church will claim the reforms of modern advanced thinkers, Spiritualism included, and conserve into its organic systems all the facts of science which have had to strugle for recognition against the blind fanaticism of ignorance in church and state the past century. But the world moves and the Christian church as well and its creedal bondage no longer hampers its moral and spiritual growth as in the past but its progressive teachers are now ready accept the deeper and higher thoughts that lead the mind through psychic paths undiscovered pointing the world across the borderland of death.

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Forest Home Camp, Mich.

The Forest Home Spiritual Camp Association closed August 23, the most successful meeting we ever held. You will not marvel at this statement when I tell you that we procured the services of such convincing speakers and mediums as Mrs. A. E. Sheets, Oscar A. Edgerly and Mr. and Mrs. E. W. Sprague.

Mr. and Mrs. Sprague are certainly doing a great work for the cause in getting people to organize with the State and N. S. A. At the close of the meeting Mr. Sprague organized a society of needs and good work of the N. S. A., over \$25 more was raised for that. Then they came to Mancelona and gave two lectures, and a society of 29 members was organized, and so their good works follow them. And now just a word as to where

this most beautiful camp-ground is located, so our spiritual friends may come and visit us next August and get oniritual and physical rest. Here ma laria and hay fever are unknown, and those so afflicted are quickly relieved by coming here. This beautiful campground consists of 16 acres, situated on the west bank of that beautiful body of water of over 30 miles of navigation for small pleasure boats, known as Intermediate Lake, where the fishing is unexcelled. Our grounds are bounded by the Pere Marquette R. R., and trains stop daily at our grounds, and a good wagon road, and over 100 rods of lake front. It is five miles north of Bellaire and three miles south of Central Lake, Mich., both good towns. The grounds have a profusion of the most beautiful trees of over 40 varieties, and it seems as if nature vied with itself to make this one of the most beautiful spots to build up a resort grounds in all this famous region of resorts, and all that is wanting is the financial aid to round out the measure to make this an ideal summer home for Spiritualists, where we can come and expound those great truths. Now friends don't mistake this place as being surrounded by a worthless waste of wilderness, but on contrary the beautiful forests are interspersed with fine farms, and orchards of the finest fruit that can be produced, while the forests abound with wild berries of the finest flavor. Now we cordially invite you all to come and be with us next August. I will gladly answer any questions you may ask concerning this camp, if you will address me at Mancelona, Mich. FRANK H. LESHER, Prest.

Ruth Eastman, Sec'y.
Mancelona, Mich

Lake Brady Camp, Ohlo.

August 30 was the last Sunday of the Lake rady camp of 1903. Although the weather was threatening and there were several slight showers during the day, the gate receipts were more than on any Sunday for five years, with one exception. Owing to illness, Mrs. Carpenter was unable to speak in the morning, but we were so fortunate as to have as a visitor, Mrs. Stewart, of poem, "The Hand on the Rudder." Her main topic was the Morris Pratt Institute in which her interest and work is centered, and as one always speaks best when speaking from the heart, her remarks were full of interest and carried conviction to her hearers that the institute which she represents is one of the much-needed instruments to further the cause of Spiritualism to a higher and broader plane.

Mrs. Carpenter insisted on going on the rostrum in the afternoon, although far from fit to do so. Her guides saw best to entrance her completely and took for their subject, "Spiritual Growth." The lecture, as all she gives usually are, was simply grand from start to finish. She gave messages as usual, although obliged to sit in an easy chair while doing so. Her many friends regret her ill health and hope for her speedy recovery. May she be spared many years to help carry on the good work for which she is so well

By next year the association hopes and expects to have an auditorium ca-pacious enough to hold all who may de sire to visit Brady Camp. The management are already plan-

ning their program for the coming year. Long live Lake Brady camp. MARY L. BETTES.

Cuyahoga, Falls, Ohio.

Annual Meeting of Northwestern Ohio Spiritual Association. When a set of harmonious circum-

stances has flooded the expanded portals of the human soul, swelling heart's impulses almost beyond the ability of language to deservedly press, there is a serious, and a doubtful uncertainty in all efforts at giving them verbal and intelligent expression. Such a duty the writer is called upon to perform by writing an accounting item of the fifth annual meeting of the North western Ohio Spiritual Association, at Brookside Grove, near Payne, O., Aug.

Though the weather was cool and threatening, yet with commendable devotion to the cause, the people from the limits of both Paulding and VanWert counties gathered in a large, orderly and harmonious crowd to listen to one of the finest series of spiritual thought demonstrations that the writer has ever experienced. A meeting that of it-self demonstrated that if there were no other phase in Spiritualism, this one characteristic of congregating in sympathetic harmony, the best elements of social life, and temporarily creating from the harmonious many, a union into a great harmonious One, is well

worthy of the effort. The opening was by a most beautiful rendition of music by the choir, which also gave most exceptional music in ev-

ery instance. The first speaker, the ex-Rev. E. T. Vaas, of Chicago, aside from giving a magnificent lecture, also demonstrated that Spiritualism has in him a brave, a competent and an absolutely fearless champion, and one who has completely passed over the barriers from revealed religion to a new Spiritualistic fellow

Mrs. John Dull, of VanWert, another speaker, an educated lady, and a daughter of a prominent divine, gave a splendid lecture also, illustrating that she is one of the few who have the courage to will remain in the mother church, and this office.

at the same time openly and publicly preach Spiritualism, practically declar-ing with Patrick Henry that, On such occasions as this I will place myself on the extreme boundaries of my rights, and bid defiance to the arm that would push me from !t.

Another speaker, not on the list, Mr. Fred Dunakin, of Cecil, O., was found entirely out of place in the crowd; unsuccessfully trying to appear at home there, but the sensible people of Paul-ding county knew just what alled their Fred,' and where he belonged, and in short order he was giving us one of his superb addresses, that all who have heard them, know so well how to appreciate.

And then comes our psychic-message transmitter, Mrs. Barbara Hilbert, of Chicago, the only one called to perform that important duty, and she alone, proved fully competent to do her part of the work and do it to the full satisfaction of those who were favored with her messages.

Of all those in that field of spiritual work wherein the functions of the spir-itual nature are sufficiently refined. that they may and do stand on the border-plane between the mortals and the ultra-mortals, developing and intensifying interrelationships of love and har mony between the two worlds, she stands brave and honest and capable; one among the foremost few; and fur-63 members. A charter fee and a nice ther let me assure you that if you wish little balance in the treasury were to look upon one who inspires faith in quickly raised. Then through his convincing arguments in behalf of the your first introduction to Mrs. Barbara Hilbert.

The writer, besides having given a short time in explanation of a display of fossil organic remains, as advertised, also delivered a short eulogium on one of the most prominent and worthy pioneer mediums in this part of the state, Mrs. Barbara Ball, the one prominent part of which eulogium, was its failure to do full justice.

A fine recitation was rendered, in harmony with the occasion, by a young lady of fine personality, whose name was not learned.

The above record could never have been written, nor could the occurrence, as such, ever have occurred, but for the supreme individuality that conceived, guided, and directed it, from its inception to its dismissal. A womanly individuality that is made up of such harmony of essential elements, and so diversified in their capacity, that all lines of spiritual works are completely within ner grasp; displaying, even in the development and progress of this one gathering, her adaptability to organize, with unfailing success; to officiate with rare ability, and to sweeten the dis course of her control with her own individuality that inspires an audience with a class of eloquence exceeded by none.

Therefore, let all those who wish to record on memory's list the names of our most efficient and unselfish workers in a cause as broad as human reason, remember the name of Nettie Vir ginia Bryan.

Finally let me give record that these wonderfully efficient rostrum workers, and the extraordinary and even unsurpassed harmony of the audience, rendored the above meeting an exalted type of spirituo-social development. All, as myself, must have been elevated by the draught from its spiritual virtues. Lorain, Ohio.

HELL ON A STRIKE.

Written Sunday, Nov. 30. 1902, by Rev. Andrew P. Stout, Sheridan, Ind.

From Adam to Christ was a heathenish gloom. And millions passed to a Christless doom.

The skies are too small to record the Of souls consigned to orthodox flames. Hell was so black and terribly smoked

That men and women were almost Whitewater, Wis., who took her place and opened her remarks by reciting a The fire did crack and the smoke did roll

While an angry God shoveled in coal. A breeze from heaven has solftly blown, And brought us books, like Creeds Outgrown.

Now men and women, both alike, Are out an everlasting strike. The angry God has left the place ecaus deserted by the race. Preachers can't damn body or soul Because that hell is out of coal. O, Gabriel, strike your harp and shout 'That down in hell the fire is out!"

This being true, that the fire is out, There no wis hope for Andrew P. Stout. He will not into hell be thrown; For writing a book on Creeds Outgrown.

"Tis said, "this book was born in hell" If so it would have a flery smell; But saints who fire and smoke can Can have no heaven without a hell.

We pity those in love, not ire, Who can't see God without a fire. Praise God who everywhere doth dwell For sending heaven down to hell.

Revised Doxology. Let all freethinkers on this sod, Praise the one true and only God Unite with all the heavenly hosts. In leaving out all human ghosts. -Amen. Amen.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line !

Passed to the higher life from his late home in Edgerton, Wis., Alvin Mason Courtright, August 20. He was a pioneer resident of the country, and one of the most highly respected citizens in the vicinity where he had so long made his home.

Mr. Courtright was a pronounced Spiritualist, and everywhere had the courage of his convictions. He journeyed the earth-plane sixty-five years, his birthday occurred the day following the transition. The funeral serwere held at his late residence, conducted by the writer.

MATTIE E. HULL.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

Church of the Spirit Communion. Kenwood Hall, 4808 Cottage Grove avemue. Conference and messages at 8 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Spiritual Research meets every

Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:80 p. m. Mrs. W. F. Schu-

macher, pastor.
Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

The Englewood Spiritual Union will not hold any meetings during August; but the Ladies' Auxiliary will meet as usual Thursday afternoons, at Hopkins' hall, 528 West Sixty-third street. A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sun-day and Thursday evening at , 8

o'clock. Tests and music at every ser-Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue. The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be se cured to give interest at every meeting. To spread the truth is the object of this society. Eva L. Stewart, secretary, 543

E 55th street, where all communica-tions should be addressed. Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two services each Sunday at No. 77 East Thirty-first street. Conference at 3 p. m., and lecture and tests at 8 o'clock.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enloy a pleasant afternoon or evening First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D.

The third Church of Progressive Truth meets Sundays at 3 and 8 p. m. at Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend. Mrs. Schaeffer will conduct the meetings.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Englewood Spiritual Union will open its fall meetings the first Sunday in September. Lecture in the evening at 8 o'clock. Conference in the afternoon. The Ladies' Auxiliary will meet Thursday afternoon. Hopkins' Hall, 528 West Sixty-third street, Englewood For further information, address Geo. Hamilton Brooks, 6600 Normal avenue Church of the Spiritual Truth holds

meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

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MINA M. YANG. Pee Dee, Ky., Oct. 20, 1902.

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VOL. 28.

THE LIQUOR TRAFFIC.

A Vital Principle of Utmost Importance Involved.

"It is the worst business that ever cursed the world." So says the editor of The Progressive Thinker. Is he right? In the August 22 issue of The Progressive Thinker, I saw the above state ment, and question; and the article fol-lowing surely was a surprise to me, and causes an insipration to seize my hand once more, to defend what I believe to be a vital principle of the utmost importance of any the American people is compelled to face. This answer to his own question, "Is he right?" is decidedly in the negative. But I wish to most emphatically differ with the brother from Arkansas; and I will give my reasons as briefly as I possibly can. I wish to state that I never swallowed a

as a beverage, except cider, and not a glass of that, old or new, since I commenced to speak from the rostrum 35 years ago. But in traveling through fourteen different states of the Union, I have been a close observer of every

phase of this question.

He says, "The Constitution, our magna charta of human liberty, grants the right of life, liberty, and the pursuit of happiness Each individual should have the power and privilege of choice as to keeping or breaking of the

laws of his physical being."
My definition of true liberty is far different from this. True liberty is that freedom that gives the greatest liberty to enjoy the privileges of life, liberty, and the pursuit of happiness to the greatest number of the inhabitants. Have I the right to destroy the life of Have I the right to destroy the life of any living man, even my own? I deny it emphatically. Have I a right for money consideration, to rob my fellowman of his reason and turn him loose upon the world an idiotic, or raving maniac?

What else is that man who lies unconscious in the gutter, or who comes home to abuse his family, as two men have done in my immediate neighborhood within the last ten days, one of them knocking his boy prostrate with a stone the other threatening to murder his infant child, and was only pre-vented by force from doing so?

We will take a family of six; husband,

wife, and four children. Where is the liberty of that wife and children to "enjoy life, liberty, and the pursuit of happiness," when that man comes home reeling with intoxication, and insane through its influence? Here is five against one. Does he not "violate" the rights and liberties of those who should look to him for protection, when fear seizes every soul of them, and consternation reigns supreme; and they scatter to get out of his reach?

Prohibition is an attempt to abridge the natural rights of men, and a species civilization." Does our friend include prohibition of crime? The horse thief may say, "My happiness depends on stealing my neighbor's horse, and to prohibit me is a trespass upon my liberty. I need the money I can get for him, and I have the right to get it any

Just as much right has he to money as the saloon-keeper to sell his fellow-man a deadly poison for his money, and turn him loose to destroy the liberty and happiness of his wife and children, and all others he may tribute to a medium whose life and come in contact with.

We affirm that there is more crime committed through the sale of alcoholic liquors, than everything else in this country. I was once in the neighborhood of Lynn, Mass., at the time local option was enforced in that city, and I got the statement of the result of one year of prohibition in that city from the man who kept the record of the po-lice court of that place. He said be fore a public audience, that arrests had decreased fifty per cent in that year, and they could get all the liquor they wanted by going a few miles to the What does this show? Simply that the temptation to indulge in drink when removed only a few miles, prevented the majority from their indulgence.

Dr. Brownson says, "The strongest characters are made, not by removing them from temptation, but by educa-tion." I deny this statement and con prove my position to any intelligent mind, by taking them to the grand old state of Maine, where prohibition has been in practice for fifty years or more. Again he says, "An occasional fall either in ourselves or others, is often a very valuable part of this education.'

It would be a "valuable lesson for me to come home drunk, would it? Or for me to take my little boy into a saloon and let him imbibe? Let the history of the world testify to the results of such lessons; I do not want them in mine. Let your boy associate with de-

bauchees, the gamblers and thieves, so he can have the full benefit of a fall or two for his education, if you choose, but I choose another class of education. He referred to Jesus in reference to making wine. If he did he has been ashamed of the foolish work ever since he went to the spirit world, and is sorry he did so. But I have a higher opinion of Jesus as a man than to believe all

that has been said about him in the Bible. I believe designing wine-bib-bing Jesuit priests inserted that story in the book they changed, added to, and took from, for hundreds of years as they pleased

As a "physician I believe their (alco holic liquors) constant use as a beverage, of much harm. But so is the use of tobacco. And what of morphine. etc. I will agree with the doctor with all my heart Has any man a right to sell morphine as a beverage to any man he knows uses it as such, or to any persons knowing they intend to destroy their life by suicide? I deny that tobacco has the same effect to destroy the liberty and rights of others not using it, as alcohol has. But I also dony the right of any man to puff his polson fumes. from his foul mouth where I am compelled to breathe it down my lungs, and there should be a law to stop such un-

MARSHALLTOWN CAMP.

Excellent Work Done by Talented Speakers.

Aside from some unpleasant weather the Marshalltown (Iowa) camp-meeting has, so far, been a success. The speakers and mediums thus far have consisted of Moses Hull, Rev. T. W. Woodrow, Dr. Julian P. Johnson, Mrs. Jennie Hagan Brown, Mr. and Mrs. Folsom, Mr. and Mrs. Green, Mrs. McCoy, Max Hoff-mann and Mrs. DeWolf Kiser.

The first lectures were by Brother Hull, and then came Mrs. Folsom with a fine lecture and tests.

Dr. J. P. Johnson, who was formerly a

Baptist missionary in India, and who, by the way, is a convert to Spiritualism through the manifestations of the Folsoms, gave one of the most scholarly lectures I have ever listened to. He brings his fine education and university training into Spiritualism and will prove a powerful advocate. On Sunday, the 29th, C. W. Stewart

spoke to a fine audience on the principles of mediumship, giving the reason why of some of the puzzling problems of spiritual phenomena,

The lectures and poetical improvisa-tion of Mrs. Jennie Hagan Brown have been a source of astonishment to the public and one of the leading attrac-tions of the camp, while the wonderful public work of Mrs. Josie K. Folsom has simply astounded the skeptics who have ittended the meetings.

Mrs. Eva McCoy is a splendid plat-orm medium, honest, sincere and good. Mrs. Bliss-Green has been giving fine seances, and Mr. Folsom has been doing good work in giving trumpet se-

On Sunday afternoon, Max Hoffmann gave a test seance to 200 people and his work was good.

On Saturday evening Mr. John D. Vail brought to the big tent a very large specimen of the night-blooming cereus, filled with great swelling buds, and during the meeting seven of those buds slowly opened into great, gorgeous white blossoms, before the wondering gaze of the people, and Mrs. Brown, tak ing this for a subject, gave one of the most exquisitely beautiful poems I ever

On Sunday morning, we had a good lecture from Rev. T. W. Woodrow on Spiritual Development, in which he showed the difference between a Spiritist and a Spiritualist. In the afternoon a large crowd assem-

bled and Mrs. Jennie Hagan Brown in-vited Mrs. Josie K. Folsom to stand beside her for the purpose of giving her a new name. Mrs. Folsom, clad in creamy white with pink roses on her breast, and her pretty face flushed with excitement, wonderingly complied.

Mrs. Brown took the dear little medium by the hand and in gentle, beautiful language portrayed the devotion and toil, the faithfulness and integrity of of tyranny utterly unbecoming a scientific age, a free people, and high type of Mrs. Folsom's career as a medium, finishing with an exquisite poem in which she christened Mrs. Folsom as the "Spirits' Postmistress." Amid the applause of the audience Mrs. Folsom took her seat and it was some time before she could overcome her feelings sufficiently to respond. Mrs. Brown then proceeded to suggest that Mrs. Folsom be presented with an appropriate badge bearing this title, and after the meeting many persons responded, asking the privilege of contributing for the purpose. It was a beautiful strength are devoted day and night to the cause she loves.

A splendid test seance by the inimitable Max Hoffman filled the afternoon, after a fine lecture by

In the evening came another lecture by Rev. Woodrow, more opening blossoms of the night-blooming cereus, another poem by Mrs. Brown, and messages by Mrs. Folsom, thus closing a red-letter day for the Marshalltown camp.

Your humble servant, as usual, serves as filling, ready to do all things, from selling tickets to speaking on Socialism or any other old thing that he can do. C. W. STEWART.

becoming habits in those who have so little regard for others' feelings. I often am obliged to cross the street to escape such a trail of tobacco smoke, only in a few minutes to find myself in the same poisonous atmosphere. Have I no rights in this matter of "life, liberty, and the pursuit of happiness," and to breathe atmosphere not loaded with a deadly poison that almost makes one

vomit at every step? But with all the suffering and inconvenience it causes, it has no place with alcohol. Several men in this town have lately been arrested for adulterating milk with a poison to keep it sweet. Here is a terrible violation of our constitution, if our brother's theory is true. Have not those men the right to preserve their milk, no matter how many babes are slain by the method? O, consistency! thou art a jewel.

I have seen statistics stating that more than a hundred thousand deaths are caused by alcohol each year in the United States. More lives destroyed than by any war that ever existed here. Should we have any law to check this death rate? I say yes, a thousand times yes. I am with Brother Francis. heart and soul, in saying it is "the worst business that ever cursed the world."

THE RELIGION OF MAN.

To the Editor -- I have carefully read the "Religion of Man and Ethics of Science." by Hudson Tuttle, and it is my judgment that it is one of the most useful and valuable additions to Spiritualist literature that has ever appeared. It is eminently calculated to clear away the fogs and mists of Oriental tranthe fogs and mists of Oriental tran-scendentalism that have crept into the spiritual philosophy, and bring the cause back to safe moorings on the knowledge of nature, and glyg to Spir-itualism a scientific basis, and raise it to a plane of common sense. C. W. STEWART.

CONVINCED AT LAST.

A Physician's Testimony Freely Given.

I am a physician of Century, Florida, and came to Kansas City, a distance of some fifteen hundred miles for the sole purpose of thoroughly investigating the mediumship of W. W. Aber, the cele-brated medium, residing at 3422 East

For many years my life has been clouded with the shadows of unbelief as to the immortality of man. I have traveled extensively, and spared neither money nor time in endeavoring to satisfy myself from actual facts and incontrovertible proofs as to whether those near and dear to me, whom I had placed in the grave in sorrow and tears, yet lived and loved me as they did before death had placed the seal, of silence upon their lips. Previous to my visit to this beautiful

Kansas City, I had for eight long and weary years visited and investigated with most of the famous mediums of the United States, and until this week was in grave and anxious doubt as to the genuineness of spirit manifesta-Not so now, To day I am a perfeetly happy man. I have seen my wife, conversed with her and received lovely letter from her on my slate the slate I took to the medium) in her own hand-writing. Until Sunday evening last, I even had doubted the genulneness of Mr. Aber's materializations and slate writing, and so I resolved to subject Mr. Aber to certain solved to subject Mr. Aber to certain test conditions which should prove to me beyond the shadow of a doubt, the truth or falsity of spirit manifestations. I well knew that I was considered by

mediums and their friends, one of the

most unreasonable people extant in my

skepticism. It was a cruel ordeal that I required of Mr. Aber in proving to me that which wished to be certain of. I would not agree to the tests suggested to me by Mr. Aber and his spirit controls, and devised one of my own. I purchased two pairs of the very best handcuffs on the market, and I succeeded in getting Mr. Aber's permission to fasten his arms and hands securely at the wrists, and also his feet to the rungs of the chair with the manacles, and learned at the close of the seance that one of his legs was temporarily paralyzed. The punishment to the medium was so great that Sam Schmidt, Mr. Aber"s chief control, refused to assist in the materializations, and the seance was super-intended by the medium's chemical control, Dr. Reed, at one time a cele brated physician of St. Louis.

The seance was a great success, since six persons from the spirit realms materialized and were recognized by members of the circle.

In addition to the remarks of Dr Reed, Professor William Denton, the scholar and scientist, gave us a short ery one in the circle. Professor Den- giveness, and enter into the new world ton left his earthly body a number of years ago.

On Tuesday evening, September 1 (yesterday) I attended the Intellectual Seance, and was startled at the realistic scenes which met my Among the materialized forms that 'I recognized, were Abraham Lincoln, the martyred president, Col. Robert G. Ingersoll, and Thomas Paine, the author of the "Age of Reason," etc.

Wesley Aber, who has been in the spirit land for many years, and is a brother of the medium, dictated a fine essay on the problem of life, to a spirit tenographer who ran a Remington machine for fifteen minutes much more rapidly than the fastest typewriter on would be capable of doing; the spirit stenographer making two hundred and fifty words to the minute.

A celebrated artist of the eighteenth century, made a fine portrait in three minutes of a deceased friend of mine. A young lady from the land of spirits came out in full materialized form, elegantly dressed, and gave us a beautiful skirt dance, and another young lady appeared and elongated one of her feet to several times its natural length. A gen-tleman materialized to the circle, sank slowly through the floor until only his head appeared above the floor, said "good night" and disappeared entirely.

Many other wonderful things occurred that were simply phenomenal and can truthfully be termed miracles, Among those present who will corrobo rate my statements is the famous poet, Thomas Brower Peacock, whom you all know is the author of the Columbian ode, the reading of which opened the World's Fanr exercises at Chicago, in

May 1893. I cordially recommend all agnostics and skeptics to the only true religion. Spiritualism, by consulting the cele brated medium, W. W. Aber, whom consider by far the greatest materializing, slate writing test, and all round medium in the world

J. A. M'DONALD, M. D. Century, Florida. Brower Peacock Witness: Thomas Kansas City, Mo.

TO A SPIRIT.

In all thoughts of purity In all pictures of beauty: In all songs spiritual, In all desire of heaven. In all longings of the soul, In every throb of pity, In each sigh of sympathy, In all deeds of humanity, In the last thought ere sleeping, In the first thought at waking, In dreams of night the dearest. In glimpses of heaven the clearest. In hope of joys ere long, Thou Inspirer of my song For I am coming unto thee,

To our home beyond the sea; Oh blest the hour to me, That shall set my spirit free. WILSON DUNCAN. Council Bluffs, Iowg.

A blithe heart makes a blooming vis age.-Scotch proverb. Sedition is bred in the lap of luxury and its chosen emissaries are the beg gared spendthrift and the impoverished llibertine.--Bancroft.

LIFE AND DEATH.

CHICAGO, ILL., SEPT. 19, 1903.

Death is an Awakening to New Life and Beauty.

The so-called mystery of death is not a mystery; the golds to sleep is only to awaken to new life and beauty; why do we wail at the departure of our people to the new world of light and beauty? When on the earth planet our loved ones and friends leave us to go to a more pleasant place to take up their life work, we are glad and bid them good-bye with a light heart. When the angels of death bid our loved ones and friends come to a new hand, a new world of peace, joy, love, and happiness, we are bowed down with grief and sad-ness. We forget that all things earthly must return to the earth, and the things that are of the spiritual, to the spiritual world.

How can we be so inconsiderate as to wish, and oftentimes pray, for the ones to remain in the earthly, body, when the release of the spirit means a new birth, and a gladsome awakening to the everlasting life beyond the hills of sorrow and of pain. We grow old too soon, in earth life.

because we do not care for our bodies and our spirits as we should. At the age of ninety we should be young in spirit, and the body be as a well-worn garment, soon laid aside. I have often considered the plan of death, and to me there is no harshness in it. I only see the loving kindness and mercy of our "Great Ruler." I am a believer in a God. To me he is all kindness and love. What He sends to me, be it sunshine, or sorrow, I am content to abide by, because I know He sees from the beginning to the end of time; and to His children He will send naught but what is for their ultimate good. cannot tell why such things be but af-ter coming in close touch with "invisible power" and being shown by many little things how wise and thoughtful the mind is of the "Great Spirit" who guides and guards us, we should be content to abide by His will. Many people say "if they could only be sure of a life after death, how happy they would be." To me, from my early girlhood there has never been a glimmer of a doubt concerning, the new life; but since my eyes have been opened and my hearing made clear, to the beauties of the spirble power" and being shown by many made clear, to the heauties of the spiritual world, I know as well as I know the sun shines upon the earth planet,

dreamless sleep, to open in the glad, happy home above.
I often wonder how anyone can be happy and have no belief in a future life. I love to think of the long eter-nity before me, and the many things I pray earnestly will be given me to do. This idea of a long earthly life given. to sin and idleness, and at the moment spotless and pure, is quite beyond me. For every evil deed and thought, I believe we will be compelled to make restitution before our pathway will be

plain to the cities above, Progression will be our motto in the shadowless land. Ever onward and upward, new things to learn, new ideas to bring forth, new beauties to see, and the measureless fullness of God's love o be over and around us all. Always helping those behind and below us to climb the hill of knowledge; striving always to do good, even as we should do

here, but so often forget? When our earth life is nearing its close, and we hear the first faint whisper of the angels of death calling us will it not be good to look back over our earthly life, whether it be long or short in years, and see some good we have done, and some one we have helped? We live for some purpose, though our life on earth may be but a day. We are born to be given our individuality, and to do our earth work, and how blessed it is for us when we find our work, and do it willingly, and gladly, caring not for earth's praise nor blame; knowing it is the desire of Him who sent us here to prepare our spirits for the land im mortal. Then will death be swallowed up in victory and we will know there is no mystery regarding it, only a natural

Let us be faithful, and ever believe and trust in the Power that rules all things, and will lead us to our perfect spiritual attainment: MADAME ROBERTS.

The Dalles, Oregon.

HOW OFTEN.

How often, O how often I have crossed life's restless sea, Watched the lowering clouds appear which hid the light from me; Heard the sea-bird call its mate, then

plume his wing for flight. Watched the twinkling stars come out to deck the brow of night.

How often, O how often I have listened with delight. To music of the cricket, neath the rosebush after night, My soul would go out searching for the bliss earth cannot bring,

Till I found my dear departed; and heard the angels sing, How often, O how often I have begged my soul to wait.
For the coming of the hour they will open wide the gate; Where my anxious friends are waiting

to bid me enter in.

And rest within their circling arms away from earthly din. How often, O how often I have smoothed a brow of care; With tender hand touched lovingly his

crown of silvery hair; Dispelled the clouds of dought that were nestling round his heart And prayed the God above to bless, and that all fear depart.

Rose L. Bushnell Donnelly.

Revery, which is though in its nebu-lous state, borders closely isson the land of sleep, by which it is besided as by a natural frontier—Bugg,

San Francisco, Cal.

"TOM PAINE."

And Rattling the Old Dry Bones of Or-

HE IS COMING TO LIFE IN THE METHODIST CHURCH,

thodoxy as Never Before. "Tom Paine Methodists!" This is the very latest phrase in the vocabu-lary of the followers of John Wesley; and it is the outcome of a bitter controversy that is bound to have a hearing t the session of the General Conference to be held in Los Angeles next

The "higher critics" have been the cause of all this trouble, which the exponents of "orthodox Methodism" say has permeated many parts of the church and has infected both clergy and bishops. The opposition to the "higher criticism" hopes to bring up its full subjects to her mediumship, so that has harp turn and make the first should not be read up to the cause of the sciences and various other thoughts advocates with a sharp turn and make the sciences and various other thoughts advocates with a sharp turn and make the sciences and various other thoughts advocates with a sharp turn and make the sciences and various other thoughts advocates with a sharp turn and make the sciences and various other thoughts advocates with a sharp turn and make the sciences and various other thoughts advocates with a sharp turn and make the sciences and various other thoughts are the sciences and various other

two main theological schools in the church, the Garrett Biblical Institute at Chicago, and the Boston Theological Seminary. These schools, the opposi-tion claims, are in existence by the suffrance of the Methodist church, and yet are teaching the students attending them doctrines that attempt to undermine the very foundation of the Christian religion, destroying their belief in the authenticity of the Bible and the diinity of Christ.

The August issue of the Methodist Outlook has just come out here, and it dishes up hot stuff for the edification of the general church, and especially for were all satisfactory. Henry B. Allem to the delegates to be recommended by the delegates to be recommended. the General Conference. The present number of the Outlook

tion given by the church's theological professors. It says: "It is an opportune time at this 200th anniversary of the birth of the human founder of Methodism, to lay before

you the real character of what is now being taught our sons and daughters in Methodist schools. "Methodism was born in a university and has always been a firm friend to educational institutions. She is noted for her toleration, but she has never tolerated men who attack the Bible and the

"The following pages set forth in an that when my eyes are closed to earth they only close for a few moments of S. Terry, Garrett Biblical Institute, Evanston, Ill., and Dr. Hinckley G. Mitchell, Boston University School of Theology, Boston, Mass., are teaching in many ways the same things against the authority of the Bible and the Christ

> the eighteenth century. "Whatever the motive has been ever since recognized as De-ism and Infidelity is now taught our 'reverent investigation' of the Bible.

> very theological schools?...Dr. Terry, Dr. Mitchell, and their, friends of the ligher criticism attack the foundations of the Bible, and do not hesitate to even attack the Deity of Jesus Christ....If we allow our sons and daughters to be taught the agnosticism of rationalists and infidels, for most of them there can be but one result, viz., they will become infidels....There is but one conclusion to draw, viz., that they (the professors) believe that Paine was right in most of his assaults upon the Old Testament in

particular. "If so, then we have the marvelous fact that one of the most inveterate haters of God and His Book really leads the way by nearly a hundred years in what is now called 'scientific,' 'devout,

scholarly' criticism of God's Book. "The question, 'what can we do about it? forces itself upon every Methodist. Do not send your sons and daughters to any school where such teachers are allowed to remain on the faculty. Do not support such schools. Send delegates to the coming General Conference in Los Angeles who will unflinchingly insist that such teachings must be stopped, and if any school does not heed the voice of the church that it shall cease to be known as Methodist, and have Methodist patronage with drawn.

"It is folly unutterable to sit with folded hands and say, It will come out Nearly all the preparations for the all right. No, it will not. Paine, Voltaire, Terry, Mitchell, etc., cannot destroy the Bible, nor even affect it; but our higher critics are now making infidels out of our sons and daughters who are taught by them."-Los Angeles Times.

LIGHTS AND SHADOWS.

Thro' earth's shadows I dimly see A dear face orbed in matchless grace rom flower and leaf she speaks to me Her fair image I can trace. Her love so constant like summer air Exalts my soul to works and prayer. A new life quivers in my heart,

Like buds that feel the breath of spring, The old mortal life stands apart, The soul in gladness takes wing. As if 'twas breaking away from time To bask in heaven's fairer clime.

Ah, who can measure the spirit sight, Recalling scenes as from the dead. To feel love's all-penetrating light The soul e'er upward lead Where the dear ones stand revealed,

From mortal ills and anguish healed. Thro' the deep'ning shadows of the days Decline, I feel my soul

Leading me thro' star-lit aisles and

Up to Love's immortal goal. Where earthly shadows will no longer My mortal being of feeble clay BISHOP A. BUALS. Summerland, Cal.

WASHINGTON CAMPS.

D. W. Hull Has Good Words for Them.

There were two pmeetings in Washington this year; there will probably be more in a year or two. I attended both of them—the State Spiritualist Association camp-meeting, on or near the Seattle and Tacoma Interurban Electric road, nine miles from Tacoma a few days at first, then the Etna meeting, at Etna, Clark county, about 30 miles north of Portland, for a while, returning to the state camp meeting again about a week before its close.

on these or other subjects, she does not render Spiritualism ridiculous by talking about "Sixteen Crucified Saviors," or talking nonsense for science. Bro. Bourquin is, or his inspirers are, care ful and exact in their statements, but owing to sickness, he did very little of the speaking.
There were a number of mediums,

but none of them did platform work except Mrs. Nagel. B. F. Foster, the spirit photographer, took about sixty photographs of campers and their spirit friends, and I believe about all were well satisfied with the pictures of themthe enlightenment of the delegates to is known from the Atlantic to the Pacific as a physical and musical test medium. He always exacts on himself test conditions, and all have a chance starts out with a comparison of the test conditions, and all have a chance teachings of Tom Paine to the instruc-

nomena occurring about him.

This was the second year of this camp, and the crowd was more than twice doubled this year. Brother Allen has been the promoter, and the man of all work at this meeting. Indeed he did all that was done for this camp without any captains. without any assistance from anyone, and he assumed all the responsibility. Yet there are a number of good Spiritualists about Etna who will see that he does not come out entirely minus.

Mrs. Hull had taken sick when leaving Kansas and had the sickest spell of her life while there, and we were unanswerable way, by quoting their made to realize the protherly dindness own language, the fact that Dr. Milton of the campers here by their ministraof the campers here by their ministra-tions. Washington Spiritualists are unexcelled in deeds of charity and kind-ness. The sickness of Mrs. Hull enabled us to see more of the good side of Spiritualists of Washington than we authority of the Bible and the Christ had known to exist, though we had the eighteenth century

adherence to their principles. mains that what was at that time and has been ever since recognized as De were at various times a large number of speakers and mediums, among whom young ministry as 'devout criticism' and were the following: Mrs. Irene Smith who is destined to become one of the "Wesley and his coadjutors saved best reform lecturers ever on the England and America from the results | American platform; Mrs. Esther Thomof Paine's teachings. Shall we now tol-erate men teaching Paine's views in our of as Esther Thomas—good enough for her; she should not have built an excellent reputation on that name, but her husband, though not a public man, is every way worthy of her. I don't remember of ever having met a more profound Oriental scholar and thoroughly scientific thinker; Mrs. L. Nagel, who was also at the Etna camp; Mrs. Loie F. Pryor whose reputation is not national only, but world-wide; Mrs. Frances Sheldon, whose splendid abilities are well known on the coast; Mrs. Flora Heckman, who is assistant pastor of the Tacoma Spiritualist Church, Mrs. Sheldon being the regular pastor; Brother Copeland, an ex-Unitarian minister, and another brother whose name I cannot

remember as I was at the Etna camp when he was there; Sister Lovejoy, for years pastor of a Spiritualist society in Tacoma: Sister M. E. S. McCall, of Tacoma, and probably one or two others whose names I have forgotten. The grounds for the camp-meeting were purchased only three or four weeks before the meeting and there was no time for advertising the meeting. Yet it was a splendid success. The funds for the first payment of three hundred dollars were raised and paid, and all the other expenses were met. As there is only one hundred dollars payment to be made on the grounds

next year and for four subsequent years the expenses will easily be met, and a little will be left for improvements camp, all the work in the camp grounds and responsibility fell upon Brother Julian and Sister Irene Smith. Though all was done under the auspices of the State Association, Brother and Sister Smith assumed all responsibilities and did all the work. These grounds are situated at the head of a beautiful lake, half-mile wide and three-quarters long, and nicely shaded with fir, maple and cascaret trees. When finished it will be one of the nicest places in the world for a camp, situated only about threefourths of a mile from the Interurban railroad station. Our meetings were the most harmonious of, any camp I

have attended in a long time.

After the close of the regular campmeeting the State Association meeting was held in the big tent, at which a great interest was manifest. A splendid list of officers was elected from the most earnest and capable men and women in the state, and at the close of the election we realized that we had material left, but unutilized, sufficient to have elected two or more such lists as those chosen. They will co-operate with the officers whenever they can be of use. The following is a list of the offi-

President, Rev. Mrs. - Mrs. Frances Sheldon, of Tacoma; first vice-president, H. D. Klein, of Seattle; second vice-president, C. J. Knowlden, of Tacoma; secretary, Julian W. Smith, of Tacoma; treasurer, Brother Kenton, of Puyallup; trustees, George Head, Snohomish; F. W. Rowe, Seattle; E. B. Eates, Tacoma; Bröther Leach, of Puyallup, and Margaret Tetslow (name of to the hands of Him who bears up the. residence forgotten). Young People's world.—Richter.

THAT NEGRO PROBLEM

NO. 721.

The Divine Law of Love the Only Solue

tion. It was with regret that I read such a manifestation of race prejudice as that expressed in The Progressive Thinker, of Aug. 29, by S. H. West, in the article

under the heading of "The Negro Problem."

He says: "While slavery existed there was a strong feeling of sympathy in the North for the negro." Yes, some people in the North were possessed of another than the negro." enough of love of humanity and of justice and mercy, to so deeply sympathize with their cruelly downtrodden black

brothers and sisters, that they could not rest until that terrible system of slavery was abolished; and it is a mistaken idea that this sympathy has faded away, or that that class of people feel any antipathy against the negro. There always was, during slavery days, a always eas of people in the North, who were coldly indifferent to all the cruel horrors endured by the slaves, and another class whose sympathies went strongly with the oppressors of these unfortunate people. Many people in their present state of development are not capable of sympathizing with the unfortunate.

Again Mr. West says: "The lack of affinity between the two races becomes more evident every day," and he follows that assertion with the statement that the feeling of antipathy against the negro is stronger in the North than in the South, which shows plainly that it is a mean, narrow, selfish prejudice that causes the trouble, instead of a lack of natural affinity, for were it the latter, the greatest antipathy would exist where they are constantly brought into closer relations—where they are best acquainted with each other.

Again he asserts that "No intelligent,

close observer of passing events can fail to realize that we can never form a homogeneous nation of whites and ne-groes?" Why can we not? Is it be-Why can we not? Is it because of our "antipathy" to our weaker and less developed brothers and sisters of the dusky complexion? Are we really so hopeless of the possibility of our own spiritual development that we can-not expect ever to be able to tolerate or to live in harmony with those whose attainments are less than ours? If we are really so domineering and overbearing, so determined to persevere in injustice and selfishness, then we had better be the ones to move on to another continent; for if either of the two races has a better right to a home in this country than the other, it is the negro. Those four hundred years of bitter. bondage are by far the greatest price

yet paid for a home in this country. He speaks of an "unwritten law which has governed this country ever. ince the first settlements." Says "that law is that white men shall rule America, which has been rigidly enforced against the Indian, the Negro and the Chinaman. Right or Wrong," and he might truthfully have added against the white man's mothers, wives, sisters and daughters also, save some few excep-tions which, with great difficulty have recently been obtained by the long and weary struggle of some freedom-loving women. He seems to believe in and love this unwritten law far more than the writen law that Americans profess to believe in—the law that proclaims that "All men are created free and equal with certain unalienable rights, among which are life, liberty and the pursuit of happiness.'

And now he sees a vision which to him is beautiful! A prophetic vision, the fulfillment of which involves conquest, war, the murder of millions of our brother men, followed by the enforced exodus of the hated negro race, the long enslaved, long suffering objects of the white Northerners' "antipathy." He tells us he gets his impressions from the spirits of the two greatest emancipators that ever lived. Well if that is true, retrogression and not progression is the law after death. But the truth contained in that statement is of the same character as that truth that the ministers of the gospel used to be inspired with before the war, when they preached that the religion of Jesus sanctioned slavery. This slander of the great humanity-loving, liberty-loving spirits of the emancipators, by pretended Spiritualists can never make wrong right or solve the negro problem any more than the slander of Jesus made slavery right—or averted the just retribution of that awful crime.

Advanced spirits tell us that Love is the only solution of all problems involving the relations of human beings to each other, or of any beings high or low in God's universe. Without love which is the only fulfillment of divine law, we can never advance or come into harmony with all humanity. Love and justice go hand in hand. Where we love it is easy to be just.

"The world is my country and to do good my religion," declared the great Thomas Paine, and when we all attain to as great a height spiritually, we shall more deeply concern ourselves about the well-being and happiness of our colored brethren than about the white man's supposed prerogative to rule. Our most jealous watch will be kept over our own spirits, lest we manifest more of selfishness than justice.

MRS. H. A. STOCKEY. Seattle, Wash.

Organizer, Sister Klein, of Seattle. Convention: Delegates to National Esther Thomas Bosley and Sister Benton. (Irene Smith was first elected as delegate, but learning that Sister Benton also wished to go, she resigned in

her favor.) As Sister Sheldon is a born organizer and an indefatigable worker, we expect to see much good done in this state this DANIEL W. HULL. Cle Ellum, Wash.

His face was of the doubtful kind that wins the eye and not the mind.—Scott. How calmly we may submit ourselves

SOME SUGGESTIONS In Regard to Mistaken Methods of In-

vestigating Spiritualism. In the investigation of any subject, especially that involving facts and principles not familiar to one's experience, there are certain conditions that must

be observed in order to succeed in that investigation. It must be admitted that by far the larger portion of what we call knowledge which is accepted and acted upon such, has its rise in what we learn from others.

The realm of absolute causes is entirely unknown to us. All things that we can know are facts; that is, the effects of causes. These are the revelators of all so called knowledge. There fore, a correct cognition of facts is the essential requisite in forming logical

As is seen in the history of the development of physical science—the long struggle and uncertain conclusions, (as for instance, in the geocentric theory and that of alchemy,) the facts were as familiar to the ancient, as to the mod-ern world. The forces that gave rise to the facts upon which these theories were founded, were not even dreamed of; and the facts themselves were incorrectly cognized, not understood.

But when Newton discovered and formulated the laws to which these forces gave rise in regard to planetary astronomy, it was made a possible science. Every astronomer, from Herschell to the latest, has accepted the discoveries of Newton and Keplar; and acting on this knowledge, men have extended that knowledge to its present

The development of chemical science has undergone the same struggles, though not so long nor severe in its development. Sir Humphrey Davy sustains the same relation to chemistry that Sir Isaac Newton does to planetary astronomy; and all investigators and students accept the results of the original discoverers, as final conclusions without attempting to go back and traverse the ground of the original investigators. Such an attempt if persisted in, would materially impede, if not defeat all further progress in science, The student in chemistry goes into the laboratory already supplied with knowledge of the elements and their affinities in definite proportions, and pursues his manipulations with as much certainty of results as if he had acquired his knowledge by original inves-

These operations are all on the plane of physical life; and even here, the realm of ultimate causes is hidden from view. No one can know why all attract each other directly in proportion to the quantity of matter in each, and indirectly as the square of their distance apart increases; nor why an acid and an alkali unite chemically, giving rise to a salt essentially different in appearance and quality from its | vation west of the Missouri river. Acelements. The fact is all that we can cording to the account of one who ac-

But when we begin our investigation of facts that have their rise in the activities of those who have passed to the spirit side of life, we must recognize the fact of a spiritual cause just as in regard to the facts that have their rise in physical forces. It will be urged that this statement is a begging of the question; but it is no more such than is that of the facts that have their rise in physical forces. The spiritual facts are as well authenticated as are the physical facts. No intelligent person

pretends to deny them.
But as in physical science, the successful investigator must be familiar with physical facts, so in spiritual scimust be familiar with the phenomena that have their use in sniritual forces, directed and operated by snirittal beings.

The difference in regard to the char-

acter of these forces must be noted. The spiritual forces are characterized should be any difference in the method of investigation, it is impossible to tell. both, the facts reveal their respective causes, and the same method of investigation must be pursued—there is no other method possible.

Just as in the domain of physics, the successful student is dependent on the acquisition of others' knowledge, so the student of spiritual science is dependent on the knowledge of others for his success in the investigation of spiritual science. As the ancients could not interpret the fact that a light substance rubbed on a piece of amber would attract feathers and the like: nor could they grasp the significance of Hero's cup, so the investigator, without a knowledge of the principles of spiritual philosophy, is not prepared to interpret the facts of Spiritualism.

The knowledge that has been acquired by many earnest and able investigators, each reaching the same conclusion, though unknown to each other. is beyond the ability of any one to obtain by traversing the ground of the original investigators; yet that knowledge is as essential to the successful investigation, as was that of the original investigator; and like the student in physical science, he is equally dependent on human testimony, as is the student of physical science.

When he is satisfied that the spiritual phenomena are genuine, he must conpen of sapling poles was erected around him, in which he remained until sider their vast extent and the intricate. and to us the unknown and unknowable cause of their production; likewise the ability, earnestness and perseverance came unbearable, when the white peo-of the multitude of investigators in ple in the neighborhood dug a grave reaching the same conclusion based on indigenous and spontaneous manifesta-tions. remains, together with this parapher-nalia, goods and chattels, lands and ten-

One who is acquainted with the philements, hereditaments, etc., thereunto belonging, at the head of which they osophy and literature of Spiritualism, is not prepared for a successful investigaerected a monument of cobble stones tion; neither has he the requisite conand since that time his remains have ception of the conditions of spirit life, been allowed to rest in peace. nor of the difficulties to be encountered by spirits in manifesting their presence to mortals; nor of the opposition withwhich they have to contend, with other spirits who oppose their return to ror and superstition, we find it far more earth; and to a great extent, baffle the difficult to unlearn what we have learned amiss, than to learn what to us attempts of mediums by getting control and giving manifestations so characterized by mendacity and absurdity as to create disgust and offend the honest in ation, and the further fact that all mat vestigators who have no idea of the inters founded on the ordinary experitentions of those who control some mediums who are incompletely developed, ences of life are accepted on the testimony of others while those of a spiritand have not sufficient protection ual origin are held in abeyance, doubt-ed and treated in altogether a different against earthbound spirits.

There are other reasons why failure to reach right conclusions often result; Among them are incorrect conceptions in regard to the character of the inhab itants of the spirit world; no recognition of spiritual forces as different from physical forces, preconceived opinions far different from those revealed by the spirits, and which are held as realities the investigators; and withal, the established habit of feeling, thought and action that unconsciously determine the ordinary conduct of life; but in the search of newly discovered truth, this fact is nover considered. Besides, selfknowledge is grievously lacking in such cases the failure is attributable to those who fall in their investigation. What we know, we have to learn; but fact, however is, that those who form many things that are arread a great many things that are errors. Being tigated at all. born and brought un in the midst of er-

GHOST OF PAUXDO-SHUK FAITH NOT SCIENCE.

ished a village bearing his name, his

band numbering about three hundred

lygamy, was permitted among the In-dians at that time and Au-be-nau-be pro-

vided himself with several wives. He

was very fond of spiritous liquors, and

was generally pretty full, and when in

that condition was quite quarrelsome

resulting in many fights and knock

downs. On one of these occasions when

he was more than ordinarily intoxi

cated, he got into a fracas with one of

his wives, and in the scuffle that ensued, killed her. A council of the

chiefs of his tribe was called, as was

the custom in such cases, to deliberate

as to what his punishment should be.

This council, following an ancient cus-

tom, decided that his eldest son should

be the avenger of the murder and slay

his father. The sentence of death was

pronounced, and the son was given a

certain number of moons to carry it into execution. The father had the

keep out of the way and escape the in-

fliction of the penalty until the time

had expired he was to be considered a

free man. His son kept watch of him,

and as he wanted the old man out of

the way, so he could succeed him as

chief of the band, he was really in earn-

est in wanting to kill him. Finally the opportunity presented itself. One day

he old Indian chief drank to excess

sat down in a log cabin, west of the Michigan road, just over the line in Ful-

ton county, a few miles east of Maxin-

kuckee Lake, and went into a deep

sleep. His son having followed him,

from his belt, and with a terrific blow

thrust it into his father's head up to the

handle. The blood spurted to the low

celling above, and with a single groan

and struggle, the noted chief, Au-be-nau-be, fell over on the floor—dead:

The son, whose name was Pau-koo

shuk, succeeded his father as chief of

the tribe, and the same year disposed of

the lands belonging to the reservation

by treaty to the government, and with

his band in 1838, started for the reser-

companied the Indians on that expedi-

tion. Pau koo shuk, when near the Mis-

sissippi river refused to go any further,

and finally escaped and returned to the

old hunting-grounds. He spent the re-

mainder of his days, which were few,

to excess, went from place to place, get-

In one of these disturbances, which

ting into frequent quarrels and fights.

is true or otherwise, is of not much

Many who were about the lake in the

forth on almost every favorable night

and skipped about on the water, and

floated around among the trees and

bushes that grew on Long Point where he had been buried, like a thing of life,

"cutting such fantastic tricks before

Sometimes he would be seen in his lit-

tle canoe, apparently paddling with all

his might for the southeast shore of the

lake, where his father had formerly

owned a reservation, and while the

spectator was gazing, the ghost would

instantly disappear in the rippling

waves, and would be lost to sight. Turn-

ing to the shore again he would be ob-

served floating about as if in search of

something, and then all at once would

disappear, and would not be seen again for several nights. With the

coming of civilization his ghostship has

places that knew him so well in the

primitive days will know him no more

Au-be-nau-be was buried -or, rather

set up against a big tree near the place where he was killed, dressed in the par-

aphernalia of an Indian warrior, with

pipes and tobacco, venison, Indian meal, liquors, and other necessaries

which he might need while on his jour-

ney to the happy hunting grounds. A

the stench from his decaying body be-

near by into which they tumbled his re-

Taking all these things into consider-

manner without the least reason. This

outs all parties concerned in an un

sumes by implication a superior knowl

edge, inasmuch as he disbelieves in the

ability or integrity of others who have

formed conclusions, and regards them

mind this seems absurd; and he re

gards all those with vastly superior op-

portunities, and sacrificing reputation

in espousing an unpopular cause, as

either wanting in common sense, or as

co-conspirators in deceiving all man-

kind, which is even more absurd. In

the investigator, rather than to the fact

E. J. SCHELLHOUS.

as unworthy of belief. To a thinking

position. The doubter as-

Plymouth, Ind.

DANIEL M'DONALD.

permanently disappeared, and

forever.

high heaven as make the angels ween.

there as stated.

stole in upon him, drew his tomahawk

over which he presided as chief. Po

Story of an Indian Tragedy and Spirit Prof. Jamieson, Off the Track, Put to * Manifestations That Followed. Rights.

To the Editor:—In the issue of your excellent paper of September 5, you publish an article in regard to the I notice that Bro. W. F. Jamieson, as usual, is off the track; and as he proposes to do me the honor of a series of spirit of the squaw wife of the indian chief, Au-be-nau-be, whom he killed, letters in answer to my letter published in The Progressive Thinker for July 18 the article states, at Lake Manatou, near Rochester, Ind., being frequently seen about that romantic spot. Some I deem it well to help him back on to the track, before he proceeds too far. If he once gets started fairly, with all wheels on the track in good order, he years ago I had occasion to make a thorough investigation of that early inmay reach the desired station safe and dian tragedy, an account of which may sound, and then he will probably make the discovery that he is a Spiritualist. be of interest to some of your readers: Au-be-nau-be held by treaty from the Otherwise he is liable to run on to boulders, into the swamp, over wild fields of waste and confusion, and land government thirty odd sections of land ordering on Lake Maxinkuckee in Marshall county, and extending into Fulton county, Indiana, where he estab-

nowhere. In his last letter he quotes from my letter as follows: "Of course we all know that faith is a factor in all scientific as well as religious study," then he says: "But let me tell Brother Howe that faith is no more science than belief is knowledge." Did I say it was? Read it again Brother Jamieson, with your logical glasses on. I said "faith is a factor in all scientific study." Not

that faith is science. Then again he says, "What is the issue? That Spiritualism is not mere belief or faith, but knowledge." Off the track again. "Spiritualism is not mere belief," nor is it all knowledge. It in-

cludes both, and so does science Bro. Jamieson denies that faith has any part in science. Let us see. Scientists freely talk of atoms, as if they were demonstrated realities. From Dalton to Tyndall, the atom has been accepted as an important factor in the study of chemical science. In fact they hardly see how they can get along with-out it. But no man knows that the right to defend himself, and if he could atom exists. Scientific men the world over talk of the ether, as if it were a reality, capable of sensuous demonstra tion. But it is only a theoretical exist But it is an important factor in the study of scientific problems. It

looks to a novice as if faith and science were pretty close companions, and that "faith is a factor in all scientific as well as religious study. Scientists usually manifest faith in the stability of nature the unchanging order of her manifestations in accordance with natural law the same yesterday, to-day and Upon this faith rest all their efever.' forts to discover and demonstrate. Astronomers forecast eclipses, by means of knowledge of the past and present motions of heavenly bodies, and faith that they will continue in the same or-

der indefinitely. But I more emphatically refer to the faith—belief of the great-body of the people, Brother Jamleson included, in the statements of schoolmen about matters that they have no personal, experimental, knowledge; and these statements of scientists are published in books and periodicals and read by intelligent people with confidence, and accepted as true. But it is all faith on their part. Brother Jamieson has seemed to have faith in them, and, if I mistake not, has predicated much of his materialistic reasoning upon the testimony of scientists, without verifying it by experiment, and settling every question by personally demonstrating its

hunting and fishing along the rivers and lakes in the neighborhood where he had Brother Jamieson is constantly confusing and confounding the creeds and stories of the past, with the manifestaformerly lived. His life, however, had proven a failure: his kindred and friends had been dragged from him; he grew restless and discontented, drank tions of the present. If there was no past, the demonstrations of the present are ample proof of the truth of Spiritualism. If Brother Jamieson has not occurred at or near Winamat, Indiana, found this evidence it is probably behe was so badly hurt that disease set in cause he has not sought it in the spirit of unbiased interest and critical thorand he died. The writer of this was inoughness

He asks: "Does not the entire history the pall bearers! that the body of Paukoo-shuk was carried from Winamac of science show that faith and knowland buried on Long Point on the west edge have been for ages the deadliest bank of Maxinkuckee, the most heautifoes?" NO! ful lake in Indiana. Whether this story

A phase of faith-belief-has been an important co-partner with scienceby intelligence and design; the physical consequence. Human bones were knowledge—always. But certain kinds are simply the manifestations of a found there many years ago, and many of faith, predicated upon fiction, and blind, unconscious force, and without of the early settlers had implicit confi-any apparent purpose. Why there dence that Pau-koo-shuk was buried are the foes of knowledge (that is such knowledge as exposes the fallacy and falsehood of the claims of that kind of early days believed that his ghost came faith.) He asks me to "name the real scien-

tist who hangs a large share of science upon faith." Who said any one did? I said faith is a factor in all scientific as well as religious study;" and I have sustained that statement in this letter: and as a scientist who employs that fac tor in scientific work I might name several hundred-in fact all scientists past and present. If he wants a special name I might mention Prof. Crookes, Flammarion, Trowbridge, Marconi, Tesla, Edison, Newcomb, James, et al.

Can Brother Jamieson show that it is not faith by which they accept the atom and the ether, as indispensable factors in the study of science? Definitions differ. Science is not complete with the knowledge of facts. That is only one part of it. Prof. Dolbear is high authority in science. He defines it "a consistent body of relations." To him the atom and the ether are important factors in making up the "body of relations" in which facts and faith co-operate as factors, one as essential as the other. Spiritualism has its facts and demonstrations, which all who will may know. It has also its faith, or belief, which co-operates in the scientific structure of its "consistent body of re-

lations. Now Brother Jamieson, do us up with your skeptical carving-knife, and pick out our errors, analyze our logic, and dodge all the fatal facts you can, repeat the changes on the superstitions and fictions of the past; but do not forget that the demonstrations of the present are what we claim as the basis of our science. These are as real, as access ble, and as conclusive as the demonstrations of any other science which you accept without question and without witnessing the demonstrations upon which scientists are supposed to de pend. By the time you have finished reading this I think you will be on the track, and will not be wasting your genius in vain attempts to befog yourself and the public by making me say what never said or thought—that faith is science. Neither are facts science But faith and facts co-operate in that 'consistent body of relations" defined as science. On the track. Now drive

ahead. But do not waste too much time on me, for Brother Sweringen needs your attention. LYMAN C. HOWE.

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SCIENCE AGAINST FAITH

The Battle Between Materialism and Bøirituallem.

Sald Lymansc. Howe: "Faith: and knowledge. They are close compan-Are they? dils: Faith forty-second cousin to: be solute certain knowledge? I have never continuated that the selentist has no use for hypotheses, theories; but they are the scaffolding of science, not science itself. I have never said the scientist may not be a trusting man; but that his "trust," his "faith," is not science. His hope is not science; his imagination is not science. His knowledge, resulting from observation and experiment, classified, systematized

knowledge, is science. Brother Howe says, in a most discriminating manner: "Of course Spiritualists do not rely on the accounts of the resurrection of Jesus, Enoch's flight to heaven, Elijah's automobile ourney to the skies, or any other story of the past, which cannot be verified. Good. Thank you for that. By faith millions of very religious people have relied upon those stories of the past, Spiritualists reject them. Brother Howe thus acknowledges that Spiritualsts themselves are skeptics, doubters,

lack faith. Astronomical facts thousands of years ago have been verified, including meteoric showers. In my first article I said I have no prejudice against a fact though it may be a million years old; and that I agree with those Spiritualists who demand present-day revelations. Says Brother Howe: "Present-day experiences have the advantage of being verifiable testimony, and often by repetitions and variations which reduce them to scientific certainty."

"Scientific certainty," renders faith superfluous. Apply the principle of "veriflable testimony," "repetitions," "variations," experiments often instituted all along the line of mediumship and you will frighten fraud out of your spiritual court, or seance. Faith takes things on trust; it does not demand repetitions and variations." These are what skepticism calls for.

In my first article I said "intelligent Spiritualists declare that the race needs present day demonstrations rather than moss-covered facts, however well at-tested; living witnesses instead of dead authorities."

Mr. Howe coincides with me by saying, "Present day experiences have the advantage." I do not see how any Spiritualist can logically take any other ground. But when it comes to nesses" I admit that he has far more faith in them than I have, for he says: "But men are hung, electrocuted, de-prived of life, liberty and the pursuit of happiness by the testimony of witnesses, who report what they saw, or think they say, or heard."

If that, is one of friend Howe's strong supports of Spiritualism, and has been depended on as a rule by Spiritualists, then, in my judgment, it becomes a

Yes, I admit that men are put to death on the "testimony of witnesses," and many, of those men were innocent, while hosts of criminals escape. Juries, have voted life away on the "testimony of witnesses" of set a monster free be-cause they did not know; they were ig-norant; they believed; they had faith. In many/criminal cases scarcely two

witnesses will tell the same story about a transaction that they both witnessed One witness has a fickle memory, the other a lively imagination. They both "report: what they saw, or think they saw or heard? built is a shame on our civilization, that a human life should be juspended by such a brittle thread!

My friend Howe says, "In considering

the value of testimony one needs to know something of the character and mental habitudes of the witness." This is what I have contended for, Too many Spiritualists proceed on the assumption that a witness is a witness; add to this the fact that their "witnesses" are seldom cross-examined, and it will be seen why a "weeding out" process has never taken place, except in a few isolated cases, in the phenom-

ena of Spiritualism.

Brother Howe is right when he says. "Many are careless, impulsive and iump to conclusions.'

That describes many Spiritualists who are anxious to have Spiritualism proved true. They are that class who do not want to read or hear anything said against their "witnesses" nor "evidences." They isay, It is a beautiful philosophy, and if it is not true they never want to live long, enough to find it out! By their own confession they shut their eyes open their mouth and swallow whatever any medium gives them. They are the "careless, impulsive," jump-at-conclusion class: they care nothing for the "character and mental habitudes of the witness," especially if that witness is a medium. They are the credulous class, and are shocked when any one proposes strict tests, or suggests the propriety of rigid cross examination. We are told by this class that such a course throws an aura of doubt over the medium: that such kepticism is unfavorable to good spiritual conditions.

But Brother Howe says: "There are others who examine critically, observe closely, and decide after mature consideration of all the facts and appear

I'know enough about Spiritualists to cheerfully admit that this is true. There are Spiritualists of this kind. I wish they were more numerous for their own sake and for the sake truth. One of this kind, president of a Spiritualist society, says he does not take "every shadow for a ghost." what do some Spiritualists, even in this what do some spiritualists, even in this discussion call, those who "examine critically, observe closely" and carefully decide? "Inbalanced," "hyper," "hypo," "figuilat," Dreadful! It is surprising now much further such alry epithets by with some folks than argument.

ment.

If Brother Howe and myself continue the good work, Spiritualists will become more critical and skeptical.

W. F. JAMIESON.

Cincinnati, Only

The Mantila Camp, Ohio. Another campusession has closed and we feel grateful to the spirit actors for a successful season of camp work. wish to extend our warmest thanks to

you for giving notices of the meetings in your valuable paper.

It is difficult to manage a camp to please everybody; but good-will and harmony lique prevailed from the opening to the close of our camp this year.

The last Surday of our course. The last Sunday of our session, Sep. 6, was reserved for our home speakers and mediums, and it is gratifying to report that the closing day was a grand success in every particular, with added members to our society.

A little later I will write something in the line of camp were for the server.

In the line of camp work for the paper. Mr. Tobien, of Cleveland, Ohio, was present last Sunday and said he would vrite a closing sketch of our work. Mantua, O. D. M. KING.

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JUSTICE

Should Be Rendered to Controls and Mediums.

Friends, I am anxious to give ex-ression to some thoughts which I hope will do some one a little good.

A large proportion of the thinking people of the world have become aware that it is a fact that there are spirits who have written books through the aid of earthly mediums.

Many of these books tell us of the things which exist within the spiritual World. It is also known that there are what I will call message-glving spirits who

control earthly mediums, that they may speak messages to those who seek an interview with their departed friends or dear ones. We need no longer remain in ignor-

ance if we but wish it, for we can learn much in regard to the things of the spiritual world, as we have alread learned a great deal of the things which exist on earth. Do we of earth give these authors,

speakers, and message-giving spirits, and also their earthly mediums, through whom they are enabled t reach us, the honor and respect that is certainly due them? Are we not a little too willing to ac-

cept what they offer us from the tree of knowledge, and take it as a matter of course, instead of looking upon it as a divine privilege, that we are able to have those in the spiritual world for teachers, and that we can become wise in regard to the spirit by accepting their teachings which they gladly give What matters it to us who they are,

as long as their teachings help us to a higher understanding of ourselves? They have been true workers for the cause of Spiritualism and they should be honored and respected for the work which they have accomplished in the past fifty years or more, and for that

which they will continue to do in the fu-I have the greatest regard for all who are earnestly and honestly working for the advancement of Spiritualism and trying to prove to us of earth the immortality of man.

The history of our country tells us of the deeds of bloodshed of the American Indian.

Let those who write the history of Spiritualism tell us of the deeds of love performed for their white brother in helping him as guides or controls, to bring before the world that man is im-

We should invoke the blessings of the most high upon them for their earnest work in helping to bring Spiritualism where it is to-day.

Are there not many people who go to

the places where mediums are to give public tests hoping that some of their departed friends or dear ones may reach them and give to them some word that would prove that they were not dead but living, although they are not visible to mortal eyes?
And are not many of these tests given

by the control or guide, who in most cases is an Indian? And are not the messages which they

give generally correct?
I remember one evening that I with some others went to a meeting where Mrs. Webster was to be the medium that evening. She was under the control of an Indian girl.

This Indian control gave to a lady

who happened to sit next to one of the parties with whom I was, what I considered a fine test, if I am any judge of such things; but to our surprise the lady did not seem to know anything about it whatsoever. The Indian control of Mrs. Webster

said that all she knew of it was, what those who came to her said, and that they repeated the message which they seemed so anxious to give to her.. The lady to whom the message was

given said she did not remember any one by that name, and did not know what they meant by what they had said to her.

The control said she did not seem to get anything more, but was sure what she had said was right, as her friends kept repeating the same message to her. The Indian control then left her to go some other person to whom some spirit was anxious to be made known. One of our party said to this same

lady whom the control of Mrs. Webster had just left, something about the test and to our great surprise she told us it was true, but that she did not want to acknowledge it there among those assembled.

Now why do such people go where they knowingly place themselves in surroundings which may enable them to receive a message from some absent friend, unless they are willing to acknowledge the test if it is true? Truly it is an injustice to the Indian

It is an injustice to the medium It is an injustice to the cause of Spir-

itualism as well. Was the lady ashamed to let those who had assembled for the same purpose, hoping to receive a message, to acknowledge that some one who had passed beyond death had reached her?
If so, she had far better stay at home until she is in the condition to acknowl

edge the truth if it comes to her.

If any one knows that the things which the control of some medium tell are true, let them say so, and if not deny it, and all will be well. But should we be willing fearlessly to acknowledge truth whenever and where

These are some of the annoving things which the mediums and controls have to endure many times in their great work.

May the blessings of Om descend upon the cause of Spiritualism and all of its workers, on earth, in heaven, and also within the red men's happy huning ground.

L. M. COBB. Norwich, Ct.

The new song-book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; \$1.50 per dozen.

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WHY I AM NOT-A SUICIDE. and life once more had an interest to me. But the queer part of the matter is that when I moved myself and my being the method of the matter is that when I moved myself and my being the matter is that when I moved myself and my being the matter is that when I moved myself and my being the matter is that when I moved myself and my being the matter is that when I moved myself and my being the matter is that when I moved myself and my being the matter is that when I moved myself and my being the matter is that when I moved myself and my being the matter is that when I moved myself and my being the matter is that when I moved myself and my being the matter is that when I moved myself and my being the matter is that when I moved myself and my being the matter is that when I moved myself and my being the matter is that when I moved myself and my being the matter is that when I moved myself and my being the matter is that when I moved myself and my being the matter is that when I moved myself and my being the matter is that when I moved myself and my being the matter is that when I moved myself and my being the matter is the matter in the matter in the matter is the matter in the matter in the matter is the matter in the matt

A Story of a Man Who Tried Six Times, and Failed.

Am I a fatalist? Well, probably! At any rate I believe that I am compelled to live whether I want to or not; and from my own expewant to or not; and from my own experience and observation I do not think people die until their time comes. I stomach were drawn up with a terrible pucker while my brain seemed to be on fire. I thought I would go mad with the borne in upon me for I tried to commit suicide six times and something always prevented me from committing that act, which, as Shakspeare says, "ends all

Some people have gone through all sorts of wild adventures by land and sea, through flood and fire, pestilence and famine, cyclone and shipwreck, and yet come out of it all apparently unharmed, seeming, as it were, to bear a charmed life.

Some have fallen from parachutes and been picked up for dead; some have been blown up in mine explosions i and recovered to make money out of it by writing it up for the papers; some have had their bodies almost torn to pieces in railroad disasters and yet lived to a good old age though with weak and shattered constitutions. Others have merely fallen from a two-inch

step which broke their leg from the consequences of which they died in a few months; or, perhaps, the bones of a fish would go down their throats the wrong way and they would choke to death. I knew of one man who passed all through the Civil War and came out of it with very few scratches, who was killed by a brick falling on his head as he was passing under a building that was being constructed in a large city. Funny, wasn't it?

But, perhaps, you want to hear my into this world without any say-so on waking"?

But to my story!

I have tried six times to commit suicide ended in failure.

But they say, the wise-heads do, "If cide: By the poison route, by the gun, by asphyxiation, by thrusting deep grant," and six months later I tried to

Although I have been in many trades and businesses there was only one thing in which I had been completely after having locked the door securely —a successful failure! And it should of some things that occurred. The menot have surprised me (though it did) not have surprised me (though it did) dium had a bad dream, thought I was that being a failure in all else I should dying and getting out of bed, dressed have been such in my attempts at sui-himself and routing out the landlord, have been such in my attempts at sui-

It was in my twenty-sixth year that if anything was wrong.
the world looked me black in the face The landlord did not and I meditated suicide, determined to much; but after entering the apartment end an existence that had become intol-erable, and make my exit from this gas turned on. He swore a little and But it was not to be!

Things had come to a desperate pass. Everything seemed to be going wrong medium. He and I afterwards became with me. I was dead tired of the world, the best of friends. Although he saved So one night I loaded my gun, put it to me from a suicide's grave he also premy head and pressed the trigger. In vented people from burying me alive stead of the explosion expected, there which I would certainly not have dewas a dull, metallic click. I was going sired. Ugh! It makes the perspiration to investigate the matter when—Bang! ooze from me now just to think of it. bang! bang! Some one was vigorously After I awoke to consciousness I was knocking at my door. An overpower unable to move hand or foot and aling force seemed to seize me and throw though I could hear everything that ing the gun into the open bureau drawer was going on around me I could not see, near by and shutting the same, I went nor make known my condition. I re-

an hour's conversation my mind had low nothing to be done with me, saynh hours conversation my mind had low nothing to be done with me, say-lost its suicidal mood, and when he left ing, "He's not dead! He's only in a me I had forgotten all about self-de; trance! Don't disturb him!" struction. The next day I got the job, Well, if that was a trance I don't

longings to another rooming-house my revolver was missing; and I was never again able to find the gun that refused to go off when I wanted to blow my brains out.

pain and torture of it. At last, how-ever, I lost consciousness. But some time later I awoke to find myself stretched out on a little white cot in a hospital ward with several men (they were doctors) fooling over me with a stomach pump. I guess I must have spoken, for one of the doctors said: "He's coming to! I heard him say, 'Damn it! why didn't they let me alone! I wanted to die!'" In a short time I was able to walk out into the light of

day, ready for another attempt. A few months later I tried stabbing Some years previously I had been given a jeweled stiletto by a Spanish friend who on presenting it to me for a Christ-mas gift had said, laughingly: "That would be sure death for enemies and jealous lovers!" It was a dainty little thing, just like the senorita who gave it to me.

One day in looking through my trunk for a lost article I came upon this jew-eled weapon of destruction. I immediately took it out, and kissing it, said, "Ah, my beauty! If ever I try again to kill myself I will see what I can do with von.

I did try! But I don't know how i was! I guess I didn't hit the right spot somehow, although I bled a great deal from the chest and the scar is still there. I know I dropped like a log to the floor; and when I came to I found own particular story. It's hard lines, however, now isn't it that a man comes an attendant of the house industriously trying to resuscitate me. It seems his part, though I know the Theosophists teach differently, and if things don't suit him he is not allowed, because of some Overruling Something or cause of some Overruling Something or the state of this mortal coil"

I always suspected that the man had forgotten to lock my door when Other, to "shuffle off this mortal coil" and "sleep the sleep that knows no saw it again. So my third attempt at

by asphyxiation, by thrusting deep go out of this world by the gas route, into my vitals the deadly stiletto of the and this time a Spiritualist medium livation. Italian assassin, by drowning and by and this time a spiritualist medium liv-ing next door was the instrumentality used to compel me to stay in it.

One night I left the gas turned on, successful. I am and always have been and went to sleep. I was told afterward made him unlock my door and find out

The landlord did not like it overly reversed matters by opening the windows and turning off the gas.

Still I have a kindly feeling for that

and opened the door.

It proved to be a friend who had come white as a sheet, for three days; and to tell of a job in sight for me. After during that time the medium would al-

might sense your condition and spoil your little plans. By this time I had begun to grow superstitious and thought that Fate, un-kind in all things else, would not let me commit suicide, no matter how badly I wanted to. So my last two attempts were more in the nature of experiments and my heart was not in the matter as much as at first.

One fine day during the quall-hunting season I was going by a deep river in the country, and as for several days my old sulcidal mania had been with me, things not having gone prosperously for some time past and as I could not swim I plunged boldly into the stream with all my clothes on. There was a roaring in my cars, my head sunk under water and I swallowed a large quantity of river, but ere I sank for the last time an arm was crooked around my neck and I heard a clear, penetrating voice bawl in my ear: "Steady, boy, steady!" and I was soon brought to the shore. A party of quail hunters passing that way had seen me in the water with my clothes on and surmising that I had fallen in, the youngest of the trio, pulling off his shoes and stocking had swum in after me, fishing me out like a wet rat.

As a last resort hanging was tried. For this purpose I determined to seek a lonely spot when no one was around, and not likely to be, so one night at 10:30 I alighted at the little railway station of Wenona. There was only two or three hundred inhabitants at this place; and in comparison with the bustling city of business I had just left it was sleepy-enough looking.

I guess it must have been about midnight when I had completed my preparations for hanging. I had walked at least three miles from Wenona to where there was not a house in sight, though there was some mighty big trees. Only the hooting of the owls were occasionally heard and the sound of the night in-

The rope was a pretty stout affair and was not afraid it would break. Part of the rope I still have as a memento of my last unsuccessful attempt. The last thing I remember, ere losing consciousness, was wondering whether I would really succeed this time in my oft-made attempts at suicide.

A few hours later I was answered; for I awoke in broad daylight and found myself in a farmhouse five miles away.

Shortly after midnight-or rather early Sunday morning—a farmer was passing the spot in his wagon and by the light of the moon saw my body dangling from one of the tall oak trees. Thinking to do a good deed to a fellow-mortal—for he did not know but what I had been murdered—he cut me down and carried me home in his vehicle.

If I was romancing now, I would say fell in love with the pretty buxom daughter of the house, got married and lived happily ever after. But I didn't, for there was no farmer's daughter to fall in love with; though he had a pretty niece who kept house for him and a nice-looking German servant girl named Strause, but I did not fall in love with either, though I worked in the old farmer's service for a number of months and received \$8 a month and board.

Well, though I have had many ups and downs since then, I have avoided the suicidal racket for I have come to the conclusion that Fate, Providence, Kismet, or whatever you call it wills me to live for some purpose I cannot foresee and live I must whether I want to or not. If Fate's against me how can I be blamed for being a fatalist? don't remember whether it was bug juice or the rat-killer variety. Anyway, it was horrible stuff: and my like my like and my l hat do you think?

JOHN A. MORRIS. Los Angeles, Cal.

ADVICE.

Don't say one kindly word, but sternly frown At all the brightness life may offer up. Shut out the friendly voices; trample

down The roses; dash aside the dews that crown Life's morning. Spill the rich wine from the cup

And curse the lees. Let anger and flerce pride Possess your heart and thrust each good aside.

Don't note the sunbeams. Mark the shadows well-They'll lengthen as they meet your wel-

coming touch-Live for yourself; scorn all the world and dwell Shut from your fellow men. Beshrew

Of charity that loves and suffers much. Draw your robes close and say, "Vile world, adieu; I'm much too good for any speech with

Pray from the housetop: "Lord, behold Am very pure and good-superior clay To the poor, sinful worms who on thee

With such discordant tones from dust, while high Where all the world can see I come to

pray! I am most pious, Lord, my name is found On each subscription list that passes round."

Look well unto your brother. Should he hold Wealth, 'tis your place to wrest it from hig hand And where the priceless gospel is untold Sow the good seed, and with his worth

less gold Send missionaries to some heathen land. So shall you win renown and rest con-In the sweet thought your wealth is yet

unspent. Spurn the old beggar pleading at your door-A base impostor likely—you are known To be most charitable unto the poor, So they presume to tell their sorrows

[All fiction as has many times been Let servants drive him hence; then with bent head Repeat you that old prayer for daily bread.

braw the cloak well; deceive the world easy-men are blinded by a breath-And deeds as dark as night beneath the smile

Hypocrisy puts on, can hide their guile Till touched by the relentless hand of death. Then? Take the due by justice ever given: The righteous anger of an outraged

heaven! BEATRICE ST. GEORGE. Wilmette, III.

THEISM VS. ATHEISM.

want any more of it in mine, thank you! And I will say this, that if you ever want to commit suicide, don't get a room next to a medium. He or she Running Commentary, and Fearless 2012 TS-12 Criticism, J.

It is interesting to peruse the great variety of reading matter found in the pages of The Progressive Thinker, in which its able contributors express their thought freely on various subjects. It is an easy matter for writers and speakers to express erroneous ideas they have held from childhood to maturity. They do not intend to state anything that is untrue, nevertheless, a few of the old errors reappear occasion-

ally.
I have thought I would like to write a brief criticism and commentary on various statements and sentiments ex-pressed, without special mention of any particular writer. And in doing this will quote each full, fair, clear-cut idea, averment or affirmation on which comment. "The pure in heart shall see God."

When will that be? No class of The-ists claim that the god can be seen on the earth plane; and the pure in heart from the higher realms of spirit life have often stated that no individual ever saw any such person or thing there, and even deny its existence. No intelligent, fair-minded person has ever given a description of a god if one ever was seen; therefore we conclude that the pure in heart shall never see any god or son of a god. The singers will never get "Nearer, my God, to thee," only in imagination, and their faith is a vain delusion; yet they love to sing that good old song their ancestors sung. We never have found one who approached near enough to get a glimpse of the old deity.

In ancient and medieval history and literature we read much about "the gods," indicating that the people in

those remote ages recognized an imaginary something under the name "the gods." They were the gods of mythology. In course of time, under influence of the Catholic religion, the Christian nations have got them all condensed into one god, which is more convenient for modern speakers and writers, who make the word mean something, any-

thing or nothing, just as they wish, with plenty of old dogmas and doctrines to back them.

The Theist takes for granted, and takes in faith, much delusive nonsense, It is much easier to take things for granted than it is to prove them, which

requires mental labor, investigation, demonstration.

We can illustrate the bigotry of god helievers by an incident in the French Academy of Science. A member made the statement that a cat always falls on its feet. A shining light in that body made the charge of falsehood and de-clared this to be contrary to common sense and the laws of mechanics. No animal, he asserted, falling freely through the air, could possibly turn round by its own unaided exertions. Such cogent reasons did he bring forward that his colleagues were forced to

accept his views. The man who made the averment brought a cat before the assembly, held it by the four paws, back downward. two feet from the table and let it drop suddenly, and it alighted naturally on its feet every time, as every honest cat should do.

When a wise man lays down a law, it should be modified sufficiently to bring it into line with indisputable facts. "The Atheist cannot imagine a con-

scious, living, intelligent, creative power at work molding forms of alife and beauty out of plastic matter." No-the Atheist does not care to imagine things in that line. It takes a Theist for that. But the Atheist can and does perceive and discern, not one. but many "conscious, intelligent, crea-

other, better, more worthy men are ushered into eternity every day of the year is more than I can understand. wer or creator. We respectfully challenge any person to show that any one power or creator alone ever produced or caused anything. The Theist boldly avers that God alone made this or caused that thing, which is baseless assumption. We cannot accept that kind of argument-we want facts, truth,

"All life is one. It consists wholly of motion."

We cannot perceive what advantage there is in condensing all forms of life into a unity or one. We suspect the motive points to a pantheistic deity. In the domain of nature we perceive four distinct departments of life—the mineral, the vegetable, the animal, the spiritual. In the animal are distinct kinds of life—the bird, the beast, the fish, the insect, the human. We also observe myriads of particular and indi-

Some folks never stop to consider the consequences of a reckless affirmation. We can point to many instances of life without motion. If all life is one and consists wholly of motion, then all life is one motion. The writer leaves us here in the dark. Why did he not ex-plain the motion? We want to know if it is a slow or rapid motion—a vertical,. a lateral, circular or zigzag motion. If all life is one, we may say human life is beast life—animal life is mineral.

Force, activity, life are self-existent. indestructible. They may change form and expression but remain forever. Human life is detached from the mass of general life, on a higher scale, the highest form of life on earth. The individual life develops the soul and prepares it for celestial life. The labors in the incarnate-life are of the greatest importance in their influence upon the after life.

We meet with intelligence everywhere. There is mind as well as mat-ter in nature. Spirit and intelligence may be inseparable from matter, but are as essential as the matter through which they are manifested. There are unknown powers, causes, forces behind all nature, moving all, and it will not advance us one step in explanation by calling them god or delty. This simply leaves the subject in the dark. We suppose no finite mind ever will comprehend the various forces, causes and motives at work in nature; and it is not necessary. What we can know is the processes of growth, development, manifestation as we learn them through various laws, observations and demonatrations.

"Men have felt that there must be a supreme power governing all things." Very likely—thought often, produces feeling, and it is easy to feel, what they imagine or believe; yet "feeling there must be a supreme power" is not conclusive proof of its existence. Men do not know there is one supreme ruler over all other powers and causes, but they assume it without proof, and it is always the ideal delty of popular relig-ion. If such men can feel one power, why can they not also feel several powers in operation governing all things? Their mistake is the combining of all powers and causes into one thing or person. If we take notice of the conflicting affirmations pertaining to the alleged supreme power, we must come to the inevitable conclusion, that he makes mistakes, commits many errors, and must be a bad ruler, Amid the largon of theories we find

no facis on which to predicate a state-

Some folks say the god they believe in is not a person; yet it is a thing of male sex, singular number, and they call it he, him, father. It bears the ear-marks or attributes of personality.

H. B. Myrick says: "I believe God created things in the beginning. I do

not know it; I simply believe it."

Now, if other theistic speakers and writers would confess likewise it would redound to their credit and honor, People believe things that are utterly false in some instances; and there is great difference between believing and knowing. Believing a thing does not make it true, and falth will not answer for argument and evidence. Faith is a good thing in its province, but we object to the unlawful use of it. We want a case of creation for illus-

tration, and we will take a good crop of corn, produced by the industrious farmer in half a year. At the outset we will ask the Theist what caused or produced the corn? Of course he will say God created it-caused it to grow; and of course this an unproven assertion, of which he knows absolutely nothing. His faith, no matter how strong, proyes nothing. No god had anything to do with it, either directly or indirectly.

We will analyze the case and ascertain what caused the corn and learn how it was produced. The most important agent or factor was the man, who by use of his team of horses and farming implements prepared the fertile soil and cultivated the crop. He first prepared the ground, then planted the seeds which must be in darkness for a brief time for germination, then spring out into the light. The crop must have sunlight by day and dark ness by night—it must have moisture which is supplied by the rain—it must have fresh air by which it derives near ly all the elements of growth-it must have cultivation-it must have warm, dry weather for maturity, which appears in due time-and so the crop is made

Now here is a large quantity of corn, loads of it, visible and tangible, that had no existence six months previous; and we have traced the chief agents and causes in its production or creation. If we want to aggregate several of these causes and forces into one, we may say nature produced the corn-and so did the farmer. By use of the means

he made nature do it for him. Wherever a person is found who possesses true fidelity to truth, who fears not the tools of inquisition, the fire of bigots, the ostracism of society, the grinding mills of mammon, that soul is the one to whom is anchored the hopes of the upper world. The religion of man is a tyrant where liberty lies shackled and mortals remain slaves to faith. Truth and wisdom are wanted in this age, and facts are needed which meet the approval of reason, experience and intuition. In the construction of the new temple of knowledge we accept that only which is good and true.
A. H. NICHOLAS.

Summerland, Cal.

TWO VIEWS OF DEATH.

The Tyrant.

The greatest monarch the world has ever known And he rules alike over land and sea; From his edict stern there is no appeal,

For a tyrant king is he. He sits unmoved on his ebon throne, Where the young and the old forever meet.

The frost of centuries on his head And the nations at his feet. No word of respite unlocks his lips. Though poets and sages have ques-

tioned him! And he has no grace of a softer mood To brighten the ages dim. He shows no favor to lord or churl, And he reaps a harvest of pain and

tears: His beard has growth from the dust of life. Upgathered through all the years.

Strong is the grasp of his mighty hand, And cold and keen is his arctic breath. And there is no power that earth can

To throttle the tyrant—Death. -The Olympian.

A Friend. The greatest thing the world has known Aside from mortal breath. The greatest king upon a throne, The truest friend is Death. The sobs and sighs of human woe

His soothing hand doth still: He comes with Life's eternal flow And turns the changing mill. The pains and pangs of mortal man

Are all allayed the same: The ox and worm are in his plan And all should praise his name. He strokes the peasant and the king

Alike with loving hand; He is no tyrant; has no sting; Just freedom sweet and grand. DR. T. WILKINS.

MISSIONARIES IN ILLINOIS. Attention, Illinois Spiritualists!

Mr. and Mrs. E. W. Sprague, the widely known missionaries of the N. S. A., will return to our Prairie State for work the middle of September and de vote an entire month, at least, to the or ganization of new societies and such other active efforts as the best interests of our cause seem to demand. The summer camps will then be over and the neighboring towns and cities ought to be roused and rallied for the winter's campaign. Place yourself in communi cation with these workers at once if you wish their aid. The opportunity should not be lost dallying with inde What you can do, or dream you can, begin it. GEO. B. WARNE.

President III. S. S. A. 4203 Evans Ave., Chicago, Ill.

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If you do not receive your paper promptly write to us, and any errors in address will be promptly corrected, and missing numbers supplied gratis. Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent or the change cannot be made.

SATURDAY, SEPTEMBER 19, 1903.

TO FOREIGN COUNTRIES. The Price of The Progressive Thinker

TAKE NOTICE. All books advertised in the columns

of The Progressive Thinker are for sale at this office. Bear this in mind.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association. Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, gly

ing date and name of paper. Address him at Berlin Heights, Ohio. When Man is a Brute.

An incident recently recorded in the secular press of the testimony adduced in a divorce court, gives us a slight tinge of the drama of life being repeated over and over by men and women who are married, but mismated.

The husband leaves the wife and applies for a divorce on the grounds that she had given her love to others, and he takes away from the mother the little boy, their only child.

She goes to the husband's home to see her child and is admitted under protest, and, to make this editorial stronger, we give the conversation as told in one instance by the woman who went with her to aid her in the effort to see her boy:

"He let us into the house under pro-

test "'What do you want?' he asked. "'I want to see my child,' Mrs. Dur-'I'm through with you,' he

hotly, 'and I will keep the child. You are not good enough to take him. I am a Christian woman, your honor and I saw that all that human hands or human hearts could do to reunite those

estranged people had been done. there was still a Power they had not appealed to. 'As they stood there looking defiantly at each other the child, dressed in

his night gown and ready for bed, came 'His mother spoke to him. She called him 'darling' and asked him to come to

"Her husband stepped between them. "Then I flung myself upon my knees and prayed. I am a Christian woman I am not ashamed of what I did that night, and I am not ashamed to tell I prayed and prayed. Poor Mrs.

"When Mrs. Durrell could stand it no longer she, too, went down on her knees and prayed. As she lifted her hands above her head and sobbed out her prayer her husband's whole being seemed to change. He strode to her side. He stood over her as she knelt there and cursed her in words that made my blood run cold.
"Then as she knelt there

stretched out her hand and took that of her son, the hand that her husband was

"'Pray for me, my baby,' she said.
"The poor child knelt down in his night gown and started. I guess the little chap said the only prayer he knew.
"He began: 'Now I lay me down to

sleep—'
"'Stop that,' his father cried, 'I want

no mockery here."
"Heaven knows it was no mockery." That poor woman's heart was bleeding, and the boy, who knew that his father and his mother hated each other, began to cry.
"But he was brave. He started again.

Again his father checked him with a rush of curses. "Mrs. Durrell staggered to her feet

and I led her from the house. When asked if her husband ever tried to keep her from seeing her child, she

"He tried, and he succeeded. I went to his house twice to see my baby. My husband ordered me out. I refused to go until I had seen my child. My husband seemed not to care. Twice he pushed me from his house, and once he was so rough that he threw me halfway downstairs.

'I landed at the bottom in a heap and was almost senseless." The woman, whose pale face and burning eyes show that she is suffering

a great deal, denied every accusation of wrong doing that her husband made ngainst her. As yet at the time of writing this the ase is undecided and it remains un-

proven whether the mother is a fit perion to have the custody of the child, but prough is shown to indicate that the human brutes are not all dead yet. He would not permit the mother who

gave him birth, and no doubt upon whom the child was forced, to kiss her darling boy, and when she knelt in prayer for that mother privilege, the child was pushed back and the mother hindered. In fact while her sad, sad heart went out in supplication for her boy the brute stood above her and

No wonder her soul went out to others, if it did; she found no warmth, no sympathy, no smiles, at home, nothing to fall engagements in the East. Mr. but cold, heartless frowns and curses, as well as cuits from the one to whom

she had given her life and loving yows. Her soul was hungry and the world contains others in the same condition, had if her yearning heart went in search of sympathy and food it was because she had no true companion for a cuit of the globe. He has been doing

miametieg, which means inherecony and separation.

How often is a tender, loving woman made the victim of marital bestiality, abuse and forced maternity.

Unwelcome children, aften deformed idiotic, invalids for life, thrown upon s world that is ignorant of the cause and helpless to prevent, just from the effects of a brute of a man deing the 'owner" of a woman.

In the face of a continuous compilation of similar records in our divorce courts, many of our modern clergymen are crying out against our lax divorce laws, and one Protestant minister made the announcement from a Chicago pulpit that divorced people need not apply to him to solemnize their marriage, for he considered it in disregard of the higher law.

If there is a higher law there is a ligher law maker. In this event the higher law maker must know that such people are making a mistake when He joins them together," and unless he is working for a monopoly on the business of marriage and divorce He should prevent this sad occurrence that must darken two or more human lives at

Think of a law that would compel weakly woman to live a life of sorrow and pain, a life of submission to the curses and blows of the human brute she must call a husband

Thank the good angels, and the natural progress of the human mind, our laws are enacted by others than the narrow, bigoted, dogmatic clergy of the land; men who have a constituency behind them that can aid them in ascer taining just the kind of a law to be enacted to suit the necessities of the twentieth century; those who make human conditions a study from the standpoint of justice and human rights as near as they can understand. They do not always listen to the tales of the people and allow many laws enacted that are only for the benefit of the classes instead of the masses.
But upon this special kind of legisla-

tion they have done fairly well in the face of the clerical lobby they find they must endure at every session, for the liberation from bondage and its attendant crime the weaker sex, from the brutality and suffering thousands of wives and mothers. A man or woman with a brutal nature

should never marry unless to join each other and fight it out without ruining

The Churches' Graft.

In ordinary civic and municipal af fairs, what is known as "graft" is regarded by all honest people as repre hensible and not morally defensible The exemption of church property from taxation is in the nature of a huge graft enjoyed by the churches, at the expense of the tax-payers. The Toledo Blade of a recent date has this to say anent this matter:

"The taxation of church property will become, some day in the future, an issue in this country. An investigation of the amount of such property, exempt from taxation, in the borough of Manhattan, which is New York City, excludng every portion of the city outside of Manhattan island, shows its aggregate value to be \$150,173,700. This is an enormous amount of property, participating in all the benefits for which money raised by taxation is expended, yet paying nothing therefor. The distribution of this property among the different sects is interesting. All the Protestant church taken together own \$82,521,000 worth of it, of which the Protestant Episcopal church owns \$44,-303,500. This is accounted for by the. heavy holdings of the Trinity church. The Roman Catholics own \$33,166, 600, the Hebrew congregations \$11,339,500, the Christian Scientists \$667,000, and those unclassified \$1,512,000. The those unclassified \$1,512,000. omes, etc., to the aggregate of \$20,967,600. The property exempt in the borough of Manhattan is about one twenty-seventh of the entire taxable property. The aggregate of such untaxed property in the United States is enormous. There is really no valid reason that any kind of property in this country should be untaxed, except that which belongs to the United States, the state, the county, or the city."

ILLINOIS CONVENTION.

The Illinois State Spiritualists Association will hold its annual business convention with the Englewood Spiritual Union, at Hopkins' Hall, 528 West 63rd street, Chicago, Tuesday, October 13, 1903. Each one of its auxiliary societies is entitled to one delegate for every ten of its members, or major fraction of that number.

The first session will open promptly at two o'clock and continue until half-

taken for social visiting and enjoyment of a basket dinner. The evening meeting will begin at half-past seven o'clock and include a programme of addresses music and message-giving.

Aside from the election of officers

matters of importance will come up for consideration, among them proposed amendments as follows:

One changing date for the annual meeting to the third Wednesday in Feb-

One providing that individuals may become full voting members of the association by first pledging compliance with its constitution and by-laws and paying one dollar yearly into its treas-

One authorizing the official board to accept the resignation of any of its members when tendered and to fill by appointment all vacancies in its mem bership caused by death, resignation, or removal from the state, until successors are chosen at the succeeding annual

meeting and duly qualified.

This convention will sound the keynote for the fall and winter campaign in Illinois. Every local society desiring help, or willing to help others, should be fully represented and send in its per capita contribution of twenty-five cents per member.

This meeting may appoint as delegate to the N. S. A. convention in Washington, a member from every local society which sends, in addition to the annual dues, the sum of two dollars, which goes to the supreme body. ELLA JOHNSON BLOOM,

GEO B. WARNE, President. Secretary.

Mr. J.J. Morse and Family. Mr. J. J. Morse, accompanied by his accomplished wife and daughter, passed through Chicago last Sunday, direct from the Pacific Coast, and on his way Morse stands in the very front ranks as a speaker and medium, and he should receive a most cordial welcome from Spiritualists wherever he may happen to go in this country. His home is in London, Eng., to which he will go at no distant day, having completed the cirhusband. This is the natural result of a most excellent work in Australia.

A STORM GENTER

Ranks of Spiritualism.

The Great Psychological Crime? Ever since the first issue of The Proressive Thinker we have endeavored to keep our readers thoroughly posted in everything pertaining to the phenomena and philosophy of Spiritualism. The Roman Catholic church, in medieval days, steeped in ignorance, bigotry, superstition, intolerance, cruelty and crime (and not much improved at present), exercised the "most tender" care over its adherents, designating the books they might read, the political methods they should pursue, and in many other ways arbitrarily directing their course in life. Such a system narrowed the minds of Catholics until they became contracted into exceedingly small dimensions, but nevertheless greatly strengthening them in the austere faith of their church—the great object desired.

With Spiritualists the condition of affairs is widely different. It would be idiotic-at least exceedingly foolish-to advise Spiritualists NOT TO READ THIS OR THAT BOOK, as it might to a certain extent weaken their belief in Spiritualism, and thus be a great injury to them. Equally impolitic would it be to carefully conceal from an investigator any book that might in the least, as you think, militate against the tendency of his mind to investigate the claims of Spiritualism. Let him read both sides, for and against, and then act as his understanding dictates. This is fair; this is honorable; this is just. By this method error will be banished, the right triumph and Spiritualism be the gainer, for it is founded on the Rock of Truth, Nothing can success fully oppose it.

The author of "The Great Psychological Crime" comes boldly forth, and with the dash of one who believes he is right, assumes an entirely new attitude in reference to hypnotism, mesmerism and mediumship, thus placing himself in DIRECT CONFLICT WITH WHAT HAS BEEN BELIEVED TO BE THE FUNDAMENTAL PRINCIPLES OF OUR PHILOSOPHY. He SEES spirits, TALKS with spirits, CURES the worst cases of obsession, and in an unassuming manner, he PRESENTS his views to many cultured minds in Chicago, and is making, we were greatly surprised to learn, a decidedly favorable impression thereon

This important fact came to our notice, and after having had the book. "The Great Psychological Crime," before us for several weeks unopened, we finally concluded at last to carefully read it, to thoroughly digest it, and see if we could discover the cause of the mental disturbance and unrest in the horizon of the minds of so many thinking, well-meaning persons in Chicago Briefly stated, the author claims that he has witnessed the various phenomena that occur among mediums, and he not only believes, but absolutely knows. the same to be produced by spirits, but he claims, putting it mildly, that the MEDIUMISTIC PROCESS IS SUB-JECTIVE, AND THEREFORE UN-HEALTHY, AND IN SOME RESPECTS DEMORALIZING, AND MORE OR LESS DANGEROUS, AND NOT CONchurches own educational institutions, DUCIVE TO THE SPIRITUAL WEL-FARE OF THE MEDIUMS, THE RE-SULT IN MANY CASES BEING FAR FROM BENEFICIAL TO THEM IN THIS LIFE OR THE NEXT. The author, as well as others among the cultured and professional class of Chicago, claims that there is an INDEPENDENT METHOD, not in any sense induced or developed by spirits, whereby a person can at will see and talk with spirits, as easily and as freely as with mortals. These remarkable statements, emanating from those of the highest intelligence, caused us to wonder if mediumship had "been at sea" these fifty long years, not exactly what it ought to be in all respects, yet instrumental in doing a WORLD OF GOOD IN BRINGING IM-MORTALITY TO LIGHT, and illuminating the world as never before, and causing joy, happiness, peace and satispast five, when an intermission will be faction to prevail with those who were in darkness and trouble. Glorious cause truly!

MEDIUMSHIP INJURIOUS, THE SUBJECTIVE PROCESS OF SPIRIT CONTROL DANGEROUS, AND IF PERSISTED IN, UNHEALTHY, LEAD-ING TO RESULTS' NOT PROMOTIVE to one's welfare in this world or the

next. Certainly a position easily under stood, and very impressive, and quite alarming to those who have always believed directly the opposite, AND WHO WILL BE EXCEEDINGLY SLOW TO BELIEVE OTHERWISE. They will demand the proof, clear, open, convincing, and unless that comes in due time, THE STORM CENTER BOOK will be relegated to the attic, there to remain, while The Progressive Thinker will go on its way ,smiling serenely, and wondering, "What next" will be in order, in getting up an excitement among Spir-

itualists, and making them think. And as we carefully and critically pondered over the subjective process of spirit control and development, as comprehensively presented to-day by our HIGHLY HONORED AND REVERED LEADERS AND MEDIUMS, we thought -perhaps there may possibly be a better way, a far easier way, a less cumbersome way in some respects to utilize; and we were reminded of the old stage conch, of the scythe and sickle, the old loom and spinning wheel, the old tallow dip, and numerous other things that had been displaced, (all exceedingly useful at one time), and then we asked, is it possible that the method of communicating by aid of the Ouija Board, Planchette, Tabletipping and various other ways, can be superseded by a far better process as hinted at by the author of "The Great Psychological Crime," or HAVE WE valuable intellectual feast we have ARRIVED ON THE FIRST TRIAL AT promised. You can not afford to stand THE LITTLE HYDESVILLE COT. in the rear destitute of the knowledge

SHABLE IN MEDIUMSHIP? and then we reflected on our ride in the old stage coach at six miles an hour, and the express train at 45 miles an hour, and in our own mind, secretly of course—not intended for the public to know, or any one to hear-in the solitude of our own chamber, we prayed that the windows of heaven might be opened wider. and an improvement on the present methods of conversing with those who have passed to the spirit realms, be made, if possible, at an early day, and our glorious land much beloved cause, so dear to our heart, be advanced in all respects to a higher and more sublime altitude. IT IS ALWAYS IN ORDER, WE, ASSUME, FOR ANYONE TO FERVENTLY DESIRE TO IM-PROVE PRESENT CONDITIONS, WHATEVER THEIR NATURE OR KIND MAY BE IN ANY DEPART. MENT OF LIFE. From our inmos soul we want to see improvement made in every department of Spiritualism, in every method of communicating | it. with spirits, and in propagating our glorious truths, and we believe that every true and honest Spiritualist in the land is in hearty accord with us.

Now in view of these silent cogitations, reflections, aspirations, and with a fervent desire to PROMOTE SPIRIT-UALISM, we are willing-every well meaning Spiritualist can not be otherwise than willing-to have present-day mediumship superseded with some thing better, if that be possible.

In view of the prominence that "The Great Psychological Crime" has as sumed and the views presented in reference to present day mediumship, we concluded to open our columns to a discussion of the subject, and will devote sometime during October, one entire paper thereto, thus illuminating the minds of Spiritualists with both sides of this important question. Among those expected to take part in this discussion will has

ANDREW JACKSON DAVIS, the Great Seer of Modern Times, and an author of world-wide repute. HUDSON TUTTLE, Editor-at-Large, one of the leading minds of the present

age, a man well known in this country and Europe, an author whose books are quoted as authority everywhere. DR. J. M. PEEBLES, who has traveled around the world four times, and visited nearly every nook and corner of this inhabitable globe, the author of many valuable books and pamphlets.

for good on the present age. PROF. W. M. LOCKWOOD, a leading scientist, and a prominent lecturer in the ranks of Spiritualism.

and who has made a deep impression

J. J. MORSE, one of England's most brilliant lecturers, and a profound Being a trance medium, he thinker. can speak as one having authoroity.

CHARLES DAWBARN, a profound thinker, one whose articles have graced the columns of the various Spiritualist papers and magazines in this country and Europe, a man of great analytical

J. S. LOVELAND, venerable with age and venerable in wisdom, always wielding a pen that cuts right and left. MOSES HULL, one of the greatest Biblical Scholars of the present age

and the author of many exceptionally valuable books. H. D. BARRETT, for ten years presi dent of the N. S. A., and now editor of

the oldest Spiritualist paper on earth. E. W. SPRAGUE, the well-known missionary of the National Spiritualist As-

sociation. And many other forceful, comprehensive, thoughtful thinkers, who possess analytical minds, who keep well posted in passing events, and who are up with the times in all respects, and who have read the work carefully, will review the same for our columns. Among them are the following:

ERVIN A. RICE, of Chicago. DR. J. D. BUCK, of Cincinnati W. E. MORGAN, M. D., a prominent physician of Chicago.

DR. GEO. B. WARNE, President of the Illinois State Spiritualist Associa-E. J. SCHELLHOUS, of Kansas City,

ESTELLE METZGER HAMSLEY, of

E. W. BALDWIN, of Madison, Wis. LUCINDA B. CHANDLER, of Downer's Grove, III.

DR. R. GREER, of Maywood, Ill. J. C. UNDERHILL, of Hammond, DR. T. WILKINS, of Chicago.

DR. J. O. M. HEWITT, of Chicago. C. W. STEWART, now lecturing at Marshalltown, Iowa.

SAR'GIS, who is well and favorably known to our readers. GEO H. BROOKS, lecturer and the popular chairman of Lily Dale camp. WILL C. HODGE, well known as a

DR. M. E. CONGER, the well-known author, of Chicago.

BISHOP A. BEALS, of California, a well-known lecturer and medium. Many others are expected to appear.

Last but not least, LYMAN C. HOWE, of Fredonia, N. Y., one of the ablest lecturers on our rostrum to-day, a profound thinker, and in all respect amply qualified to maintain himself in any capacity he may be called upon to act, will Hold A Discussion in the any phase, and no one can prove that columns of The Progressive Thinker, with MRS. FLORENCE HUNTLEY, a against fraud as he is in favor of the lady who ranks high in the literary circles of Chicago, and who is the editor of "The Great Psychological Crime," and the author of several other books, of great value to the world. She and Mr. Howe will enter into a discussion In regard to the merits of THE GREAT PSYCHOLOGICAL CRIME, and the same will be published in The Proacessive Thinker, affording a rich and valuable intellectual treat, never before offered to the readers of any Spiritualist

Now is the time to send in your subscriptions for The Progressive Thinker. RENEW AT ONCE. Just think for a moment, this large paper furnished for two cents per week. Don't miss the TAGE, AT THE EXTREME PERFEC. | we give. You cannot afford to have TION, THE ULTIMATE, THE SOLE "Rooms to Rent" in a vacant brain. EMBODIMENT OF ALL THAT IS DE. Read over our Premium List and send this office.

Our Fall and Winter Campaign OUR SPEGIAL ISSUE

It will be especially interesting and attractive. Our Special Issue in October, containing the views of many leading minds, as alluded to elsewhere in this paper, will be of great value to everyone. It will be a veritable Storm Center, and every Spiritualist in the land should read Subscribe at once and obtain one or all of our Premium Books.

Important Discussion

The above Special Issue of The Progressive Thinker will be followed at an early day by a discussion between the veteran worker, Lyman C. Howe, and Mrs Florence Huntley. They will in a masterly manner consider the contents of the book designated as "The Great Psychological Crime." Every Spiritualist, and every Medium, too, should be familiar with what is going on in our ranks, and they can be if they will read The Progressive Thinker during the year. Send in your subscription now.

"The Light Among the Hills"

A thrilling narrative, a wonderfully interesting statement of Spiritualistic events that occurred in Vermont in early days, will appear in the columns of The Progressive Thinker sometime this fall. "The Light Among the Hills" was written expressly for The Progressive Thinker, by Mrs. I. S. Lewis, well and favorably known in the Green Mountain State. Send in your subscription now, and you will not miss a single number. Don't wait.

Our Premium Books

Renew your subscriptions at once, and thereby not miss a single number that contains forthcoming attractions. Our Premium Books can not be excelled. Read over the list in this paper, select the ones you desire, and send in your subscription at once. Don't be behind the times. Our Fall and Winter Campaign will be more brilliant than ever. Those who read The Progressive Thinker cannot fail to keep abreast of the times, and know the status of our cause.

in your subscription at once. Particu- For President of the N. 8, A.-Dr. Geo. larly should every medium in the land read the discussion between Mr. Howe and Mrs. Huntley

For N. S. A. President.

There are many important things to be considered in the selection of a new president of the N. S. A. at the coming election soon to be held in the Capital city of this nation, as also in the selection of the other officers, including the board of directors.

Regarding the selection of a president, there should be, first, capability; second, enthusiastic interest in the cause; third, determination; fourth, broadness and right motives and a reserve of modest dignity. Locality should have some influence also. However much we may respect Mr.

Barrett, as a unit the Spiritualists know that there are those in the ranks who can as ably fill the position he has filled for so many years with as much credit to themselves as has been wor by him.

It is foolish to look upon any one as "the only," and no doubt Brother Bar-rett will agree with the assertion that there are many yet untried in our ranks who can fit right into the position that was molded around him at the incep-tion of the N. S. A. Geo. B. Warne, of Chicago, has been

suggested and the suggestion seconded for the position. In the first place it would be well to consider the location and the accessibility to all other localities to which the

president is liable to be called and have

need of going. Some have accused Mr. Warne of being opposed to mediumship, but this is WHOLLY UNTRUE, AND WITHOUT FOUNDATION IN FACT. Mr. Warne never uttered a word in private or in genuine, and that of itself ought to recommend him more highly than any other characteristic to the foremost consideration of all the Spiritualists of the convention,

He is first, last and all the time A SPIRITUALIST and as to the other aforenamed qualifications there can be no question by those who know him Mr. Warne is not seeking the office.

and says that the choice of the convention will be his choice. As to the selection of the other officors, the present incumbents are good enough to retain, and by all means one-half of the present executive board should be re-elected; in fact should be elected, say for one, two and three years; three for one year each, three for two each, three for three each, etc.,

understand the routine of affairs, pres-DR. T. WILKINS. 'Gleanings from the Rostrum." By B. French. Cloth, \$1. For sale

thus always having old members who

B. Warne.

When considering candidates for pres ident of the N. S. A., I hope all delegates will give thoughtful consideration to the merits of Dr. Geo. B. Warne, of Chicago, now president of the Illinois State Spiritualist Association. He is not only thoroughly qualified by long experience and wide acquaintance among Spiritualists, but he has amply demonstrated that he possesses the nec essary qualities that fit him for that important executive office. He is calm, well noised, eminently judicial in temperament, broad-minded, progressive, considerate of others and energetic. Dr. Warne distinguished himself as a true, loyal and determined Spiritualist in his three years' fight for honesty, decency and respectability against the worst gang of fakers, tricksters and frauds that ever operated in the name of Spiritualism. Had it not been for Dr. Warne the state of Illinois and Spiritualism at large would have been disgraced and humiliated by these scalawags operating under the official name of the Illinois State Spiritualists Asso-

Dr. Warne is not seeking this office, but the N. S. A., will honor itself and him by electing him its president. ERVIN A. RICE.

Forel Defends Hypnotism.

Just at this time, when "The Great Psychological Crime" is creating somewhat of a commotion among Spiritualists and students of occult science, it will be of interest to note that Professor Forel, the eminent Swiss physician, whose book on suggestion and hypnotism is so authoritative, has begun a tremendous attack on the Prussian comed on the abuses of this branch of medhe has. But he is as strongly set ical science. Forel contradicts the asbertion of the German commission that hysterical persons can only be injured by the practice of hypnotic suggestion. A properly qualified and conscientious physician can only do good to such a patient, he asserts. His action will not weaken the patient's will power, but strengthen it by suggesting work or Theo. Schirmer, Sector Theo. strengthen it by suggesting work or fresh ideals of life.

Forel says, in conclusion, that there

is absolutely no ground for the German specialists' contention that the success of this method of treatment has de creased since the belief in its supernatural character has vanished. Exactly the reverse is the case. The German commission is up in arms and is prepar-ing a rejoinder to Professor Forel.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it. and well repaid by its perusal. For sale at this office. Price, looth \$1; paper, 50 cents.

QUARTERLY REPORT

Of the Editor-at-Large, National Spiritualists Association.

To the Executive Committee N. S. A.: I report for the quarter commencing June 1 and ending September 1, the following articles and replies contributed to the spiritual press and secular jour-

It will be seen that I have made more use of the former than in the preceding quarter, as many of the attacks on Spiritualism have been in papers and magazines which would not admit replies, and hence the spiritual press was the only resort. As a rule, however, the secular press has been generous, as it must be admitted that it requires a strong sense of justice for an editor to allow a correspondent to attack editorial matter. Yet this has not only been done, but requests for articles on Spirit-ualism and related subjects have been repeatedly made.

There Is No Death, Philosophical Journal.

Why Catholics Oppose Spiritualism. Reply to J. M. Hirsh in Catholic Transcript: Progressive Thinker, Banner of Light, Philosophical Journal and Sun-

Criticism in News-Leader, Richmond,

Prophecy and Spiritualism: Sunflower ind Light of Truth.
Success—the Work of the N. S. A.:
Banner, The Progressive Thinker and Light of Truth.

The Strange Feats of Modern Magic, criticism to article in Scribner for May, furnished the Banner of Light, Light of Truth and The Progressive Thinker.
Review of "The Great Psychological
Crime": The Progressive Thinker.

Population Control of the Progressive Thinker. Reply to Catholic priest's command that all Catholics keep away from Casadaga: Evening News, Buffalo.

Criticism of the action of the Evening News, in the Sunflower. Recent Exposures of Spiritualism in Sunday Newspaper: Banner of Light, The Progressive Thinker, Light of Truth, Sunflower and Philosophical Journal; same condensed, for Boston

Defense of Mediumship: Copy furnished all spiritual journals.
Respectability of Spiritualism: Haringer of Light (Australia) and Two Worlds (England).

Reply to "Story of a Clairvoyant": Ohio Farmer. What Is Spiritualism? in Daily Reiew, Decatur, III. An Explanation of Spiritualism: Sau-

dusky (Ohlo) Register. The correspondence of the office has constantly increased, and forms the larger share of the labor connected therewith. Analysis of this correspondence especially indicates the profound interest awakened in the minds of those ostensibly within the pale of the churches. While publicly this class is silent, privately they receive the joy and satisfaction which their religion does not impart.

I am, respectfully, HUDSON TUTTLE.

THE LITTLE THINGS OF LIFE. The tiny little flower found growing by Is ready with a smile for all who care

The tiny little insect finds rest beneath And a perfect peace it finds in a home

The tiny little brook sings merrily on its way. Lulling to sleep the insect, on this sum Saying, good bye, litle insect; good bye,

Until we meet again, endowed with greater power. Thus they help one another as they cross life's rugged stream, ing life a happy dream; Pushing onward, ever onward, to the bright world above,
Surrounded as they go, by universal

Oh, the happy, busy world, though hum-

ble it may be, In our mad rush through life, we often fall to see; Oh, the lessons we might gather from the little things each day, If only we would stoop to pick them

from our way.

MARY E. FRANCE. Seattle, Wash.

FROM THE N. S. A.

Important Notices to National Association Auxiliaries.

State associations—having individual members—as well as subordinate soci-eties—are entitled to one delegate to the N. S. A. convention on their charter, and to one delegate for every fifty individual members or major fraction thereof; also, to one additional delegate for each society in good standing with the state association, provided the sum of two dollars has been contributed to the N. S. A. by said local society.

Amendments for Convention of 1903. Unfinished Business.—Cons. Article 10, change the word "thirty" on the fifth line to "sixty."

Amend—That a quorum for the transaction of business shall consist of a majority vote of duly accredited delegates. Presidential Candidates. As there will be several candidates

for the office of N. S. A. president, so-cieties are requested to refrain from pledging their delegates to vote for any special person, although a preference may be expressed to the delegates by their societies. The election hour may present matters that will demand the exercise of the best judgment of the delegates in casting their votes, that the business may not come to a standstill, or to worse confusion.

MARY T. LONGLEY,

N. S. A. Secretary.

POSTPONED. The annual meeting of the Texas State National Association of Spiritualists, which was called for September 4. 5 and 6, has been postponed until Tuesday, Wednesday and Thursday, Sept.

Spiritualist Temple, Galveston, Tex.

ANNOUNCEMENT TO THE PUBLIC. All money in donations or collections ntended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionwho can show a missionary certificate of later date than October, 1992. No other is authorized to collect money for this association. Contributions, large or small, are gratefully accepted, MARY T. LONGIEY, N. S. A. Secretary.

600 Pennsylvania avenue S. E. Wash ington, D. C.

"Meatless Dishes." Very useful.

El Cimely Lecture, Clear and Critical.

that bringeth good tidings, that publisheth peace, that publisheth salvation, that saith unto Zion, thy God reigneth."-Prophet Isalah.

"But speak thou the things that become sound doctrine."-Paul to Titus.

"And the ark.... rested upon the Mountains of Ararat."-Moses.

"The world is my country; my religion is to do good,"-Thomas Paine.

The above passages constitute a trinity of individualities, each acting upon a specific plane of psychic unfoldment, with the mythic ark as a symbol. Individualities are permanent, while personalities are variant. Man in his innermost is a unit-a conscious spirit manifesting through million forces and forms. Light is one; and yet the one white ray that goes into the spectroscope manifests outwardly the seven colors and more. The limits of the red and yieletthe extremes to our eyes, are not in the sun, but in the limited vision of the human eye. The invisibles are often the most potent reals. Strange and strong forces all unseen, are playing about us, ranging from the demoniac to the an-

"How beautiful upon the mountains are the feet of him that brings good tidings," exclaimed the old Hebrew prophet. Mountains symbolize solidity and silent power. They voice aspiration, saying, "come up higher, upon to these summits and bathe in our first morning sunbeams."

Sanchoniathon of Berytus, Confucius, Socrates, Jesus, Joan of Arc, Lilian Whiting of a country farm hillside among the lilacs, honeysuckles and roses that beautify the gardens of the Empire State— these and other great inspired souls left and are leaving a mighty spiritual impress upon the agone and the coming centuries.

The basic foundation of the Roman church is the authority traccable, it is claimed, through successive popes to the "Head of the Church." The foundation of Calvinism is the Divine Sovereignty, of the Unitarians reason, of the Quakers, the inner voice of conscience, of the Theosophists, reincarnation and karma, and of the Spiritualists, Spirit-absolute, and immutable, the synonym of consciousness, of life, of purpose, of will, wisdom and love-in a word, God, personal and impersonal, immanent in and through all immensities and elements, the all-perfect life-giver, rightly denominated the Incomprehensible One. The human mind can comprehend only that which is inferior to itself.

THE ABIDING FOUNDATION.

Spirit being the foundation, of which substances, atoms, and molecules are the varying shadows and multi-shaped garments, all abiding things must necessarily be spiritual rather than materiol. There is the shell, the soul, and the spirit of things, of which the orange may be a fitting illustration, the outer peel representing the shell, the more refined, well-rounded pulp, the soul, and the life-embodying seed the spirit-the latter afire with germinal force, prophetically symbolizing the future orange tree. The above figure may also descriptionally symbolize triune man-body, soul (soulbody), and spirit.

All permanent realities, such as thoughts, ideas, principles, laws, forces, attraction, gravitation, cohesion, are absolutely invisible. Even the atom, upon which science predicates, the molecule and the lofty mountain, and the far-distant planet, is unseen even to the microscopic eye. Are atoms demonstrated realities, or are they working hypoth-

WHAT IS KNOWN OF ATOMS?

Will some materialist, or materialistic spiritist, tell us what they know about atoms? Are they points of force, fluidic whirls, vortex rings, or hypotheses? It is Lord Kelvin's theory that matter is one measureless, homogeneous fluid, the rotating parts filling all space, the diversity being due to the arrangement of component whirls and vortices But arrangement implies force, motion, purpose.

To say that matter is a combination of atoms is only saying that it is a combination of unknowables. The philosoaid by way of definition that matter is that which is, it only specifies what matter does; but what makes it do? Do you say force? Aye, but what is force? Is it causative or negative, intelligent or non-intelligent? To pronounce it perfect autonomy in the arrangement of their own ecclesiasintelligent is to come squarely on to Theistic grounds. To affirm that it is not intelligent thrusts the carping negationist into the pitiable arena of logically accounting for the knowable, such as consciousness, life, purpose, order, from two unknowables, matter and force. Again, force cannot appear in a dynamical sense till there are two substances in dynamical relation—and now what caused the relation? Was it purpose or chance?

WHAT IS LAW?

Law is not causative. Natural laws are not creative. They originate nothing. They are methods of operation, not the thinking, reasoning operators. They belong to man in the sphere of limitations. They are processes, not consclous powers. The law of gravitation is among the undiscovered forces. No one knows what gravitation is. Newton did not discover it. He only discovered its uniform process of action. No philosophic mind confounds the process-the action with the cause of the action. To do so would be the essence of stupidity. No scientist doubts the reality of Newton's law of gravitation, by which every atom, near or remote, seemingly acts instantaneously upon every other atom; but this invisible law does not pretend to act where matter is not. At best, all matter is but variously graded substance, visible or invisible. Its ubiquity in some state of being is unquestioned. Some savants, however, have unwisely questioned its reality. This is an extreme view. Manipulated and condensed, it becomes palpable. invisible steam converted into ice is an interesting example.

THE INFILLING ETHER.

F Science postulates the existence of an ethereal medium the ether of space, through which heat, light, and other forms of radiant energy are transmitted. This ether is said to be as pliable as air, infinitely elastic, frictionless, more rigid than steel, solid as adamantine—and yet, is absolutely invisible, invisible as are the intelligences that people the spaces above and around us. The five senses are not altogether illusive, as the Hindu Vedantists would say, neither are they infallible guides. They point toward, they assist. they are helps to the attainment of phenomenal facts and psychic truths.

While there is a corelation of physical forces; while heat light, chemical affinity, etc., may be converted into each other, they are never transformed into consciousness. Upon this fact scientists are in agreement. This would be as morally impossible as that abandoned theory, "spontaneous generation," which Huxley, Tyndall, Beale, Coues, Lodge, Virchow, Tonnebaum, and other authoritative scientists pronounced after a long series of crucial experiments, unproyen and more, an utter impossibility! An egg manufactured from wood, or stone, and one produced by a barnyard fowl. though in shape, color, and weight precisely alike, are not convertible into each other, neither are they equally productive.

SENSATION AND THE SENSES.

The physical senses have to do with the objective in nature, with the physical body, which is a microcosm of the I thly elements, and the auras from which it is composed mat evolved, and the constituents of which may be proximately determined by scientific analysis. The body does not feel; the eye does not see; but the conscious spirit feels through the body, sees through the eye, and hears clairaudi-. 138

"How beautiful upon the mountains are the feet of him ently through the ear. The opening of these senses comes from the mountain, the well of water which was to spring up grand spiritual manifestation." And attending the Internathrough concentration, trusting passivity, the mastery of the into everlasting life. "Hol every one that thirstein, come ye itonal Association of Spiritualists in London, I listened to lower nature, and the persistent uplift of the better soul and drink"—come ye and feast upon this bread of life, which the following words of Wallace: amoeba to the tenderest flower, onward to the more conscious, and upward to reasoning man with 12,000,000 brain cells, the crowning glory of nature.

> these impressional phenomena and reflects upon them, it ascends to a higher form of activity. This may be denomi-, the pseudo-scientific materialist, nor for the platitudinous utnated attention, coupled with persistence in search of truth. terances of the phenomenalist; but for love, charity and

COMPELLING CONVICTION.

Crucial investigation, research, reason and judgment, connected with intuition, compels conviction-compels the "I know." The pursuance of these varied processes in the vast field of phenomena, physical, mental, telepathic and psychical, has converted millions to a knowledge of the fact that in cycles. It appeared with influxing force with past Mesindividual intelligence, identity, and memory continue after the painful event termed death. Connected with and above phenomenally demonstrate a future existence to the doubtthe foregoing process in the line of research, is intuitionpure, philosophical knowing-knowing without the tedious method of examining and reasoning. This is spirit cripples, belong to the childhood period of growth. manifest-spirit co-related to the Infinite Spirit-spirit that does not believe, but knows-spirit that does not remember, changeless Consciousness of the universe, as the all-energizing Presence.

Pure Spirit, in conscious activity, is the standard of truth, the advanced races. Though not the ultima thule—though erhood. not a finality, it is in harmony with the great law of evolution, and the perpetual ministry of angels. It is in agreement with pure reason. It is in accordance with the heart's sweetest hopes, and in consonance with the soul's highest belligerent spiritists who deny the existence of God and inspirations. Its higher, nobler thoughts are found in the inspired teachings of all religious books, whether of the Orient or of the Occident, and its sacred voice to each mortal is, "Live to-day for to-day, for to-morrow, for eternity!"

THE SUNNY SIDE OF THE CHURCHES.

So far we have dwelt upon the philosophy and sunny side of Spiritualism. But the churches have their sunny sides, and should not sunbeams mingle and work with sunbeams? In the aggregate, Christian churches are bulwarks of good said he would join any church whose essentials were love to morals, and reform. They have their uses. They are our brothers and their motives are good. Wisdom does not denounce. The builder is preferable to the waster. Demolish, then, neither church-edifice nor cathedral, but build the better, the more beautiful and spiritual by their sides. Invite them to come into our temples. It is not the rough winter winds that relieve the tempest-swept trees of their dry leaves, but the warm spring sunshine.

SEARCHING FOR THE GOOD.

In this age of search and research, people generally find what they hunt for. If they seek for roses and violets, they find them. Let us apply this principle to the churches. The Roman Catholic church testifies against wrong doing, honors the virgin mother, prays for the dead, teaches purgatorial progress, approved through Leo XIII., of the higher criticism, and encourages the ennobling work done by the Sisters of Charity.

The Episcopal church, in its four-fold forms of manifestation the ritualistic, high church, low church and broad church, functioning under different aspects in different countries, urges all men to live the upright, spiritual life, using forms, symbols, ceremonies and superior music for the accomplishment of such ends.

Methodism is a religious enthusiasm made practical. The Wesleys were ministered to from the intelligences of the the higher world. Methodism's devotion to freedom, to tempher Berkeley denied in toto the existence of matter. Is if perance, to reforms, with its organizations for specific work occupies space; but this does not aid in telling what matter clusive proof of their sincerity. I relish their enthusiastic hallelújahs!

Presbyterians, Congregationalists and Baptists exercise tical affairs, combining liberty with their religious convictions; their missionary movements, their benevolent work in erecting homes for the orphan and the aged are worthy of all commendation.

The Unitarians, cultured, clear-headed and ethical, invite us to their Sunday literary feasts. These are nutritive, classical, and comforting. They preach the Fatherhood, and extol the brotherhood of all races and colors.

The New Churchmen, pointing backwards to Swedenborg, who for twenty-seven years held converse with angels, spirits and demons, tenders the world the key of correspond- their victims into lunatic asylums. Though as sorrowfully ence, declaring that biblical passages, all external objects, in fact, relate to a spiritual state of consciousness, which if understood, inspires reverence and purity of life.

The Salvation Army, noisy, plain in dress, pure in purpose, well-organized, vigorous in moral battle against wrong, gathering in an outcast there, a reeling drunkard here, redeeming and training them for usefulness, is proof that the lowest of the erring may be reached and redeemed.

The Quakers, abiding by the inner light, emphasizing the promptings of the spirit and its superiority over books, beads and shrine-inviting pilgrimages, insist upon the principles of peace, brotherhood, personal veracity, self-control, punctuality in keeping promises, and living an orderly life.

The Shakers, harbingers of those epiphanous manifestations that supplanted a dim, half-hopeless, churchianic faith, with the knowledge of a future, conscious existence, have from the days of Mother Ann pronounced woman the equal of man. Their industry and exquisite neatness, their arbitration principles, their worshipful marching to music, their apostolic church in Jerusalem, solve the problem of equality

and the long prophesied practicability of the golden rule. The Disciples, or Christians (now called), shine as bright, liberal cluster of stars in the constellation of religious denominations. They have no creed. They take the New Testament as their guide. They are broad-minded and devotional. Theosophists, Mr. Leadbeater being the Anglo-American expounder, are largely our co-workers, and constantly coming nearer to us. Already do our palms touch,

NOAH'S ARK.

These ecclesiastical denominations constitute a veritable twentieth century "Noah's Ark," full of all kinds of struggling life-and all life on whatever plane relates directly or remotely to the Divine Life. But where are the Mountains of Ararat for the life-laden Ark to rest? Human beings are wandering-where is the true path? They are heart-sickwhere is the physician? They are weary—where is the resting-place? Yes! they are pilgrims seeking a shrine, passengers sailing on the billowy ocean of time—who is the pilot? balm. Where is the port? Are the dark waters of materialism subsiding? Is there no sign-no voice from the abyss-no demonstration?

Why doubt? Why fear? See! from the anchored Ark in heaven above, the combined hierarchies of celestial angels in counsel, there comes a dove-a message-bearing dove, with an olive branch in its beak! It is a prophecy and a message, and this blessed, brilliant message is Immortality -the good tidings of a future life demonstrated; in brief Spiritual truth realized as rooted in God, who is Infinite Spirit, and in man, who is essentially a finite spirit,

THE ROCK OF AGES. Spirit! This is the rock of ages, the prophetic stone cut

emotions. Sensation is manifest everywhere, from the through psychic channels "comes down daily out of heaven." But "mark well," as our Masonic Fraternity says, it came whether in tremulous escillations, in mental impressions, in deep consciousness of the needs of humanity, to a vast field trances or in night visions, it came, this new inflowing of the of needed social reform, to devising the most effective Impressions rush in upon man from every direction; but spirit- (I repeat) came not to form a new religious sect, not the conscious spirit, the divine Ego, while passively receiv- to institute a fixed creed, not to ordain a priesthood, not to ing impressions from thousand objects, is not at this time in teach the clerical "art of preachings," not to insist upon any good, and how to place the weary feet of millions of honest one doctrine as a finality, nor to build up any new church ornot philosophize. They are absorbing sponges; but when ganization. No, none of these! The soul's pleading call tothe essential spirit, conscious of its consciousness, cognizes day is not for the mould of Mesopotamia, nor for the moth- and a benediction." eaten parchments of old Iran, not for the stillted oratory of

THE PURPOSE OF THE SPIRIT.

freedom to lead that newer higher life idealized in the

The material is but a changing, shimmering shadow. The spirit that quickeneth is the real verity. This spirit comes slahs. It comes at the opening of every new dispensation to ing materialist. But phenomena, like scaffoldings to buildings, are temporary. Signs and wonders, as crutches to

The spirit of old come like a rushing, mighty wind. It comes to-day in power to convict, to suggest, to inspire, to but intuitively knows. This is not merely the higher, but enlighten, to free the bound captive, to awaken the soul to absolutely the highest Spiritualism, cognizing God, the a deep self-consciousness, to so illumine familiar conceptions as to make them alive with a new potency, to impart a profounder consciousness of the soul's responsibility, to more thoroughly spiritualize the perceptions and so estaband Spiritualism is sustained by the highest intuitions of all lish on earth the peaceful reign of love and universal broth-

OUR ENNOBLING AIM.

In'using the word "our," I have no reference to those few Christ, and who ridicule prayer and that religion whether Oriental or Occidental, which makes for righteousness. Ephraim is joined to his dols, negation and destructionpitying him, we pass on,

Speaking of "our," I refer to the consensus of the world's mind over matter, and function in the coronal rather than the basilar brain region. The religious sentiment is innate in human nature. It is reported of Abraham Lincoln that he God and love to man. And the patriotic and pronounced Theist, Thomas Paine, declared that his "religion was to do ing to crown with victory. good." What a grand sentiment!

As Christianity was an outgrowth from Judaism, so Spiritualism was an outgrowth from Christianity. Its birth-manger was in a Hydeaville family of Methodists. Not churchianity, but Christianity and Spiritualism constitute the old and new testaments which demonstrate a future life, and insist that holiness is essential to happiness in all worlds. Neither of them is a finality. The divine fountain is infinite. The wisest have but touched the edge of the broad-sweeping ocean of truth. W

If the genius of the Spirit be progress-if it be love and toleration and social equality of opportunities—if its purpose be to enlighten and spiritualize, then our attitude towards all religious denominations must be that of the tenderest brotherliness. We should meet them more than halfway, and then show forth the practical excellences of our angelic converse and fellowship.

To profess and not possess is hypocrisy. Are not all reigionists our fellow-citizens, and do they not have some truths? Are they not just as conscientious as we are? just as true to their convictions, just as honorable in their dealings, just as neighborly in their social life, just as benevolent, self-sacrificing and manly as ourselves?

SIGNAL DANGERS ALONG THE COAST.

re there no dangers connected with the study of Spirit. screen, of hunting for buried treasures, of patronizing mid- rifle in wicked hands is a medium for murder. night materializations, of using stimulating drinks after seances to restore the loss of vitality, of being promiscuously nature, the personal responsibility and true soul unfoldhypnotized to develop clairvoyance or clairaudience, and sitting in large promiscous seances, hand in hand, in ill-ventilated rooms, singing "John Brown's body mouldering in the grave." These rude seances are all too often the manufacturers of frauds and physical wrecks, and worse, they are the dismal dens of obsessions, leading to, if not plunging as sincere, I say deliberately that in my opinion seven-tenths of the insane in mad-houses are the obsessed subjects of visible or invisible hypnotists.

Whether incarnate or discarnate, these hypnotists are often selfish, gross and unclean. Some of them are very vampires. The psychic aura enveloping them is gray and cloudy, or dark as the shadows of Erebus. Their hypnotic touch is spiritually poisonous.

No psychic experimentalist ever confounds hypnotism and nesmerism. They are as unlike as spiritism and Spiritualism, or as selfish commercialism and altruistic socialism.

Spiritualism is absolutely non-sectarian. Its grand purpose was, as I conceive it, to demonstrate the fact of a future existence, and substitute the "I know," for the "I believe,"-to differentiate religion from creed, and all church dogmas; to enjoin scientific and secular education, rather than theological training; to lay the axe at the root and lead in all needed reforms; to selze upon and assimilate every new thought that is a true thought; to put conduct and character in place all things in common after the principle of the primitive of class or caste, whether based on blood or gold; to quicken the innate moral nature, to inspire free thought and discov ery, to spiritualize humanity, and establish the wide world over the great principles of justice, mercy, equality of opportunity, and universal brotherhood.

THE SPIRIT WORD OF HEALING.

When the Syrian woman touched the "hem" of Christ's garment, it is reported that "he felt virtue (mesmeric force) go out of him," and the so felt, so consciously cognized this because he was the very soul of virtue, goodness and purity, Such great messengers, whether Christed of old, or the Christed of to-day, carry with them a health-giving force, not only in their garments but in their calm, materially untouched presence. They heal unconsciously by their per sonal magnetism. The also heal by suggestion, by faith and by will-power. "I will," said Jesus, "be thou clean." Writing to an invalid friend, Emerson said, "I beseech you to be well." These words werd as winged arrows. They sped on the other waves of vibration with a healing, harmonizing

All healing power, as an ultimate, is spirit relating to invo lution and evolution, but mostly to a potent, out-putting involution through the conscious I will of the undying Ego, the immortal, indwelling God. All great, inspired souls who startle, move and uplift the world are heaven-illumined and

TWO EMINENT EPOCH MEN.

It is among the pleasant memories of a long life that I had not only the honor of taking by the hand, but of listoning to the lectures of Ralph Waldo Emerson, and Altred R. Wallace. Conversing in his lib.ary upon matters radical and spiritual, Emerson remarked, "The universe is to me one with Nature."

at Englewood. Ill..

Dr. J. M. Peebles,

Welivered by

"I have nothing new to tell about the phenomena of Spirityou what my Spiritualism has led me to. It has led me to a method of helping the struggling poor to help themselvestoilers upon the firm foundation of such altruistic principles, as when actualized, shall make daily home life a blessing

"Give us your help," writes the eloquent Willard J. Hull, editor of the Light of Truth, "so that the twentieth century may find Christ's gospel, Christ's economics, Christ's manliness, Christ's patience, for the first time, in the history of Spiritualism, the one working hypothesis of those who call themselves Spiritualists,"

Lillan Whiting, the brilliant writer and author, thus adds her testimony: "True Spiritualism is simply the result—the inevitable result of the full acceptance of the spiritual teachings of Jesus, of the love his presence inspired, of the authority of the inspirations of the Bible, and of the latter day revelations of science."

The erudite Dr. E. D. Babbitt, in his magnificent work, Religion as Revealed in the Material and Spiritual Universe," when afire with the spirit of truth, wrote:

"The Christ of Nazareth, standing upon that spiritual wave of old, baptizing with the Spirit and with magnetic fire, winnowed the chaff from the wheat, and laid the 'axe on the root of the tree' of Pharasaic pride, selfishness, and corruption Each of us should live out the golden rule in daily life, and lay up spiritual treasures in heaven.... There is an unsurpassed sweetness in these expressions of his, 'Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart. Blessed are the peace-makers; blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven, a heaven here and now.

In its infinite reach and broad, vibrating expanse, Spirit ualism means the manifesting God, the motherhood of na ture, and the brotherhood of man. It means this hour, this day and its duties-this day, and rightly making the most of it. It means the to-morrow-a future life-eternity. It means the energizing, overshadowing potency of the liberalillumined—to those who have achieved some mastery of the izing movements that gladden humanity under all skies. It means toleration, sympathy, brotherhood, temperance, anticapital punishment, woman's suffrage, equality of opportunity, co-operative socialism, arbitration and international peace, the higher Theosophy, the new thought, and every other grand, redemptive movement that the gods are wait-

Putting in the background all non-essentials, and Oriental speculations, our real needs are unity of purpose, concord of action in all constructive work and benevolent enterprises, whether initiated by ourselves or by the various religious denominations of the country. It is not dogma, but lovethe cement of love that unites. Every one's honest convictions should be respected. None are infallible. It was Franklin in those old colonial times who told the Americans that if "they did not hang together, they would hang separately." Certainly, in union there is strength, and temporal organizations for the dissemination of such great principles as the innate, infinite worth of man, and the grandeur of his destiny, are necessities. Forget the lines of the old hymn-

'Would he devote his sacred head for such a worm as I?"-

This is the withering, wormy philosophy of a pitiful pessimism. Man is not a worm, but an embryo angel, a royal prince, germinally a son of God. "It doth not yet appear," wrote the apostle, "what we shall be." Wayside weeds when cultivated by tender hands become garden flowers.

"MEDIUM" ABANDONED.

Setting aside just now the thought and knowledge of fakes and fraud infestations under the name of mediums, and forgetting the mediumistic wrecks that once posed decidedly praiseworthy. The zeal of Methodists is con- ualism? They are manifold. And among them the artifi- that the word "medium" is not the most appropriate word to cial scheme of "developing mediums," of "teaching slate apply to those who consciously, or unconsciously function bewriting," of believing the "thus saith" of every spirit, of tween the worlds visible and invisible. It is too coarse and opening the brain's doors to every wandering ghost, of hypmaterial. It is too devoid, by general usage, of sensitivenotizing one another for development, of giving up the en- ness. A door-hinge is a medium for a swinging door. A tire personality to the control of unseen entities behind the railway is a medium for freight and cattle conveyance. A

The more proper words and terms, considering the moral ment, are sensitives, seers, or psychic intermediaries. These words philologically considered, admit of the widest and deepest significance, and those worthy of them become spiritual kings and queens—the message bearers from an enzoning, overarching cloud of witnesses, the Olympian lindens gracing the mountain tops, catching the first rising sunbeams of inspiration and transmitting them downward to feed the hungering souls of humanity!

A VOICE FROM THE SILENCE.

To your tents, O Israel! the Israel of to-day, and listen. On a mossy line of marble pillars fronting Herod's temple off from the court of the Gentiles, was inscribed in Greek and Latin, "No foreigner may go farther under penalty of death." Sad is the reflection that the old Herodian era has not yet utterly perished. Walls of ancient, and fences of feudal times still exist. They exist between countries, religions and families. But thanks to the Supreme God, no mercenary aristocrat, no Oriental caste, nor soul-shriveled bigot can fence away God's summer showers, still the music of forest birds, nor bottle up the odors of the million flowers that heartless syndicates and multi-millionaires selfishly call "mine-mine."

The era of "ours-ours" is coming. The resurrection trumpet has sounded. Those that have rightly attuned ears to hear already hear.

The burden of the voice is silence—the Gospel of the Spirit to me, to you, to scientists, religionists and reformers, is—unfold and widen, or wither, grow or die Your feet may bleed in the march, but go on. Accept the good and the true from whatever source, and appropriate it. Call nothing in the field of uses common or unclean; under the crumbling skeleton the grasses are green. The sheeted snows of winter protect the soil-tillers' wheat. Temporary failures point to coming successes, and the tears of evening oft crystallize ere morning into purest diamonds.

This life is a school of discipline and experience, out of which we graduate one by one into a higher life of infinitely better facilities. Be it our individual missions to patiently, uncompromisingly toll, to trust, and to fraternally, unself-

When the mind vibrates above the material to the degree of making the latter secondary it is becoming positive to

Man is not here to enrich himself. That is only an incident in life's race. Real values are not found in effects; they exist in causes.

Lost in meditation, bright scenes before the mental vision time losing weight and burden, is the soul th communion

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cloth bound, \$1.50 each. Postage, loc per cony.

Molecular Hypothesis of Nature The Relation of its Principles to Continued Existence and to the Philosophy of Spiritualism. By Prof W. M. Lockwood. Paper, 24 cents.

Out of the Depths Into the Light By Samuel Bowles; Mrs. Carrie E. S. Twing, medium. This is a very interesting little book, and will be appreciated from start to finish by all who wish to gain spiritual information.

The Diakka and Their Earthly Victims. By the Seer A. J. Davis. A very interesting and suggestive work. It is an explanation of much that is false and repulsive in Spiritualism, embodying a most important recent interview with James Victor Wilson. a resident of Summer Land. Price, 50 cents.

Why I Am a Vegetarian.

uncompromisingly toil, to trust, and to fraternally, unself-ishly work with all true workers, regardless of country or creed, or station in life, remembering that it is character inspired by love and guided by wisdom that, saving, tenders the crown.

"Love is the theme that the seraph chimes, Are now hymning through the stars;
And we catch the strains from their golden lyres, When our souls let down their bars."

When the mind vibrates above the material to the degree

"The degree of the strains of the strains from their golden lyres, with plane, organ or meloiton accompaniment, adapted to all organs or meloiton accompaniment, with plane, organ or meloiton accompaniment, adapted to all organs or meloiton of vocal Music for the tion and Social Circles. By J. M. Peebles and J. O. Barrett; E. H. Balley, Musical Editor. New edition. Culled from a wide field riters ture with the most critical care, free from all theological blas, throbbing with the sould of liters. New edition. Culled from a wide field riters. New edition. Culled from a wide field rit

KAREZZA Ethics of Merriage. By Alice B. Stockham, M. D. Karezza makes a plea for a better birthright for children, and aims to lead individuals to sock a higher development of themselves through most sacred relations. It is pure in tone and aim, and should be widely circulated. Price, cloth, it.

A. Few Words About the Devil, And other Essays. By Uharles Bradlaugh, With the story of his life as told by himself, and the history of his parliamentary struggle, With portrait, Paper, 190.

.. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS, DUINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor sione responsible for any assertions or statements be may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must necount for the

non-appearance of YOUR article. WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to in-sure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line tem is cut down to ten lines, and ten lines to two lines, as occasion may re-

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep coples of your poems sent to this office, for they will not be returned if we have not space to use them.

Juliet H. Severance, M. D., writes: 'On my return from Mt. Pleasant Park camp, I saw a poem I have known for years and that has been greatly admired where I have recited it. I sent it to your paper for publication as an anonymous poem, and was surprised to find mysname attached to it. I wish I could write such a poem." Mrs. Severance is correct. Her name was not signed to the poem. Being in her handwriting, the printer attached her name thereto, and is wholly responsible for the error. Mrs. Severance is entirely innocent of any intentional wrong.

Geo. H. Brooks, fresh from his triumphs as chairman of the Lily Dale camp, was in the city last week. He is very popular at that popular place of resort. Mr. Brooks will lecture at Villa Ridge, Ill., during October. His home address is No. 121 President street, Wheaton, Ill.

Harry J. Moore was in the city last week on his way to fill an engagement at Marshalltown, Iowa. He delivered eight lectures at the Chesterfield camp, all well received. He will go from Marshalltown to fill an engagement at Ottawa. Mrs. Moore is gradually regaining her health, we are glad to learn. Georgia Gladys Cooley is located at

1731 California street, Denver, Colo., and serves the Spiritualists of the Masonic Hall every Sunday evening. She can serve societies within a reasonable distance from the city during week nights if they so desire. Address her

"Creeds Outgrown." This 20-cent pamphlet, showing the mental struggles and emancipation of the author, will be sent during Septem and Oc tober for 5 cents in stamps. The work is up-to-date on translations, and scholarly. Address Andrew P. Stout, Sheri-

Mrs. Alice Gehring, the well-known. Chicago medium, writes from Colorado Springs, Colo.: "Myself and daughter, Mrs. Bertha Moore, are now located here. Mrs. Moore's health has been benefited by the climate, and we feel sure she will soon be entirely well. This is a lovely city. The climate is fine and plenty of good water. I would like to hear from some of the Spiritualists in this place. I have only been here a week, and have not come in touch with any. I am stopping at 323 E. Willamette avenue."

Prayers were offered by previous arrangement in Texas churches that the farmers of the state may have their fields cleared of the boll weevil pest, which is destroying the cotton crop. The Texas people misunderstood the character of their delty. Jehovah is accredited with sending plagues on his children, but it is not recorded that he ever stayed one by request.

W. A. Smith writes from Warsaw, Ind.: "G. W. Kates and wife have been with us the past week and gave us some grand, good lectures and messages from the spirit side, which have set this orthodox town thinking. They were well received by the community. We hope to have them with us again."

Louis Cohen writes: "The Progressive Thinker of Sept. 5 contains a communication from Mr. Hudson Tuttle on the subject of 'Recent Exposures.' referring to two exposed by the Chicago newspapers he makes the following declaration: Like all sleight-of-hand performers, Homes and Fay dictate what these conditions shall be, and if not complied with the 'manifesta-tions' fail to appear." Am I justified in inferring from this that those mediums who fail in manifestations, in cases where the conditions they dictate are not complied with, are perpetrators of fraud? The inference seems a logical

The only convert made by the Mormon missionaries who have been work-ing Syracuse, N. Y., is Homer C. Stevens, who brought all the money he had and laid it at the apostles' feet. Stevens was about to start for Salt Lake City, when his wife had him locked up for not providing for her support.

Dr. M. F. Hammond writes: "Meetings are being held by the Coloma Spiritual Association, Mich., Mr. I. Shimer, president, and Mrs. Ida Damon, corresponding secretary. These most devout Spiritualists are constantly active securing places to hold meetings at the residences of the farmers within a radius of twelve miles. Good audiences made it pleasant on the last three Sundays of August, and the first two Sundays of September. One Sunday there was a surprise on the part of that old veteran Spiritualist, Rev. Mr. Mun-field, on his 72d birthday. He was formerly a Universalist minister. shall continue to work in Michigan as long as we can be useful, and those wishing our services can address us in care of Mrs. Ida Damon, Riverside,

D. A. Morrill writes from Grand Rapids, Mich.: "Mrs. Morrill and myself are again home from the camps, having rill would like engagements with soote,

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that Items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ties for the coming winter months, and will also answer funeral calls. Address Cora M. Morrill, 311 West Broadway, Grand Rapids, Mich."

Geo. Thomas writes: "The First Society of Spiritualists of Royersford, Pa., is still progressing. We re-opened our meetings September 6, after being closed for the summer months. Mrs. Stella Herbine, of Reading, Pa., delivered a very fine discourse on the Spiritual Philosophy. Mrs. Herbine is a refined young lady of great promise to the cause, as trance speaker and other-wise."

L. S. Burdick writes: "After a two weeks sojurn at Clinton (Iowa) camp, enjoying the beautiful scenery, the highly intellectual and instructive lectures, forming many pleasant acquaint-ances, and after visiting friends in Chicago we return to our rural home in Kalamazoo, Mich., greatly improved spiritually and mentally." The Theosophist is kind to Dr Peebles; and incidentally administers to us a caress and a caution. It says:

"The able exponent of Spiritualism, Dr. Peebles, has sent us his latest book on that subject. It is an effort to give Spiritualism a better place among the isms of the day; to establish its rights to have its theories looked upon as scientific. The author says: 'Spiritualism is the philosophy of life—and the direct antithesis of materialism...Spiritualism does not create truth, but is a living witness to the truth of a future existence.' Assuredly Spiritualism has done much for the advancement of spiritual knowledge, for the human mind is so constituted that it must have proofs of the existence of the soul after the death of the physical body had to be given before men could be so satisfied of that future life as to be willing to study its conditions and prepare themselves to meet them. This Spiritualism has done. Yet it is to be regretted that the very nature of the proofs and the ease with which fraud could be committed, has induced many persons to simulate the genuine phenomena by trickery, and thus to turn away and disgust so many who would otherwise have been glad to investigate its claims. Dr. Peebles quotes sentences from a number of well-known men who believe in the phenomena of Spiritualism, and who also believe that it is a power

which will greatly aid in the regenera-tion of religious beliefs."—Light.

Eva L. Stewart writes: "Disappointments do not trouble the Hyde Park Occult Society in regard to speakers, for we have some of the finest talent that we can ask for connected with our society, and on last Sunday evening Mr. Smith gave us some nice thoughts in the poems he recited. Dr. Cross followed by a poem entitled Mr. Display, upon which he made some excellent remarks. He was followed by Mr. Mullin, who showed by his remarks how our spirit friends could gome through different mediums, although they may not be in their every-day life as spiritual as we would think they ought to be. takes subjects from the audience and Next came Mr. P. M. Harmon, who gave on Sunday morning she gave an excelus a fine talk on Jesus and his life. He lent address on practical subjects, closwas followed by Mrs. Kline, with messages which are always recognized. C. W. Stewart took the platform and my 'later' mother-in-law was there All in all we had a fine meeting. On next Sunday evening, Mrs. Mary Cochonour will lecture for us. On September 20, we will have with us again Mrs. Nellie Kusserow. Messages by Mrs. Kline and others each night."

Mr. Hearst's Daily American is now preaching to Christians a holy war against the Turk, who, the paper says, must be driven out of Europe. Nothing flercer than the American's utterances on this subject has been heard since the late Bishop Cox published his "Forward the Cross" poetry. Doubtless the sultan is conducting a merciless campaign, but it is against Christians whose joy is to practice barbarities on the Turk as fiendish as those they themselves suffer.-Truth Seeker.

Frank A. Nugent writes from Beaver Falls, Pa.: "On October 4, our society opens its hall once more. We expect reat things during the winter season. During the meetings last season we stirred up the people in general so that they are very anxious to know when our hall opens again. All our members have been very faithful in attending our socials held every two weeks at some member's home. Many of our members spent some time at the camps, and all have enjoyed themselves to their hearts' content. Our developing circles are progressing rapidly, and we hope to have some good mediums in the near future. We regret very much to have Sister Emma M. Nutt-Moore leave us, as she is a good and willing worker for the cause, and a great help to our socie-She will take up her work in Mitchell, South Dakota, where she had good prospects for organizing a large society. We wish her every success in her new field. Speakers desiring engagements, please communicate with F. A. Nugent, corresponding secretary, 412 Ninth ave., Beaver Falls, Pa."

The Chicago Inter Ocean says: "Disregard of all superstition attached to the number '13' was shown by a convention of undertakers held at the Stratford Hotel. Thirteen manufacturing undertakers from thirteen states arrived at the hotel yesterday morning to hold their annual convention. They asked the clerk to direct them to the parlor for which they had telegraphed, and to their amazement, even the boldest turning pale, the clerk summoned a bellboy and said, 'Show these gentle-men to No. 13.' After a hurried consultation they conferred with the clerk only to learn that they were being given the one parlor vacant at the time, and that if they did not hold their convention in it, regardless of the number. they would be obliged to go elsewhere 'Who is afraid?' said one at last, and followed by the others, he led the way to the room. The meeting was one of business routine only, the maintenance of prices and similar subjects being dis-

cussed.' Geo. Hamilton Brooks writes: "Dr. J. M. Peebles will continue to serve the Englewood Spiraual Union for the entire month of September, and will lecture Sunday afternoons and evenings He is getting his usual, large attendance, that he richly deserves, as his lectures are very interesting and very instructive. His travels have been so extensive and world-wide, that it is a rare treat to hear him relate his many exuse a pen or typewriter.

TAKE NOTICE. All books advertised in the columns

We go to press early Monday mornng, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

sale at this office. Bear this in mind.

lunch, as many others do, and have a social tea together. Don't forget the place, Hopkins' Hall, 528 West Sixtythird street."

The Kansas City Journal says: "The remarkable typewriting achievements of pretty Mary Pretty, of Washington, which have recently attracted wide attention, are completely overshadowed by those of a Kansas shade. This highy accomplished spook is declared to be able to write 1,000 words a minute, more than sixteen a second. The typewriting wraith is, according to the story, a 'materialization' by W. W. Aber, a professional medium of Spring Hill, Kans., who has been conducting a series of sensational seances in his native village recently. During these seances, so the story goes, the spirit plies the typewriter keys at a marvelous rate, and turns off page after page of manuscript in a fashion that would give the spring poet a fit of envious rage. The object of all this rapid work by the ghosts is to produce some books which presumably disclose everything concerning the other world. It is stated that the spirits come right out into the light at the Aber seances, take a pencil and pad of paper, If they merely want to make notes, or otherwise sit at the machine and turn out 'copy' at a rate to make one's head swim. In the latter case the dictator stands inside the cabinet,' but the operator is in plain sight, the people present often hearing the two talking. If the machine gets out of order the spirit at once repairs it and goes on with his work. The spirits which frequent the Aber seances also paint pictures, which are considered marvels of art by believers, although to the dispassionate observer the reproductions seen of some of them look as few drawing lessons might evolve as good ones."

Some one writes from Massachusetts to us (cannot decipher his name), apol-gizing for the Catholic church. He "The late Pope Leo was a Spiritваув: ualist; not one of the kind that tips over tables and jugles with our dearest affections. He was a seer. He saw spirits and conversed with them. The Catholic church is doing a great work along the line of lifting men up. She may have some idiotic ideas, to be gotten rid of. We know some of them are moss-covered and outgrown, and yet she will live when all others go by the board, for she is founded on the love of humanity, and the preservation of the family. The family is the foundation of all governments; destroy it and you have anarchy. Bear in mind one thing, that Catholicism is the true discoverer of Spiritualism, and long ages before the Fox sisters were born. We do not fully endorse everything that is taught by our church, but we recognize that every system has its weak points."

The Republican of Marshalltown, lowa, says: "A fair day and pleasant temperature enabled the people of Marshalltown to enjoy an outing at the Spiritualists' camp-meeting on North Third street. In the forencon the platform was occupied by Mrs. Jennie Hagan Brown, of '1 exas, whose ability as an improvisationist of poetry has given her a national reputation. Mrs. Brown spoke on the laws and principles of mediumship. Mr. Stewart is a lawyer by profession and a close scientific student, and it is his aim to show that spiritual phenomena, so-cailed, are simply natural-phenomena governed by natural law, and hence separable to scientific classification and investigation. He claimed that the late developments in science, the discovery of wireless telegraphy, the X-ray, telephones and elec-

tric lights and electric power were in the line of spiritual phenomena, and that viewed from this standpoint a future life was a necessary corollary of this life and was no more remarkable than the facts of this present existence. Mr. Stewart repudiates the supernatural and claims that Spiritualism is not a religion but a science. He claims that science awakens in the soul a casinic emotion which lifts it to a higher altitude of spirituality than can any creed or doctrine, because all true religion must be based on fact. He showed that all such phenomena could be explained on the principles of vibration using the laws of heat, light, color and sound for his illustration. This lecture was followed by a test seance by Mrs. Josie K. Folsom, of Kentucky, who for more than an hour described spirits and gave full names and answers to questions while blindfolded. In the evening Mrs. Brown gave a fine address on 'Spirit and Matter,' and was followed by Mrs Eva McCoy with spirit messages and tests. Mrs. McCoy is a very fine platform medium and does excellent psychic work. The attendance at the camp was very good in the after-

oon and evening.' Dr. Beverly writes: "At Lakeside Hall, Sunday evening, special seats had to be provided to accommodate the crowd that came to hear Dr. Beteiro explain some of the mysteries of the Bible. Three special numbers of music were rendered by fine solists. The new pianist is from Canton, Ohio. young boy, he is a prodigy in his line. series of 'Chalk Talks' on Spiritual Science will be given afternoons, to lead the conference and instruct the classes being formed. One of the best trumpet mediums in the city has been secured to give a seance every Friday evening at the Doctor's office, 44 East 31st street, near Cottage Grove avenue. These manifestations are honest and yery wonderful."

Daniel W. Hull is now located at Cle Ellum, Wash., and desires to make lecture engagements covering the winter months. Will go anywhere if engagements are of sufficient time to be re-

munerative. Mrs. Maggie Waite has returned home after filling a seven weeks' en-gagement at Chesterfield camp. She will soon open meetings again at Haymarket Theatre Building, and is now ready to receive her friends and the public at her home, No. 3148 Indiana av

Thomas Williamson writes from Syd ney, New South Wales: "I desire to say that I have spoken to the spirit of Lec XIII., since he passed away. He told me that if he could only return and take up his earth life again things would go differently. He also informed me the one who has taken his place is a good well fulfills the promise of its title. man, but not fit to be a pope. He will For sale at this office. Price, 75 cents. periences. Those living on the West and North Sides that want to take in both Sunday leatures should bring their the spirit of the late Archbishop Vaugh, cents. For sale at this office.

When writing for this paper ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO. TICES AND COMMUNICATIONS FOR PUBLICATION, GTHERWISE THEY coum. I started the thought by a few WILL FIND THEIR WAY TO THE WASTE BASKET

of The Progressive Thinker are for of Westminster, and he tells me if he could only return and take on his earthy body again, he would tell those of his flock which way to go."

Rev. Axel Lundeberg writes that he intends to continue the series of lec-tures he commenced last winter, commencing next month with a course of ive lectures on Spiritualism in its relafrom to: 1, "Plato and Idealism in White, Wheeler, and Miss Holbrook acted as leaders. Mr. Wheeler, of the Ages; 3, Emanuel Swedenborg and the New Church; 4, Theosophy; 5, New Thought Philosophy. The discourses Miss Howard, a member of the forwill be delivered Sunday afternoons as soon as a suitable locality has been obtained. "I intend," Rev. Lundeberg writes, "to demonstrate the possibility of holding Spiritualistic services with out 'tests' or other phenomena, and I will try to show what we can offer in able. Even the guests gave generously their place. The experimental part of of their presence and pence. Spiritualism belongs, in my opinion, to the private circle and not to the open gave benefits for us. platform, for reasons I have given before; but there are other features of Mr. Colville, Mrs. Twing and Mrs. Long-Spiritualism which though less sensa-tional possess a greater power to devel-op our spirituality and are still more of the children. Mr. Maxham came convincing as to the reality of the invisfar,' The many communications I have received from parties all over the country who have read some of my lectures in The Progressive Thinker, convince me of the fact that the friends of a pure and spiritual form of Spiritualism are on the increase, and that the time can not be so very far distant when we shall have in our midst an organization free from the degrading influence of greed a cordial welcome, a full house, apand commercialism. To those who attended my meetings last winter I want to say that they will be welcome to do so again and I shall be glad if they will bring their friends with them." The Boston Post states that Mrs. Mary Livermore, the noted temperance worker, the famous advocate of wo-

men's rights, the authoress of a numberof books, and one of the best known lecturers on the American platform, is a spiritualist. The following are some of ductions seen of some of them look as the experiences which convinced Mrs. though any schoolboy who had taken a Livermore of the truth of Spiritualism: "My attention was turned toward Spiritualism many years ago, when the celebrated Fox sisters were making demonstrations. Since then I have been investigating this doctrine, and within the past few years I have had experiences enough to convince me of the truth of this belief. In 1891 I was on a lecturing tour in the West. When I went into the Sherman House, the proprietors, with whom I was well acquainted, told me there was a certain Mrs. Blake, of California, who wished to see me on a very important matter. I did not know her, and she had never seen me before She came to my room. Immediately the tables, even the large double bed began to twist and move. 'I see all these things are due to your influence,' said 1. 'Do not cause the spirits to break that mirror, as that would be a needless exponse to me. 'Do not fear that, she answered; but I want to tell you to cancel all your engagements for December 28, 29 and 30 of this year. There is death in sight.' 'Do you imagine that I shall be such a goose,' I re plied, and laughed at her. 'But tell me what you see?' Then she went into a trance and told me that an old lady of whom I was very fond would die. She said she saw a casket and an easel with a man's portrait close beside it, and a large box in which was a wreath with six roses lying upon the table. She went further and described a small child being lifted by its mother to look at the face of the dead woman, and recoiling after kissing the cold face. It all happened just as she described it. I at the dinner. She was taken sick during the evening and died on the 28th. The affair turned out as Mrs. Blake had said and I was obliged to cancel my en-

gagements.' J. O. Stephens writes: "The Spiritual Science Church of St. Joseph, Mo., discontinued its hall meetings July 1. We have been holding weekly socials at the homes of different members during the hot weather, which have been well attended; will again open our hall meetings the first Sunday in October. I would like to correspond with some good medium with a view of arranging with them for their services for fall and winter meetings. Adress me at the Hotel Windsor, St. Joseph, Mo."

Dr. W. O. Knowles, of Grand Rapids, Mich., writes: "Our camp at Reed's Lake has just closed, and it was a successful venture spiritually and financially under the management of our good mediums, D. A. Herrick and wife. Sadie Herrick. It is an ideal spot over-hanging Reed's Lake. Our local mediums took part and did everything in their power to aid on the program. I served in the month of August to appreciative audiences. Our new board will make great improvements the coming year, and get ready to handle the I am ready to work for October and the winter. As I am already engaged for September, I would like to hear from camps that wish a worker as lecturer and message bearer on liberal terms. Can be engaged for funerals on short notice. Call the Citizens' phone 2549, or the Bell Main 1677. Address Dr. W. O. Knowless' 247 Coade avenue, Grand Rapids, Mich."

On September 10, Dr. Freedman, the Australian healer, lectured and gave demonstrations of healing at the Spiritualist Hall, Battle Creek, Mich. He gives another lecture in the same hall, September 15. On Tuesday and Friday his office is at the Post Tavern, Battle Creek. He is forming a class in the School of Life, like the one conducted by Stit Wilson, of California. The Doctor is open for engagements at near-by towns. His postoffice address is Kalamazoo, Mich. Ad and

Mr. and Mrs. A. Norman are again home from camp, at 2721 Elliot avenue, Minneapolis, Minn.

A Valuable Work.

Concentration, Meditation and Inspiration. How to develop these desirable gifts according to the most approved methods of ancient and modern teachers, together with a set of six symbols comprising six months' study. By Laura G. Fixen

A course of practical experimental lessons, of especial value and assistance to those who desire to be benefited by the development of powers of concentration of thought, clear meditation and superior inspiration.

Sent complete for 50 cents.

"Human Culture and Cure. Part First.' The Philosophy of Cure. (In-cluding Methods and Instruments." By E. D. Babbitt, M. D., LL. D., very instructive and valuable work. should have a wide circulation, as it

Onset Call o'Meeting Lyceum.

Some of your readers have asked that I send you word of our camp lyremarks on July 13. Others talked along the same line, and before we could realize it, the leaders and children were moving along as if it was the most natural thing in the world.

Dr. Fuller and Mrs. Carrie Hatch, to

gether with President Whittemore, made it possible.

J. B. Hatch, Jr., gave us our instructions concerning the marching, etc. His wife acted as guardian, and Miss Susie Bicknell, of the Brockton lyceum was assistant. Mesdames Wyman Paige, Harris, Fuller, Smith, Kimball

mer Onset lyceum, was planist for us, and filled the position in a quiet, faithful way that earned her the respect of all. Every one was kind. The children were lovely. Full of fun at times? Certainly! But they were loving and lov-

from his work on the platform, and ible world which is 'so near and yet so gave us the benefit of his singing—and we all rejoiced over his goodnes We had picnics and entertainments

The latter were made more interesting and pleasing, for we had the help of the Hatch Brothers, who have done so much for all good causes in and outside of Spiritualism. So when their entertainment came all went and gave them what they justly earned and deservedplause, and appreciation of their efforts to please. They are advancing in their chosen work rapidly.
Our picnic! It was a success. But

we were much indebted to good Dr. Kimball and his earnest little wife. They worked hard and faithfully from beginning to end.

In behalf of the work, Mrs. Wyman, Mrs. Ring and Miss Ames offered rooms. Miss Walcott, of New York, and Mrs. Smith, of Sandwich, gave table board. I can only say thankfully, that if kings and queens want to be better served, they do not know how to appreciate the good things of this world. The efforts of the friends resulted in paying me financially as well as mentally. It will always remain a most pleasant memory with me. Before closing this lengthy report, let me say there is great need of lessons for the young. And I am going to write some, so that if I am ever again in a lyceum where it is needed, I shall have something that can be understood by the children under 12 years.
I find that new lyceums feel the same

as I do. I am often asked for books that contain easy lessons. So I mean to arrange some that will be available, f I ever again need them. Greeting to all the lyceums. Persevere. Move on. Help the children and the future will bring reward.

Yours for the children. C. FANNIE ALLYN.

Stoneham, Mass.

Wisconsin Spiritualists, Attention. To the Editor:-Will you permit me to use the columns of your valuable paper, in order that I may reach the

many Spiritualists of Wisconsin, in the interest of Spiritualism in their state. The work this fall looks very encour aging, but it cannot be made as successful as we wish without the hearty co-operation of all who are intereste in the cause. I would like to hear from every Spiritualist or sympathizer who may happen to read these words. Spiritualists, will you not show your interest in the work of organization, by ing personal members, if you are not already one, or by renewing your membership, if you have not done so this year?

Furthermore, will you not write either to myself, or our worthy president, Rev. Nellie K. Baker, of Portage, Wis.? We want to hear from every locality where there are a few Spiritualists, or even one or two. If you want meetings, write and tell us what you think can be done in your vicinity. We are striving to place the missionary work upon a substantial basis, and if you as Spiritualists are willing to meet us half way, we will succeed in placing the work of this state in better condition than it has yet been.

We have the grandest philosophy in the world. Let us show that we appreciate it by placing it before the people in the proper light. We can do it, and with your help we will do it. No matter where you are, write me or Sister Baker, or better still, write both of us. If you want to know anything of the objects of the state association, we will be glad to give the information. Your state association desires to reach every community in the state. Cannot you aid us in doing so? Don't mind if you cannot do it all alone. Write and tell us what you can do. Let us join hands all over the state for the advancement of Spiritualism, and see how quickly we can rally to the work, and go for-

ward. Every personal member gives financial and moral aid. It is but a small thing, but of small things great ones are evolved. Do you want to see Spiritualism grow in Wisconsin? If you do, write, and do it now. We are determined to push the work, to place it on a footing that will command the respect of those outside of the ranks as well as those within. How much are you interested in the philosophy that comes as a consoling element in your life in times of sorrow? Do you care for it enough to spend one dollar a year in its support? If you do, will you not begin by sending in your applications

for membership NOW?

You are not ashamed of the fact that you are a Spiritualist are you? Then why stand back when you can do some-thing to help the good work along? If you want a visit from the secretary, or president, or any of the representatives of the state association. write us at once, as we are arranging our itinerary, and you will save time by writing soon.

Let us be up and doing, for there is work that we must do. We have confidence in the Spiritualists of Wisconsin, and believe they will come forward in the good work. It is not tomorrow, but NOW is the time for cooperation.

Awaiting your co-operation and applications for membership, your donations to the good cause, and your application for meetings, I am, Yours for Spiritualism, WILL J. ERWOOD,

Secretary W. S. S. A.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the au-

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Leigh:"
"If a man could feel feer Not one, but every day, feast, fast, and working-day, working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Herceforward he would paint the
globe with wings."
The aim of this book is to reveal the

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beauthman and the semi-continuer the semi-continuer the semi-continuer the semi-continuer the semi-continuer the semi-continuer than the semi-continuer the semi-continuer than the sem ence the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to man ful" volumes an almost world-wide popularity.

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ing physical phenomena."
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and spiritual feast. . ut

fortable auditorium, ligheltered by a

magnificent oakji the : speakers' stant

lighest order; all enjoyed a literary

business man, stands high in business and social circles, possesses a deep spir

itual nature, has the interest of the as

sociation at heart, and will do all in his

power to make the camp-meeting of

1904 a glorious success.
J. W. DINSDALE, M. D.

CAMPS AND CONVENTION

Notes of Interest From Will J. Erwood

Some time has elapsed since the read

ers of The Progressive Thinker have

had a report from me, so will try now

and keep up my reputation by submit-ting one, even at this late day. You have already had quite an extensive re-port of the Waukesha camp, hence

there is little need for me to dwell upon

it very much. Though not largely at-tended, it certainly was one of the most harmonious camps I have ever attended and I believe the influence for good was

much larger than that which came from

At this camp meeting, steps were taken for the formation of a camp asso-

ciation, for the purpose of carrying on

the work of the eastern camp. This di-

vorces the state association from camp-

meetings, in so far as its responsibility

to me seems so important a step in the right direction, that I have come as

near praying a prayer of thanks, as I

have in the past tell years. In my opin-ion state associations and camp-meet-

and responded to the call every time

with a vim that was commendable, to

say the least. I think all have pleasant

From Waukeslia I went to Wonewoc,

to meet with the friends of that town,

and with those who had come from the

distance. Here also the keynote was

harmony, as in spite of the elements, which seemed continually in revolt, the

attendance at the meetings was good,

and the enthusiasm marked. During

the first week of this camp, Mrs. Geor-

gia Gladys Cooley was the principal

worker, and to say she acquitted her-

self with credit to self and the cause, would be putting it too mildly. Her

work was excellent, and many friends

wished her "Godspeed" when she left, and are looking forward to her visit at

The success of this camp-meeting can

be judged, when I say, that in spite of

the inclemency of the weather, it paid

expenses and left something in the

treasury. This was encouraging to the

management, and assures the establish-

ment of a permanent camp there

Work is being done on the grounds now

with a view of making it the embodi

ment of comfort! A termis and croquet

grounds are being "prepared." Rustic

that portion set aside for a park, or rec-

reation grounds. An auditorium which

will defy wind and rain is looming up as

one of the certain possibilities, and soon the name "Wonewoc" will stand for one

It would not do to mention this camp

without a reference to the good work

done by the Minnesota contingent, of

which J. S. Maxwell, president of the

Minnesota State Association, was the

head. Among them were Mrs. J. P.

and other necessities were destroyed.

From Wonewoo, the next centre of

which point the Minnesota State Con-

vention was held. I more than enjoyed

home. The meetings were well attend-

thoroughly appreciated. The conven-

ness and dispatch, and the outcome was

all that anyone could expect or desire.

Brother Maxwell was unanimously elected president for the ensuing year,

J. P. Whitwell, of St. Paul, vice-presi

dent, and Cuyler, Follett, of St. Paul,

secretary. D. E. Griffeth, the old treas-

urer, was re-elected, and a most excel

lent board of trustees complete the line-

up of the working force for the ensuing

The program was an extended one

and the work excellent in the main The principal addresses were delivered

by Prof. W. F. Peck and the writer

Two of the most striking events were

the lectures of Brother Peck and Prof.

Ruth B. Ridges, who is a disciple of "New Thought." The straight-from-

the shoulder arguments were delightful

to listen to, and I could not but feel. I

wish we had more Rath Bs., but they are not to be found everywhere. This was my first meeting with Bro. Peck,

but I was in no way disappointed. His

lecture on the "Pemperal and Eternal" was one of the best things I have ever

neard. I only wish ten thousand people

could have heard it. Our good brother from St. Louis felt disposed to differ

with your correspondent upon some questions or ideas advanced, but on that score I am perfectly willing to admit that Bro. Pedic is nentirely wrong, and let it go at that. It fourney homeward was the most important thing in when and I intertally and I intertall

view, and I left the wesidence of Mrs.

Frances M. Baciffin which I was royally entertained while in Minneapolis,

with feelings or regret that good

friends must sometimes part, but thankful that I could come home and get ac-

quainted once more with the central

igure of my home, the mother of my

bables, and to greet the little one that has taken up its lodgings in this house

Our work here is growing. We have leased what was once the Jewish Tem-

ple, and are looking forward to a most

tion work was carried on with smooth

gone nicely.

of the prettiest and most desirab

camping-grounds in the country

seats and summer houses, placed in

the next camp-meeting here.

for said meetings is concerned.

ings should be entirely divorced.

memories of Wankesha.

last year's camp.

San Diego, Cal.



This department is under the man 20 taecostas

HUDSON TUTTLE. Address him at Beiln Heights, Ohio

NOTE.-The Questions and Answers have called forth such a host of re spondents, that to give all equal hear ing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitand the style becomes thereby as sertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given. and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

NOTION.-No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary pary courtesy of correspondents is expected. HUDSON TUTTLE.

Addison Wood. Q. What is the value of the life of Jesus by Alexander

A. It rests on the basis of all spirit communications, and can only judged of by it own internal evidence. Because claiming to be from a spirit intelligence, should not prejudice the mind, causing the book to be given more value than if written by a mortal man. Its story of Jesus is quite new, plausible and startling, yet it must be admitted that beyond its own words there is no correlative evidence that it is true. All communications must be confirmed by their own merits, and the fact that they are from a spirit source does not confer infallibility. It is evident to prove the narrative contained in this "Life of Jesus," is quite impossible from this side, and the testimony of spirits would be of the same quality as that of the spirit writer. In other words the evidence, however, valuable, of such nature that is not allowable

H. E. Pomeroy: Q. Is Dr. Dowie a prophet? Have his followers made a mistake in giving up their wealth to him, or have they made a good bargain by unloading their sins, diseases, by giving up their wealth?

Were it not for the notoriety Dowle has gained, and his success in drawing in the credulous and foolish, he would be beneath consideration. As it it, he is a startling example of the forces and means by which religions are started. The present age is too enlightened for the full success of such men, but there are always people, su-perstitious and falsely educated, who are unable to go on without leaders. These blindly follow, and their reason appears to be completely dominated by the will of their leaders.

Dowie has a low-bred, and sensual isce, and all his claims of supernatural assistance are false, his sermons are fargons of doctrines.

Wm. Frost:Q. What is painters' colic, and the remedy?

A. It is simply lead-poisoning, caused by absorption of lead in the come soiled and the pores absorb, or the lead is conveyed to the mouth. Lead is one of the cumulative and constitutional poisons. When it enters the system it stays, and however slow the process by which addition is made, there comes a time when its full force is experienced. In the past when painters procured

the dry lead and prepared the paint, the danger of poisoning was much greater than at present, when the paints are ready for use. If ordinary cleanliness served, lead-poisoning will not trouble the painter. There is no anti-dote, and the treatment of physicians is a temporary makeshift and experiment: Opiates to control the pain, cathartics iodides and sulphuric acid, given with the forlorn hope to reduce the lead soluble form and thus eliminate it through the secretions. A diet of acid fruits, and hygienic living, if persevered will alleviate, and cure, unless the disease develops at the decline of life In view of the obstinacy of this poison, the greatest care should be taken not to introduce it into the sys-

Delevan Bates: Q. Sketch of the noted medium D. D. Home (including phases of mediumship). Was he ever detected in trickery?

What works did he publish? A. (1) D. D. Home was born near

Edinburgh (Scotland) March, 1833. He was a medium from infancy. At four he had visions and at eighteen came before the public with his wonderful manifestations.

At the age of 22 years he went to England. He was unknown, except as reports of his mediumistic faculties had gone before him. When his arrival was known, Lord Brougham was among the first to crave a seance. He soon after visited France, giving repeated se-ances to Louis Napoleon and before the court at the Tuilleries; and in Naples and Rome before the most distinguished and learned. His greatest success was at the most exclusive court at St. Petersburg. He married into a noble family, a cousin of Alexander Aksakof, Imperial councillor, and the Czar stood god-father to their child.

clear and breathes honesty of purpose, whom Spiritualists should delight to He was never detected in fraud. His honor. The result of years of deep manifestations were open to observa thought and patient research into Na. tion. He evaded no test, but sought to have every safeguard used. He held and made amenable to the well-being of his seances in the light, abhorring humanity. Medical men especially, and darkness. Many of the phenomena in scientists, general readers and students his presence were of such a character of occult forces will find instruction of as to exclude the thought of deception. great value and interest. A large, fourualism," he mercilessly scores the taining beautiful illustrative plates. frauds and doings of professional me For sale at this office. Price, postpaid,

every phase. Trance, clairveyance moving of physical objects, as lifting tables to the celling without visible contact; levitation, or carrying him through the air over the heads of the ompany; writing, speaking, etc. He wrote "Incidents of My Life," two

volumes, "Lights and Shadows of Spir-itualism," and a volume of late experinces. After his death, his wife pubshed a volume of her recollections of It is a sweet tribute of a loving wife, and her ardent devotion to her husband and full belief in him, reminds of the story of Mohammed.

Years after the great prophet had laid the mortal Cadijah in the tomb, Ayerka, one of the most beautiful wo-men in Arabia, said to him, "Was she not old? Did not Allah give you in me better wife in her place?"

Mohammed in a passionate burst of gratitude exclaimed: "No, by Allah! There never can be a better. She believed in me when men despised me. She relieved me when I was poor and persecuted by the world.

Mrs. Home was a nobly-born, edu-cated and conscientious woman. Her unqualified and whole-hearted belief in her husband's wonderful powers, is strongest evidence of his genuineness.

INTERNATIONAL CONVENTION.

To Be Held in the World's Fair City is 1903-Are You in Favor of Same, and Will You Endorse It?

The following call for a World's International Convention of Spiritualists, to be held at St. Louis during the World's Fair in 1903, was issued by the executive board of the State Progressive Spiritualist Association of Missouri at a meeting held at the Zoo Spiritualist Camp-meeting, Springfield, July 21, 1901, and most heartily endorsed by all ssembled.

Be it resolved, that in order to best advance the true interests of the cause throughout the world, and especially in the United States, and by this means making its real power and latent strength known to the millions of citizens and strangers who will visit the World's Fair in 1903, we, the officers and members of the State Progressive Spiritualist Association of Missouri, hereby desire to make known to the National Spiritual Association, local, or other liberal and Spiritual organizations throughout the United States and the Spiritual and liberal press everywhere, our sense of the imperative necessity and truly magnificent opportunity for a unified effort to arrange suitable methods and devise means for the holding of said great International Convention during the World's Fair at St. Louis ln 1903.

It is therefore unanimously resolved to draw the earnest, thoughtful attention of all Spiritualists and delegates at the National Spiritual Association's convention, soon to be held at Washing ton, D. C., to this supreme and most opportune time and place whereat to unfurl our most glorious banner of libertygiving truth and progress. So that the assembled representatives of all races and conditions of men who come to see and learn at America's greatest exposition what this young giant among nations has to show them, may also see how America's Spiritualists value and are able to show forth to all a reason for and their power to demonstrate the continuity of life.

Surely, brothers and sisters, whom Spiritual proof of the life beyond the grave has freed from death"s cold iread, you will not fail, one and all, to assert your rights to the World's recognition of your faith founded upon actual demonstrated proof, by taking advantage of this glorious opportunity to prove by unitedaction your love for and well-earned gratitude to your risen friends, whom you so often have intercourse with, by heartily aiding in all ways possible this great undertaking and urgent desire of the angel world. Spiritualists everywhere, and especially in the United States, in the name

of your spirit friends, rouse up from your apathy, and as you value the price-less gift of free communion through your mediums with your risen dead, rally at once under the banner of true, loyal, brotherly and sisterly unity. You can thus show to the Whole world your really immense strength, that venal legislatures, corrupt political leaders and fanatical creedists may consider well and count the probable future cost before passing, or attempting to pass, more illiberal and restrictive laws, thus limiting your right to worship and the pursuit of happiness under that sacred liberty guaranteed to every citizen by the constitution of the United States, and through which your country holds

consideration and respect. Listen, therefore, to the voice and carnest desire of your spirit friends. Provide them with a place in and from which the glories of proof of life beyond the dark river of death may be proclaimed to the myriads of visitors the World's Fair from every state and foreign land.

such a proud position in the world's

To meet this most pressing and urgent need of both spirit and mortal, the executive board of the State Association of Missouri hereby request that the National Spiritual Association set a agined I had been picked up by a whirlsuitable time for the discussion of this matter by delegates and members at their convention.

Offering to the world a mighty object lesson of the inner love and true brotherly unity existing in the Spiritualists of the United States, who are brave enough not to be ashamed to own the love they bear to their spirit friends. Brethren, everywhere, this is no hairsplitting credal matter, but really con-cerns our individual self-respect, and above all the solidity of our glorious cause, and can, without fear or prejudice, be united on and worked to a grand consummation by intelligent ac tivity and unselfish labor of all who desire to believe in the life beyond. By order, DR. GREEN, Sec'y. Temporary Office, 518 Commercial

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The wonderful story of his career is told by himself in two volumes, "Incidents of My Life," The style is direct, great work of a master mind, and one "Lights and Shadows of Spirit- pound book, strongly bound, and condiums. The phenomena which ac \$5. It is a wonderful work and you will curred in his presence embrace almost be delighted with it.

"How Shall I Become a Medium," Fully Answered

In 'Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

CALIFORNIA.

A Trip to the Harmony Grove Camp-Meeting.

We left San Diego about 8:30 a. m for a drive of thirty-five or more miles to Harmony Grove, preferring this mode of travel to the ears which run to Encidido, three miles from the camp. We were a jolly party, looked more like a band of gypsies with our bag and baggage, than like "brethren and sisgoing to a Spiritualistic camp-

It is impossible to do full justice in describing the grandeur of the scenery on that ride—the mighty mountains, the beautiful valleys, the deep, yawning canyons.

Soon after leaving San Diego we began to descend, going down, down, until we began to think we were on the road to the bottomless pit. The road is cut right out of the side of the mountain, winding around, in and out, like a serpent, here and there turn-ins and outs provided by kind nature, where one team can stop to let another pass.

After several hours ride we reached

the valley-Mission Valley. The cool breeze kissed our cheeks, and the green gave pleasure to our eyes. The cedar, pine and the beautiful eucalyptus and pepper trees live and thrive in defiance of the dust and heat. The ripe wheat, the somber flowers and plants with here and there a bright flower peeping out to help enhance the beauty of the

The scarlet castor bean tree, so gorgeously arrayed, occasionally came to our view and completed the beautiful, never-to-be-forgotten picture.

After leaving Mission Valley we began to ascend, winding in and out as before, traveling three or four miles to make one; looking beneath us, above and beyond, marveling at the freaks of nature. On top of the mountain, a broad expanse covered with small greens, greeted our eyes.

Eight or ten miles across fine road

delightful breeze. How we did enjoy the invigorating air, and the sight of the beautiful mountain peaks in the distance, some so far away that they looked like shadows against the blue

sky.

Now we began to descend again. For awhile we crept along the crest of the mountain, straining our eyes to reach the bottom of the deep, yawning, beautiful canyons, then casting our eyes to the gigantic mountain peaks above and beyond. Could not find words to express our emotions, were awed into silence by the beauty, the grandeur before us. It was fearfully, awfully grand, sublime! We nervously peered down and be-

yond to the zigzag, almost perpendicuar road so narrow that it seemed almost impossible to keep from going over the precipice. Then we looked back at the steep, narrow road we had traveled and wondered how we did it. Surely the spirits must have helped us. Finally we reached safe ground again.

All drew a long breath and said we would not have missed such grandeur, such greatness of the divine Power, but were satisfied to think of it in the past instead of the present or future tense. Then we journeyed through a beautiful rolling country, lined on either side by high, rugged mountains. Here and there along the road and in the fields great piles of rocks greeted our astonished gaze. Rocks, rocks! all sizes and shapes, some immense boul-ders, grotesque in shape, some resembling animals. We could not help ex-claiming, wondering how they; came there, so far away from their companions. Many of the hillsides were sprinkled with the white sand-stones which at a distance, had the appearance of cemeteries. One of the party said "let us draw on our imagination, imagine these stones are the ancient Aztecs turned to stone in punishment for looken the fearful upheaval of the earth took place, and old Father Time has changed them into these gro tesque shapes This would be no more miraculous than the turning of Lot's wife into a pillar of salt for looking backwards.

After leaving the rolling country, we drove for several miles through a beautiful valley, following the course of a pretty little brook hidden from our view by the cool, green foliage.

Near the terminus of this valley lay the "Promised Land"—Harmony Grove, which we reached about 7:30 p. m. Harmony Grovel How appropriate the name! All was quiet, peaceful, beauti

President Lowman and his good wife and other friends gave us a warm welcome, and at once we felt at home. We were tired, dusty and hungry as coyotes, and were soon enjoying the good supper awaiting us.

Harmony Grove is an ideal place for camp-situated in a beautiful fertile valley, sheltered by the mountains, on one side a pretty little winding brook plays and laughs in the sunlight. The grove is well shaded by grand old oaks stretching out their giant arms in vain effort to touch the mountains on either side—and the white tents scattered throughout this shaded dell added to the beauty of the scene. I almost im wind, carried over seas and continents and set down in old Egypt, as I gazed upon the near mountain peaks so much like the pyramids of Egypt. Thos pyramid mountains, no doubt, are rich in many kinds of ore. One mountain evidently contains gold. I examined a piece of rock and found minute par-

ticles of gold embedded. We climbed one of those mountains, two hours' climb, and a climb it certainly was, some places almost perpendicular, pulled ourselves up by the rocks and bushes, sometimes went on ill fours. We reached the summit of the mountain, panting for breath and perspiring in every pore. We turned gazed upon the scene before us and felt fully paid for our efforts. High rugged mountain peaks stretching their heads upwards, each trying to peep over the head of the other in vain effort to reach the deep blue heavens above. The beautiful fertile valleys dotted with picturesque little villager the pretty little brooks winding in and out, the white-tented camp beneath us all spread out before us like a beautiful

panorama. It did not take us long to descend the mountain. Several times we attempted a toboggan slide, but the rocks and the bramble bushes, some of them rather thorny, interfered with our toboggan

I must not fail to speak of the nights at Harmony Grove Camp. Glorious nights for sleeping. Away from the noise and bustle of the city; the air pure and cool, all quiet and peaceful not a sound save the cry of the whippoor-will, the chirp of the cricket, to ceep one from getting lonesome, and an occasional hoot of the owl. About eight years ago, Mr. S. D. Melton, the owner of the grounds, gave a fifty-year lease of the grounds for a Spiritualistic camp ground. The name
—Harmony Grove Spiritualistic Association—was suggested by angel friends

ple, and and successful year.
WILL J. ERWOOD. through two of Mr. Melton's dear daughters in the spirit land. Mr. Mel-La Crosse, Wis. ton enlisted the interest of other spirit ual friends, and the association was organized under the above name. The grounds are in good condition. A com-

while I was away. -

LILY DALE,

under cover, plenty of good water, pure air, always cool and caleasant, game in abundance, frults and many other good things to satisfy the demands of the Representative Woman and a Beautiful Character. stomach. The people are whole souled

One of the most beautiful characters The services this year were of the hat ever visited Lily Dale, is Mrs. C. L. Stevens, of Pittsburg, Pa. She is a typical representative of the best side of Next year, 1904, thor valley should Spiritualism. Rather frail in physical cho and re-echoowith the glad chorus appearance, fine, sensitive, spiritual of our Spiritualistic friends. Come and highly inspirational, one would not one, come all, and have a season of re-freshing and soul-unlifting. Come, we expect her voice to reach an audience will do you good in the source of the weight of the good in the control of the grand one of San Diego's brightest lawyers, has been elected president of the association for the ensuing year. Col. Dryden, an excellent with any degree of clearness and impressive force. But when she is lighted by the heavenly glow she rises to the plane of power and her voice rings with eloquent earnestness, and her sentences are smooth, poetic and eloquent. August 28 was Pennsylvania Day at

Lily Dale, and C. L. Stevens was master of ceremonles, and Mrs. Stevens was the orator of the day. Her dis-course was along the lines of spiritual evolution, and savored a little of the Theosophic order of thought, though far superior to any I have heard from that school. It was highly spiritual and aglow with the practical application of her thought. She began with symbols, as the shadows of thought, traced the expression to the source grasped the supreme significance the universe, as measured by spiritual uses, and emphasized the individual life as the center and climax of all. To do is to be; and to be is all. Doing is the language of being, and to do our own work faithfully and cheerfully ever mindful of the eternal value pure purposes and devotion to truth, is the secret of power and success.

I can give no adequate idea of this masterly discourse, in a few touches of its special points, for it bristled with points like the bayonets of an army gleaming in the morning sunlight, and held the audience in rapt, if not astonished, attention from the moment she opened her lips to the close of her eloquent address.

But the best part of it was the fine delicate, but forcible expression of the sweet, spiritual and affectional emotions that adorned her logic and ideal ism, and carried her words warmly into the hearts of her audience And the realization that her life is a perpetual sermon, representing in practical com-pleteness all the high ideals of her speech made the whole a glad and glorious benediction of love, wisdom and truth.

The workers at this camp all did well, in fact they went ahead of that Mrs. Stevens is not a professional public speaker. She speaks at funerals frequently, and is a favorite with all classes who hear and know her; but she does not go far from home, except on such occasions as this one at Lily Dale. Spiritualism needs more like her. Lily Dale was highly honored by her presence and her work. Pennsyl-vania may well be proud of its representatives at Lily Dale in 1903.

Prof. Lockwood strikes a very differ ent set of keys when he brings out the rhythm of molecular action and reaction, and seeks to solve the riddle of the universe with his spiritual wand in the hand of science. But he makes the molecules tremble with the echoes of the spiritual cosmos.

Some call him a materialist, and so he is, but not of the kind that worships an infinite corpse. To him all matter is alive, and all phenomena are referable to the spirit that animates every atom and every world. It seems to m that he is far more spiritual in his concepts, than those Christians who can find no promise of immortality in nature, without a divine miracle that is to raise the dead bodies of the world's countless millions; and establish a carnal paradise for the saints, in defiance of law or reason. And more spiritual, too, it seems to me, than the ideas of those metaphysical mystics who assume that all progress must have an eternal basis in crude matter, on primitive planets, maintained by an eternal round endless series of rein carnations. But this may be the fault of my limitations, and incomplete knowledge, and undeveloped reasoning powers. We are all children, and a best, can see but a narrow range of the limitless arcana that ever invite our in-

tellects, and challenge our efforts to Whitwell, Mrs. John Sauer, Mrs. Pease. know. Miss Pease, Mr. and Mrs. Cuyler Follett, and the Misses Whitwell. Prof. Lockwood has reached some valuable data, and worked out some It was to have been my pleasure to very logical conclusions from the facts visit the renowned Lily Dale, but a railhe has studied; but he too, may find it road accident, in which my baggage, innecessary to modify or even reverse. cluding wearing apparel, books, records some of his hypotheses. But he keeps in touch with nature, insists on demonmade it difficult for me to leave, and the stration, and refuses to cut loose from management of the Lily Dale camp very his molecular moorings to soar among kindly consented to allow me to cancel the nebulous vapors and mysticisms, of my engagement there. This was the metaphysical conjuring. He believes in one thing that I have to regret, as evmatter, and he also believes in spirit, erything else through the summer has and holds that they are intimately corelated, and co-operative in all the manfestations of nature. To him matter is attraction was Minneapolis, Minn., at spiritual, and spirit is endowed with material aspects, and affiliations. They are ever inseparable, and indispensable my visit there, as it was like going to each other, and equally good and di-vine. I am glad we have a Lockwood. ed, and the work seemed to be most and hope there will more arise to ex-

tend his great work. I am glad we have such a rare soul as Mrs. C. L. Stevens, to honor the cause, and inspire good thoughts and high aims, and hope her kind will increase. am glad there are doubters and crit ics to keep us mindful of our imperfections, and show us wherein we may err. I am glad we have a Progressive Thinker to disseminate the best thoughts of the best minds and give all sides a LYMAN C. HOWE.

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ONCE A PROMINENT FACTOR IN SPIRITUALISM IN THE UNITED STATES.

Now Very Wealthy, She Resides in England, and is Prominent There.

One of the most notable motor tours ever accomplished by ladies has just been made by Mrs. Victoria Woodhull Martin and her daughter, Miss Zula Woodhull. Mrs. Martin, who as Victoria Woodhull was famous as a pioneer of Woman's Rights, and a social reformer in America a quarter of a century since, married, on her arrival in England, the eminent London banker Mr. John Biddulph Martin. This gentleman, who died a few years ago, left his large fortune entirely to his wife, including the beautiful estate of Norton Park, Worcestershire, one of the "state ly homes of England."

Mrs. Martin, who now resides largely at Norton Park, with occasional so journs in London and on the Continen of Europe, has become famous in the motor world as one of the most enthusiastic lady motorists in England, and Miss Woodhull shares, equally with her mother, a devotion to the wonderful invention which has lately found its laureate in the English poet, Mr. Henley. Both ladies are expert drivers and

thoroughly versed in the complicated mechanism of the motor car. They be lieve that its advent will completely revolutionize modern life, and it is characteristic that Mrs. Martin, who was ever a pioneer, should, with her daughter, have been the first lady to make an extended tour in England on a motor car just as she had now again led the way across Europe. The English tour was some years ago, when motoring was in its infancy, and the route taken ran through England from east to west. Motors were then a curiosity, and the appearance of these two intrepid ladies guiding the then unfamiliar car through the rural districts excited an unusual amount of public interest. Now many ladies have taken to the road, and lady motorists, including Mrs. Martin, are forming a fashionable motor club in London. The Queen has given her cachet to this mode of locomotion for ladies, and has lately purchased several new cars. But it may be doubted whether the Royal garage at Sandringham and Windsor has anything to equal the beautiful 20-horse power Mercedes Simplex, wherewith Mrs. Martin and her daughter glide over England and Europe.

At Norton Park Mrs. Martin has quite a little "flotilla" of motor cars, but the 20-horse power Mercedes Simplex is her car par excellence. It is a marvel of workmanship, and breasts hill and dale with the greatest ease. It was on this incomparable car that Mrs. Martin and Miss Woodhull have recently accomplished a notoble tour. Just as they were the first ladies to motor through England, so now they have been the first ladies to motor from England through France and back again.

On a cold but bracing day in the middle of March last, Mrs. Martin and Miss Woodhull left the door of the beautiful country mansion of Norton Park en route for Paris and the Riviera on their 'Mercedes" before mentioned.

We may notice in passing that the car is so conveniently constructed that all the luggage they wanted for the extended journey was strapped on the top, and they therefore had no worries on that score.

First they motored to London, a distance of over 100 miles, from their Worcestershire home: The next day they proceeded to Dover, passing through some of the most beautiful country in England. At Dover again they rested a night, and the next day motored to Folkestone, shipped their car and vovaged across Boulogne. Here the car was unshipped and all the French formalities settled without difficulty. After a few hours' sojourn in the quaint old seaport town, the ladies again mounted their car and motored to Paris. In la ville lumiere they rested some days, visiting and shopping, and then set out on the longest part of their tour and drove their car down the route of the French Automobile Club (of which they are members) to Cannes. This route, though admirably adapted for motoring and with every convenience for care at the towns and villages along the road, is not perhaps very picturesque until the South of France is reached, and then in that land of sunshine, of blue sky and sea, of grey-green olive groves and the feathery gold of the mimosa trees, one seems

to motor through an earthly paradise. Cannes was our lady motorists' first stopping place for any time, and then, the car being in beautiful order, they proceeded along the Mediterranean coast, breaking their journey at such places as Nice, Beaulieu, Monte Carlo, Mentone, and so on. The delightful sense of freedom experienced by this mode of traveling, the exhibaration caused by the rush through the air and sunshine, and the beautiful and everchanging panorama of shore and sea, can be better imagined than described After exhausting the beauties of the

Riviera, Mrs. Martin and Miss Wood hull faced North, and set out on their homeward way. But in this case they varied the route, and avoiding the beat en track, passed through some of the most beautiful country in Europe. The 20-horse power Mercedes Simplex climbed the Alpes Maritimes like a bird, only unlike a bird it was never tired, and always ready to plume its wings afresh for another flight.

After passing through most picturesque regions, but little known to the ordinary traveler, our voyagers reached the main road and motored on via Dijon to Paris. Here they remained some litle time, using their motor car for excursions to the beautiful environs, but finally they motored back to the coast, put their car on board and crossed the channel.

Arriving in England, the car was unshipped again and the return journey made to London. Here, after a night's rest, the untiring motorists set forth again, and after an easy run found themselves once more gliding up the avenue of Norton Park, Worcestershire, after an absence of some six weeks. Thus concluded one of the most no

table motor expeditions ever undertaken by ladies. It was performed from first to last without a hitch, thanks to the perfect mechanism of the car and the admirable foresight and arrange ment of the two famous ladies who planned and carried out this remarkable tour.

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LILY DALE CAMP.

Aftermath of a Successful Season of Work.

After the storm comes the calm; after activity rest, and so after all the bright cheer, sweet music, and glad merriment of the past two months, the quiet that reigns now is almost oppressiye, for of all the thousands of animated interrogation points that have so re-recently and incessantly roamed through these sylvan haunts and sunlit ways, but few remain to wake the echoes among the hemlocks and maples or intercept the slanting sun-beams that pall athwart the grassy ways. The sun so chary of his favors during the season is making amends for past neglect; and warmth and brightness have prevailed during the past week, as a counterbalance to the rainy days of the closing week. There were not so many rainy days this season as there were last, but the frequency of the showers, and the attendant dampness made visitors think there was much more rains than shine. But notwithstanding the frequent rains and low temperature, the general attendance was very good, the special Sunday attendance better than for years, while the dances were never so well patronized, over 50 couples being present at the last one of closing night, and 120 couples the previous Saturday night, though the evening was

very rainy.

A visitor from two leading summer resorts brought word in August that there was no reason to complain of the patronage here in comparison with the ruinously small attendance at both those resorts. It is proverbial that no one ever comes to a Lily Dale assembly, but leaves with a desire-usually fulfilled sooner or later—to come again, for nowhere, at the usual summer resorts, can be found such a combination of scenic beauty, pleasure, recreation. good sanitation, wholesome food fresh from adjacent farms, excellent water, and above all, such special courses of instruction, as here.

There were classes of various kinds in session from the opening to the clos-ing weeks, and the gamut of ideas from A to Z exploited. Discussions, and often emotions, ran high at conference thought exchange, and Forest Temple, but when we remember that Spiritualism has been defined as the "religion of the emotions," we do not wonder that those who can feel most, can often say most, and therefore will attract the most attention. It is a noteworthy fact that Spiritualism produces more easy, off-hand speakers than any other cult, because from the exuberance of emotion flows spontaneity of expression; and besides, a real Spiritualist always has an opinion of his own, which he very rarely hesitates to give; and the mere matter of grammatical correcness or rhetorical construction; is often of little moment in comparison with what he feels to be the "truth within" him, bubbling up and bursting into ut-terance.

Truly Lily Dale is a Mecca of Spiritualistic freethought, whose every porch and street corner is liable at any moment to become a forensic forum for the discussion, and final settlement-in the mind of the speaker at least-of the most knotty and bewlidering esoteric problems. Odipus with his riddle of the Sphinx, "isn't in it;" and Aeschylus with his lofty grandiloquence concerning impossible heroes, Titans and deities is "out of sight."

True, one occasionally runs up against a captions disputant who forgets for the time that the other fellow may have done some thinking for himself, and has a right to differ, and if called to order this very disputant will insist the glorious prerogative of "free thought and speech," never realizing that he is critically binding up that "other fellow" in the very chain from which he demands freedom for himself. But these differences are only momentary, for the next speaker usually pours oil on the troubled waters, by pleading for concord in the light and knowledge of the spiritual philosophy; and again the shuttle of argument speeds on with a merry "click-clack" through the web of discussion, and all goes merry as a marriage bell.

Surely Spiritualism, when properly understood and lived, is a subtle al chemist than can transmute discord into harmony, and differences of opinion into a pleasing mental mosaic, whose varying patterns, each exactly fitting its own place, may combine to form a beautiful fabric whose glinting, changing lights and shadows each vibrates a responsive chord in some throbbing, yearning human heart. Charity is indeed the greatest virtue, and patience and forbearance are her dutiful hand-maids of divine service.

Visitors have expressed great satisfaction with the Northwestern orchestra, whose selections throughout the season have been ungrudgingly rendered, and of a harmonizing, inspiring

It is generally conceded that the educational features of the assembly have been of a more pronounced and progressive order than ever before, the general trend among the thinkers—there have been many such here this year-being toward a higher line of intellectual and spiritual development. The mad craze for phenomena only, is gradually abating; and in its stead is being instituted a deeper search for inner light. Man is making more effort to "know himself by himself," the only true method by which lasting knowledge can be gained and retained and in the light of which Spiritualism becomes a reality to every searching soul.

The Young People's sessions, three of which were held toward the close of the assembly, were full of interest, showing minds alert to the needs and progress of the times. The children's lyceum held its number to the close, being excellently managed by its corps of teachers, with Mrs. Peterson and Miss Green of Grand Rapids, at their head.

The public platform mediums, seven in number during the season, were all well received. They gave numerous tests which were eagerly accepted by the many who are ever "thirsty for a sip of life's well amid the waste," or a ray of light from the "mystic stient

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truth from any source, and has been a confirmed Spiritualist through thorough investigation and experience for over 30 years—can say absolutely nothing from present personal experience, as not one of them all offered her the opportunity, always the prerogative of a camp correspondent, to be present at any of their numerous seances that she

might write knowingly of the wonderful things said to occur there.

My letter of next week will contain a synopsis of the last week's lectures and proceedings, which lack of space and time forbid now.

JULIA E. HYDE.

Oregon Spiritualists.

The annual convention of the State Spiritualists Association of Oregon opened on the evening of Sept. 3, in the beautiful parlors of the World's Advance Thought, with President McIntyre in the chair. The session was interesting and harmonious. Two amendments to the constitution were adopted-one authorizing the board of directors to appoint a vice-president for each county in the state; and the other of 47th street and Cottage Grove aveprovides that no president shall occupy | nue, every Sunday. Conference at & p.

the chair two consecutive terms. The last day of the convention (Sunday, Sept. 6), was an all-day meeting, and a grand rally of the Spiritualists A splendid program was provided, and the meeting was held in the home of the First Spiritualist Society-Artisans' Hall-and the newly-elected president,

Rev. G. C. Love, presided.

The officers elected for the ensuing year are, Rev. G. C. Love, president; E. de Yongh, vice-president; Ludwig B. Larsen, secretary; Capt. J. H. McMillen, treasurer; C. C. Affalter, Geo. Lazelle H. W. Boehnke, J. S. Greenfield, J. E. Trigg, directors.

Rev. G. C. Love is doing good missionary work. Twenty-five citizens of the town of Grant's Pass, Oregon, have, through him, applied for a charter from the state association. LUDWIG B. LARSEN,

Secretary State Spiritualists Association of Oregon.

Unity Camp, Lynn, Mass.

The meetings held under the auspices in Spiritualists Association, at Unity Camp, Saugus Center, Mass., have been very largely attended during the past month. Many prominent speakers have addressed the meetings, among whom have been Rev. W. T. Hutchins, of Springfield, Mr. Thomas Cross, Mrs. Sarah Byrnes, Mrs. Ida Whitlock, Mrs. Katie Ham, Mr. J. S. Scarlett and others. Dr. George A. Fuller will be present September 29, and Mr. Thomas Cross the 28th, on which date the meetings will close for this

The Ladies' Social Union, Mrs. Dr. Caird, president, has held seances in the grove every Wednesday afternoon, which have attracted a large number. The association has recently held a bazaar, or "out of doors" fair. A large tent was erected in the grove, under which tables were placed for the sale of fancy and useful articles, which were very readily disposed of. In connection with the bazaar was a symposium under the direction of President Caird, general manager, at which lectures were given by popular speakers on different lines of thought, one day being devoted to Mental Science, with J. Woodbury Sawyer lecturer; one day to Woman's Suffrage, Judge Berry, of the Lynn courts, speaker, and one day the Socialists took charge of the exercises, with Dr. Gibbs, of Worcester as lecturer. The lecture on Labor Day, by Rev. W. T. Hutchins, on "Self Owner-

ship." Harry Stiles and other members of his orchestra, gave an hour's concert each afternoon, and Wednesday and Saturday evenings when the grove was lighted with Japanese lanterns and presented a very beautiful appearance. The regular winter course of lectures will open in Cadet Hall the first Sunday in October, May S. Pepper being the

speaker for the month. MRS. A. A. AVERILL. Lynn, Mass.

At the Mercy of Mother Sleep.

I wonder how many of us ever stopped to think that we are at the mercy of Mother Sleep? When we are tired at night and go to

bed thoughtless of all else but sleep, we are under the influence of floating impressions according to our susceptibility of them. How necessary it is for us to make ourselves positive to all conditions. I am sure we do not want in the sleeping state that which we put out in the waking hours. How many times we hear some one say: "I went to bed early last night, but yet I feel as if I had not slept all night."

Let me illustrate in which way this is Children, Cruelty to Animals, Tyranny, made possible. Suppose you are out of Intolerance, Conclusion, Appendix, employment and sincerely wish to be The book makes some five hun and the next morning you will surely be \$1.25.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present

Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The Spiritualistic Church of the Stu-

dents of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenmacher, pastor.

m. Lecture at 8 p. m. Conducted by Isa Cleveland. A Spiritualist Temple has been

opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every ser-

Alliance Hall, 323 E. 55th street, society. Eva L. Stewart, secretary, 543 E 55th street, where all communications should be addressed.

Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two services each Sunday at No. 77 East Thirty-first street. Conference at 3 p. m., and lecture and tests at 8 o'clock.

corner Thirty-fire avenue, where truth seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. sages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D., president.

conduct the meetings.

meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

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Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at

meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, treet and Indiana First-class speakers. Tests and mesher daughter Cora, the "Child Wonder,"

The Englewood Spiritual Union will open its fall meetings the first Sunday in September. Lecture in the evening at 8 o'clock. Conference in the after-Thursday afternoon. Hopkins' Hall, 528 West Sixty-third street, Englewood.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. The Second Church of the Soul will meet in Van Buren Opera House, Madison street and California avenue, commencing Sunday afternoon, September 20. Mr. Schaeffer will lecture, answer questions and give spirit messages. A

Prophets, The Hagioegrapha, The Four Gospels; Acts, Catholic Epistles and had not slept all night."

Yes, it was because you did not direct what your thought should be durthis sleep. Thought is powerful indeed, awake or asleep. Seems many are unconscious of the great power of thought. Let us prove to ourselves the law that is ever active, by using it, and putting our thought force in proper visual Revelation; Pauline Epistles, Textual Errors, Two Cosmogonies of Genesis, The Jewish Kings, Inspired Numbers, When Did Jehosa phat Die? Harmony of the Gospels, Paul and the Apostles, The Bible and History, The Bible and Science, Prophecies, Miracles, The Bible God, The Bible Not a Moral Guide Lying Cheaf. law that is ever active, by using it, and putting our thought force in proper viltration with this ever acting law that never sleeps; we will soon realize that we rule conditions awake or asieep. / Slavery, Polygamy, Adultery, Obscentive in the law of the lity Intemperance. Variance Ignorance We can make practical use of the ity, Intemperance, Vagrancy, Ignorance, thought directed before we go to sleep. Injustice to Women, Unkindness to

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Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue. The First Hyde Park Occult Society holds regular meetings every Sunday at tween Monroe and Kimbark avenues. The best talent available will be se cured to give interest at every meeting. To spread the truth is the object of this

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more for me than all the doctors on
earth, and I hope you are well and still
practicing. May the good angels bless you, is my prayer. Respectfully, MINA M. YANG.

Pee Dee, Ky., Oct. 20, 1902. Stanton, Mich., Jan. 19, 1902. Mrs. Dr. Dobson-Barker-Dear Sister:—I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am hap-

py to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I war sick twenty-five years



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CHICAGO, ILL., SEPT. 26, 1903.

NO. 722.

EVIDENCES THAT ANIMALS HAVE SOULS

"Have wild animals a soul?" Conklin, the famous animal expert. It of the big female elephants and take was to him the query was put.

swer with positive conviction," he replied. "But," added Mr. Conklin, "if are proofs of a psychological side to the history must be forced to the conclusion that animals have something very hear akin to a soul. No man who has ever spent any time around a menagerie can doubt it for a moment. We see evidences of it every day. Many a time I have caught myself looking into a tiger's eyes and wondering whose soul was imprisoned in that sinuous body, and struggling for expression.

'All animals have a distinctly human side; but there is a striking difference in the mentality of animals of the same species, just as there is among men of drove her nearly frantic. As the little the same race. To use a common term some animals of the same family are 'smarter' than others. All, however, give evidence that they not only think but also show that they have their likes and dislikes, their hopes and fears, their pleasures and pains, just the same as human creatures.

Are Capable of Affection.

"No one who is at all familiar with animals questions the fact that they are capable of genuine affection and, at the same time, can hate with a vindictive ness not surpassed by men or women. I have seen lions and tigers manifest the greatest amount of uneasiness over the absence of a familiar keeper, and exhibit the most apparent evidences of pleasure on his return-purring, licking his hand, and in other ways evidencing their pleasure and affection. Within an hour I have seen these same animals iurn upon a keeper they didn't like and nearly tear him to pieces.

year the Barnum & Bailey circus was in London we had an elephant man who had an exceptionally violent temper, and when out of humor he was inclined to be unpleasantly rough with the 'bulls.' I had noticed the elephants looking at this fellow and following his movements with their little beady eyes, and I never doubted but that at the first opportunity they would get even with him. The animal man's name was Cooper, and at Olympia he was usually on the night watch.

Attacked Wrong Man.

"One night, shortly after the show was out, I heard a commotion in the el- patience. On a bright, sunshiny day, phant pen, and, running down the line these animals fairly beam with pleasure of 'bulls,' I found Jack Mooney, one of along the route of parade, and show our best elephant men, lying on the equal evidences of regret when the paground, with old Babe, the mother of the first baby elephant ever born in America, standing over him. Without a moment's thought of the possible conse quences, I ran up to Babe and commanded her to move back, pulling Mooney out of the way.

"It was evident that the elephant had attacked him and knocked him down, but what I could not understand was why, after getting the man at her mer cy, Babe did not crush the life out of him. Mooney, who was only partially stunned, gave the only plausible expla nation of it. Cooper had asked him as a favor to remain on watch and had gone away. Mooney, who was a favor ite with the elephants, and always careless in passing them, approached Babe

"The elephant, undoubtedly thinking it was Cooper, and delighted to find the hated keeper off his guard, suddenly swung her trunk around and felled Mooney to the ground. The next moment the elephant man would have been crushed under the feet of the feet of the brute, but in some way Babe discovered her mistake, and, instead of further injuring the favorite keeper gently turned him over with her trunk and sought to revive him in her dumb

Mooney was only half conscious of all this, and the theory was probably evolved to some extent from his know edge of the elephant and her character but, a few minutes later, when he had sufficiently recovered from the blow he had received, he walked up to Babe, spoke soothingly to her, and put his arms around her trunk. And the way that old elephant responded to his caresses was something beautiful to see She was all contrition for what she had done—any one with half an eye could see that-while the genuine affection she had for Mooney and the delight she felt over his providential escape was evident in every movement of her great

body.
"Just a week from that night Babe actually caught Cooper in the same way, knocked him down, and nearly crushed out his life under the weight of her body. Here you have the entire gamut of human passions and emotions —love, hate, memory, calculation, regret, contrition, atonement—revenge! Absolutely nothing lacking but speech and who ever claimed that the power to articulate was a prerequisite to the possession of a soul?

Sometimes Die of Broken Heart,

"Everyone knows how dogs will grieve for a dead master, and sometimes will even worry themselves to church within the bounds of the Northdeath. The same thing occurs among wild animals. To take cubs from a lioness will almost break her heart. That is why the lion mother so frequently devours her cubs, for fear they will be taken from her. Elephants taken from their mother at an immature age will sometimes fret themselves into a veri-

table decline. "We have a little Asiatic elephant that is in that condition now. She lost her mother just before the herd of war elephants was shipped from Singapore last fall, and although she has passed the suckling perolod, she has grieved constantly for the old elephant, and even the other elephants have in a way tried to arouse her from her condition of lethargy; but she keeps drooping bear upon it.

and getting thinner and thinner all the There is no man in the United States time, and it is only a question of a few better ualified to express an opinion on this absorbing subject than George can induce her to attach herself to one

Old Elephant Fell Dead.

"Several years ago, while visiting a the possession of faculties and charac-little town near Calcutta, I was greatly teristics like those of the human race interested by the affection that existed between an elephant mother and her wild beast, then the student of natural baby. The old animal never took her elephant was an exceptionally clever animal, and as the baby impeded her in er work, it was determined to separate them during the day.

"After a great deal of difficulty the little elephant was secured and taken o a corral several hundred yards away. for some reason the old elephant jumped to the conclusion that the separation was to be permanent, and it one was being led away he softly trumpeted and the mother replied, until distance made the cries of the little elephant almost inaudible.

"Up to this time the baby elephant did not seem to be afraid, but suddenly he seemed to appreciate the situation, and the tears rained down his broad face like a sorrowing child. Stopping short, he turned around and gave a loud trumpet call that was so full of terror that even the coolies who were leading him were astonished.

"The old elephant, who had been listening attentively, gave one answering cry, shuddered, and fell to the ground. When the superintendent reached her she was dead. She had undoubtedly died of a broken heart.

"These instances all evidence the psychological side of the animal nature. Another illustration of it is the instinctive respect wild animals have for children. Nearly all wild animals realize the helplessness of children and their "Elephants are even more pronounced inability to do injury, and it is a very in their likes and dislikes. The first rare thing, indeed, to hear of a child be ing attacked by animals that are accustomed to seeing human beings. They undoubtedly know and appreciate the harmlessness and innocence. "Nearly all animals are vain, and all

without exception, so far as I have been able to discover, are jealous. Even the most ferocious among them resent attention given to other animals, and I have known elephants, particularly, to forcibly resent a slight of this kind. Cat animals in the menagerie learn to enjoy the tours in open dens through the streets of the city, and as the hour for the parade approaches they will give the most apparent evidences of imrade is over and the cages have been returned to the menagerie pavilion. Like the elephants and horses, they positively enjoy the crowds and excite-

These are only a few instances; but a book would not begin to exhaust the interesting evidences of animal psychology and thoughtful student of natural listory could discuss by a few hours' observation in a menagerie."—Chicago Inter Ocean.

THE ART OF DOING WITHOUT.

There's a beautiful art that is sadly neglected. And daily I wonder to see it rejected

By some who'd be healthy and wealthy and wise By just condescending to open their

And look at things fairly, with never a pout-

refer to the fine art of doing without. Why, that's nothing wonderful!" may-

be you'll say; I do without things that I want every

Quite likely you do. But how do you With good grace or a face that's as blue

as a bluet! There's a wonderful difference (just jot

that down)

Between giving up things with a smile or a frown:

And that is precisely the difference between The artist and bungler-you see what I

mean. You can't do as you like? Then do as

you can: I'm sure you will find it the very best

Can't have what you want? Take what you can get;

No better device has been patented yet. Tis the bravest and blithest and best

Not to let little losses your happiness mar. 'Tis art that needs practice; of that

there's no doubt But 'tis worth it-this fine art of doing

without. Minnie Leona Upton.

Losing Its Members.

From a letter dated September 10, 1903, written by a Methodist preacher, who is also a Spiritualist. I take the following extract: "Things spiritual are quiet. I see that last year the M. E. west Indiana Conference lost two hundred and fifty-five of its members good deal of money and labor had been expended there during the year-surely some additional element of power is

And, let me add, that "additional element of power," is a proof of a future life, as afforded by Spiritualism. Not until the Methodist church and every other church accepts that proof, and aids in its further development, will there be much interest manifested in church affairs.

H. V. SWERINGEN.

We can only elicit the good out of a cause by bringing the good in self to

DEFENSE OF THE BIBLE.

Spiritual Interpretations of Mooted Passages.

In The Progressive Thinker of July 11, I see J. S. Loveland thinks we need no explanation of the old, antiquated fabulous book called the Bible. Now if that was a fact, and everybody knew it. or believed it, it would need no explanation, but the fact is, most people do not believe that. All the evangelical Christian denominations believe the Bible is infallible, or profess so to be lieve, and they believe it is the only guide that points to heaven.

All religious bodies, Spiritualists included, believe in some of the teachings of the Bible. Spiritualist, Universalist, Unitarian and many other denominations believe there are errors in the Bible, they also believe there are great and important truths in it, some of which are not understood, and these need explanation.

Take for instance, what Christ told Nicodemus about the new birth. The Calvinistic churches have always taught that Christ meant conversion when he told Nicodemus "except you are born again you cannot see the kingdom of God. Now with a little explanation I think any one can see that Christ meant to tell Nicodemus that he and everybody else had to be born again. Had to be born into the spirit life to see the kingdom of God. For he said, "marvel not that I said you must be born again." He did not say you ought, or that you will be damned, or eternally punished if you are not; but he said you must. Nicodemus it seems did not under-

stand, for he said "How can these things be?" etc. Christ said the wind bloweth where it listeth, you cannot tell whence it cometh or whither it goeth. So is every one that is born of the spirit, or born again. Still Nicodemus seemed to doubt it (as it reads.) Christ said, if I have told you of earthly things and you believe not. neither would you believe if I tell you of heavenly things. Now Christ could not have told Nicodemus that he did

not believe about the wind blowing, etc., and tell the truth. There is an error there which should be corrected. Christ said if I have told you of earthly things and you do not understand, neither would you understand if I tell you of heavenly things. I am now telling you of heavenly things. I am telling you what I have seen and what I know, and he tells how he knows, for he says, No man hath ascended to heaven but the son of man that came down from heaven, and we testify what we have seen and what we

Now in this story if we change the word believe to the word understand it ant truth.

know.

I cannot agree with Brother Love land's ideas in regard to the Bible story of the handwriting on the wall, at the feast of Belshazzar. He says no Daniel ever wrote the book at the time of the alleged events. Suppose he did not, somebody wrote it. I do not regard the time of the writing as very important, the facts in the case are the things of importance. Did such a thing occur at any time, in any place? Whether it

was at Belshazzar's or not, makes but little difference. I believe something from the fact that such things take place at the present day. Again, I think there is great need of

an explanation of eternal punishment, most of the churches believe a part of mankind are eternally punished, if they repent not of their sins before they die. Some Spiritualists believe and teach that God is too good to punish anyone. Therefore all must be happy on the things. When he said the second comspirit side of life. Now the truth lies between them as I understand it. There is an eternal punishment or an eternal law that punishes all who transgress. You cannot clear the guilty. His law is unchangeable yesterday, today and forever. We all know it is so in natural things. We will find it so in spiritual things, and the sooner we find it out the better. The difference between the Spiritual and the orthodox is, the orthodox believe the impenitent or wicked are eternally punshed, while the Spiritualists believe just as long as they transgress God's laws they will be punished, but they believe eternity is long enough to teach s to obey God's laws and consequently all in time will be saved. Now is it not

important that some one should explain the Bible on this point? Now, Brother Loveland, would you throw away the Bible because there are errors in it? The Bible has a great many important truths. It gives many accounts of spirit manifestations and messages. Take the account of Moses and Elias upon the mount. Of the woman of Endor and Samuel coming and talking to Saul, Christ appearing and talking to Saul as he was on his way to Damascus, Christ's resurrection, and Christ's materialization and dematerialization. Take the cause of Paul and Silas being let out of prison by spirit, also Peter having his shackles taken off of him while he was bound in jail and led by the spirit out into the city. Take the case at Pentecost where men were controlled by the spirit so that they talked with other tongues just as many do now. Take the case of healing by laying on of hands, and by the discerning of spirits as the Bible tells of, also what John says about his talk with the angels upon the Isle of Pat-

There are a great many important truths taught in the Bible which are not understood without a little explanaion. Take for instance what Christ told the lawyer when he asked him which is the greatest commandment. Christ told him the first and greatest commandment is to love your God with all your soul, mind and strength, and the second is like unto it, to love your neighbor as yourself. Now without an explanation that statement seems un true, and it is, as it is generally taught by Bible teachers. Christ could have meant God the creator of all

MARSHALLTOWN CAMP.

Close of a asful Camp Season.

Since my last report of the above camp meeting we have had fairly successful meetings despite the fact that a good deal of the time the weather has been execrable. On last Monday evening your scribe was billed for a lecture on Socialism, it

being Labor Day, but instead of a meet ing we were treated to a storm of wind, rain, thunder and lightning, in the midst of which my tent blew down, and everything in it was soaked with water. But good comes out of every evil, so sympathy of friends and the ridiculous ness of the situation helped me to turn the whole thing into comedy

Mrs. Jennie Hagan Brown, Mrs. Bliss Green and husband, Max Hoff-mann, Mrs, McCoy, Mrs. Folsom, Stewart and Folsom, Harry J. Moore and T. W. Woodrow were present at the close of the camp. I wish to call especial attention to the lectures of Mr. Moore, which were of a very high order. If nothing happens this young man has a

brilliant future before him. Mrs. Brown has a most wonderful genius in the line of poetical improvisation, and Mrs. McCoy and Max Hoff-mann both do excellent platform test work. Brother Woodrow is a strong, vigorous, argumentative speaker, who clinches his points like wire nails in an oak board. Stewart does for filling and makes a passable talk now and then when he is not out of patience with the effort to Christianize Spiritual ism and make it a sideshow to the church. In this connection I wish to speak of the little "Spirit Postmistress" Josie K. Folsom, and her wonderful mediumship. Her work has been the marvel of all the camps she has attended this year, and the beauty of it is that she is as much the favorite of other me diums as of the general public. Much of her work is done while in a conscious state, especially the Feading of ques-tions when blindfolded. But when some one in the audience has sealed or secreted questions on their person, Mrs. Folsom passes under control and the questions are read verbatim and the answer given by spirit Carson, often with the medium standing with her back to the audience. Again she varies her work by permitting little Effie Shook or other spirits to control her, and passing through the audience giving names and messages. On last Sunday evening in the space of twenty minutes, she thus gave thirty two names, all of which were recognized, with not a

single mistake. Mr. Folsom's trumpet seances are equally wonderful and it is safe to say that during the past eight months at least five hundred persons have been convinced beyond a doubt of spirit reurn. Two Moines were present last Sunday evening, who claimed that they had investigated in vain for years, but on that evening they both received name after name of spirit relatives, and shed tears of joy over what they had received, and declared themselves fully convinced. Another lady said she had had mediums in her house for weeks, but never had her mother's name given

Altogether, the camp has been a success, and the friends bade each other good-bye with pleasant anticipations of next year's meeting.

I shall remain here during the com ing month and hold meetings in the Universalist church, by request of the Marshalltown Spiritualists. My friends can address me at 304 North First avenue, Marshalltown, Iowa, until further C. W. STEWART.

K

mand is like unto the first, because they are not alike in that sense: but if he meant he should love the God principle that was in himself and his neighbor alike then the two commands are alike and certainly that was what he meant. For he said on these two commandments hang all the law and the prophets, and that is a great truth, for all the law and prophecies are for our-selves and our neighbors. They can be made for nothing else as that compre-hends all of mankind. Take another case and we see by adding one word and correcting the punctuation in the story of the man who went on a journey and called his servants together before he left and gave them talents To one he gave five, to another two, to another, one; he told them to use them and at his coming he would reward them for their labor, as the story reads. The one that received five and the one that received two doubled the amount he gave them and he rewarded them but the one that received one came and said, I knew you were a hard master, reaping where you sowed motiand gathering where you had not strewed; and was afraid of you, so I hid the talent in the earth. Lo! thou hast that which is thine. This is the way it reads: Thou knowest that I was a hard master, reaping where I sowed not and gathering where I had not strewed, assuming just what the unprofitable servan accused him of hoing. If it had been punctuated right it would have shower his great astonishment at being called a hard master: It should read thus: Thou knowest I was a hard master! Reaping where I sowed not! and gathering where I had not strewed! Thou oughtest therefore to have put the talent to use, then at my coming I should have received my own. Take therefore the talent that he has and give to him that has ten for to him that hath used shall be given, but to him that hath not used, even the talent that he hath shall be taken away. By adding the word used it makes good sense and is strictly true in every sense of the word, physically, mentally, morally and spiritually, cI think I have said enough to show the Bill does need some explanation to have it rightly understood. REV. A. P. CONANT. Columbus, Ohio,

Where cavilling begins reason cease Thus argument is wasted.

THE WITNESSES.

Their infallibility, Not Their Sincerity, A Prevalent Disease Among Spiritual is Questioned.

Mr. Howe remarks: "When Dr. Sweringen says he knows, it is a question of veracity, or intellectual ability." It is neither. As I showed Mr. Hull in the debate, this is a common mistake of Spiritualists in their logic. They reason as if one of two propositions must be true; whereas, neither may be. There is a third element, the trilemma. Many persons say they know. They are sincere. I do not call in question their 'veracity." nor their "ability." may have both in abundance; but I do doubt their infallibility; they are liable o err.

Robert Dale Owen was as honest, as intellectually great as Dr. Sweringen; but Owen was deceived, was mistaken after he, too, said, "I know." Mr. Howe adds, "it is said" he was deceived; but he "is not sure that he was deceived in the facts he observed when ne was acting as a critical investiga-

I have Robert Dale Owen's word for t; and a more sincere and learned investigator of Spiritualism never exist ed. Spiritualists almost unanimously agree with me in this opinion.

He wrote a letter to the Banner of light, Boston, from Philadelphia, Nov. 2, 1874, published five days later, in which he stated that he had attended forty sittings for materialization.

Mr. Owen said: "No one who saw Katie King walk about, and heard her speak, and touched her, ever doubted for a moment that she was a living. thinking being. Either, then, she was what she professed to be-a spirit from another world--or else she was a confederate, secretly introduced by the Holmeses for purposes of deception."

He was as certain then as Sweringen s now that a man who says he "knows' really does know. Josh Billings said Td rather not know anything than to know something that aint so." ' Robert Dale Owen declared that it was a "physical impossibility" for a confederate to do the Katie King act, as impossible, he said, as for a human being to pass through a brick wall!

Said Mr. Owen: "But if human bengs cannot pass and repass at pleasure trance to or exit from the cabinet exwe sat, was a physical impossibility."

That does not apply to the forty sit- to review the matter. Prof. Andrews That does not apply to the forty sittings, because Mr. Owen declared that "these materializations" were obtained think that "the primary reference was classed with the above-mentioned, I am

'Katie King' whom I and four or five hundred others saw and heard last summer was a spirit not of this world." So many witnesses, hundreds of time. Everybody should be religious, them, who "saw and heard" "a spirit and I trust that a majority of our ectestimony of at least one of the four or and a greater "cloud of witnesses"?

world." Many Spiritualists since that time, nearly thirty years ago, are skepwilling to be convinced. So am I. seeking the truth, and almost as skepcritical as he should have been. Says need of a "Pratt School,"

of thoroughness." This applies to all the spiritual sematerialization seance in Boston, where Robert Dale Owen, LaRoy Sunderland, William Lloyd Garrison and twenty others were present, I proposed oughness." I was assured that the the statutes of the Jews was it my proposal was rejected. I can, therenvestigation as unmistakable, without

You will perceive that the advocates skeptics) for their free use of the word That there are honest-minded people to the Bible as a book of authority after who are known as mediums, and who they have developed into Spiritualism. would scorn to deceive, is, I believe, an It is true, we have a class who are yet undeniable fact. They would not hesi-tate to tell Brother Howe that his "ex-not intellectual Spiritualists, nor intelactions" are too "critical;" that, for the lectual anything else. sake of detecting a medium who finds it "easier to cheat" than to tell the truth, he would "impose all the restrictions." If all mediums are required by Brother Howe to give "fraud proof" conditions "absolute fraud proof," it shows that he is fully as skeptical as Jamieson.

I have heard many Spiritualists aver that such requirements are unreasonable; that such skepticism as Brother Howe's calls in question the integrity of the sensitive and throws an aura of sus- we draw the line upon that one word, picion all over the medium, which may impel her, or him, to cheat the torment ors. Do you want to drive the mediums ever it was applied to me. I have me out of the business? They may well say, "Save me from my friends! W. F. JAMIESON.

Cincinnati, Ohio.

ECCLESIA-PHOBIA.

ists.

There is a new disease prevalent mostly with Spiritualists, which may be termed Ecclesia-Phobia. The victims of this peculiar rabies commence to rave and froth at the mouth every time a term which happened to get into use among religious people is used. I believe it was Dean Swift who said the interesting thing about a monkey was one never knew what he was going to do next. In some respects the ecclesiaphobian is like the monkey, only one never knows what he is going to say next, after he has exhausted his usual list of platitudes; but we know he is going to manifest a tremendous hatred against the unfortunate victims of his malediction.

One of the objects of their hatred is the word "church." If one uses the word "church," the patient goes into a spasm immediately, simply because the word is used by the evangelicals, and they have a holy horror of anything religious, because religion means to them only the thing called Christianity.

The words "church" and "ecclesia"

are never in their primary signification religious. They always referred to a gathering of people, or a body of people of any kind without reference to re-ligious belief and practice. It is true that during the dark ages it seemed to be monopolized by the Catholic church, but it was not so done when it was referred to in early history of the Christian church. It may be that past associations have given the two words, "ecelesia" and "church" bad reputations, but the characters should attach to the people using them, not to the words hemselves. This thing of driving words out of existence on account of disagreeable associations is carrying bigotry to the extreme. The word "religion" also produces a

ike effect upon the more severely afflicted of this malady. Sometimes they quote an old definition of "relegere, and then they tell us it means "to bind back." They have thus settled it that religion prohibits them from ever learning anything new. Some thirty years ago Mr. F. Abbott in the Index settled that question beyond dispute. He gave through the substance of a brick wall Cleero's definition of "relegerie," which or of a stout walnut partition, then, under the conditions we obtained, enter the conditions were conditionally conditions which is in the sense of "going over again." cept by the door into the parlor where thought." I fear our ecclesia-phobians are seldom guilty of this weakness. For they settled the matter of religion Mr. Howe says he was "once present" For they settled the matter of religion when Owen was not critical enough. in an early day, and it is unnecessary "seems to have been the right meaning of the word." I think this classical definition should settle the matter for all time. Everybody should be religious,

That is definite, the clesia-phobian brethren are. Another "red rag" which excites the five hundred witnesses. Did "material- rage of our anti-ecclesia brethren is izations" ever have stronger testimony quotations made from the Bible with intent other than to criticise them. They were convinced, if Owen was not They go on the theory that the Bible mistaken about those witnesses, that was written by priests with intent to they saw and heard "a spirit not of this get control of the people, and that ev erything in it is necessarily false and wicked, and in evidence they will refer tical about a spirit having been seen at to the doctrines of endless punishment that seance, or any other. They are atonement, and salvation, an almighty devil, at war against God., etc not one My friend Howe, who seems to be tenet of which receives any support from the Bible. Thus their own superlical as I am, says Owen was not as ficiality is sufficient evidence of the Brother Howe: "I was once present at many of them detest. The Bible was one of those seances, and his critical ex- not written by priests, and only an inactions then did not satisfy my ideas finitesimal part of it written with reference to religion, unless those cies appealing to the people to live ances I ever attended, and I have been higher life can be called religious. The present at hundreds. When I was at a Bible was merely a library of books Boston, which the Jews possessed as a nation, some of which were written by the Jews, and others as the Psalms and Job were picked up from other sources. in a little speech, "my ideas of thor- No where in any of these books except spirits submitted the conditions, and quired that people should conform their lives to its requirements in order that fore, agree with Brother Howe who they might escape punishment or re-"This is one of the fatal mistakes ceive reward in a future life. Nor do often made, by careful students of the people who refer to the Bible refer to occult. Having settled the facts under it as authority, as the end of all dispute. With so-called Christian people the possibility of deception, they relax it is, and to them we are glad to hurl evidences that it was the result of spir-Brother Howe informs us that "the itual phenomena. Ex-parte evidence medium" needs to be carefully is the best evidence in the world, and watched, "As it is often easier to cheat we are exercising wisdom when we use and give the appearances of genuine it. At present the Bible envelops phenomena, than to patiently wait and evangelical Christians, much as an eggbear the tax upon the nerves and vital shell does a young chick, and it is as resources to get the genuine, and per- unwise to break the Bible before they haps fall altogether, the medium with are ready for something better, as it is the weak moral nature may take advanto break an egg before the chick is ripe tage of the relaxed scrutiny, and perpeto escape to the world. People who break the eggshell to relieve the chick, succeed only in spoiling their chick, but if of Spiritualism cannot discuss it with they would wait till the chick matures out voluminous reference to fraud, but it will find its own way out of its conare quite impatient with skeptics, (un-finement, so also will Bible worshipers. believers in Spiritualism are called At least I have found it almost unneces sary to educate people with reference

> The word "Reverend" also excites the ire of these ecclesia-hating brethren. Why? Simply because it is a title that has hitherto been monopolized by the clergy. It is not even a Bible term-so they do not have that objection to urge (what a pity!) Yet they do not object to the word "Doctor" assumed by our healers, nor the word "Professor," we have professors in great plenty in the ranks of Spiritualists. Why should For years I had the same senseless prejudice, and disowned the title when lowed down some and thought a grea deal more as I grew older. It is a title showing, one's avocation, as carpenter blacksmith, school teacher, etc., and

> not intellectual Spiritualists, nor intel-

MUNICIPAL ACTS PETTY

Persecution of a Medium.

We wish to inform our Spiritualisti(friends, and in general, their co-work ers along the lines of liberal thought that one of our most prominent and useful teachers, Mrs. Lole Prior, hat been arrested by the authorities of Se attle, Washington, while in the discharge of her duties as teacher and exemplifier of the phenomena of Spirituals

Seattle has an ordinance requiring a icense fee from fortune-tellers, astrologers, palmists, etc., together with the devotees of "Black Jack," roulette, shell games, fake mediumship, and so on ad nauseam, all blending together for purposes of revenue to this Queen City of the Pacific Northwest. Mrs. Prior is to appear for trial on Sept. 17, 1903. The Spiritualists and Liberals of the city are rallying to the rescue, and it is posed to make a broad-gauge, open fight against this system of petty persecu-tion. The best legal talent of the city has been retained and funds are forthcoming in sufficiency. We propose to draw the line sharp and positive between legitimate mediumship and the mountebanks and counterfeiters, with which our city, in common with so many of our centers of civilizations, is

infested. The public will be kept well informed with the progress of the trial. Mrs. Prior has a definite engagement

with the Scattle Spiritual Association -broken only by a month's visit from that other indefatigable worker, W. J. Colville, who will be with us through the month of October.

Mrs. Prior is continuing her very effective work with undiminished zeal, paying but little attention to this childish attempt to stifle human thought and action along progressive lines. mills of the gods grind slowly, but they, grind exceeding fine."

In the coming time, ordinances for commercial purposes may be retained and made to do effective work, those which fail to discriminate beween true mediumship and shell games will be ground to powder and scattered o the elements, and their originators hide from human sight for very shame. We believe in the universal triumph of R. F. LITTLE,

Seattle, Wash.

A Prominent Lecturer Out on Bail. Owing to an ordinance in this city, licensing card-readers, fortune tellers, palmists, mediums, etc., and which I tings, because Mr. Owen declared that "these materializations" were obtained under "precise conditions." This is his own language which I quote.

Inclines to this etymology, and seems to think that "the primary reference was to one's conscience," that is binding one to his conscience after going over the city, especially the First Society, That was not all. Mr. Owen says: matter carefully, which must be done as came valiantly to my assistance. I am "It follows that if human senses are often as the matter comes up for his good for anything as evidence, the thought. "Conscientiousness," he says, made, and if need be it will be carried to the Supreme Court of the state. I regret that I cannot go to the South and fill engagements made, but must remain in this state until all is settled, which may take six months. However

> ever stand for the truth. Scattle, Wash,

Maria Company can't understand why a line should be drawn on my profession. Our good Brother Peebles objects to this title, yet uses with a great deal of unction the

my work seems to be here now, and I'll

LOIE F. PRIOR.

word "doctor." O, consistency! Again, objection is urged against ceremonies of any kind in Spiritualism. I believe the matter is often overdone in our secret orders, to which many of our objectors pay most reverent homage. At the same time, I believe that he or she who assumes to become a public teacher should be a pattern of virtue and morality. A man who goes through the streets with an old pipe or a cigar in his mouth, or using coarse or vulgar, language, is hardly the person to elevate people, whatever his language in the public may be, and should not be

authorized as a public lecturer. What is there wrong in setting such people apart, as fit representatives of our faith? In all our public schools we have ceremonies for the graduates to signify to the public that that have finished their course of instruction, and alas! too many of them have finished their education with their school-room lessons. It is hoped that those who graduate in the Pratt School, which seems to inspire so many Spiritualists with a holy terror, as a sacrilege that will cause cows to give bloody milk, and fill the land with vermin if permitted, will not drop back as many do who

go into our schools. I can see no wrong in ordination and the laying on of hands to those who aspire to be teachers. Probably it is because as a healer, I insist on laying hands on the sick, that I believe in the virtue of the imposition of hands or ordination.

I also believe in consecration. We may consecrate a house by our united thought as a Spiritualist church, or we may consecrate a dwelling to our ideal by a "house warming," and a child may be and often is consecrated to a certain

purpose before its birth. Away with this bigotry that fears to touch a word or an institution just because somebody we have formed a prejudice against, has been in the habit of using it. Let us get out of this petty sectarianism, and broaden in our manhood to accept the good wherever DANIEL W. HULL.

Cle Elum, Wash.

Charity is the effort to feel kindly disposed; sympathy the same feeling manifesting involuntarily.

To understand a truth is to live it, while its philosophy is found in the an-

Rather than denouncing passion's control over a fellow-being, everyone should be thankful to have escaped a like misfortune.

The most certain sign of being born with great qualities is to be born with out envy.-Rochefoucauld.



OGGULT MYSTERIES.

MESSAGES AND VISITS FROM THE BEYOND.

Lebanon, Pa.-Messages from the dead, in the guise of dreams, inspired Mrs. J. Marshall Funck and her husband's closest friend, Eli Atwood, to institute the investigation into the death of Funck, which climaxed yesterday in the arrest of Constable John L. Fisher, on a charge of murdering the lawyer in his private office on Cumberland street,

I am as sure that we are proceeding in this matter under the direct guidance and inspiration of my husband," said Mrs. Funck, "as I am that he is no longer on earth. Mr. Atwood shares burden of both dreams was that Mr. Funck did not kill himself, but that John Fisher had a hand in his death. When this thought was suggested to Mr. Atwood he coincided.

'I could see Mr. Funck as plainly as I see you," continued Mrs. Funck. "Our ways something between us-something that prevented us from conversing. He would look at me so pleadingly, as though he wanted to tell me something.

"At last, one night, Mr. Funck appeared. 'Why,' he said to me, 'what are you doing here?' He clasped me in his arms and kissed me. I was so happy that I cried. I knew he was dead, but was so pleasant to be with him again. He asked me about various things, business affairs. I told him I had done the

'You know,' I said, 'you were not here to do them for me, 'No,' he replied, 'but I should have been if it had not been for what was done to me. You never believed that I killed myself did

"I told him 'No, never.' 'But Ray did, didn't he?' he said, meaning L. Raymond Reigert, his friend and secretary. Yes, I am afraid he did,' I replied.

"Well, I didn't, and you must not imagine that I did,' said he. 'I knew who did it,' I told him. 'Be careful; don't be hasty, he cautioned me. 'John Fisher

"When I told Mr. Atwood about the dream he listened attentively, then in turn let me know that he had a similar dream-several of them, in fact. They closely correspond. Fisher was the

man indicated in each." Not until the substance of the dream had taken possession of Mrs Funck's reason did she permit her husband's body to be disinterred and examined. "He was always adverse to anything

of the sort," she said, "and I would not let them do what should have been done until I was satisfied that it would meet with his approval.

"I am so glad that I was won over, You know what they found; that his poor head was wounded and that he had You know what they found; that his poor head was wounded and that he had not strangled. All this I have told you Boone took the articles to their proper -my dream, I mean—and realize fully that it is no evidence suitable to be admitted in trying a man for his life, but I know it is true.

Mr. Atwood acknowledged to-day that his dreams concerning the fate of Funck had coincided with those of Mrs. Funck in all important particulars His attitude in discussing the matter Mrs. Funck. "I have faith in dreams," said he, "and I am not reluctant to admit that I am so thoroughly convinced by my dreams that Marshall Funck was murdered that I have spared no exertion to bring within the reach of the law the man whom I think did the deed.

"When Marshall Funck was killed I was in Atlantic City. That night I dreamed that he and I had together killed a man. This chain of incidents was repeated three times. Each time I woke up, then fell asleep and dreamed again. I mentioned the occurrence to my family, and so impressed was I that it was the forerunner of some evil tidings or accident that I would not remain in the surf or allow my family to. That day I was called from the dinner table to the telephone and was told that

"It was a physical impossibility for a man, drunk or sober, to hang himself with a belt in the manner that they say Funck did. I wear the same size belt I have tried to noose it about my neck and fasten one end to the catch in the office window. It was beyond my power. But it was possible for someone else to noose the belt, tie it to the catch and then put my neck through the noose. The belt was not drawn around his neck tight enough to indent the flesh. His mouth, eyes and tongue showed none of the typical evidences of strangulation.

"The blow at the nape of the neck ended his life. Nothing else did. We should have had a confession from Fisher before this had not our plans miscarried. He was placed in a cell last night. Fisher's attorney heard of what was going on, and warned him not to talk."-Pittsburg (Pa.) Leader.

BLACKSMITH'S GHOST HAUNTS

THE FORGE. That the ghost of Dan Conlon, who for 22 years worked over the forge and anvil in a little blacksmith shop at 3311 Walnut street, in Denver, Colo., and who died last May, nightly visits the old shop, apparently in flesh and blood, there are no less than half a hundred in the neighborhood willing to attest, and the wildest ecitement prevails in that

When everything is favorable makes his ghostly appearance just at 9 o'clock at night, and for half an hour walks about the old shop, leans over the anvil, peers into the smoldering embers on the forge, and at times walks to the ately after death. front windows and looks out, as if expecting to see some of his old earthly

This is the story as told by many of the people who knew him well in life the formulation of a law to the effect and swear that they could not be do that these apparitions took place most ceived by any optical delusion. The ghost first appeared a week ago and lowing death, less commonly in the was seen by Mrs. Dage and her son Jo days that followed and less commonly sepli, who live on the opposite side of afterward in proportion to the time the street. Mrs. Dage said:

Conlon shop one night last week, and are not yet sufficient data to properly as I wanted him for something I went test the truth of his view. across the street for him. I walked close to the window of the shop, and as scribed and interesting deductions I dld so I glanced in, and heaven be drawn in a later article.)—H. J. W. merciful to my soul, there stood Dan Dam, in Chicago Examiner.

MYSTERY OF LAWYER FUNCK'S Conlon looking squarely at me. 1 screamed and my son wanted to know what was the matter. I told him that my eyes had not deceived me, and then he walked to the window and peeked in. "'Great heavens, mother,' claimed, 't is Dan, as sure as I am alive. I saw his little checkered cap on his head, his flannel shirt, his leather

apron—it was Dan; it was Dan.'
"The boy was frightened terribly and
we hurried from the shop and gave the alarm. That evening two men saw the same ghostly thing that we did, and I know it was Dan Conlon."

Next morning the word went out that Dan Conlon had come back from the sithis belief. Our dreams were almost and the neighborhood was all rolled up alike. Save in a few details they did over the affair. That night a dozen or more who had known the old blacksmith in life visited the shop half in curiosity and half in fear to see if he would appear again.

True to the appointed time, Dan showed up. This time some said he was smoking a cigar, a habit to which he donversation was as rational and conhad grown a beard, while others said he had the last dream I had dreamed of this strange apparition has been aphad grown to be a monster. For a week pearing in the shop, and the widow of the departed blacksmith is almost frantic over it.

"Dan is coming back to help spend his life insurance money," remarked one of the old-timers. "I knew him well and he was a good spender. Or, may be, he is taking care of the shop at night to keep thieves from breaking in and taking his old tools."

Since the strange vision made its appearance it has been noticed that by standing a block and a half away from the shop, in a certain place, a suspicious-looking red light shines in one of the back windows .- Detroit (Mich.,

DOES WEIRD FEAT.

Driving blindfolded through the Saturday afternoon crowds on West State street, and not striking a vehicle, Prof. Boone, the mind reader who exhibits free at Harlem Park next week, this afternoon went straight to a house where a committee had secreted two articles and found each. Then he returned, took each article to the store from which it had been borrowed, and placed it in the place from which it had been

Boone worked with a committee composed of W. J. Johnson of the Register-Gazette, E. J. Marriott of the Morning Star, A. V. Comings of the Republic. and a fourth person.

The committee borrowed the articles, a bottle stopper drawer from Henry Allen's store and a comb from Al A. Henry's jewelry store.

They drove to the old Chanman boarding house on West State street, and secreted the articles. Then they returned to the waiting-rooms and Boone, blindfolded, drove them to the the name of the place at which they had been borrowed.

The feat was witnessed by a crowd of several hundred.-Rockford (III.) Republic.

Apparitions of the Living.

This is a typical case illustrating a of living persons become visible. bears directly upon the problem of sleep and the separability of personality and body. It was completely verified in all particulars by members of the Society of Psychical Research. Frances Reddell, an intelligent young

woman in the employ of Mrs. Post-Carew, in her country place at Antony, Torpoint, England, testified as follows: "Helen Alexander, the maid of Lady Waldegrave, was lying very ill of ty phoid fever and was attended by me, At 4 o'clock in the morning I heard the call bell ring and saw the door of the room open and saw a person come in. At the time I was standing by Helen Alexander's bedside giving her medicine. I felt that the person who had come in was her mother. She was a short, dark woman, very stout. She had a brass candlestick in her hand, a red shawl over her shoulders, and wore flannel petticoat, which had a hole in the front. I looked at her as much as to say, 'I'm glad you've come.' She looked at me sternly as much as to say, 'Why wasn't I sent for before?' I gave the medicine to Helen Alexander and then turned to speak to the woman, but no one was there. About 6 o'clock that morning Helen Alexander died. Two

days afterward her parents and sister came to Antony, arriving between 1 and 2 in the morning, and I let them in. It gave me quite a turn when I saw her mother, the living likeness of the woman I had seen come into the room two nights before.' Mrs. Pole-Carew verifies this fully, saying that Reddell's description of the mother, whom Reddell had never seen

or heard of, was perfectly accurate, and was given before the mother arrived. There was not the slightest resemblance between mother and daughter. The sister stated that they had brass candlesticks at home like the one seen by Reddell, and that at the time her mother was in the habit of wearing a

red shawl as described and a flanne petticoat with a hole in the front. The dying girl did not see the apparition, and the mother knew nothing of t, saying she was asleep at the time. She knew of her daughter's illness and

vas worried about her. There are many of these cases and the mass of them include the fact of love, usually maternal or paternal love. They most frequently occur when the father or mother is dying, or immedi-

Mr. Myers, of the Psychical Research Society, now in a position, through his own death, to study these problems at first hand, believed there was basis for commonly in the hours immediately fol clapsed. He offered a mathematical "Joe was sitting in front of the old curve expressing this idea, but there

(Another striking case will be de-

OREGON.

Meeting of the State Spiritualist Association.

To the Editor:-You will no doubt be pleased to know that away out in the state of Oregon the cause of Spiritualism, the grandest of all truths, still flourishes, and that grand results from earnest endeavor have been accom-

The state association has just begur to arouse itself to the fact that a mighty work was awaiting its efforts, and in consequence of this fact they, the members as well as officers, have put themselves on record in a way that if continued from this time on will make them worthy of the support of every Spiritualist in the state.

The state association is chartered by

the N. S. A., and is incorporated under the laws of Oregon.

Last Thursday night it closed its first fiscal year, which under good and effi-cient officers, but adverse conditions, was a quite successful year for the assoclation. On that evening the following officers were elected for the term of one year: President, Rev. G. C Love; vice-president, E. DeYongh; secretary, L. B. Larsen; treasurer, Capt. J. H. Mc-

A vote of thanks was given to the re-tiring officers, Dr. D. A. McIntyre, L. B. Larsen, and Capt James H. McMillen. After which, Grants Pass, in the county of Josephine was heard from with a pe-tition containing 23 names asking for a charter from the state association. Rev. G. C. Love had been in Grant Pass as a missionary under the last administration and he secured the names to the petition, and the society is known as the First Spiritual Association of Grants Pass, with the following officers: President, Mrs. John W. Belcher; vice-president, Ernest G. Binder; sec-retary, Col. W. Johnson; treasurer, Mrs. Mary Taylor.

There is good reason to believe the society will increase in numbers and usefulness and become a power for great good in behalf of humanity and the world of truth, and it is also hoped that in the near future other charters will be issued until many towns and communities will be united with the state association in help of the cause we so dearly love. The retiring board arranged a program for an all-day meeting on Sunday the 6th of September, together with a lunch, and the meeting was a grand success, resulting in the addition of 16 names to roll as contributing lay members, while the

collections were a total of \$15.60. Rev. G. C. Love, at the morning meetng was in a happy frame of mind, and had the secretary busy taking names, and receipting for cash for some minutes as the good friends responded to his call for their assistance with their names and cash.

Speakers for the morning service, Dr. McIntyre, J. S. Greenfield, president of the First Society of Portland, Ore.; Mrs. Nora Armstrong, Mr. Ed F. Kling, Mr. J. C. Farrell, Capt. J. H. McMillen, C. Affolter and Rev. G. E. Beeson.

Col Reed, grand old man, opened the morning service with an invocation. After lunch, there was a meeting of the official board and a charter voted to the First Spiritual Association of Grant's Pass. Rev. J. H. Lucas requested the state association to dorse his ordination certificate which request was granted by a unanimous vote, and an ordination certificate was granted to Col. C. A. Reed, who has spent many years in searching for truth and lecturing in behalf of Spiritualism.

At two o'clock the services were opened by an invocation, and Col. Reed delivered the opening address, being followed by Mrs. Sophia Seip, Mrs. C. Cornelius, Mrs. M. A. Shore under control of Horace G. Manning, Mrs. Ladd-Finnican, and Mr. Ira Taylor. During this service, solos were nicely rendered by Mrs. Campbell, little Charlie Hanna

and Mrs. Hanna. At 7:45 the service was opened by invocation, Mr. Joseph N. Dolph recited a poem, and was followed by the opening address delivered by the new president of the state association, Rev. G. C. Love. The congregation sang "I Have was no whit less sincere than that of class of cases in which the apparitions an Assurance," afer which a poem was read by Mrs. Dr. McIntyre. Dr. Wigg gave an address full of deep thought and was listened to attentively, and at the close of his address, Mr. C. Piggott read a poem.

The poems read by Mrs. McIntyre and Mr. Piggott were of their own composition and were well received by the audience. A stirring closing address was delivered by Dr. Charles F. Good, and the meetings of the state spiritualist association remain only in memory and the good they have accomplished Truly it was good to be there; and we hope for greater success in the year to come. REV. G. C. LOVE. Portland, Oregon.

Address of Dr. D. A. McIntyre at the Oregon State Convention.

Gentlemen of the convention, and friends:—The element in all movements, that gives strength and victory is not so much in the chief, as it is in the loyal support of its subordinates and members. When one year ago, you elected me as your president, I accept ed your confidence in my honor, for the good, not so much of individuals, but as in my estimation, it seemed best for the advancement of our beautiful knowledge, Spiritualism.

I am not an organizer; I am not an orator, but I do not think the president of a bank, nor even of the nation, is the one that does the pioneer work, in either case, and, as the office you honored me with was devoid of sentiment, and called for business ability only, I do not see how I could have done any better, than I have in the past.

Some think the state president should go out in the field as a missionary. I do not agree with them in this, as according to our belief only mediums can do this work. So, as I see the conditions surrounding our sensitives, and knowing what a medium is, and how they must, in order to be gifted with the divine gift or power, be swayed by every passing emotion or influence, this, in my opinion, unfits them for holding office; as I think the ones holding this power should be men who are not sensitives, not easily swayed, men who can look at any matter coolly, and dispassionately, and as a matter of business alone, utterly devoid of sentiment, capable of providing the necessary sinews of war for the ones that are by their very fitness for the work of organizing, unfitted, for the cold financial business, which belongs to a board of

managers. I say again, that the very fitness for organizers unfits them for contact with the malicious and envious shafts. ways aimed at business organizations of any nature, especially if it be suc-

Again, here is a stronger proof of the unfitness of sensitives being on the boards in a business capacity. If you will look over the list of workers, you vill find the mediums that are in easy circumstances financially, are not ones that have themselves created their bettical persons, not easily swayed in any

way, especially by sentiment.

When we fill our executive offices with business filen of recognized ability, we will be able to provide and care for our mediums, take our place and be accorded the same respectable recognition that is given other organizations at

the present timen.

Now do not think that I am not in sympathy with mediums, but these are the hard gold facts we have to face, if we as an organization would succeed and we had belter look them in the face before it is too, tate, than allow the present effort in follow its predecessors

of the past. 21:

If we will only pull together, and work for the good of the cause, talk over the work, advise calmly and coolly, as all religious organizations do, leave all personal feelings out of it, and instead of laying petty plans to defeat whatever good some one may do, or try to do; to encourage such effort, and cling the more closely together, we will have far more to our credit, than we have.

The business of the executive board, as I understand it, is for business alone We are supposed to collect and disburse all moneys, to issue all ordination papers to ministers of Spiritualism, after ascertaining the fitness of the applicant for the duties named.

In regard to the first, I think the secretary can give you an account of all moneys received and expended, that will be entirely satisfactory to you. As to the second, I think the one great reason we are looked upon as a combina-tion of fakirs and tricksters is because we have allowed a lot of barnacles or fortune tellers, to attach themselves to our ship, that should now be floating along the ocean of life unimpeded by any such obstacle to our progress.

We should have spiritual messages, most assuredly, but they should be given as a thing sacred, and never be brought down to the filthy level of a commercial commodity. I will asknowledge that in the past the negligence of the mass of Spiritualists to protect and care for their sensitives, has forced the mediums, in order to se cure their daily bread, to turn their divine gifts, at times, into this same commercial commodity.

This in turn has brought upon us the present disgraceful state of affairs, by causing persons not fitted for the work, because of their undeveloped psychic condition, and lack of principle, to pose as teachers, as a means of livelihood, thus casting reproach upon our sacred cause.

By the ones ignorant of our methods they are all classed together, and the innocent must bear the calumny and opprobrium which justly belongs to the trickster, of whom I have spoken.

I say we must protect our workers and in order to do this we must accumulate the funds necessary to support our workers, and thus place them above the necessity of earning their daily bread, by competing with the trickster and fakir, which have brought upon us this stigma, and made our beautiful religion a by-word and a reproach.

We must purify our platforms, and teach the truth of our philosophy, and the only way to purify it is to protect

the innocent. I will do all in my power to lift up our grand truth, by upholding, to the best of my ability, any and all honorable men and women, who will conse-crate themselves to its upliftment, by living honestly and conscientiously up; not down, to its "teachings-who are willing to go into the work for the good of humanity, not by the old method of \$1 per head and under the title of business, as you will see by the papers some do, advertising their work under

the head of Spiritualism. I will never consent to, nor countenance such methods, as a lay member or as an officer. Nor will I acknowledge that as anything but a shackle on he limbs, of the only truth and knowledge we have ever possessed as to our

future life. I have done as I say, the best I could in each and all cases that came before me. I thank you for the honor conferred, and will try in the future, to aid the new board in every way in my power and judgment.

Strange Story of Three Lights. "The most peculiar case I ever heard of," said a telegraph operator to the Richmond Times man, "occurred in our

"My father was an engineer on the Chesapeake & Ohio railroad, running into Richmond. One night, while quite a distance from the latter city and near-ing the end of his run, he saw a bright red light on the track several hundred yards ahead. The signal was also seen by his fireman and the front brakeman. The train was at once stopped, but not a trace of the signalman or light could be found and the track was all right. Father looked at his watch and noted

that the time was 8 o'clock. "The train pulled out, proceeding cautiously for some distance without meeting any obstruction. Several miles farther the light was seen again. Once more stopping, another search was made, with no more success than before. This happened at 8:28. Father was never superstitious but this was inexplicable. Much mystified, he proeeded on the way, only to be stopped a third time by the red light at 8:51. Another search by the crew failed to disclose the slightest trace of the mysterious signalman. Finally, giving up the search, the men returned to their posts and the train at last pulled into Rich-

mond without further mishap. "When father alighted from the cab a telegram was handed to him announcing the death of his mother. Without delay he went to her home, which was several miles out of the city, on the railroad. Scomafter his arrival he learned that a telegram had been sent to him while he was con duty, summoning him to grandmother's bedside. The time at which father had been the mysterious red lights was indelibly impressed on his memory hind upon inquiry he learned that at precisely the minute the first light was seen she had asked if he had come. Sharorepeated the question at the time he saw the second light and the appearance of the third light was simultaneousiwith her death."—Chicago Record-Herald.

A DREAM FULFILLED.

Albert Merfiman, 41 years old, was killed this morning about 2:30, by a north-bound freight train near the Main street crossing in Plantsville, Ct. A peculiar circumstance is a dream of the dead man's mother two weeks ago that Albert would be killed by the cars. At the time she told of her dream. Yesterday she told a caller of the dream and her confidence that it would prove true. When she was awakened by Patrolman Andrews this morning, who called with the news of he son's death, she went to the room of her son Sylvester and awakening him, said, "Ab has been killed by the cars." -Hartford (Ct.) Courant.

"Buddhism and Its Christian Critics. "In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; spiritually uplifting. Cloth By Dr. Paul Carus. An excellent study ter conditions, but those conditions are of Buddhism; compact yet comprehen-the result of some one's successful ef sive. Paper, 50 cents; Cloth, \$1.25. forts who are not mediumistic, but prac. For sale at this office,

LIFE'S CRUSADE.

The Building of Upright, Helpful Character.

Summer has come and its last glim mer is about to disappear over the hillsides, as the landscape is fast taking on the brilliant hue of autumn, whose golden sheaves remind us of the fast receding years-of the passing of our deeds and chattels-of our life energies. to the incoming-the succeeding generations. Not that we are ready to, or are laying down the staff of life to take it up no more. Not at all. But we are laying down each day the golden sheaves of our gleanings, for the incom ing generations to feed upon, laying down each day great principles of right or wrong, which are silently but surely threading their way into the intricate lives of human beings. Mankind is feeding every day upon

the lives of men and women. Character is being builded unconsciously. Our lives are reflected in other lives as indelibly and as sure as in the bit of scenery, the glimpse of a park, or the physical man or woman reflected upon the glass or sheet of a photographic camera when they come in range therewith. So what is our reflection upon the great camera of life? What is the subtle influence that goes out from our being unto the world, doing for mankind? What are we giving to humanity? What of the harvest? Is it rich with the element that will add to the brain and brawn of American citizenship? Will it add to the virtue of the race? Is there! oh, is there, something within our lives—something within our harvest that will free from slavery our American people? Slaves are born

sometimes, sometimes reared. Sometimes like a fungus growth—self willed. Prenatal conditions often hamper a child in his ability to acquire knowledge-hamper him in many ways, but a tree that comes up crooked may be made straight; a garden may come up full of weeds, but a thrifty gardener is not going to let them remain there just because conditions brought them-oh, no; they are carefully removed that the beautiful flowers or fruit may not be choked in their existence—that they may not be dwarfed.

And so, methinks the training of the young tendrils in a child's life, or perhaps I should say the utter lack of training, has as much to do with man's slavery, if not more, than prenatal conditions. For the very lack of this training and pruning of the young life, the man and the woman become powerless to overcome-for the lack of it, they become blind to their own iniquities, and then sit enthroned in their blindness, slaves to things the human race should

Man wails about his lack of freedom, and clamors over another man's inhumanity to man, when he himself has not given birth to the first principles of freedom, and can if he will in many cases, trace the other man's inhumanity to his own door. Freedom hunts no man. If you would be free, then cease nursing the very thing that makes of you a slave. We need a broader-minded people—a people who can look their own imperfections square in the face and become master, a people who can overcome. We need men and women at the front, in the rear, all through the ranks of life, who can climb the heights and live superior to the animal man; we need them-the world needs them. Pity 'tis 'tis true, men and women figure in the world's great drama, whose acme of existence is to drag through the mires of earth the silks, sating and fine linen in which they are clothed—to sit in high places, and yet their whole life is centered in the squalor of sensual indulgence, which saps from them the manhood, saps from them the womanhood, that should go out into the great annals of life pure and unpolluted, add ing their momentum toward moving the race on to a victorious sweep.

Everything that saps our vital pow ers-that makes us less manly-less womanly, robs the human race of just so much vital energy—just so much power, which is the world's just due from every man-from every woman. Are we makers of the people, and are they being enriched by the manner of our life? Are we giving them the best, and nothing short of the best there is in us? Are we so mastering the great problems that come up for man to solve, and making the solution thereof practical in our lives, that our posterity may find in us and in our building a refuge, in our pathway a surer and safer footing for our having preceded them on life's journey? When life's drama is ended, and we have responded to the bugle call of the angel, "Come up high-er," can we look back into the lives of men and women and find them better and stronger for our struggles—find that we have been builders of a noble purpose in the human race? How won-

derful is life and how much we ought to make of it! Gold is naught compared to the great principles of right in human life. It be comes as sounding brass and a tinkling cymbal, unless it have back of it moral and vital worth. Its glitter is spurious unless a spirit that is true and loyal lies beneath its surface. Legal tender t may be, but what a pity it is bartered for things that dwarf and degrade the human soul. Man needs all of his faculties alert and alive, yet he deliberately bays and imbibes that which dulls and debauches his sense of right. Buys his own iniquity, and pays for it with -what a price! If it were only the money it cost him, but nay, the cost

beggars description. Does it pay a man to do well? Does it pay him to live right? Does it pay a man to struggle for freedom? loves it, it does. If he is no traitor to the human race, he surely will. He will leave no stone unturned in his own life nor count any struggle lost, that ushers into existence a nobler, more virtuous or worthy life.

Place your stakes far out at sea, What though the billows surge and What of the struggles that come to

If the brighter glows the soul! EMMA GIBBS. Grand Rapids, Mich.

MY TRAVELER.

She looked so bright and happy, Starting off the other day, That I could not but wonder Which way her journey lay.

"Perhaps you're bound for London?" Said I. in kindly tone, "For Paris, Rome, or Venice, Or maybe for Cologne?

"Or do you travel farther-To India or Japan? To Turkey, Persia, Egypt, Slam, or Hindustan?" Then, smiling at me gaily,

She replied: "I'm going down To Daisyville, New Jersey, sir, To visit Gran'ma Brown." E. L. Sylvester. HOW TO GROW TALL

A Startling Discovery That Will Revolutionize the Physical Condition of Mankind.

Why Remain Short and Stunted When You May Learn Free the Secret of How to Grow Tall?

No Matter How Short You Are or What Your Age, You Can Increase Your Height.



attention in the scientific world than that made by K. Leo Minges, of Rochester, N. Y. Mr. Minges is to short men and women what the great wizard, Edison, is to electricity. He has gathered more information relative to bone, muscle and sinew than any one else in existence. Making people grow tall has been a hobby with Mr. Minges for years, and the results he has accomplished are startling to a high degree. By his method every man or woman not over fifty years of age can be made to grow from two to eight inches in height, and any one older than that may increase his height perceptibly. His method has the indorsement of leading physicians, and several prominent educational institutions have adopted it for the better physical development of their pupils. If you would like to increase your height you should read the book which tells how this remarkable discovery was made and reveals to you the secrets of how to grow tall. It is free. You are not asked to spend a single cent and if you desire it we will send you the statements of hundreds who have grown from two to eight inches in height by following this method. The results are quickly accomplished. Many have grown as much as three inches in two months. There is no inconvenience, no drugs or medicines, no operation. Mere ly the application of a scientific principle in a perfectly hygienic and harmless way. Your most intimate friends need not know what you are doing. All communications will be sent in plain envelopes. The book "The Secrets of How to Grow Tall," contains illustrations that will interest and instruct any one. One thousand of these books will be given away absolutely free, postage prepaid, while the present edition lasts. If you want to grow tall write to-day, in strictest confidence, for a free copy. Address CARTILAGE TREATMENT CO., Dept. 242, Rochester, N. Y., U. S. A.

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SPIRITUAL MESSAGES.

They Come to Us by the Hand of Spirit Messengers.

Has God ever sent a message or made a revelation to man? No, not immediately.

He does nothing immediately. He governs the whole universe, not imme diately, but mediately. That is, he gov erns by law, by immutable and eternal

He does all things by unalterable

law.
Since God is immanent in nature, he never did, he never can, do anything above, beyond or contrary to nature. In the very nature of things, there fore, no special revelations, no special providences, no supernatural or mirac alous interference with the operation of natural law, ever occurred. Therefore, he never did reveal any-

thing to man immediately. Men and women who imagine that God speaks to them audibly, or by a still small voice in their inner con-

sciousness, or by certain definite impressions, are but the dupes of their own stupid idiosyncrasies Such people are haunted by the old crude theological idea of a personal

God outside of nature. Whenever we fully grasp the idea of God as being immanent in nature, they must of necessity abandon their childish notions of the supernatural and realize that any revelation coming from God to man must be through the opera-

tions of nature's laws. But, if human testimony is worth anything, in all ages of the world's history, and among all peoples, in strict accordance with nature's laws, persons from the spirit world have been coming to mortals on the earth with messages of love, comfort, instruction and warning whenever conditions have been favor

In the history of Babylonia, Assyria, Egypt, India, Greece and Rome, numerous accounts of such visitations of denizens of the spirit world to persons in the flesh are recorded. Socrates than whom Greece in her grandest civilization, never produced a wiser or better man, was guided and controlled by his attendant spirit during his whole life.

In Newish history, we have the most numerous accounts of such visitations. "Three men" appeared to Abraham to warn him of the fate of Sodom and Gomorrah. Mark you, these were not gods or devils, but "men," spirit men in a materialized form. "Two men" visited Lot at his home in Sodom and delivered a message of warning to him. One that reads this account must see that these "two men" were materialized spirit forms.

At Peniel, Jacob had a wonderful visitation by a materialized spirit. "And there wrestled a man with him until the breaking of the day."

Note you, this was not a god or a devil or some superhuman being, but "a. man."

Daniel's visions were interpreted to him by "a man clothed in linen whose loins were girded with pure gold of Uphaz." Belshazzar and a thousand of his nobles were regaling themselves in the king's palace, and, "in the same hour came forth the fingers of a man's hand, and wrote over against the candle stick upon the plaster of the wall of the king's palace, and the king saw the part of the hand that wrote." In the delivery of this message of warning, it was not something resembling the fingers of a man's hand, but "the fingers of a man's hand," that wrote the message and which the king saw. Here is a clear example of a materialized hand and of independent spirit writing, strange, exceedingly strange, that ministers who believe this account to be infallibly correct, denounce the idea that spirits can and do write messages on

slates or tablets? scance under a cloud that covered the mountain. And there appeared two men, Moses and Elijah, and "they were talking with Jesus." To one that be-lieves this to be a divine record, could there possibly be stronger proof that man lives on after death, that he can under favorable conditions, materialize so as to be seen by persons in the flesh, and that he can talk to them?

Jesus, after his crucifixion, appeared to his chosen friends in materialized form. John received the contents of the Book of Revelation, in a trumpet seance, on the Isle of Patmos, from the hand of a spirit. John says: "I was in the spirit on the Lord's day, and I heard behind me a great voice as of a trumpet, saying, What thou seest, write in a book, and send it to the seven churches." And he says, further, "I fell down to worship before the feet of the angel which showed me these things and he saith unto me, see thou do it not. "I am a fellow-servant with thee and with thy brethren, the prophets, and with them which keep the words of this book, worship God." Isn't it wondrous strange that ministers who implicitly believe all of these accounts of spiritual phenomena recorded in the Bible, per-

sist in denunciation of Spiritualism? If men and women of culture, of refinement, of truthfulness, are to be believed, the spirits of loved ones who have crossed over the divide, do frequently come to mortals in the flesh. bringing messages of love and comfort. Are these messages or revelations that come to us from the spirit world, to be. always accepted as infallible truth? No. infallibility is a quality never found in humanity. The only infallible is the

The finite is always fallible. These messages come from human beings, on the other side of life, who are finite and, consequently, fallible. The greatest calamity that has ever afflicted mankind is the theological assumption that we have absolute infallible truth revealed to us, that we have an infallible standard of truth in the church, in the priesthood, in the pope, or in the Bible. Men who thoroughly believe that they have the absolute truth, an infallible standard of faith and practice, are of ecessity, dangerous men. In the very nature of things they must needs be proscriptive, intolerant and tyrannical. t is just as natural as that the night collows the day, that they should seek, by persuasion if they can and by force if they must, to make all others conform to their standard.

It was not the inherent wickedness of John Calvin which caused him to have Servetus burned with a slow fire made of green wood. No, the order grew out of the very benevolence of his nature. He hoped and prayed that, by prolonging the doctor's physical torture, he might be induced to recant his heresy and go to heaven from the holocaust. What were a few fleeting agonies from the green wood fire compared to the sulphurous flames of eternal hell

fire? Are not such men exceedingly Torquemada, the inquisitor general of the Inquisition, was a devout, plous man, filled with religious zeal to excel all others in the suppression of heresy. The flerce Duke of Alva, who laid waste the Netherlands and deluged that fair land with human brood, was but an executor of the diabolical dogma of infal-

libility. Simon Montford, who was commis Price \$1.

sloned by the head of the church to exterminate the Waldenses, was another very devout man, whose business it was to enforce obedience to the infallible standard of faith and practice. The Puritan fathers who came over

had, in the Bible, an infallible standard of faith and conduct, and because Roger Williams did not conform to it, they banished him from their colony.

And because they could not convince some of their neighbors, the Quakers, that they had the infallible truth, they

whipped, banished or burned many of Near the close of the 19th century, in this "land of the free and home of the brave," in this land of schoolhouses, colleges and universities, the Rev. De

Witt Talmage stood up in the Brooklyn Tabernacle and demanded that the police be turned loose upon Col. Ingersoll for criticising and denouncing his assumed infallible standard of faith and practice. If these men's premises were true, their reasoning was good. In the 15th century a great plague was prevalent in Italy. Hundreds of thousands of people died. It was commonly believed there that the plague was caused by wholesale poisoning of the waters by miscreants who sought to depopulate the country. Now, if such an idle fancy had been true, would not

the authorities have been justified in

have been their sacred duty to have done so. Well, then, if the church knows that she has the infallible truth, can she afford to let scotling skeptics sow broadcast the poison of infidelity and send a very large part of every generation to eternal hell fire? Were not the Albigenses and the Waldenses exterminated to prevent them from poisoning the re-

ligious atmosphere? After the massacre of St. Bartholo mew, were there not sixty thousand Huguenots who could no longer poison the

eligious atmosphere of Paris? But why pursue this matter further? Whole nations and continents have time and again been baptised with human blood on account of this assumed infallible standard of faith and practice

Earth groaned beneath religion's iron age, And priests dared babble of a God of

peace. E'en while their hands were red with guiltless blood, Murdering the while, uprooting every

Of truth, exterminating, spoiling all, Making the earth a slaughter-house.' But my friends-

Fear not that the tyrants shall rule Or the priests of the bloody faith, They stand on the brink of that mighty

Whose waves they have tainted with death. It is fed from the depths of a thousand della.

Around them it foams and rages and swells. And their swords and their scepters I

floating sec. Like wrecks on the surge of eternity," No, the messages which come to us

from the spirit world, come from human beings who are possessed of the limitations common to humanity, and consequently, fallible. Besides in the spirit world (especially on the planes near the earth), there are all kinds of spirits. Some are intelligent and some very ignorant; some are

good, honest, truthful spirits, and some are bad, dishonest, untruthful spirits: and others range in all states between these extremes. The ignorant or the wicked can come with their messages, just as well as the wise and the good. You can never tell from whom the message comes unless the spirit tells you Jesus took with him Peter, John and something or does something to prove James up into the mountain and held a his or her identity. And it is not to be supposed that our more about the things of this earth life than they did while living in the flesh. To consult them, therefore, about such things is idle nonsense. Whenever a medium hangs out his or her sign, advertising that for a cash consideration. he or she will tell your fortune, tell the kind of woman or man that you are to marry, tell you how to make a fortune. or how to discomfit your enemies, shun him or her as a loathsome, leprous

And when spirits undertake to tell you where to find gold mines, oil wells, or of some scheme to make money, you may know that they are lying spirits or that the medium is a flagrant fraud Well, then, how are we to determine whether the messages which come to us

are true or false? Just as we determine all things in the ordinary course of life, by the due exercise of our God-given reason.

But if there be such uncertainty about spirit messages, of what good are

Well, now, if your mother, wife, sister, or daughter comes to you and tells you something or does something to unmistakably prove to you her identity, and hen tells you that there is no death. that she lives on in the spirit world. hat she is happy and that she is patiently waiting to meet and greet you when you cross over, would the message be of no good to you? Or if your father, husband, brother or son, whom you knew in the earth life to be selfish and wayward, comes to you and tells you something or does something to conclusively establish his identity, and then tells you that he is still living, that he has not been cast into an eternal hell fire, that he is not happy on account of his selfishness and waywardness in the earth life, that he has spirit teachers of a very high order, that he is beginning to see the light of truth and feel its uplifting power, and that he is told by his spirit teachers that he can and will evolve, develop and grow into a state in which he shall enter the higher planes of the spirit world, and that his condition is slowly, but steadily growing better, would such a message be of no value to you?

Yes, such messages come to us, tell ing us that, though our ignorance and our misdeeds have caused us much trouble in this life and will surely cause us much more in the spirit life, yet the door of mercy and of hone is never shut in our faces, but that we can and shall develop and grow into a

higher and better life. They tell us that eternal progress is in store for each of us. Not that man, by sudden leaps and

bounds, or by instantaneous conversion, attains to a heavenly state, but by persistence in seeking the light and endeavoring to walk in it.

The heights by great men reached and kept Were not attained by sudden flight, But they, while their companions slept, Were tolling upward in the night."

HENRY BOONE. Union Star, Mo.

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MINERAL PARK CAMP.

Closing of the Camp at Los Angeles, California. in the Mayslower, imagined that they

Ere this communication reaches you the Mineral Park camp-meeting will be among the things of the past. In many respects the element of newness pre dominated in this camp. There was a new official board, a few new workers, and decidedly new grounds. These last were not only new in camp-meeting uses, having previously been occupied by only one little camp-meeting, that of the Free Methodists, but they were also new in their almost native wildness, a wildness that has continued because in the midst of the stir and bustle of human life that is surging all around the spot, its peculiar location and condition have hitherto prevented it from being disturbed by the iconoclastic hands of man, and so, while on the brow that overlooks the canyon or gorge are reared almost palatial residences, and all the modern accessories of a rapidly growing community are plainly in evidence, this one spot has been shot through with comparatively little of the works of man. By a poetic nature it might be designated a bosky dell; Mattle Hull called it a weird spot; and Mrs. Lillie, in writing to the Philosophical Journal, said:

running down and exterminating all such miscreants? In fact, it would 'For myself, I am agreeably surprised with the new grounds. There are bubbling springs of pure water and running brooks under the shade of trees and running vines. There are half cottage and half tents built by the proprietors for camping and they are very comfortable and inviting."

The grounds are located in a kind of gorge called by the Spaniards an arroyo (Arroyo Seeo I believe is the name given this particular gorge by the early Spanish settlers), and are wooded by alders, willows and sycamores, inter-woven and festooned here and there by heavy networks of wild vines. They are reached from the electric car, by a zigzag path down the hillside, and thence a long rustic bridge leads the way over stream number one, through a wilderness of vines and alders, and over stream number two to the lower level upon which are built the public auditorium, dining-hall and refreshment stand. Electric lights are strung through the grounds wherever needed, from tree to tree, and a gas factory in the vicinity throbs through the nights while manufacturing gas to light the

dining-room and "cottages." The "cottages" spoken of by Mrs. Lillie, are built upon frameworks several feet above the uneven ground along on both sides of the rustic bridge, and those who were fortunate enough to be assigned a place in them or to secure one, as the case may be, were lifted above the dirt and stony, uneven ground upon which others must pitch their tents. The line of demarkation between the comfort and cleanliness of the two conditions was sharp and pronounced-as is too much the case in the world generally.

Mrs. Hull told me that the conditions compared favorably with those of the beginning of some of the old camps, as she remembers them, and she said she attended the beginning of several of So, if Mineral Park continues to be

the meeting-place of future camps, no ful and desirable place throughout. 1 suppose it is called-Mineral Park because its waters are said to contain mineral elements. Delicious, is what many people declare the drinking water to be, although upon many it produced some unpleasant effects at first. The Los Angeles and tadena electric line the air above our heads; and the trains of the Santa Fe and Salt Lake systems hand. The South Pasadena ostrich farm is located not far from the grounds, and the peculiar cry of this monster bird—part boom and part roar—could be nightly heard by the camp-The first time I heard it I wondered whether it were possible that a mountain lion or some other ravenous beast of prey could have found a hidden lair in some secluded corner of the gorge.

Sunday, Sept. 6. (I am writing this before the close of the camp), saw a larger concourse of people upon the grounds than upon any previous day. Moses and Mattie Hull, and W. C. Bowman were the speakers of the day; Mrs. Nickless-Cobb gave the message of the afternoon, and J. W. Henley and Maud L. Von Freitag those of the evening followed as a finale to the proceedings of the day, by the fire test given by Mrs. Suydam-Green.

I have heard many compliments for Mrs. Cobb's work, and it seems to be the prevailing opinion that she does better than ever before. As is well known, there is a great diversity in the work done through the different mediums, and gathering up family groups of the departed ones seems to Cobb's specialty. She seems to trace up all the departed ones that are of near kin to the one she reads for.

Moses Hull seemed to have retained the popularity gained by his last year's work, and Mattie Hull, whom many of s had never seen before, made a place at once in the hearts of her hearers by her beautiful and spiritual lectures, as well as by her lyceum work.

Mrs. Kibby, an old worker from Cincinnati, did very acceptable work as a message bearer, and also as far as opportunity presented itself, in dispensing the philosophy of Spiritualism. Mrs. Florence Robson, a young worker and a new light, gave three very fine

inspirational discourses. Aside from the those mentioned in my previous letter, other mediums helping in the work, as far as circumstances permitted, were Mrs, Mary C. Vlasek, Mrs. Millie Horder, Mrs. Mary P. Morrell, Mrs. Phebe Cooper, Mrs. Alice Mc-Comb. Mrs. Daily, Mr. Connely, Mrs. Wright and others, and all these should have their due meed of credit, for, as one of them said in a morning conference, their work-taking the Spiritualistic field in general-makes possible the more noticed and more noticeable

the front at these great conclaves. On the 10th of eptember came the election of officers, and the following were selected, viz.: Edwin P. Cobb. president; Mrs, Augusta Armstrong, vice-president; Mrs. E. Ashby, corresponding secretary; Mr. L. LaGrill, financial secretary, and Helen Gardner

work of those who come prominently to

In justice to Mr W. J. Black, the faithful and efficient retiring financial secretary, I wish to state that he was a strong candidate both for the presidency and for treasurer (he having de-crared he would not again take the office from which he is retiring), and his friends, many of whom have been made by daily witnessing his steady and and pleasant adherence to his onerous duties of gate-keeper etc., during this camp, expressed great disappointment because he had seemed—through the force of circumstances-to fail of receiving the appreciation he has de-

ELLA WILSON MARCHANT.

OBSESSION.

The interesting Experiences of an investigator.

Through the kindness of the editor of The Progressive Thinker, I have been granted space to give my experience on he above subject. For several years I had desired to investigate the phenomena of Spiritualism, but living remote from any organization or medium an opportunity did not occur until I had moved to the town of Joneshoro, Ind., and had made the acquaintance of a number of Spiritualists. At this time my wife was quite sick and in order that she might share in the investigation, I induced Mr. A. Stevens, of Marion, Ind... to give a trumpet seance at my house. This was Mr. Stevens' first effort away from home, and consequently not very good results were obtained. agreed to continue my investigation. In a short time Charles Barnes, of Marion, Ind., gave a trumpet seance in our town, and I attended the same, and was pretty well convinced that Spiritualism s not all a fake. In the following evening Mr. Barnes

gave a seance in the light, and a note was thrown from the cabinet addressed to me, stating that I could become a good medium, and advised me to develop. Accordingly I commenced sitting for development. At this time, December, 1894, it was well understood that my wife could not live long, and of this she was fully aware. At my fifth sitting the spirits made their presence manifest; at this I was greatly pleased, and so was my wire.

From this time on I had a number of seances at my house, and as my wife was a bright woman and kept an unclouded mind until death, she had a very good opportunity to learn much of the philosophy of Spiritualism. Moreover we held a number of developing circles in which she participated, and at one time she felt the spirit presence quite forcibly; it was understood between us that, if possible, she was to be one of my controls. She died in June, 1895. At this time I had developed so far as to receive communications by means of a planchette; table tippings and rappings soon followed.

I continued to have seances and developing circles at my home but there was no marked change till August, about sixty days after my wife's death. While sitting alone in the dark she spoke in an independent voice, she being about five feet to the left of me. About this time I got the following advice by means of the planchette: would advise you to develop for an impressional speaker. We will give you Daniel Webster for a control, a man of whom you well might be proud. You are a caution, boy."

The spirit in control gave no evidence as to who he was. I thanked the spirit intelligence for his kindness and said I was willing to do whatever was best. but I did not feel that I could ever be a public speaker, but thought that I would like to be a trumpet medium very well.

At this juncture I must mention the conduct of a cat, the only animal of any kind my wife and I possessed. Shortly after her death I noticed his strange them. For instance, at Cassadaga, she said it was like walking through piles of ashes the first year. could, see-saw them, and work his toes and at the same time champ his jaws doubt in time it can be made a beauti- until his mouth would be covered with foam. At times he would grab an article in his teeth and shake it and make a strange noise.

One evening when I was sitting in the dark for development, he seemed to be greatly excited and capered about the room, jumped upon the table in front of me, and on to the dresser. When I of cars clatter at a over the verge succeeded in getting the door open, he of the camp on a long bridge high up in dashed out. On another evening he acted in a similar manner, and soon of the Santa Fe and Salt Lake systems skirt or cross the arroyo on either that he had been killed, but there was room for doubt as to the truth of it. We will now return to the independ-

ent voice. When my wife spoke to me I could not hear what she said, but recognized her voice. It was not long, however, before I could hear my name as well as hers spoken quite distinctly I now began to hear other voices than that of my wife, and they were nearer to me than hers, and I could hear them in the daylight and I could at times get a part of a sentence, but never anything complete and satisfactory. voices were strictly independent and clear, and in no sense clairaudient. While I was anxious that others than myself might hear them, yet they would never occur only when I was alone. In a few weeks these voices began to die away, and I could feel that some one was gradually getting control of my body. This development had been done while I was engaged with my daily affairs as much or more than while I was sitting, and I soon ceased to sit gether. I had now been investigating not far from one year, and although the time was short, I had read diligently The Progressive Thinker and the Light of Truth, and had gleaned what I could from those who had been long in the ranks of Spiritualism, so that I was fairly well informed as towhat is taught concerning the development of medi-

ums as well as what should be done in cases of obsession. (To be continued.) H. L. DAILEY. Jonesboro, Ind.

Goodness Lives Forever. "The evil that men do lives after

them; the good is oft interred with their bones!" This quotation emphasizes the pervasiveness and power of evil; but it is misleading if it be not taken in a limited sense. A very little knowledge of history leads to the conclusion that there has been a tremendous advance in the moral condition of the world compared with the past. Is not this unimpeachable proof that evil brings its own destruction, while goodness lives forever? What is evil but disease? It may taint and destroy; but those who survive will either have found a cure, or else will have escaped serious contamination. That is the physical point of view. From the spiritual side the more degraded one is the greater the suffering and the more diffi-cult it is to reach the heights of true

iberty and happiness. Evil plants the seeds of death Despite all care; Ever doth its tainted breath Pollute the air.

Strongest minds—should evil grasp— Disease shall bear: Painful wounds—from fervid clasp— Recruits all share.

Mental ills and fleshly pain Result from wrong; Knowledge sound shall keep from stain-Refined and strong. Virtue gives the purest health

Throughout the years-Priceless boon that greatest wealth Implores with tears, Evil dies—its fairest slaves Proclaim its doom;

Goodness lives—in endless waves—

ALEXANDER SPENCER.

Beyond the tomb.

PAST AND FUTURE.

Read Before the California State Spirit ualists Association.

We as Spiritualists, our mediums and speakers, have in the last fifty-five years accomplished a great work, far greater than many of us realize, cause it is a leaven working secretly and silently in the divine human soul, lifting the mental and spiritual desires of men and women far above the super-ficial, spectacular and frivolous affairs of material life. We have by the aid and guidance of those in celestial life torn away the pall of doubt and hopelessness which crushed and almost paralyzed the life and consciousness of many millions of our fellow men, and given cause for trillions of our glorified race in the higher spheres to sing songs of eternal love and praise. Our work has been a peculiar one, manifesting largely in individual life, often opposed by social friends and unaided, or perecuted, by our nearest and dearest relatives. Such a work has required firmness, patience, a worshipful love of truth, an untiring devotion to the interests of humanity on earth, and filial obedience to our arisen helpers and guides. What of the future?

Progress is eternal. We are spirits now. There is no stopping-place in the divine life. Our cause will proceed and expand until its vital principles shall enlighten and spiritualize all mankind; yet we "must not sleep on guard." have only cleared away the brush and demolished the outworks of the enemy. The main fortress with its gloomy walls and truth-defying embattlements mains almost unscathed, and the hosts of mammon and theology are straining every nerve to obstruct our divine work, and to retain their influence and rule over the uncultured masses. I will not say that another step for-

ward is essential to our continued growth, but I do assert that those vital doctrines announced by the angel world in the beginning of the new dispensation, namely, "We have come to redeem the world from the thralldom of ignorance, poverty and crime, and to lestroy the prestige and power of a commercial and paganistic religion, should be placed in the foreground of the spiritual field and accentuated as the present and immediate future sphere and character of Spiritualistic effort.

A theistic, idolatrous idealism has cursed the world for ages. Man's central thought has been kept upon the unknown and the unknowable, thus incul cating almost a total ignorance and disregard of human rights and of his own divine life and natural immortality.

Humanity is silently sighing for a religion of facts, of reality. Sick, weary, confused and destroying each other by thousands, how gladly it would, if it only could, cast off a theistic religion of cold and heartless formality and joyfully accept a warm, living, magnetic religion of nature and of man. When the divinity of man is recognized by the governing element in society, there will be no sweatshops. The lives of little children, and helpless females will not be allowed to be coined into gold by capitalism through the agency of an effete and unjust industrial system; then every child of earth will be looked upon as sacred, his or her life and rights as divine.

When the idea of divinity is removed from the unknown, the mythical and unreal, and placed where it belongs in man, the living, the real, the highest immortal, the only known divinity, then our earth will blossom as the rose, and an affirmative answer to the prayer so often felt and expressed, "Thy kingdom come, thy will be done on earth as in heaven," will be at our door. I have brought to view a mere glimpse of the future field of labor for the vanguard of our ranks. Should they fail to occupy the field, then the mighty hosts in ce lestial life, which are leading this movement and conquest, will give the vineyard to those who will do their will and bidding. B. F. FRENCH. San Francisco, Cal.

Spiritual Music.

It does seem as though nothing is actially needed in life that is not some time supplied. Since man came upon the earth his necessities have been supplied through some law by man himself "Supply and Demand." This has certainly been true with regard to Spiritualism. When it has needed leaders the world seemed to say, "Here is the world of man, take your choice." In no greater respect has this law of supply and demand been manifest in Spiritualism than in the demand for ap-

propriate music. Away back in the early days, J. O. Barrett, Dr. J. M. Peebles and others arranged appropriate words to familiar music and compiled a song-book called the Spiritual Harp, by the way, a very useful book still. There have been others, but none has come upon the scene with any more beautiful harmony and appropriate words than those of C. Payson Longley. "Echoes From the World of Song," in two volumes of 50 songs each gave a sweet inspiration to Spiritualism, like the dew of heaven gives to the thirsty flower, and every-

body sang those songs.

Now comes another book of 76 songs. entitled "Longley's Choice Collection of Beautiful Songs," and in every particular they hold an advantage over his other books-style, size and shape, if not in the harmony. True, there is an "ear mark" about Brother Longley's music by which a critic might detect the author without the name, but that does not lessen the harmony.

I have used all of his previous books in public and I know they are eminently satisfactory to spiritual audiences. call his last his best. DR. T. WILKINS.

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TAKE NOTICE. The At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.

If you do not receive your paper promptly write to us, and any errors in address will be promptly corrected, and missing numbers supplied graits. Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent or the change cannot be made.

SATURDAY, SEPTEMBER 26, 1903.

TO FOREIGN COUNTRIES. The Price of The Progressive Thinker per year to foreign countries is \$2.

TAKE NOTICE.

All books advertised in the column of The Progressive Thinker are for sale at this office. Bear this in mind.

HUDSON TUTTLE.

Editor-at-Large for the National Spirit

ualist Association Mr. Tuttle has been engaged to an swer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Wine, Women and Cards.

By the following from the secular press we are again reminded of the Gar den of Eden story:

"After obtaining nearly \$30,000 forged checks from William Green, the local candidate for county commission er, William E. Welcome of New York whose relatives are among the wealthiest and most exclusive families in that city, pleaded guilty yesterday before Judge Neely and within a few days will be sentenced. Wine, women and cards are responsible for his downfall, he

says.
"His people in New York gave him everything an unlimited purse could provide. He began to associate with a fast set, and was a frequent and heavy plunger on the Metropolitan tracks. Finally the crash came. The young fellow's family found that he was under arrest on a charge of bigamy.

"He was guilty, confessed and was sentenced to the penitentiary, but the political influence of his people soon secured him a pardon. Then he came to Chicago to begin life anew.

"For several months he kept in the narrow path of honesty. Then his old lust for gambling overcame him, and he began to forge checks. Within a few days, by means of his family's name, he had induced William Green to cash \$29,-000 worth of valueless paper.

"When confronted with the evidence of his guilt, Welcome confessed, and yesterday pleaded guilty.

I am guilty, and am willing to take any penalty you give me," he declared to Judge Neely. "I tried to be honest, but the old love for the tenderloin life

To say there is no hope for a person who tries, against an inborn disposition to control his vicious nature, would be unphilosophical, unspiritual, unnatural. There is hope while there is life, but some natures require more suffering to awaken the soul, which is always good in man, to the knowledge of its supremacy, its predominance in man.

There is a pathetic side to the story as reported for the press. The pathetic side reflects the unsuccessful struggle between the good and bad, and the victory of the bad over the good.

There is a ridiculous side in putting up the old target of man's intellectual, (?) manly (?) supremacy; bringing women into the case as the devil, the tempter and the pack-horse for all of man's vices.

He who falls should be helped to rise, and if he again falls he should again be helped; he should be helped in some way more impressive and encouraging than by confinement and being made to labor in a penitentiary, unless he is found to be incorrigible and irresponsible. In this case it is well to place him where he can harm no one and be of use to his fellow-man by the labor he performs for the state whose laws he disregards.

We do not believe in harshness or brutality to even a hopeless criminal, and know that drastic measures must often be used upon stubborn convicts.

Our laws should be respected for the peace and safety of law-abiding citizens but in fixing a penalty for crime reform should be the prime motive, which often requires some kind of pun ishment, but never vengeance.

The ludicrous side of this special case was making women shoulder the blame.

"Wine, women and cards!"

What a sandwich for the most sensitive part of our humanity to lie be tween. Could we not amend the assertion by striking out "women," and leaving wine and cards and the contracted habit for both upon which to place the blame for this young man's downfall

and hard lot? Let us drop the women out of the case for the sake of our allegiance to our own mothers, sisters, wives, daughters and sweethearts...

Let us go into the home of the boy and if there we find not the cause of his fall and hopeless struggle for right, for sobriety and for noble manhood, let us follow him through his childhood and , his youth and examine his environments and see if the opposite sex would not have been his angel of peace and his guide to virtue if he had struggled then for the good and the beautiful.

Our jails and penitentiaries seem more apt to have a degrading instead of a reformatory effect upon a young man who never took such institutions into account until incarcerated, and as a rule when the iron door of a prison shuts upon a real criminal his future of church needed the money.

earth-life is marked for the downward course. The stigma is often too indelible for erasure. If a young man is backed by a strong moral power and indomitable will, he may recover and reach the high mark of respectability to which his soul might aspire, but as a rule the prison doors, especially of the penitentiary, cast a permanent obstacle in the road of progress and success of

our young men When our prisons become institutions of reform; when our young married people and those contemplating marriage school themselves upon the subject of prenatal influences and let their schooling govern in the matter of progeny we can hope for less criminality and less use for penitentiaries.

Discrediting History. That the Romish priests, etc., are still up to their old tricks is evident from the fact, as stated in the Truth Seeker, that they are seeking to pervert and discredit historical facts, in order to make the church appear in a better light before the world. Says the Truth Seeker:

The Catholic church is in these days trying to reconstruct its history in such manner as to remove some of the stigma attached to the doings of the popes. Not long ago a Paulist preacher gave us an entirely new version of the Galileo incident, from which it appeared that the astronomer, far from being persecuted for maintaining the motion of the earth, was merely disciplined for insisting that the church should adopt the view that the motion of the earth was distinctly taught in the holy scriptures! Another instance of reconstructed history comes from a Protestant source, the University of Chicago, but concerns the Catholic church. Prof. Oliver Josenh Thatcher of that institution of learning declares that the papal bull known as Laudabiliter, reputed to have been issued by Pone Adrian IV., giving to Henry II. of England a grant of Ireland in fief, is no more than a "Latin exercise of some twelfth century student writen in imitation of a papal

The genuineness of this bull has been frequently denied of late years by Catholic controvertists, but it is asserted, on the other hand, that no document of equal age is better authenticated. his pamphlet on "Ireland and the Pope" Judge Jas. G. Maguire of California, gives a full translation of Adrian's bull, taken from O'Halloran's "History of Ireland," where it appears in Latin. Adrian, who is the only English pope in the list of Roman pontiffs, addresses King Henry as his "dearest son in Christ," and having thrown him a profuse verbal bouquet, proceeds to say that there being "no doubt but that Ire-land and all the islands on which Christ the sun of righteousness hath shone and which have received the doctrine of the Christian faith, do belong to the jurisdiction of St. Peter and the holy Roman church, as your excellency also doth acknowledge; therefore we are the more solicitous to propagate the righteous plantation of faith in this land, etc. "You, then, my dear son in Christ, his holiness continues, "have signified to us your desire to enter into the island of Ireland, in order to reduce the people to obedience under the laws and to extirpate the plants of vice; and that you are willing to pay from each [house] a yearly pension of one penny to St. Peter and that you will preserve the rights of the churches of the land whole and inviolate. We, therefore with that grace and acceptance suited to your pious and laudable design, and favorably assenting to your petition, do hold it good and acceptable, that for extending the borders of the church,

restraining the progress of vice, for the correction of manners, the planting of virtue, and the increase of religion, you whatever shall pertain to the honor of God and the welfare of the land; and that the people of this island receive you honorably and reverence you as their lord; the rights of the churches still remaining sacred and inviolate, and saving to St. Peter the annual pension of one penny for every house ... Given at Rome, in the year of salvation The authenticity of this bull, Judge Maguire asserts, is attested by all Irish historians with the exception of a certain Abbe MacGeoghegan and one

Thomas Mooney, "from Geraldus Cambrensis in 1178 to the Nun of Kenmare in 1876, and the last edition of Haverty by Thomas Kelly in 1885." A mass of testimony is given as to the genuineness of the document, and those who would dispute it must discredit Irish Catholic torians who are accepted as authority in everything else they wrote. Years after the date of its issue Pope Alexander III. confirmed it in another bull, and no record is produced to show that either bull is recalled. Pope Alexander

"Forasmuch as these things which have been on good reasons granted by our predecessors deserve to be confirmed in the fullest manner, and considering the grant of the dominion of the realm of Ireland by the venerable Pope Adrian, we, pursuing his foot-steps, do ratify and confirm the same (reserving to St. Peter and to the holy Roman church, as well in England as in Ireland, the yearly pension of one penny from every house), provided that the abominations of the land being removed, that barbarous people, Christians only in name, may, by your means, be reformed, and their lives and conversation mended, so that their disordered church being thus reduced to regular discipline, that nation may, with the name of Christians, be so in act and deed. Given at Rome, in the

ear of salvation 1172." In Johnson's Cyclopedia, edited by President Barnard of Columbia Colege, we find the confirmatory statement that "in 1155 Pope Adrian IV, aupossession of Ireland on condition of paying an annual tribute. In 1172 Henry made his firist descent upon Ireland." On the whole, the fact in dispute appears to be as well attested as anything else in the history of the

We are informed by Judge Maguire that "in the year 1152 Ireland was a prosperous and independent nation, holding her place among the nations of the earth"; that "argosies, laden with ensigns to her banner;" that "the Irish people were noted for their bravery, chivalry, and generosity," and were "learned and respected." The description does not tally with that contained in Alexander's bull above quoted, but our author explains that the decline of Ireland began with the English invasion. Instead of "that barbarous people," as Alexander termed them, being reformed and their lives and conversation mended," they became worse than ever. The survivors of the Spanish

Ireland four hundred years later, describe the people as "savages." What could be more likely and credible than that Pope Adrian should sell out the island to the English king? He was himself an Englishman, Henry was a Catholic monarch, and the

Armada, wrecked upon the shores o

A Storm Center.

It Is Now Rising in the Ranks of Spiritualism.

The Great Psychological Crime?

In view of the prominence The Great Psychological Crime has been given by leading minds in Chicago and else where, and its attitude towards subjective mediumship and kindred subjects, we have concluded to open our columns | valuable books. for a discussion, wherein the merits and demerits of the book will be brought prominently before a jury of the oldest Spiritualist paper on earth. the readers of The Progressive Thinker. Some time during October we will de vote one entire paper to this STORM CENTER BOOK, thus illuminating the minds of Spiritualists with both sides of this important question. Among those expected to take part in this dis

cussion will be: ANDREW JACKSON DAVIS. Great Seer of Modern Times, and an author of world-wide repute. HUDSON TUTTLE, Editor-at-Large,

one of the leading minds of the present age, a man well known in this country and Europe, an author whose books are quoted as authority everywhere. DR. J. M. PEEBLES, who has trav-

eled around the world four times, and tion. visited nearly every nook and corner of this inhabitable globe, the author of many valuable books and pamphlets, and who has made a deep impression for good on the present age.

PROF. W. M. LOCKWOOD, a leading scientist, and a prominent lecturer in the ranks of Spiritualism.

J. J. MORSE, one of England's most orilliant lecturers, and a profound Being a trance medium, he

can speak as one having authoroity. CHARLES DAWBARN, a profound thinker, one whose articles have graced the columns of the various Spiritualist papers and magazines in this country and Europe, a man of great analytical

Christian and Turk.

And now, according to the Chicago

Record-Herald, the Knights Templar

are buzzing with a proposed project to

institute a grand onslaught by the Tem-

plars of the world against the Turks, in

the behalf of the Bulgarians. It is a

new crusade of Christian against Turk.

It is said to be expected that an interna-

tional interest will be stirred in the

movement, and an array of Knights

from the United States and Europe may

be massed in Macedonia to fight the sol-

The project, it seems, will be boosted

by sundry Christian pastors of Chicago

and other cities, supposedly to demon-

strate their title to be considered fol-

To an onlooker from a distance, there

would seem to be little margin for

choice between the "unspeakable Turk"

and the unspeakable Christian of the

of the two, it would be difficult to de-

Christians of the world, in thought if

not in martial deeds on the field of bat-

Sensible people can stand aside and

Whether Mossup kick Barry, or Barry

Nerve-Wrecking Noises.

displeasure of physicians, because, they

say, "the noise made by them is often a

matter of life and death to persons seri-

ously ill; besides it is a nerve-racking

and discomforting thing to most people

at all times." Twenty-four practicing

physicians of Salem, Mass., have joined

in a petition to the city council asking

them to adopt stringent measures

against the employment of the steam

Is not the objection to steam whis

tles equally valid against church bells?

In this age when every family, and

nearly every adult, has the accurate

time, why the need of ringing bells to

call the devout to religious services?

Bells were devised in a barbaric age,

before clocks and watches were invent-

ed, to call the people to prayer. They

are no longer useful for that purpose.

and their service can be dispensed with,

to the advantage of those suffering

A Wise Provision.

The constitution of Tennessee pro-

vides: "Whereas ministers of the gos-

pel are, by their profession, dedicated

to God and the care of souls, and ought

not to be diverted from the great duties

of their functions, therefore no minister

of the gospel, or priest of any denomi-

nation whatever, shall be eligible to a

seat in either house of the Legislature."

On the principle that no person can

properly serve two governments at the

same time, this provision in Tennessee

is eminently just, and should be com-

And yet, is it not a fact that the

clergy are ever striving to interfere

with the law-making power, and voice

the policy of the two worlds, the seen

A Pertinent Question.

and the unseen, at the same time?

mon to all states.

with diseased or feeble nerves.

whistle in the city limits.

Steam whistles have fallen under the

* "not care a toss-up.

tle and wholesale slaughter.

kick Mossup."

as between the two unspeakables,

region concerned. Which is the worst

receive the sympathy of

lowers of the Prince of Peace.

diery of the Padishah.

ing a pen that cuts right and left. MOSES HULL, one of the greatest BibHcal Scholars of the present age

and venerable in wisdom, always wield-

J. S. LOVELAND, venerable with age

and the author of many exceptionally H. D. BARRETT, for ten years presi-

dent of the N. S. A., and now editor of E. W. SPRAGUE, the well-known missionary of the National Spiritualist Association. And many other forceful, comprehen

sive, thoughtful thinkers, who possess analytical minds, who keep well posted in passing events, and who are up with cles of Chicago, and who is the editor the times in all respects, and who have the read the work carefully, will review the and the author of several other books, same for our columns. Among them are of great value to the world. She and the following:

ERVIN A. RICE, of Chicago. DR. J. D. BUCK, of Cincinnati. W. E. MORGAN, M. D., a prominent

hysician of Chicago. DR. GEO. B. WARNE, President of he Illinois State Spiritualist Associa-

E. J. SCHELLHOUS, of Kansas City. ESTELLE METZGER HAMSLEY, of

Chicago. E. W. BALDWIN, of Madison, Wis. LUCINDA B. CHANDLER, of Down-

er's Grove, III. DR. R. GREER, of Maywood, Ill. J. C. UNDERHILL, of Hammond

DR. T. WILKINS, of Chicago. DR. J. O. M. HEWITT, of Chicago.

C. W. STEWART, now lecturing at Marshalltown, Iowa. SAR'GIS, who is well and favorably known to our readers.

GEO H. BROOKS, lecturer and the popular chairman of Lily Dale camp. and Mrs. Huntley.

seemest so far away:

ter hides from view,

the old and the new

which thou hast "entered in,"

For no pilgrim retraces his footsteps to

But thou hast crossed it, darling, thou

way, that we, too, may pass o'er.

What are the "joys immortal" which

Thou wert ever far above us, in thy few

thou never couldst have left

ing, this home that is bereft,

Miriam's Reply.

You ask me what I am doing in my

will tell you all, ye dear ones who

never in all my earth life was so very,

very near, As I've been since I left the mortal, and

visit my loved in the morning, and

entered the heavenly sphere.

For the river that I crossed over can no

met loved ones gone before.

am basking in rays supernal-have

And I'll be the first to greet you when

you reach this beautiful shore.

You call yours "a world of sorrow," God

He filled it with joy and beauty, and

As a prelude to "joys immortal," that

For I have passed the portal that leads

blessings that overflow,

are mine forevermore.

while on earth did say:

Angels silently led the way

but 'twas better that I should go,

Then look for the day and the dawning,

Lift the veil that your vision has shrouded, and let in the beautiful

when all is hushed and still,

Opening of the Morris Pratt Institute.

On Tuesday, September 29 the Morris

Pratt Institute opens for the coming

year. The course covers a two years'

attendance, of thirty-six weeks each year, and two terms to each year. Tui-

tion is fifty" dollars per year. Board

and room three dollars per week, or

room and permission to board them-

There has been a fine program pre-

pared for the opening day, and all friends are invited to be present, and

lend their influence for the good of the

Whitewater is on the Chicago, Mil-

waukee and St. Paul Railroad, Prairie

CLARA L. STEWART, Sec.

grope not in the darksome night!"

MARY E. VAN HORN.

to the "other shore"

no sorrow enters in.

have willed it so:

Milwaukee, Wis.

'new-found home to-day!

think me "so far away."

again at eventide,

earthly love divide!

never willed it so!

which drew thee from the strife;

MARY E. BUEL.

art safe on the other shore, Look back, dear love, and point

hold and keep thee so?

short years of life,

took his own away,

the day.

Milwaukee, Wis.

What was the angel's promise,

this world of sorrow and sin,

WILL C. HODGE, well known as a lecturer.

DR. M. E. CONGER, the well-known uthor, of Chicago BISHOP A. BEALS, of California, vell-known lecturer and medium.

Many others are expected to appear Last but not least, LYMAN C. HOWE of Fredonia, N. Y., one of the ablest lecturers on our rostrum to-day, a pro found thinker, and in all respect amply qualified to maintain himself in any capacity he may be called upon to act WILL HOLD A DISCUSSION in the columns of The Progressive Thinker, with MRS. FLORENCE HUNTLEY, a lady who ranks high in the literary cirof "The Great Psychological Crime," Mr. Howe will enter into a discussion in regard to the merits of THE GREAT PSYCHOLOGICAL CRIME, and the same will be published in The Progressive Thinker, affording a rich and valuable intellectual treat, never before offered to the readers of any Spiritualist paper. The discussion between Mr. Howe and Mrs. Huntley will follow right along after the Symposium, which will appear some time in October.

Now is the time to send in your subscriptions for The Progressive Thinker, RENEW AT ONCE. Just think for a noment, this large paper furnished for wo cents per week. Don't miss the valuable intellectual feast we have promised. You can not afford to stand in the rear destitute of the knowledge we give. You cannot afford to have "Rooms to Rent" in a vacant brain. Read over our Premium List and send in your subscription at once. Particularly should every medium in the land read the discussion between Mr. Howe

How Will They Account for the Facts?

Not a glimpse do we catch of the glories To the Editor: Having read in late fact in my experience. To tell us of the beauties which the Mas

About seven years ago I attended a spiritual camp-meeting at Liberal, Mo. Until we cross the river which divides

about 150 pounds.

This seance took place under what And we could see the beckining hands dium sat in a rocking chair. His clothes were sewed on him; his arms sewed to the arms of the chair; his bare But we know the angels called thee, or feet in a pan of flour; a spoonful of rice placed in each hand. He was found in termine. But of course the "Chris- These hearts that are aching and breakthe same condition at the close of the And we do not question the Giver, who ance. There was no flour or rice or

nephews. There was no one at the

I know that she was the one she claimed to be. I have seen her in full form more than twenty times since, and with several different mediums. I recognize her when she comes out of the cabinet as readily as I would any earth

And remember that ever at evening, in materialization account for the above Your darling child is with you, and is your Mirlam still. a spirit manifestation.

> Camp-Meeting at the World's Fair. Spiritualists all over the world will

leased. There will be an auditorium Also a first installment of five hun-

platform president for the spiritual

numbers of The Progressive Thinker some statements of facts by different writers, I thought I would mention a

I went there a stranger. The only person knowing me left upon my arrival, after introducing me as Judge Tucker, of Wichita. I was there for investigation, and made few acquaintances. The second night I attended a seance

given by C. E. Winans, who is known to

the floor. There was no possibility of getting into the cabinet from the out-But we grope in the night and the darkness, and we long for the dawn and

camp who knew my name, except that

And I am one with the Master, who of Tucker. This spirit sat on my knee several "Of such is the kingdom of heaven." minutes talking about our family and friends in spirit and earth life. To the fields that are ever vernal, where had her arm around my neck during this time. She finally said, "I must go," kissed me on the lips and said, "Goodtery" to the 'world of sorrow and bye, uncle." She then stood within two tery" to the "world of sorrow and sin." feet of me, in plain sight and gradually sank down, keeping the form of a wo I know how your "hearts are aching," man until not more than two feet high, and then disappeared. Or the Father in His wisdom would not

Now will some skeptic or disbeliever

stated facts, from any other theory than S. M. TUCKER. Wichita, Kans.

be interested in the large camp to be held during the whole time of the World's Fair by the Missouri State As

Suitable committees will receive our Price 10 cents.

W. P. Phelon, M. D. Price 50 cents.

Our Fall and Winter Campaign OUR SPEGIAL ISSUE

It will be especially interesting and attractive. Our Special Issue in October, containing the views of many leading minds, as alluded to elsewhere in this paper, will be of great value to everyone. It will be a veritable Storm Center, and every Spiritualist in the land should read it. Subscribe at once and obtain one or all of our Premium Books.

Important Discussion

The above Special Issue of The Progressive Thinker will be followed at an early day by a discussion between the veteran worker, Lyman C. Howe, and Mrs Florence Huntley. They will in a masterly manner consider the contents of the book designated as "The Great Psychological Crime." Every Spiritualist, and every Medium, too, should be familiar with what is going on in our ranks, and they can be if they will read The Progressive Thinker during the year. Send in your subscription now.

"The Light Among the Hills"

A thrilling narrative, a wonderfully interesting statement of Spiritualistic events that occurred in Vermont in early days, will appear in the columns of The Progressive Thinker sometime this fall. "The Light Among the Hills" was written expressly for The Progressive Thinker, by Mrs. I. L. Lewis, well and favorably known in the Green Mountain State. Send in your subscription now, and you will not miss a single number. Don't wait.

Our Premium Books

Renew your subscriptions at once, and thereby not miss a single number that contains forthcoming attractions. Our Premium Books can not be excelled. Read over the list in this paper, select the ones you desire, and send in your subscription at once. Don't be behind the times. Our Fall and Winter Campaign will be more brilliant than ever. Those who read The Progressive Thinker cannot fail to keep abreast of with red tissue paper placed on the wall opposite the cabinet. There were twen, the times, and know the status of our cause.

THE N. S. A.

Proposed Amendments to the Constitu-

tion.

to be presented at the N. S. A. convention in Washington, October 20-23. (Unfinished business) Cons. Art. 10 to "Sixty."

o "Sixty." taken for social visiting and enjoyment - Amendment: That a quorum for the of a basket dinner. The evening meettransaction of business shall consist of ing will begin at half-past seven o'clock delegates.

Amendment proposed by vote of the Ohio State Spiritualists Association: Resolved, That the officers of the Naional Spiritualists Association shall consist of a president, vice-president, secretary and treasurer, who shall be trustees and with five others, constitute a board of nine trustees who shall have charge of the business affairs of the As sociation and shall be chosen by written or printed ballot by the duly accredited delegates present at the regular annual convention. Beginning with the convention of 1903, the officers of the association shall be chosen in the following order, and for the terms hereinafter specified-Two trustees for four years, two trustees for three years, secretary and one trustee for two years; president, vice-president and treasurer for one year. The president will be elected annually in company with the

two other officers named in this article. It may be well to state here, that notwithstanding a rumor to the contrary, the Regent Hotel of Washington is not damaged by fire, and it will be in readiness, with fine accommodations for all per member. who visit the convention, as hitherto announced

At the last convention, a vote was passed for the secretary to publish in the papers an outline of work to come before the succeeding convention; but this is impossible, as we have no way of knowing what will come up as new business; the election of officers, the amendments proposed, and other routine business, our people already know of. With fraternal greetings to all, MARY T. LONGLEY, N. S. A. Secretary.

"Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enof wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale

"The Kingship of Self-Control." Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 80 cents. For sale at this office "Meatless Dishes." Very useful.

"Healing, Causes and Effects." Ву

ILLINOIS CONVENTION. The Illinois State Spiritualists Association will hold its annual business

convention with the Englewood Spirit-

ual Union, at Hopkins' Hall, 528 West

63rd street, Chicago, Tuesday, October

13, 1903. Each one of its auxiliary so-To the Editor:—Kindly print the fol-lowing completed list of amendments every ten of its members, or major fraction of that number. The first session will open promptly at two o'clock and continue until half. Change the word "Thirty" on fifth line past five, when an intermission will be

the majority vote of duly accredited and include a programme of addresses, music and message-giving. Aside from the election of officers matters of importance will come up for consideration, among them proposed amendments as follows: One changing date for the annual

meeting to the third Wednesday in February. One providing that individuals may become full voting members of the as-sociation by first pledging compliance vith its constitution and by-laws and paying one dollar yearly into its treas-

one authorizing the official board to accept the resignation of any of its members when tendered and to fill by appointment all vacancies in its membership caused by death, resignation, or removal from the state, until successors are chosen at the succeeding annual

meeting and duly qualified. This convention will sound the keynote for the fall and winter campaign in Illinois. Every local society desiring help, or willing to help others, should be fully represented and send in its per capita contribution of twenty-five cents

This meeting may appoint as delegate to the N. S. A. convention in Washington, a member from every local society which sends, in addition to the annual dues, the sum of two dollars, which goes to the supreme body.
ELLA JOHNSON BLOOM,

GEO B. WARNE, President. Secretary.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought car fail to be fed and delighted with this book. Beautiful spiritual thought, compining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at

this office. Price, cloth, \$1. "Poems of Progress." By Lizzie Doton. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily, printed and bound. Price \$1.

"Religious and Theological Works of Thomas Paine," Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and thepages. Price \$1. For sale at this office.

Bishop Joyce, at South Bend, Ind., the other day, in addressing the Northern Indiana Conference, is reported to have said that "a new chair in theological colleges is needed, where common sense shall be taught." What would become of the creeds in case such chairs in theological institutions should bebecome common?

"New Testament Stories Comically Illustrated. Drawings by Watson Heston. With Critical and Humorous Com ments upon the Texts," Heston's drawings are incomparable, and excruciatingly funny. Price in boards, \$1. Cloth, \$1.50.

Oh, what are thou doing, Mirlam, in this new-found home to-day?

many of your readers to be a man of about six feet in height and weighing call absolute test conditions. The me-

There was a good strong light shaded ty-four persons in the circle. After quite a number of forms had come out of the cabinet and had been recognized by their friends, the form of a young woman, who in earth life would weigh about 100 pounds, dressed in a white robe with a white scarf over her shoulders, with long, light hair hanging down her back outside her scarf, and with bare arms, came out of the cabinet, walked across the room to me, took me by the hand and led me up to a chair near the curtain. I sat down, she then put her arms around my neck kissed me on the cheek and said, "Dear Uncle Mort, how glad I am to meet you again." I then asked, "Who is this?" She replied, "Your niece Lucy." I said "All right, but give me your full name." She then said, "Lucy Fairbanks." This was the name of a favorite niece of mine who had passed to spirit life about twenty-three years before in Union county, Ohio. She had never been west of Ohio in earth life. My middle name is Morton and I was always called 'Uncle Mort" by all my nieces and

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WHAT AN 1? WHENCE DID I COME?

WHITHER DO I

An Address Delivered through the Lips of Mrs. Cora L. V. Richmond.

The Ego in man is either a fiction, or it is an Ego.

from whence this intelligence came.

standpoint of the Spiritualist. Whatever be the method by an instrument that will express what he wishes to express. which this Ego is discovered, by which it is revealed, by which you are aware of being aware, whatever be the tinct present manifestation, there can be but one conclusion universe, and therefore immortal, as the primal entities of the universe are without destructibility.

The original atom, whatever that may be, science has not so far perfected its methods as to declare what it is. Atoms because Pan represented the harmony of the soul before the are only known in combinations, and the atom is hypothe- reed was fashioned, or nature, with her vast orchestra, recated by the material scientist. Whatever the original or sponded unto the touch of Apollo and before Orpheus apprimal substance may be, that original or primal substance must be eternal.

tolligence, or God is all, and, therefore, that matter is but a of nature, makes anthems of praise unto God. From the manifestation of God; or whether we accept that which song of birds to the sweet whisperings of the night, and all seems to be the conclusion of science; that matter, in its the breezes man can imitate, and can transcend, for he gives primal and original estate includes all and therefore is eternal, the Ego which is in man must, either belong to one or ture of religion, the loftler passion of the spiritual affections, the other, which ever is ultimate and eternal, and if immortal must be immortal from the past as well as immortal in the future.

The knowledge of the future existence brought to the consciousness of man by inspiration and revelation, and espea tendency in this direction, but do not establish immortality. They only establish that which can be taken as a sufficient of the physical body as an intelligent spiritual being. Then tality can only be proven by its experience. Eternity is not of the mathematician the knowledge of what the whole circle is, if his solution is correct, so the segment of the circle in which man finds himself as an intelligent being on the earth and in the spirit states that follow the earthly existence is sufficient to prove the circle of immortality.

The past existence you are liable to ignore, yet even if you are a materialist, a scientist and believe in evolution, the traced through all the stages of its unfoldment to the present time, and back to the primal molecule and the primal atom. If in that investigation the man of science fails to discover the source from which the soul has had its being; if science in its experimentum crucis has failed to declare 7 the particular period or juncture where the spirit of man appears; if science is totally inadequate, while showing the general unfoldment in the physical man, and in the physical possibilities of what the mind may present, to declare what spirit is, whence it came and whither it is going, or to reyeal any portion of that spiritual realm which is within and than the brain that it vivifies; greater than the body, which without man, then we say, whatever does reveal, whatever is its temporary, transient machinery of manifest can declare it, whatever more fully and completely explains the complete human being, must be the larger knowledge. So where science pauses the knowledge of the spirit begins; where the materialist ceases to know the Spiritualist has knowledge, and where the external methods of deduction are baffled, inspiration and all that realm of intuition in which inspiration is found, must have its beginning. Therefore, we include inspiration and revelation as a portion of man's knowledge, and the source of all information concerning the spirit, without which and its added duductions science would utterly fail to establish the existence of the soul over time and sense, and this is added testimony. But if it

But science meeting this half-way, and in venturing beyond its own realm, is perfectly willing to draw the analogy perceive distant or minute objects if it is not aided, any which we have pictured; perfectly willing to extend the simple activities of the mind into a domain where it has never been able to reach without spirit aid, and accept that other realm which is within and above man, and which by revelation and through intuition has come to the consciousness of man to-day.

Therefore, epitomizing the knowledge of the past in the realm of nature, man is the expression of the aggregation and the perfection, through processes of evolution, of all that has preceded him. But as nothing can be evolved that has not previously been involved, the intelligence that is manifested by man must sometime and somewhere have been introduced into the physical or material life, whether whether in that a priori consciousness that takes charge of the germ of life when the mother first becomes aware of its o'er brooding consciousness, we leave for your intelligence to decide. Ours is the thought, and for us the knowledge, that this a priori consciousness is greater than the germ that involves it; more perfect than the form which is unfolded to partially express its power. Because there is no human being who is not aware of having greater possessions than the body can express or the brain fashion into thought. There is no human being that does not look upon a luminous background of a priori consciousness from which it seems to draw the capability of knowing all that it knows; that there is another intelligence, the ego, that uses the body and the brain for its expression, and is dependent for clearness in human life largely upon the perfection of the instrument that

Nevertheless, it may stand aside and may criticise the organism that it uses, may assist in unfolding the muscles, the the benign influences of the realm above and of earthly symnerves and all the attributes of the physical body, to better express its purpose; and may question also of its intellectual power. You frequently say: "I must cultivate my memory if there were time we could increase an hundred fold, tends more; I must cultivate sublimity of thought, that I may be to show that this prison house of clay, this narrow confinemore in harmony with the great manifestations of nature; ment in which you find yourselves at the present moment is I must cultivate my imagination, that I may see more that but a temporary abode, a temporary instrument, and with which is implied by the external universe around."

in the better methods of appreciating the tints and colors of aspirations; that even the human race is pressing forward to this rare, golden summer sunshine. The leaves, the flow- still greater manifestations, and that through all eternity ers, the clouds, the sky and the landscape are often dead to this ego cannot be lost. This "you" 'and "I" can by no possihim who has not this awakening. But to the artist, to one bility be blotted out; that this a priori consciousness which who has studied the tints and tone, to his soul every gladsome thing in nature responds, and the joy is unspeakable.

Who is this I, that says, my feet, my hands, my body must Berform this work I wish them to? Who is this I, that crityou think more than you can formulate into expression; you cises sometimes the shape of the face, and the color of the know that that even your thoughts are not clear. But there eyes, and the expression of the countenance of himself or is something that you know; when the brain is disciplined herself? Who is this I, that is disappointed if the expres- you can formulate your thoughts correctly, just as when the Blon is not perfect? Who is this I that criticises the moral fingers are disciplined the master of the instrument can play dature that is manifested and says to the individual, you upon it; but he may have the music in his consciousness can do better than that if you choose? Who is this I, that even though his fingers are not attuned to its performance, apprough the voice of conscience, when it is awakened, de In like manner this soul perceives the eternal, engages

clares to each one the right or wrong manifestations in hu-If it is the result of cumulative forces from material sub- man life? That is: you sit in judgment upon your own acstance, the sequence of a long line of unfoldment; if man is tions, and you criticise your own endowments, and you press but the aggregation of forces that have preceded him and his forward to make yourself more perfect in any path of life intelligence is but the result of that, then, of course, there is you have chosen. If a man of business, to get greater power no Ego; the I is but a combination of substances which will and gain millions; if a man of battle, to do greater destrucbe disintegrated and pass again to the dust, to the sources tion among your fellow-men; if a man of science, to make his body do what he wishes and to skill his vision to conform There can be but one answer to this question from the to the observations that he desires to take, and to fashion That plano did not make itself; it did not make the musi-

cian who plays upon it-it is not half as good as the musimethod by which you consider this Ego has come into discian wishes, because it is out of tune. But the knowledge that enables the man to fashion the instrument and make drawn either from science, philosophy or religion, that is, that instrument more and more perfect in order to conform that this Ego, if existent at all, must be co-existent with the to his requirements is evidence of an a priori musical consclousness. When Pan plucked a reed, and from that reed drew strains of music that enthralled every form of nature around; all insects, birds and beasts, and men as well, it was peared in the groves to sing the sweet songs of the winds. So man, responding to this great harmony, constructs a vast Whether we accept the Berkeleyan theory, that soul, or in- organ whose mighty peal, like the thunder and the songs into his music the added voice of the soul, the greater rapand this thrills and throbs, until the birds become silent and the voices of nature hush themselves in the groves and canons to listen to this harmony.

Let us remember that this which knows that it is; this that knows that it understands, and that struggles dimly at cially by the manifestations known as Spiritualism, all have first, but more perfectly afterward to find expression, separates itself at last from the dust, and that the body, which neither thinks, nor feels, nor acts, nor becomes more perbasis for the legitimate conclusion that man exists after the fect, nor makes blunders and conquers them, but silently distinct separation of the spirit from and the disintegration passes back unto the substance from whence it came, possibly beautified by the breath that has come to it from the the conclusion is that he may continue to exist, but still that soul; for it would seem that above the graves of those you continued existence does not prove immortality, for immor- love, where you water the sod with your tears, and where the blossoms are tenderly cared for, something is transdeclared by a future existence which is only another step in muted from the dust beneath that makes them beautiful. life. But as the segment of a circle may convey to the mind Or is it because you are in communion with the spirits that have passed on and the beauty of that added life is conveyed to your vision and your perception? Nature would be blind and deaf in such an hour if it were not for the voice that comes from within and above; your ego can solve that. When these leaves shall turn their beautiful green to a flame of gold and red there will be another springtime, your ego can solve that. When the golden sun at eventide seems past is the eternal precursor of the present. There is no to sink behind the hills there will be another morning; your portion of man's existence here that physically cannot be intelligence can measure the length of the days and the great steps between you and the distant worlds. But while the worlds respond to the law of their creation, they do not know about it, they do not know about you, they do not understand you, they do not question about you.

Being less than the world seemingly, but greater in this understanding, we declare that this intelligence which can measure the process of light, that can declare the distances between planets, that can mount on the wings of mathematics to the loftiest mountains and the most distant planets is superior to any laws of nature. That the soul is greater greater than the world, which for the time being it occupies or inhabits, and which one day will be under the complete control of human souls.

We declare that this soul considers a life that is endless: has a priori longing and prophecy of that life, and the greatest evidence of eternity of this ego is that longing, that consciousness and that prophecy. Corelated to this is the evidence that comes from departed spirits, from those seemingly superior intelligences whom you denominate angels, from those who have been in spirit after the great conquest were not for the perception from within the soul you could not have that added testimony any more than the eye can more than the mind can understand though the vision is clear, and the hearing is clear, unless the perception is awakened. You have heard of those who, "having ears do not hear, having eyes do not see, and having minds do not understand."

It is the soul that fulfills the understanding; it is the soul that quickens the vision in this life, that quickens every sense, and the senses would be valueless without it. When the senses fail the soul finds other ways of expresion. The blind Mollie Fancher could do more than many who could see. With fingers and body, in which disease had taken such hold that her form was almost helpless, she still, by the gifts of the spirit and because of her soul, could penetrate in the primal atom, as the materialist might maintain, or through all that shadow. You may know of instances where the nature has to contend with blindness and deafness and dumbness, where speech is not possible and hearing and sight do not exist and yet the ego under the quickening influence of sympathy will find an avenue of expression.

Idiots, we do not mean the ordinary kind that are ground out of the schools and universities, and theological and other institutions, we mean those that simply have no avenues of expression, which Dr. Howe of Boston, clearly illustrated had as much difference between them as other people who had the opportunity of expression through education. That the ego behind the idiot, beyond the imperfect brain and organism was just as capable of feeling and just as anxious to find an outlook of expression as others. You could not make much of a demonstration to the outer world if you were in a dwelling that was barred and bolted, and shut out from the light and from communion with the outer world. Yet such is sometimes the seeming position of the soul. But under pathy that soul can find at last the avenue of expression and reveal its surpassing power. Therefore, the testimony which the great and wonderful opportunities which eternity will It is well known that the student of art unfolds from with- provide that ego will manifest the power that shall equal its insists upon forcing itself into and through the human organism may only stamp upon the human organism the smallest portion of that consciousness. You know every day that

forever in thoughts concerning it, and tries to force upon the dull human organism the great "forever," the iuminous knowledge of that impartal life. It is this that quickens the pulse; it is this that singles the eye; it is this that makes the cheeks to glow; it is this that, even when age is creeping on, still persists in shining beautifully and perfectly through the organism that is being slowly gathered back to the dust, greater possession, one lingering glance, one soft smile sits upon the face, of supreme, calm repose, as if the spirit, showing the light into which the life is awakening, flings a glance questioned why? The answer was that "they which are of nature, while with its surpassing powers it takes up the great problem of life in its new found existence, and passes on and on through other ways and forms of life, through other means of expression unto the eternity of its fulfillment. This must be true, or that annihilation which the materialist seems to dread; that Nirvana which the Theosophist speaks of and of which Buddha taught, (the blotting out of the consciousness), must be the individual's fate. We do not believe that Buddha taught it. We believe that

he taught the separation from time and sense to be absolute, But time and sense are not the consciousness of the soul. In that Nirvana, as in the perfect Kingdom of Heaven of the Christian, or the higher states of the Spiritualists, or in absolute state of the soul, the soul is conscious of its eternity and of the knowledge of all experiences in time and sense. You know that the experiences of your childhood are valuable, but you do not find it necessary that they shall go on and on in their external form forever. You gather up the knowledge that childhood has taught you, and the soul, in its surpassing estate, needs not that external form, nor the manifestations of life with which it has come in contact, but only that which is experienced and that which it has gained in its expression of knowledge here and now.

We are speaking to your immortal souls, we are calling to you from the depths of your nature, from that life that time and sense and care and external life seem to have stultified and suppressed. But the clouds are lifting from the great shadow of human selfishness; people are growing more and more to realize this inner and higher realm, and the soul, filled with its own surpassing knowledge, is more and more thrilling and pervading the substances of earth, until at last the sunshine will be fairer, the leaves and trees more beautiful, the flowers will give more perfect fragrance, the birds of the air will be more beautiful in plumage and song, the lightning will only yield beneficence instead of its destructive force, and the sun's rays, instead of making arid wastes and deserts will be imprisoned to warm and light your dwellings, and every force in nature and every element of earth will at last bend to this control of the magic power of the soul, allied unto God in its creative power.

So the earth itself, ancient with sorrow and destructive forces, will rise again unto the perfect Eden time, and war and destruction will not be known among the children of earth. No nation will rise up in force against another and weaker people, all will forget their warfare, and their striving; and mad ambition will cease to dominate; the treachery of men that love gain and power, and that greater tyranny that shapes the destiny of nations to the voice or person of a king will pass unto the kingly voice of the people, unto the souls of men. Then all will enjoy the sunshine; all will breathe the fresh air of heaven; all will behold the glad. green Earth. Death will no longer be looked at in terror, but as a beneficent angel, standing between you and the portals of that realm that opens wide the immortal vistas of the

Oh! the Soul is supreme in its finite and eternal possession, and you and we, and all who have sojourned here but for a day, who clasp hands upon this human plane, or who in spirit life have thrown off the simple habiliments of the dust and the shadows of time and sense, will in some surpassing state meet, when it is not only "face to face." but soul to soul, and you will stand upon those heights of light and majesty saying with Him, who forgetful of those who persecuted and crucified Him, "Behold, I have overcome the

THE MOUNTAIN OF SIGHS.

Delivered at the First Church of Psychology, Detroit, Mich., through Mrs. M. C. LaGrange.

A little shadow, a little space of unconsciousness, and then a sweet awakening. I felt the presence of some dear loved one, neither plain nor clear to my vision, but a feeling of perfect bliss that shook my soul and thrilled me through and through, a knowledge gained all unconsciously, impossible to put in human utterance.

Little by little all these beautiful influences grew stronger, until finally I felt the touch of a dear hand, and then plainer and nearer to me came the presence of those I had known, and loved, and seemingly lost.

I seemed to hear the echoing of the moans and sorrows of those who were left behind, a great chasm seemed to intervene between that condition and the one in which I found myself, and still it was so near that I might see all things clearly that I might perceive the well known forms of those who had been my friends, those who had been my enemies: those who had surrounded me by conditions that had drawn me near to them and those who had repelled me and placed within my heart the first seed of anger and of hatred.

Hesitating for a moment with the question in my mind "what had occurred," there flashed across me the remembrance that I had entered into that great ship of state, that is known to all, and had crossed the tiny stream called Death; that stream so narrow, that the mere closing of the eye, a moment's space, completes the journey.

Filled with a slight curiosity as to what was beyond and above me, I sought to enter into closer touch with those who had come to welcome me to this better and broader home. Leading me gently by the hand, they seemed to bring me

into a state of clear light, that made my understanding more sensitive to receive the thoughts that enveloped me, and looking over and above this place, this plane of existence, I spied beauty that seemed familiar and yet strange, even as you in this beautiful land may travel from one city to another and see there homes that are similar, and still distinct and different in shape and building.

Strange did it seem to me who had thought of this beautiful home as a place far removed from the environments and thoughts of to-day. 30 - 1 h

Further and away there was a great mountain over which my dear friends said we must needs travel ere we should. gain that perfect type of ecstasy for which my soul had yearned and prayed.

We started on our journey, myself filled with great pleasure and anticipation, Beautiful did the mountain seem, although steep was its ascent. I saw green places here and there, where vegetation seemed to be abundant. Ragged rocks were interblended in the scene, but they seemed to be nothing else but part of the great picture that went to make up a beautiful whole.

Little by little there dawned upon me a feeling of unrest and later there came to me the doleful minor thoughts, such as the plaintive notes of an organ may give out when it gives to us a peal of beautiful sounds and woeful misery. Little by little did it permeate my soul, until I felt the heart throbs of those who were behind me, until I came in touch with the miseries and woes of earth, until I felt their pain, until I knew their anguish, until I realized their sorrow. I asked my guide why need I realize this. Is this a punishment that must go through for some misdemeanor? Have I, by my walk in life, necessitated this form of punishment to fit me for the higher conditions?

Hastily did they check my exclamations of regret, and speak in this wise unto me:

"Only he who suffers, who has loved and lost, he who has

passed through the lower conditions of life, he who has left the sting of a painful misery, he who has suffered the bitter sorrow of a darkened past, may appreciate the brightness and the sunshine of the glorious future."

With these words impressing themselves upon my mind, we proceeded. Soon I reached that place where we paused to rest once more. Here I found that buildings were estab-It is this that sits in triumpli upon the brow and lips of the lished that seemed to my eye similar to those that I had friend in the supreme moment of the separation of the soul known, and still as I viewed them more closely, the familand body; the body is passing to dust and the soul taking larity faded away, and as I assumed my material thought, its flight, even as if the spirit was already aware of its my physical mind, (that skeptical thought that surrounds each and all of you in these earthly environments), they seemed to fade from my vision and naught remained. I

across the countenance and makes it beautful even in death | material may see only material things; they which are spiritual may see the spiritual conditions. He who places his mind in material environments may realize and know naught else but that which dwells therein, but he who raises his thought into that better vibratory action of spiritual desire shall thereby gain the realities of the inner and hidden world." Once more did they appear, but they did not appeal to me as the dwellings of the higher places would have done in the material world. There was a nothingness about them, a feeling of poverty that surrounded me, a conception that all was not plentiful, a realization that a something was lacking to complete the picture of a perfectly heavenly existence. Again did I question why, and I was told this:

"He who seeks in the land of the living to so surround himself by material conditions that the temporal body and the temporal soul shall be improved thereby, builds for that condition only. A millionaire though he may be, when he gains this other side of life may find himself destitute, in poverty, and in need of friends. Such is the condition that abides here. These have been improvident in the condition that they left behind. They have been creatures that have thought only of the day as it had come, dwelling in luxury perchance, believing in material things always; feeling that to-day was the day in which they lived, and that to-morrow would be capable of taking care of itself."

I had gained a lesson which I trust will appeal to each and every one. If you desire beautiful homes in this great hereafter, choose your words, choose your thoughts, use caution in your actions and in your sudden utterances. They are the materials which you are laying in store to-day from which your homes in the great to-morrow shall be builded.

Once more we journeyed forward, and as I progressed along this road, I saw a great gulf before me. I stopped in wonderment and asked: In this land of spiritual realities, why should this be so? I was answered in this way:

"Even as in earthly life there must be a little pain in order to make us appreciate the sunshine, even so does the mourning and the lamentation of those who suffer from this pain cause these great woes of misery to be transcribed upon the ether of the great hereafter."

Then I realized that the thought that we extend, the force which we squander in our worriments and in our lamentations for our lost ones in our sorrows of to-day become a great waste of force that left in this great beyond a gulf over which we all needs travel ere we may again reach that road that may lead us on high. I had learned another mighty lesson that it would be well if all the great world could grasp and understand. Life is far too short, far too earnest, far too full of purpose for us to be the weak creatures that we are. We need to control this mighty force of mind material that is ever extending upon this great ether that surrounds us, that it may there imprint only the pictures that are startling realities, that we will be pleased to see and know when we shall have reached that better land.

Once more, my mind more fully imbued with the realities of this beautiful land, we started forward. We next gained a condition where modest homes were abundant, where cleanliness and perfect serenity was around and about us. I felt a release of all my sorrow and pain. I felt an inspiration that seemed to bring to me the breathing of a perfect love. I felt surrounded by that calm that only those who live in harmony may realize. I asked if I might know the condition in which I stood. They answered, "it is to this condition that those who strive, those who have battled in life's great tournament, have sometimes lost and have some times won, have sometimes struggled with distress, have sometimes suffered bitter loss, have sometime carried upon themselves the imprint of a heavy cross and then have taken up their burden cheerfully with understanding and an inner onsciousness of the divinity of themselves, with a feeling that life was full of purpose, that which evolves to some better condition, and have fulfilled each day so nearly as they were capable, the duties of that day. It is here that when the bright angel of death shall liberate them from their conditions that have become too cramped for their purpose, it is to this place that they ascend." Ah, happy thought! I could not help but wonder which of these conditions should be my lot. I could not help but feel that I would be pleased to enter into that perfect state, for here I saw one whom I knew to be a mother of a large, happy family, surrounded by each and every member. I saw them laughing, I saw them realizing the perfect harmony of unity. more filled with love and trust. Here and there I saw great trees sending forth their branches. Thereon was luscious fruit which I saw these people partaking of. One of them in satisfying her desire was seen to bite from this luscious pear, and upon her garment that which in our condition would have been a stain was made, but as I looked again, I saw that naught was there. I could not help but wonder. My guide, no doubt realizing the questionings that were passing through my find, answered me in this way:

"In this condition which you have reached there is naught of corruption enters here. In this state toward which we have journeyed, this place which we now have found, there is naught that shall leave an earthly stain or mar the perfect serenity of our surroundings."

Once more had there come a thought to me. Not of material things did these spiritual creatures partake, but they which had cast off corruption lived in incorruption; they which had been one day material were now spiritual.

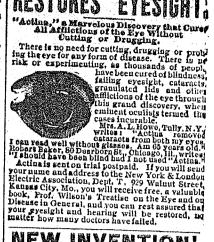
Once more did a lesson become clear to me. He who strives to strengthen his soul; he who seeks to develop that inner understanding, must depart from material things, must give up many of those conditions that constitute the daily existence and dwell more perfectly in the perfect thought of incorruption and spirituality, and thereby gain the food by which his soul may prosper.

I saw above and beyond me a beautiful condition upon which the sun seemed ever shining. I asked that I might iourney there. At first my guide paused and seemed to question the advisability of taking me thither, but finally 1 was allowed to advance and when I came to this place it was a bosom of beautiful roses that seemed to flourish and give unto every creature that was brought into contact with it a fuller realization of the artistic hand of a perfect nature, that developed through the natural laws the many manifestations of her skill. I sank down to rest, feeling a satisfaction that connot be described. My soul was enthralled with the beauties that were about me. I did not care to go further; I wanted to remain, but soon my guide said to me, "We have work that we must do; we must away upon it at once."

It brought me back to the realization that I had been visiting only, that I had been taking a beautiful day dream in which I had seen these wendrous things, and I wondered whether or no it would take long for me to reach that state of perfection that I, even in my darkened state, knew the creatures that dwelled therein must have. They were invisible to my sight, for I was of too material environments. even as you to-day are intermingling with throngs of spiritual beings that you never see, even so was I in this state of illumination mingling with unseen souls that were too refined for my vision to behold.

We passed from without this beautiful garden, and with one look back upon it, I gave a sigh that I know must have reached the ear of my dear friend, for he turned to me and said; "When thou shall have completed the work there is for thee to do, then shall ye have developed the standard of

(Continued on seventh page.)





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POEMS FROM THE INNER LIFE. By Lizzie Doten. These poems are truly in-spirational and as staple as sugar. Price 6:00. Memorial Oration by Col. R. G. Ingersell a warm friend of his and a great statesman. It ivered before the New York Legislature, May 8, 1888. Price 4 cents.

THE SPIRITUALISTIC FIELD-ITS WORKERS. DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.-Each contributor is slone responsible for any assertions or statements he may make. The editor allows this freedom of expression, lieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.-We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to in-sure insertion in the paper, all other requirements being favorable, should written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the Ιt full name and address of the writewill not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

The Marysville (Ohio) Tribune says: "The lectures on Spiritualism by E. W. Sprague, of Jamestown, . Y., on Tues Wednesday evenings, in the Partridge Building, were fairly well attended by local believers and a goodly sprinkling of outsiders who were attracted through curiosity to hear what this prominent missionary of Spiritualism had to say on the subject. Mr Sprague is thoroughly posted on his weird belief and was assisted in his exemplification by his wife who is alleged to have special gifts in clairvoy-

Wm. Cardwell writes from St. Joseph, Mo.: "Mrs. Hattie Tiffany has been holding some very interesting seances at my home in St. Joseph, Mo. We have had some of the finest manifestations ever produced in this section. Her address is 2906 Patee street, St. Joseph, Mo."

Mrs. Colleen writes: "You are doing a grander work than you think, and remember that Spiritualism is truth and will never down, but will come to the top every time, like oil on the surface of water, and why? Because the spirit world holds the reins."

N. P. Nelson writes from Canada: "Your paper is very interesting indeed, and it seems as if I could not do without it. I often wish that I could get the people to take hold of Spiritualism here, but they seem to have no use for any thing spiritual; even preachers do not want to follow the truth even if they

E. R. Kidd writes from Canton, Ohio: "Mrs. Hattle Tiffany, the noted trumpet medium, has recently moved from Alliance to Saint Joseph, Missouri, Mr. and Mrs. G. W. Kates are holding a series of meetings in Burd's Opera House, Massillon. Mrs. St. Omer Briggs, of Canton, has resumed her weekly Sunday evening lectures in Red Men's hall and on Sunday last she spoke to a large and appreciative audience. As a result of a written proposition made by Judge J. W. Underhill, veteran Spiritualist, to A. B. Miller and Charles Brown and their associates in Canton, to donate \$3,000 with which to build a church, provided a suitable lot is purchased and the foundation put down, has aroused quite an interest among the Spiritualists of Canton, and it is to be hoped the necessary funds with which to purchase the lot and put down the foundation will soon be raised. At a meeting recently held by the members of the Church of Psychic Research, of which the writer is a member and Mrs. Briggs pastor, a unanimous vote was taken to assist in every possible way to bring about the desired result, and if the Oc cult Society, of which Messrs, Miller and Brown are members, will affiliate with the Church of Psychic Research,

success is assured." E. W. Sprague and wife, the N. S. A. missionaries are making engagements for the camp-meetings of next season. They are both speakers and platform test mediums, and their services may be secured to work separately or together as desired. Address them at 618 Newland avenue, Jamestown, N. Y.

W. A. Wilson writes from Elwood, "The Spiritualists of Elwood are progressing nicely. There are about 40 different developing circles in the city. We have Mr. Frank T. Ripley with us. He gave a good lecture on last Sunday evening; also the Sunday before. He gave splendid spirit messages after each lecture. He will be with us the rest of the month. Mr. W. C. Jessup, the trumpet medium, is with us also. His circles are large, and his work is very convincing."

R. P. Hanson, M. D. writes: "The Progressive Thinker is a feast every week. It is to my mind the greatest journal for developing new ideas, both in the social, religious on occult lines of thought, as its pages are open (so far as space will permit) to all sides of belief and argument on these subject."
Dr. Noyes writes from Utica, N. Y.:

'Mrs. Noyes and myself will open spiritual services at Cornwath Hall, Sharn Building, Washington and Columbia streets; the first meeting, 2:45 on Sunday, Sept. 20, only; thereafter Sundays at 7:45 p. m. We are located at 4 West street, Utica, N. Y.'

Mrs. C. C. Bacon writes: "We are no pessimistic. for we are certain that the truth goes marching on steadily and surely, because the cause doesn't depend wholly on mortals for its success. The good angels are our invisible workers. with the honest and true on this side of the line, which makes a host. I can name many in this life who make it a study to find ways and means of their individual selves to help on the good work, without money or price. I think D. C. Montgomery is one of these. He has originated a plan for getting Spiritualist literature before the reading and thinking people. He has secured a place in the Free Library of Akron, O., for Spiritualist and Liberal literature. through the kindness of the management, and any one who has books of

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

by sending them to him. The world moves on progressive lines in religion and literature, as well as in other matters that are a benefit to the mortals here. Perhaps there are other free li-braries that will, if asked, give a corner to literature of this kind. Our country is full of good literature that is lying unused that could be made beneficial to many hungry souls if only put within their reach. The San Diego (Cal.) Union has the

following: "Formal opening of the new Temple on Seventh street, north of B street school, was celebrated by First Spiritual Society yesterday.
Three services were held, at each of which enthusiasm prevailed. The first began at 10: ... a. m., when Mrs. Lily M. Thielmud invoked the divine blessing. An address of welcome was then given by the president of the society, C. A. Buss. Mrs. Dr. Longshore of National City, responded to the welcome, after which short addresses were given by J. L. Dryden, Mrs. Jane Mullen, of National City, and Will C. Hodge of Chicago. Mrs. Thiebaud delivered the closing address, taking for her subject, 'God's First Temples.' The musical programme of the morning was excellent. Master Bernard Lydick, aged nine, who plays like a master, gave a violin solo, the first instrumental music in the new temple. The quartette and congregational singing were also features. In the afternoon the children of the lyceum gave a programme of recitations and songs. The evening session was characterized by the largeness and attentiveness of the audience, the fine instrumental music by the Misses Beck and the Messrs. Duncan, a vocal solo by Mrs. Mabel Woodward, an accomplished singer, and an aggressively frank lecture by Mrs. Thiebaud. Her subject was in the nature of an inquiry

'Who are these Spiritualists?' Her style was decisive, incisive and impressive. She undertook to prove that the morality and intellectuality of the cult are above reproach. She sought to show that those who had come into the ranks-no inconsiderable numberwere progressive and law-abiding peo-ple, striving to follow the teachings of the man of Nazareth. The opening was pronounced a complete success. temple is ready for occupancy so far as the lower floor is concerned, only the trimmings being necessary. The upper floor is unfinished, but will be ready

for the dedication next March." E. W. Sprague and wife, the N. S. A missionaries, are working in Illinois. They will soon be making their way toward Washington, D. C., where they will attend the N. S. A. convention from October 20 to 24 inclusive. Parties wishing their services along the route please address them at once at 618 Newland avenue Jamestown, N. Y.

Maggie Waite writes: "I will open my meetings, September 27, at George's Hall, 3337 State street, to be continued every Sunday evening, at 8 p. m., until next June. This is a lovely new hall. I am its first occupant. Everything is provided for the comfort of him as he related his experiences. guests. The Progressive Thinker will Charges were brought against him for le at the door each evening and subscriptions for same taken. The hall is reached by both elevated and surface Good lectures and music, folcars. lowed by platform tests by myself and others. In the future as in the past my aim will be to present both the philosophy and phenomena in a manner that may lead skeptics to investigation and the upbuilding of the cause of Spiritualism.

Mrs. A. E. Wood writes from San Francisco, Cal.: "It is not necessary for me to write a word of commendation for that grand paper, The Progressive Thinker, yet my simple expression of its balm to me may be as much to you as some beautifully written article from an abler pen. You ought to be a very happy man, as the love-thoughts of your readers for you and the grand work you are accomplishing must be a power unto yourself. May the best the spirit of truth can bestow be thine now and evermore."

Alexander Macy writes: "The Progressive Thinker and the condensed thoughts are text books of history, astronomy and the philosophy of life on this planet and its continuance when we leave here in the broad illimitable universe our spirit home. They are the only source of clear intelligent light in our country. For several years my path has been illumined by their rays. Dr. Beverly writes: "At Lakeside Hall we have a treat in store for our people. Mrs. Dr. See has been engaged to give a series of lessons every Sunday afternoon, on the line of the 'High er Thought.' She is co-editor of this magazine; is a refined lady and as a teacher has no superior. Spiritual science is the highest teaching revealed to man to-day. Come out and hear this able exponent and demonstrator of the

new life." Mrs. Harry J. Moore writes from No 323 Willamette avenue, Colorado Springs, Col.: "I am improving in health each day. I have been sick since April 1, with walking typhold fever, but in July I was taken down sick (have bronchial and throat trouble), and never walked (only through the house) until I came here. I had to be carried and wheeled to the trains and cabs when I came here. Now I can walk a square and have been here only two weeks. I will be so thankful when I am well again. I would like for some of the friends to write me. It seems lonely here, not knowing anyone I would like to have the friends of this city call on me. My mother, Mrs. Alice Gehring, who has cared for me through all my sickness, is with me, and her

health has greatly improved also." J. M. Kennedy writes from Marysville, Ohio: "We had with us on the 8th and 9th of this month, the Rev. E. W. Sprague and wife. Mr. Sprague gave us two very fine lectures, and Mrs. Sprague gave some very good readings. Our people are just beginning to peep through the shell of superstition, bigotry and ignorance that surrounds them. Our audiences were fairly good. Those who were there went away well pleased. One of our newspapers pubished the notice of our meeting, but took especial pains to inject into the notice that there would be a small col-lection at the door which was wholly unauthorized, evidently to keep people away. But the seed has been sown and time will demonstrate what the harvest that kind will find them put to good use will be. All who heard the speakers,

When writing for this paper use a pen or typewriter.

TAKE NOTICE. All books advertised in the columns of The Progressive Thinker are for

sale at this office. Bear this in mind.

We go to press early Monday morn-

ing, hence communications intended for that current issue should reach this

office not later than the previous Saturday morning. Bear this in mind. praised them, and admit that they were well qualified for their work. I enter-

tained them while here, and was pleased with their work. I found them to be educated and refined, and I believe them to be doing a good work for the cause." Miss Eugenia Balfour writes from Sturgis, Mich.: "Allow me a brief space

in your valuable paper to express a few words in commendation of a very worthy medium, Dr. E. H. Denslow, of Sturgis, Mich. He commenced his work over thirty years ago, a time when it cost much to be known as a Spiritualist, and has stood bravely in the foremost ranks as a progressive and broadminded expounder of the fact that death is but the gateway to a broader and grander sphere of existence, and that this life is one stage of existence preparatory to that which awaits us farther on. He has ever been the friend of true mediumship, and his home was for many years a resting-place for tired mediums who ever found in him a true friend and wise counselor and many, some now the foremost speakers in our ranks, can point to him as the one who first encouraged and directed the unfoldment of their psychic powers. Ever since entering the work he has held weekly circles in his home, free of charge, to which the public is cordially nvited, and the inspired teachings there given through his organism from the unseen side of life, would fill volumes. The doctor is a living demonstration of the truthfulness of the assertion that spiritualized humanity never grow old, for although now past the meridian of life he is as buoyant in spirit and supple in body as in youth. It is the prayer of his many friends that he may remain on this earth plane for many years to carry on the grand work which nature and the spirit world have so well adapted him to do." Vine H. Hickox writes from Niagara

Falls, N. Y.: "I had the pleasure of listening to an able discourse delivered in the Spiritual Temple, September 13, in Buffalo, by B. F. Austin, of Toronto. Canada. He was formerly a Methodist minister. The temple was filled with a large and appreciative audience to hear him tell the story of his life, and why he became a Spiritualist. In the crowd I saw three ministers; one sat behind me. with a friend. Just before the meeting commenced I overheard this minister say to his friend, 'This is an intelligentlooking audience.'—a good compliment I thought.'Yes,' replied his friend, 'far he expected to see a crowd of lunatics. wish all the ministers and priests in Buffalo could have heard Mr. Austin recite his story. I know it made a lasting mpression on his hearers. For over two hours he held his audience spellbound by his earnest words. He told briefly of his collegiate studies for the ministry, and of his twenty years' work in the Methodist church. It was as interesting as the best story ever told; it was his life-story. He had been a preacher and a teacher in the orthodox Methodist church, yet he was not satisfled on the doctrine of the immortality of the soul according to his church teachings. As I sat there and listened to Mr. Austin's earnest words, his face seemed to be illuminated with a spiritheresy, resulting in his expulsion from the Methodist church. 'Then,' says he, 'I launched out into the world of Liberalism free to work out my own salvation; free to think for myself; free from orthodox creeds; free to search for the truth. Still I did not feel satisfied until I saw a materialization of spirit forms. I began to attend seances, and visited clairvoyants and mediums. I finally saw the spirit of a little girl that

had passed out of the body; this little girl was once a dear playmate to my little daughter, now living in Toronto. Eva L. Stewart writes: "To show the progress of the Hyde Park Occult Society, I will say that on the 4th of September, at a membership meeting, it was unanimously voted by those present to make application for a charter under the Illinois State Spiritualist Association; also adopted a constitution and by-laws and are now a fully organized society, working for the development of Spiritualism. We have an election of officers the 1st of October. Our members are very harmonious and spiritual, and we have had and are yet to have some of the best speakers and mediums that can be obtained. By good speakers and mediums our mempership has increased greatly. People who knew nothing of Spiritualism have listened to the explanation by speakers and messages given by mediums, have been convinced that we are on the right road. Our picnics in place of conference meetings this summer have been well attended and successful socially as well as financially. We will not hold any more this season. We were highly entertained last Sunday evening by a talk from Mrs. Mary Cochonour's guide. Her address is 759 West 63rd street. Our little friend, Hazel Silberhorn entextained us by vocal and instrumental music which pleased the audience. Mrs. Kline's guide was on hand and all who received a message recognized it. Mrs. Nellie Kusserow is to be with us on next Sunday evening. The ladies will meet next week to plan for a bazaar to be held the first week in December. We expect this to be one of the big attrac-

from a penny whistle up. On September 27, we expect Mr. Gilray to give us his lecture on Thomas Paine, which will be a rare treat.". The Church of the Soul, Mrs. Cora L V. Richmond, pastor, holds services every Sunday in Hall 809, Masonic Temple, at 11 a. m. Sunday-school at 10

zaar as there will be most everything

Hattie E. Webster writes from Co-Spiritual church re-opened with enthusistic meetings. The church was decorated with foliage, plants, palms, cut flowers, golden rod, and the national colors, and never looked better. The platform was graced with our best talent, Willard J. Hull, Wm. V. Nicum and Prof. L. M. Lydy, Dr. A. P. Conant and Dr. C. S. Carr, familiarly known in literary circles as Dr. Talkwell. Our worthy president, Rev. H. E. Boerstler, presided, with Mrs. M M. Williams at the piano. In the evening standingroom was at a premium, and our worthy speakers held the vast audience spellbound for two hours discussing the beauties of our glorious philosophy and the true laws of life, and closed by giv-

to those of us who have labored so sarnestly for the cause. Mrs. Edith McClossen followed the speakers with messages and tests, most of which were recognized. Mrs. Margaret Skeels lectured in this church to a large audience Sunday evening, Sept. 13 and will speak next Sunday evening also. Mrs. Skeels is from Illinois and is an excellent trance speaker, Mr. W. V. Nicum will speak Sept. 27. Mr. Nicum is an earnest, logical lecturer, and a general favorite with the West Side Spiritualists.'

Arzelia C. Clay writes: "Mrs. John Lindsey has been holding some fine meetings in the Ladies' Building of the Soldiers' Home in Grand Rapids, Mich. Success and good will to this cheerful, earnest worker in the cause of Spiritualism.'

Mrs. Emma Nutt Moore passed through Chicago last week, just having completed a three months' engagement at Beaver Falls. Mrs. Moore gives excellent satisfaction wherever employed as a lecturer. She and Mr. Moore were on their way to Mitchell, S. D., where she has an engagement.

Mr. and Mrs. E. W. Sprague, mission aries for the N. S. A., are now in this state. They are doing an excellent work for Spiritualism. They will visit Dana, Walnut and other places in the Their Home address is 618 Newland, Ave., Jamestown, N. Y. Mrs. N. L. Pierce writes: "We have

returned to the city, having spent three weeks at Pistaqua Bay, boating, bath ing, fishing and resting from our year's labors in our line of spiritual work. We will continue our circles on Tuesday and Friday evenings. We had a de-lightful vacation, and resume our spiritual work with renewed vigor and new strength. Will be pleased to meet our friends again at 115 South Paulina street."

Julia E. Hyde writes from Lily Dale N. Y.: "The many friends of Mrs. J. A. Duff, who was Dr. E. C. Hyde's care during a several weeks' illness with nervous prostration and left side paralywill, will be glad to learn that she sufficiently recovered to comfortably go to her home in Baltimore, on the 14th inst., and word is received that she is still gaining rapidly."

Arzelia C. Clay writes: "We wish The Progressive Thinker could form a part of the morning requiem and the evening feast of every loyal family in our land. Many of its brilliant thoughts should be written with a pen of steel upon the tablets of memory, there to be treasured forever. The paper is a stimulant and incentive to humanitarian work in which we have long been en-

The Church of the Soul commenced meetings again in the Masonic Temple last Sunday, Mrs. Cora L. V. Richmond. better than I expected to see.' No doubt | pastor. There was a large audience to greet her on her return.

W. Duncan writes from Council Bluffs, Iowa: "The Progressive Thinker's great prosperity covers some fifyears. No subscriber is more pleased to note this than myself, and if every reader or the average subscriber will do as much as I have the coming fifteen years will doubtless cause a wonderful brightening in spiritual thought of the millions of humanity who have been mainly taught that the priest and the elder and the minister can only be the interpreter of the Bible, or of creeds and dogmas."

A Birthday Party. What was intended for a surprise on the Rev. Mr. S. P. Mcrrifield, of Coloma, Mich., was given at his residence on Sunday, September 13, when friends to the number of fifty gathered to do him honor and show their appreciation of his untiring labor for the cause of Spiritualism, some coming in carriages more than fifteen miles, and but for rain many more would have been pres-The exercises commenced at 10:30 a.m., by a meeting under the trees planted by Mr. Merrifield more than thirty years ago; and now forming a fine shade upon the beautiful and well-kept lawn surrounding his residence; the spot is sacred to him, as here only four years ago, the funeral ceremonies of his first wife were held. Since then he has taken another companion who is now sharing his declining years as only a beautiful and duti-

The Coloma Spiritual Society, of which he is the resident speaker, presented him with a beautiful rattan rocking chair and the Sodus Spiritualist Society gave him a fine large ink-well on an elaborate hard rubber stand, also a finely carved ivory envelop opener while unknown friends contributed over twenty dollars in legal coin of the realm. I was called upon to make the presentation remarks, and while the good brother had been informed of this intended surprise by some tattler to the local newspaper, the gifts were a complete surprise, and for once Brother Merrifield was unable to readily respond when called upon to address an audience; he was compelled to stand and hesitate before he could choke back the tears of gratitude which filled his dear and ever expressive eyes. After a slight struggle, he was able to control his emotions, then in most eloquent words he thanked his friends for their kind remembrances

At the close of the forenoon exercises all adjourned to the house where dinner was served by the ladies, each comng with a well filled basket.

At 2:30 p. m. I addressed the assemblage, being called-by the First Progressive Spiritual and Religious Society of Goloma, Mich., this meeting also being a regular meeting of that society. Here allow me to correct a mistake in

my last communication as printed in he Progressive Thinker. Instead of this being the 72d it was the 76th birth-day of Mr. Merrifield; also the name was printed wrong in the other communication—it réad "Munfield." We feel it but just to this fearless

and ardent veterancadvocate of Spiritualism. He dommenced his career as a public speaker many years ago as a Universalist minister, but finding his field too narrow and the creed too cramped, he soon was led to the broader and more liberal way, then throwing Hattie E. Webster writes from Columbus, Ohio: "Sept. 6, the West Side the truths of Spiritualism. Since then he has given his time to the world in advocating the purest of Spiritualistic truths; so, after over thirty years in the field, he is one of the broadest-minded of men. His home is ever open to all, and being of a charitable disposition, he makes all feel at home, even those who may disagree with him are never made uncomfortable by any thoughtless words, and so it is a pleasure to meet

him As it is the custom of the Coloma so clety to meet at the residences of different farmers, of which this society is principally composed, they usually hold several meetings at his home during D, the year.

After the lecture in the afternoon a ing words of cheer and commendation circle was formed in the house. Several the host and hostess, and all others present. M. F. HAMMOND. Benton Harbor, Mich.

Character.

n No. 719 and W. C. Hutchinson in No. 720, have manifested such a friendly infic, in No. 717, that I feel impelled to

and liberties of many wives and children are violated by drunken husbands and fathers. Certainly they are. And I believe the law should step in and protect them by restraining the trans-gressors—the transgressors—not the parties who make or sell the liquor. They are innocent unless they sell to minors or habitual drunkards, who either do not know how to use them, or are too weak morally to control their appetites In such case I think the vender of liquors should be placed under good bonds not to sell or give them to irresponsible parties.

of the natural rights of man.

A prohibitory law is a relic of priest craft and popery. I refer to the principle involved—the mental subjection and control of the many by the few And the Progressive Thinker is sounding the alarm none too soon concerning the trend of Protestantism towards popery. If they ever unite a desperate effort will be made to crush out all liberty of thought, speech and action

Mr. Hutchinson thinks I took up the cudgel in favor of the liquor traffic. did not so intend, at least directly. My fight is for liberty according to the laws of our being, liberty for every individ ual to do as he, not others, thinks he equally sacred liberty of others.

about a proper harmonial adjustment. We should not lose sight of the fact

ress in civilization. "Life is the defi-nite combination of heterogeneous changes, both simultaneous and successive in correspondence with external co-existences and sequences." This is Herbert Spencer's definition

definite, incoherent homogeneity to a definite, coherent heterogeneity, accompanying the dissipation of motion and integration of matter," is equally as scientific. Study these definitions and we shall find that sin, from the scienlific standpoint instead fense against a personal anthropomorphic Deity, is, as John Fiske in his Cosmic Philosophy says, a "violation of a law of nature * * which tends to throw the individual out of balance with his

is lack of harmonial adjustment between the macrocosm and the microcosm. It is a necessary part of our education arising from the limitations of our knowledge. If we pro-hibit a course of action of which sin or evil or pain is a probable incident, we fight against natural law. Shall the thing made to say to its maker why hast thou made me thus? To live in continuous harmony with our natural and spiritual environment and do all in our power to get others to do the same, should be our great desire

In the survival of the fittest, necessarily the weaker or the more unfit go down. And even they become a warn ing and source of strength and instruction to others. So I make no defense for the liquor traffic, any more than for any other business, nor for drunkenness any more than for sickness, pain or an earthquake. I simply plead for nature's method of producing the highest type of character—the absolute freedom of every man to fight life's battles for himself

Elkins, Ark..

An Easy Way to Make Money. I have made \$560.00 in 80 days selling washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes, Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St Louis, Mo.

Mrs. W. B.

"The Molecular Hypothesis of Na-By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his ectures on the Molecular Hypothesis of Nature; and presents his lemonstrating a scientific basis of Spirtualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents. The new song-book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing

hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office, Price, 15 cents; \$1.50 per dozen.

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new book in these lines from "Aurora Leigh:"
"If a man could feel
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The hieroglyphic of material shows.

The hieroglyphic of material shows.

Herceforward he would paint the globe with wings."

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tions of the season and are to close with a dance. Those looking for Christmas gifts will do well to visit the ba-

ALWAYS GIVE TOUR FULL NAME | mediums gave tests, and there being AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

several people present who were unacquainted with Spiritualism, they received their first lessons in our natural philosophy. After the circle, supper was served by the ladies, and it would be unjust to them to fail to speak of the fine and varied food these best of housewives of Michigan do produce at these meetings, which becomes one of the principal features. After supper and all had had pleasant conversations, even such as is usually held at the con ferences of the great camps, Mr. Joseph King held a materializing scance. Sev eral full forms appeared and were fully recognized by friends in the audience. At nine o'clock the meeting came to an end as one long to be remembered by

DRUNKARDS INCIDENTAL.

Nature's Plan for the Production of

Some correspondents, M. A. Ingalls terest in my article on The Liquor Traftry to answer some of their questions

and clear up some misapprehensions.

M. A. Ingalls truly thinks the rights

But to prohibit the sale of liquors to the great majority who can, or think they can, use them temperately, simply because the few, comparatively, use them intemperately, is a plain violation

worth the name.

ought to until he trespasses upon the Wherever these equally sacred individual liberties clash or seem to over lap each other, education and the practice of the graces inculcated by charity and the great balancing principle of the Golden Rule, should soon bring

that drunknenness, like every other evil is, is simply incidental to our progof life. It is the most exact and profound that has ever been framed. And evolution, which is a change from an in-

environment."

Nature's aim evidently is to produce trong individualities in infinite divers-Whether it be a blade of grass a tree, an animal or a world, from the smallest cell that floats in the protoplasmic stream of life to the mightiest planet of infinite space, struggle is evervwhere an element of strength.

S. J. BROWNSON, M. D.

I have made \$560.00 in 80 days selling Dish rashers. I did my housework at the sam

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows. By Michael Faraday, Prince 10 conts.

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HUDSON TUTTLE. Address him at Beilin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of in-Quiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

NOTICE.-No attention will be given anonymous letters. Full name and adnot be rend. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially let-ters of inquiry requesting private answers, and while I freely give what-ever information I am able, the ordipary courtesy of correspondents is expected. HUDSON TUTTLE.

Student and many others: Q. When will you be able to supply copies of the Arcana of Spiritualism?

A. This volume was first published nearly thirty years ago by the sainted J. S. Adams. A few copies only had been sold when the Boston fire burned the sheets and also the plates.

Some time after, James Burns, then at the front of the spiritual movement in England, published an edition of two thousand copies. These were soon disposed of and for many years the book was out of print. Three years ago the publishers of the Two Worlds, Manchester, England, requested the privilege of issuing a new edition.

During all these years the inspiration which had first given me the book, had been revising and adding thereto, whole chapters being rewritten. This revised copy was furnished the publishers of the Two Worlds and the book was brought out in an admirable style. The only objection is the cost to American readers. The work contains the highest inspirations of thirty years' experience. I wish to place it before the spiritual public at the lowest price covering cost. It is intended as its sub-title im plies, to be "A Manual of Spiritual Science and Philosophy," sufficiently complete to enable the student to continue on the way marked out to more exhaustive research. An analysis of the sub-jects treated would take too much space. They are grouped under the following greater headings: Evidences of Spiritualism; Matter and Force, Their Relations to Spiritualism; Spiritual Atmosphere of the Universe; Animal Magneitsm, Hypnotism, Mesmerism; Spirit, Its Phenomena and Laws; Philosophy of Death; Mediumship, Its Phenomena, Laws and Cultivation; Mediumship During Sleep. Heaven and Hell, the Supposed Abodes of the Departed; The Spirit Home, Description of the Spirit World; Resume—A General Survey of Spiritualism; The Old Religion of Pain; Spiritualism the Re-

The book will contain 350 octavo pages. The price, postpaid, one dollar to subscribers. If a sufficient number of subscribers are obtained, to guarantee the publication, it will be placed in

If those interested and desirous of the poison is entirely with others. book and of assisting in placing it before the public, will send their names and the number of copies they will subscribe for-pay not wanted now-the matter can soon be determined.

Simon Emery: Q. (1) Is there a being that always existed without be

(2.) Did this being at some time spring this world into existence from

(3) Where was his habitation or dwelling-place during all these ages before he created this world? (4) Was this being all alone before

he created this world? A. These questions have been asked in wonder by man in all ages. Savage and sage has stood before the keleido-

scopic, changing world, equally impotent to solve the mystery. Every religion sets out with a cosmogony, a story of world-building. The rudest fetichism has its fable, and perhaps as near the truth as the more pretentious. The Christian God, or creator is only an enlargement of the savage's ideas. He creates as a man, is a man with unlimited powers. He labors six days and growing weary rests. He is the ideal of man, projected from the mind and from a subjective thought made a personal reality. All the long line of philosophers, from the flood tide of Grecian and Roman civilization, to the incomprehensible profundity of German metaphysicians, have produced their special schemes, which have passed one by one into the obscurity of forgotten things. Their plummet which they egotisti-

cally thought sank to the bottom of things, floated with the jetsam of the The apple-blossom, rose and pink tide, and their labored explanations have been verbosity.

The mind is so constituted that it

cannot conceive of God except as a su-perior man. It can form no ideas of a being, wholly distinct from itself.

Yet, the Creator of the Universe can have in his infinite prescience and power nothing in common with finite man He must be as incomprehensible to

man, as man is to the worm beneath Hughes. A tasty, beautiful and appro-

originated when man was a savage, ig- of the Spiritualist and Liberal ministry. norant and impressible as a child. In Price 75 cents. For sale at this office, fact, we can study the course of these "Spiritual Songs for the Use of Girideas by observing the unfolding of cles, Camp-meetings and Other Spirit-

erroneous understanding of nature. cents. They have matured into dogmas, which fetter and prevent the reason of the olic Conspiracy Detected and Exposed," present. If this past could be brushed "Romanism Exposed." way, if the mind could start with a by Rev. J. G. White, author of Startling clean, white page, with the help of the Facts. Price 10 cents each, or two for teachings of science, how different 15 cents.

would be its questions? How variant There could not have been a creato

outside of creation, awaiting a time for the "beginning." The force of the universe, is a part thereof, and the beginning of one is that of the other.

Can the finite mind grasp this infinite problem? Has the most profound thinker made more than one step to thinker made more than one step to-ward the "final cause" of things? Why, then, waste precious time in attempting to scale the walls of this inac-cessible height? Especially when be-

fore us are more profitable subjects directly relating to human welfare? The God question, in the very mystery of its unsolvability, has sharpened the sword of antagonism, and what the reason failed to maintain has been the contest-ant on the field of battle. The plains of Europe and Asia have been whitened by the bones of bigots fighting for the mis conceptions of ignorance; cities have been leveled in ashes, populous countries reduced to deserts; every atrocity wreaked on poor humanity; fagots' flame, dungeons' horror, auto-da-fes, massacres, and crime unmentionable. in the name of God, by the supposed command of God, to maintain his glory, It has passed like the murderous dream of the night. Man is supreme to the God of his imagination. He has broken the shackles of his theology, and is free. Let us study man. Let us talk of man and the possibilities of the imdress must be given, or the letters will mortal spirit. Let us leave the dead gods to the idolatry of the ignorance, superstition and bigotry of the past!

> Mrs. E. C. Lewis: Q. If a man kill another, the law makes no allowance for his being intoxicated, and he is executed. But the nation by law is permitted to manufacture and sell intoxi-cating drinks. Is this right?

A. Morally, the man who sells an other liquor that robs him of reason and instigates to crime is accessory to all that grows out of it. There is a flat contradiction when government sanc-tions the making and sale, and condemns the effects of such sale. So far from being right, it is all wrong. There is no business which offers such a menace to the well-being and stability of the government as liquor-selling.

The making has fallen into a few hands, and is dominated by trusts which are strong enough to override the wishes of the people, and modify the laws in their favor. With such leaders, with enormous wealth gained by the traffic, with a clientage of the ignorant, or drink-enslaved, the saloon party presents a solidarity which may be a controlling power in elections.

Thus it is possible for the worst candidates to win, and the most objectionable laws to be enacted.

It would not be practical to allow a criminal to escape because he pleaded intoxication; all criminals would claim to have been drunk when they commit-ted the crimes for which they are charged. Man must be held accountable, and if he by drink, confuses his reason and weakens his will, he must be held responsible therefor. In the eyes of the law man must be held to be a free moral agent, responsible for his own acts, and however much this may be tempered with mercy and charity when the circumstances which drive each individual forward in the conduct of life are taken into consideration. This must be fundamental.

If it is said that the maker of alcoholic beverages is as responsible as the saloon-keeper, then a step farther may be taken and the farmer who grows the corn and barley is equally so. There are laws that hold the seller responsi- one else to bring from it such experible for the conduct of those to whom he ence that shall lead them past its bittersells. He is made a guardian over those est point, and by that I mean if you who purchase of him. Logically, if have failed and have not retrieved yourthis be good law, then the maker self be not ashamed to let the world should take the responsibility from the know it, but point to it as an example, a seller, and the farmer, who supplied place where they, too, may fall, and by the grain, from the maker. Thus this line of reasoning ends in absurdity. for many uses. Some one procures them strength that shall make him nigh unto to commit murder or suicide. The

Because a knife is used to commit a murder should not criminate the seller or maker. The use rests with the user, and it would be unjust to go beyond.

FLOWERS.

They are so very beautiful; I think the flowers love, And each prefers its little mate, In garden, field and grove.

Tis plain the white rose loves the red The blush reveals the truth, The charming duchess, perle and moss Are relatives of both

And you can see a kindred look In primrose and the pink, The tulip and the daffodil Are cousins, too, I think

They had one time, I do believe, In some romantic glen, An Adam Rose and Lily Eve, Just like the race of men.

When separated from their mates, They're sad and do not thrive, But always bear the richest blooms When side by side they live.

And then their colors are so bright, They breathe such sweet perfume; We gather them to make bouquets And wish they'd always bloom

The pansy and the violet Were formerly the same, And had a common parentage-Viola was the name.

See what a flirt geranium is, Coquetting with the rest; It seems to like the best.

And iris with the orchid race May claim relationship; The glorious rhododendron came From just a little slip. JOHN S. DAGGETT.

Boston, Mass.

"Wedding Chimes." By Delpha Pearl priate wedding souvenir. Contains mar-All this questioning comes from the riage ceremony, marriage certificate, theological views of man and the world. letc., with choice matter in poetry and These views, ideas, beliefs, etc., were prose. Specially designed for the use

ualistic Gatherings." By Mattle E. They are conclusions from essentially Hull. For sale at this office. Price 10

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In 'Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

THE MOUNTAIN OF SIGHS.

(Continued from page 5.) cauty and perfection that may enable you to journey hence to those beautiful states that are higher and more con-plete than this; that there is much that you shall need to know; that there is nuch that you must come to understand," and as he spoke there came to me a realization of the great difference between myself and him. He was clothed in a beautiful garment of flowing white, while I perceived that I had become enshroused in that which seemed to be a clothing of black. I wondered why it was, and asked that I might know the reason. I was told that as my spiritual perceptions became strengthened, as I was enabled to lay aside my material thought, as I was enabled to develop from those surroundings which had been mine in life, and accept the environments of the spiritual reality, then might I, too, lose the somber clothing of material existence with its sorrow and its pain, and take upon myself the robes that meant all

purity and truth, We were led once more back into that condition which I have described as my awakening. There I seemed to sense a feeling that meant to me knowledge, the vast difference between the life that ought to be and the life that was. There came to me the comprehension of the idleness of our narrow thought. There came to me the realization of the uselessness of the creeds and sects of the nations. There came o me the thought of an unified whole that should advance as one grand brotherhood of people, each equal in God's sight and his own, each one imbued with a divine spirit of love and truth, each one living within his soul to the utmost of his ability, each one aspiring day by day and gaining by that aspiration. I saw my faults so clearly that I cried out in anguish.

At once did my guide chide me and say "Wherefore thy idle moanings? Spend not thy time in such a manner but start at once to retrieve the condition of the past by doing a noble action of the present."

Ah, the lesson that it taught me, a esson that I wish it might teach you. We are ever thinking of what we have been; we are ever realizing within ourselves the misspent days, the lost opportunities; we are ever pointing out he back chapter in some one's life instead of living in the present and building for the future. Why waste our time? If we have failed, all the more necessary is it for us to retrieve our thoughts and make ourselves stronger for the battle that is to come, and once again should we exercise this spirit of love that I realized was manifest through all the universe and extend to those who were beneath, those who had fallen and were too weak to establish themselves again, that we should give to them the sustenance of a kind thought, a loving deed, an action that might lead them to a position of strength, and support them until they were able to journey forward. I realzed then how far I had journeyed from this path of truth, and no doubt you who think of this matter may realize how far you are journeying day by day

and hour by hour from this path that may lead to that nobler height. Let us do with the past as we might with a page that we have already read Use it as a means by which to understand the future, a means by which to know the present and leave it for some your own power of strength showing to them that man is prone to faults, until Poisons are manufactured and sold, he shall have gained that spiritual perfect. Show to him that from the maker and seller cannot be charged as lowest depths may there evolve the accessory to crime, when the use of the higher spiritual truths.

Glancing over this journey hastily, was brought to understand that from this misery and woe, this pain and anguish that finally led me to the heights of sunlight and beautiful clouds there were vast differences, and still they were all parts of the great journey of life, and I made up my mind that from this mountain of misery might many a noble lesson be learned, that if would open our minds we might sink it into our hearts and there establish for each and all of us, a better understand ing of the way that shall be in this future life that leads us condition by condition, stage by stage, year by year, day by day, hour by hour, and moment by moment to that perfect heaven.

A Jumble of Facts and Fancies.

Carl C. Pope, in the issue of The Pro gressive Thinker of 29th ult., recognizes the scientific assumption of the "Con-servation of Energy." He says: "All force which includes the soul persists. This assertion assumes the soul is a single ultimate atom. If this was a fact there would be scientific philosophy in the statement. There is every reason to believe the soul is an aggregation of ultimate atoms of energy. The physical body is composed of many ultimate atoms of force, which are dissolved and disintegrated at death. These primary atoms persist but their particular combination in the human body is forever destroyed, and that precise body will not continue, or reappear.

The molecules of force called the soul, or mind, at death, are resolved into their primary atoms of energy, and with equal certainty will never be combined to form the same identical soul

Mr. Pope, to bolster this defect in his logic, says: "The soul in human life be comes individualized by experience and thought and becomes a distinct entity. This is an unwarranted assumption All the thought and experiences in mortal life could never change twenty distinct elements found in the human body into an entity or one element of energy. The distinct elemental energies comorising the soul can never convert them into a monad, or an entity by the thau-

maturgy of "thought and experience." All the evidence the "conservation of energy" can afford the theorem of Immortality is that whatever elemental atoms of energy there may be in soul will persist forever. It does not furnish a vestige of evidence that the soul will continue after death intact,

and as a conscious entity L. L. LAMBORN, M. D. Alliance, Ohio.

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nd fall.
Spirits do return: T. M.Z.
This has been stated time and again ind proved as often in the columns of

The Progressive Thinker.
This truth is admitted and well fixed in the minds of all spiritualists. Like begets like. Deci but That which exists upon earth has its counterpart in the spirit, nealms. And these are without number, some yet awaiting inhabitants young.

Yet the teening millions of the lower atmospherean heavens, speak to earth and have spoken for ages Yet the day of signs and wonders to

manifest the spirit is at an end. To not know that spirits can and do eturn is to be but half-educated. Other ways are now to come to pass

to bring these world together for work. A universal system has been given to the corporeal world, through the mediumship of Spiritualism, in the form of a beautifully printed and illustrated book of nearly 1,000 pages. This book contains some 5,000 new words for the complete understanding of the spiritual light therein given. The Spiritualism of fifty years ago,

the Modern, is now, so to speak, on the shoals. The great Avalanza has power within itself to move off the rocks. Brother Kates twangs the old harp, but the people do not listen. He wails

and beats about the "ark" almost ready o jump overboard. Moses Hull tells us that people cease to wonder at or run after phenomena. That the time for great excitement on either the philosophy or the phenomena

has passed." These words are tru, words; they are the words of a true seer and prophet of the times. The whole field is ripe ready for the harvest. Let all who may, take a step forward.

Open the book Oahspe and read. Atthe same moment will your eyes begin to see the light of day. You will then see why Spiritualism was given to mortals.

You will see a new way to live in this world, and will have a complete under-

standing of the next.

A new purpose will come upon you; your whole life habit, will change for the better. Your wants will be few and easily satisfied. Time will be added unto you with gain in everything your hands will find to do. Satisfaction will be your portion. Complaint will cease to escape your lips. You will rejoice in oven the smallest of created things. In fact you will begin to live out the true career of a human being.

Is it not true that every mother's son and daughter of you are in habit and thought nearly identical with your brethren of the Christian or Uzzian mode of life?

Why do you so long remain in outer darkness? Have you not been less than a beetle under a chip, or, to use a phrase, respectful and explicit, less in harmony with the high purposes of hu-

manity than a bump on allog? And still will many persist on being wise and reject the glaring light so marvelously laid before them. Oahspe bids none to read it. It has condemnation for no living soul. Mam is to be his own judge. It is laid before him in every city library in this free land to be, of America. It has never been assailed. It can never be suppressed. Read Oahspe now.

Let me commend the poem of Bishop A. Beals and quote the last verse:

When will the spirit of humanity arise Unhampered by pretense and pride And gain in their might what Mammon For the doors of Progression are wide;

And Nature is smiling, the birds of the Sing Freedom's glad, happy lays The new morn is breaking, let the old

world prepare, God works in mysterious ways." And also that of Lizzie Doten:

"O human love! there is naught above that ever will rudely part sacred tie or the union high of those who are one in heart.

Begin to read Oahspe. Detroit, Mich. J. A. LANT

Habitual Criminals. Reading the editorial (as I supposed)

remarked, "That sounds strange for Brother Francis; does not sound like him; it is not humane; it is not lib-When half way down the solemn col-

umn, light burst upon my darkened mind by reading "Ambrose Bierce, in Chicago Examiner." Let me confess my ignorance. I did not know of a 'Chicago" Examiner. There may one. I do know of a San Francisco Examiner, in which while in California, I read many articles signed "Ambrose Bierce," good ones, too.

Here is the point: From the internal

evidence I was confident that the "communication" was not from Francis. It was a different "spirit." When Francis came he said, "we are disgusted" with the bare suggestion of the "old-time methods of horror," "barbarous means of savages" to get rid of criminals.

The first writes like a "thoughtless outh." Francis like a philosopher. While I do not positively know that Francis wrote, it is like him. In the hundreds of "communications" which purport to come from "over there" not one gives as much proof of the identity of the "spirit" as this-and yet it may not be Francis!

Brother Francis, if you get there before I do, come and "write as good Eng-lish as you wrote on earth." I may be saved" yet! W. R. JAMiESON. Cincinnati, Ohio.

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CONTINUITY OF LIFE.

The Evidence of a Multitude of Witnesses Proves It.

Nearly all of the accepted facts of the present age are, and of every other generation have been, outside of the personal knowledge of any particular person; yet they have been and are helieved just as thoroughly as though they had been demonstrated by each individual who ever lived. We have to rely upon what others have told us for nearly all of the information which we possess. Considering how much there is to know and the very limited time one Considering how much there is has in which to get, acquainted with his earthly environments, and his want of capacity to understand those surroundings it is no wonder that the individual can acquire a personal knowledge of but little during the brief period of human life. It is a hall and a farewell, and the period of human life But very few people in this country have seen the city of London. Yet ev-

ery one of the intelligent millions who

have not seen it, know just as well as those who have seen it, that it exists. They know it because of the credibility of the evidence which they have of its existence. In the successful prosecu-tion of all scientific inquiry, in the administration of justice among civilized nations, in vast commercial transactions, in all matters of importance, we have to rely largely upon evidence of others. No one questions these axioms, because they cannot be questioned; when they are applied to the affairs of man and his surroundings. But when we come to apply them to the question of the immortality of the soul, the average man becomes at once incredulous. He does not believe what he has not seen, and he illogically judges that because he has never seen or perceived certain phenomena they cannot exist. He makes the boundary of his own knowledge and experience the boundary of all knowledge and experience. But if this same man was that a murder had been committed in a neighboring city, and this information was vouched for by some reputable person, he would believe that such an event actually took place. And he has no doubt that King Alexander of Servia was assassinated, and he believes it because the newspapers have published it as true.

There are very many persons in this country and in every civilized country on the globe, who have seen the materialized spirits of those who have passed that change called death; there are a great many persons who have re-ceived communications from the souls of those who have crossed over that wondrous line which separates the quick and the dead. The spirits of our departed friends are in constant communication with their friends in the flesh. And these facts have been proven again and again from the mouths of the most reputable of living witnesses. Not only that, but numberless of these messages are of such a character that they must have come from the departed. They are evidence of their own genuineness.

That the spirits of the so-called dead

do communicate with the living is a fact well established by the testimony of a multitude of intelligent and reputable witnesses. It is just as clearly proven as any other fact recognized by mankind.

It is not such a wonderful thing after all that such communications are made by the discarnate spirits of our friends. It is not at all miraculous that the soul loses none of its power after it has shuffled off this mortal coil and become clothed in that spiritual body recognized by the great apostle of the Gen-

To-day hypnotism is recognized and telepathy has been long demonstrated. Two incarnate souls may commune continent.

Mind has a wonderful influence over mind in this world of ours. Without such influence, science would be re-nounced, oratory would die, poetry expire, music cease, and society and civilization would revert into barbarism. The soul loses none of its powers in passing through the ordeal of death. Soul speaks to soul in a silent but im

pressive language here in this life and the grave is powerless to destroy that language or prevent the communion of congenial souls after life's fitful fever

"Millions of spiritual creatures walk the earth unseen, both when we wake and when we sleep."

CARL C.POPE.

Black River Falls, Wis.

Everybody Wanted It. At a certain London church the collection used to be made in nicely embroidered bags, but, so many old but-tons and stale pieces of chocolate being put in, it was decided to try "plates" instead. The first Sunday the usual number of coppers but among them a bright yellow shining piece was observable. On Monday morning there were more callers than usual at the vestry, some of them with the same applica tion. After a short interval another came with the same, "Oh, I am so sorry, but I put a sovereign into the plate by mistake. Could I have it, as I really cannot afford it?" "What?" said the vicar, "you are the fifth that has been to see me this morning with the same application, but the church warden has just told me that the supposed sovereign is only a gilded shilling!"-Ex.

DO YOU WANT TO ENJOY LIFE? Are you weak, tired or exhausted? Do you lack ambition? Are you rest-less, cross and easily irritated? Are you subject to dizziness or spells of faintness? Do you see that your memory is failing and that your mind is losing its vigor? Do you feel blue and discour-

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"Right Generation the Key to the

A Plea for Kind Words.

After carefully perusing. The Progressive Thinker today, I fell to musing over the different ideas expressed by its able contributors, and wondered if after all it would not seem a little more spir itual if we were not so apt to speak harshly of others

To the earnest investigator it seems strange that we cannot agree to disagree and each one tell us of what they know and let these bickerings cease and let brotherly love continue. Some of the faithful are trying hard to

convince Brother Jamieson of the return of spirits and the immortality of the soul. We have read somewhere that there is a spirit in man and the inspiration of the Almighty giveth them understanding. Perhaps if not here, hereafter. Again we read: "But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them for spiritual things are spiritually discerned." The question, why can some see and understand while others cannot, if the spirit of God giveth understanding, we do not know, unless prenatal conditions, education and environments have molded the minds of some in certain channels of thought hard to overcome. We know many people are so engrossed in worldly pursuits that they take but little time to develop their spiritual natures and do not fit themselves to become receptive to the spiritual powers; while others are constantly trying to come to a knowledge of the truth, and are never able to do so, doubt and distrust hinders their advancement as the spirits are unable to make their presence felt or seen; but when the mists have cleared away we shall know and be known as we are. We realize that agitation of thought

is the beginning of wisdom, but let us

think good and charitable thoughts as much as possible and express them in a kindly manner, for we know a soft answer turneth away wrath, but griev ous words stir up anger. I do not understand by this that we should permit anyone to wilfully impose upon us, for we should speak out our honest sentiments. For illustration, I know of an instance where one person was saying to another, "You might as well have the game as the name, for we shall do all we can to let others know our opinion of you." The other replied, "No, things are not always what they seem. I have done no wrong and I will die before will acknowledge things that I know nothing about, and no one can injure my soul. Reputation is what others think we are, and character is what we are." And so each one went his way one wounded nearly to death, the other feeling competent to judge and con demn. Perhaps each one, from his standpoint thought he was justifled in denouncing the other. But sometime in the great future, weighed in the bal-ance of justice, they may temper their opinions with gentle mercy and love, and from out of all these seeming contradictions the right shall come upper most.

So we realize that the contributors of the spiritual press may seemingly speak sarcastic things at times of one another, which create a storm of discord and inharmony, but we also know after the storm the sunshine appears and all feel decidedly better. Nearly every subject of interest is discussed in our spiritual papers by the best talent, and these discussions will have a tendency to make us think and as thoughts are things, in time, possibly through experience, we shall learn better how to advance our cause and benefit the world in general,

MRS. NELLIE S. BAADE. Detroit. Mich.

SONG OF THE MYSTIC.

To the Editor:-Will you kindly insert the inclosed poem, written by Father Ryan, who is called "the poet priest soldier of the South," in the columns of your paper, so that your readers may compare it with the poem entitled "Shadows," by Mrs. Mary L. Barr, which appeared in The Progressive Thinker of Sept. 12.

I copied the poem from a clipping pasted in my scrap book. It has been in my possession for many years. ELIZABETH RICHARDSON. Hayesville, Iowa.

walk down the valley of Silence, Down the dim, voiceless valley, alone, And I hear not the fall of a footstep Around me, save God's and my own And the hush of my heart is as holy

As houses where angels have flown. Long ago was I weary of voices Whose music my heart could not

win: Long ago I was weary of noises That fretted my soul with their din, Long ago was I weary of places Where I met but the Human and sin.

walked through the world with the I craved what the world never gave; and I said "In the world each ideal That shines like a star on life's wave. Is toned on the shores of the Real, And sleeps like a dream in a grave.

And still did I pine for the perfect, And still found the false with the true; sought 'mid the Human for heaven,

But caught a mere glimpse of its blue. And I wept when the clouds of the mor-Veiled even that glimpse from my

And I toiled on, heart-tired of the Hu And I mouned 'mid the mazes of men; Till I knelt long ago at an altar

And heard a voice call me; since then walk down the Valley of Silence That lies far beyond mortal ken. Do you ask what I found in the valley?

'Tis my trysting-place with the Di-And I fell at the feet of the Holy, And about me a voice said, "Be mine!

And then rose from the depths of my BDirit An echo, "My heart shall be thine." Do you ask how I live in the valley? I weep, and I dream, and I pray: But my tears are as sweet as the dew-

That fall on the roses in May; And my prayer like a perfume from Ascendeth to God night and day. In the hush of the Valley of Silence,

will be sent postpaid, upon receipt of I dream all the songs that I sing, price, by the Vernal Remedy Co., 162 And the music floats down the dim valley, Till each finds a word for a wing, That to me, alice the doves of the Deluge,

The message of peace they may

bring.

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tian superstition shines upon its pages." Tune with the Infinite

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DR. C. E. WATKINS, 66 Highland ave., Newtonville, Mass.

A Good Showing for the Camp at Clinton, lowa.

meeting the past season at Mt. Pleasant Park, Clinton, Iowa, was of a nature so unusually important as to demand more than a passing notice. In many respects it was the most successful session in all the twenty years of the existence of our camp. The remarkable harmony, the high order of talent employed and the large attendance would have made it notable, while the financial results were beyond our most optimistic expectations. Not only were all running expenses met and paid in full, but a new and commodious restaurant building was erected, a brilliant system of lights installed, and other permanent improvements aggregating over five hundred dollars, added without in curring a dollar of debt. In addition something like two hundred dollars was contributed to the N. S. A., the Morris Pratt Institute, and other laudable objects, still leaving a very comfortable sum in the treasury. But the most important and far-reach

ing event of the past session was the resolution to demonstrate to the world that Spiritualism is a practical religion by tendering the use of Mt. Pleasant Park and buildings to the Bureau of Charities of Chicago and other large cities as a breathing spot for the suffering mothers and children of the slums during a couple of months of the sum-

surroundings of park will be to many of these waifs a foretaste of heaven, and I feel sure that the example set by the M. V. S. A. will' soon be followed by many other of the Spiritualist camps and thus practically demonstrate that ours is the religion of human brotherhood.

showing, it certainly has a right to point with pride to these achievments as a sufficient and overwhelming rebuke to the croakers and pessimists who are general, and Mt. Pleasant Park in par-

The officers and trustees are a unit in the harmonious determination to bend every energy toward making our camp the radiating center of the spiritual movement in the West, and to this end several new and striking features are in contemplation for the season of 1904 which will be announced in due time.

W. F. PECK, President M. V. S. A.

pleasant things that I must claim a lit August 16 to 31 was spent at the camp meeting near Los Angeles, Cal. Here in a land of wondrous beauty, where na ture has exerted herself to appear gor geous, a glorious camp-meeting of Spir itualists was held.

devotedly for the success which attended the camp. Mrs. Essie Ashby, president, is the soul of kindness and good will and makes everyone feel at home Mrs. Robson, vice-president, is a genial helpful soul, and gives interesting lectures. Mr. Black, who kept gate, is an old veteran worker, and said, "I am still everywhere present, ministering to the the word a worker. Mrs. O'Blennis had charge of the restaurant, and, oh, my! how we did live; fruit-and California fruit fresh from the "factory," too. In fact there were so many good carnest helpers that I cannot mention each and all by name, but in the chambers of memory they each have a place with me.

Mrs. R. S. Lillie, so well known all over the United States, ministered in her usual efficient manner. Mr. Lillie helped materially with vocal music; Mrs. Laura B. Payne, of San Antonio, Texas, my co-worker in the Lone Star state, lectured during the entire camp, profiting all who heard her, and moving the audience many times with her sweet songs. Mrs. Edith Nickless Cobb and Mrs. Maud L. Von Freitag and John Henley gave many comforting messages. Mrs. Morrell, of San Diego. Mrs. Marchant, Mrs. Armstrong and several others whose names I can not

and lectures.. Mr. Lucius Colburn, of Vermont, surprised us with his presence, which was truly pleasant.

The lyceum was given particular attention; Prof. Nelson Learned, a veteran worker, is giving much time, enersy and helpfulness to the lyceum move-ment. Many of the young people and children are wonderfully talented in elocution and music and as all lyceums should be, an evening of entertainment can be had with but a 1ew hours' notice. The woods rang every day with the lyceum yell: "Lyceum, lyceum, march, march ahead. Never dead, file ahead, come, come, come!"

Many of the friends kindly subscribed to the Progressive Lyceum, which of course pleased me, for it is my heart's own love.

My return trip was made as quickly as possible, making no stops. I arrived home Sunday night, Monday the friends—society and lyceum—most pleasantly surprised me with their presence and refreshments, which proved to me that there is no place like home. How dear to my heart are the scenes and friends in Galveston, where I have labored for seven years in the spiritual work, where I have many warm-hearted friends.

September 22, 23 and 24, our state convention will be held in Austin, and then I expect to start for the National Convention. Tuesday, September 29, I shall be in Joplin, Mo., then a few days in Jasper. Mo., where I first saw the light of Spiritualism, and on to Spring-

field for Sunday, October 4.

John Disler was one of the first mediums I visited, and I had the pleasure of again seeing him in Los Angeles, where he is now making his home. Indianapolis, Anderson and Waldron,

Ind., are places I shall visit. Columbus, Cleveland, Elyria and Conneaut, Ohio, and Philadelphia, Pa.; also sev eral other places with which I have not fixed the dates. How our cause is growing, and what

demand for workers, true, earnest and willing. Oh, that we might have more devotion to the cause which brings joy, peace and gladness. Cordial greetings to the friends and best wishes to The Progressive Thinker.

JOHN W. RING, National Sup't of Lyceum Work. Spiritualist Temple, Galveston, Texas.

A Tribute.

Mrs. Dr. J. A. Smith, formerly a resi dent of Kansas City, Guthrie, Toledo Ohio, and last in St. Louis, Mo., passed away on August 22, aged 57 years. She had been an active worker in the cause of Spiritualism-for twenty years, as test medium, clairvoyant and inspirational speaker. Many persons were brought into the light of Spiritualism through her efforts in the various localities in which she lived. Eighteen years ago she and Dr. Smith were married in Kansas City, Mrs. Scovill officiating. They were the first couple married by a medium in that city. Since her marriage, she has traveled with her husband over many states, always working for The Progressive Thinker, and for the cause of Spiritualism, proving by demonstration the intercommunion between this world and the world of souls.

She was troubled with heart disease, and was confined to her home for about four months, on account of dropsy, which terminated her earthly career. She suffered intensely and for nearly three months was unable to lie down but remained in a sitting posture day and night. During all those days of agony she exhibited the most wonderful patience and fortitude. Indeed she was a living lesson of cheerful submission to the inevitable, which we may all emulate and strive to imitate. Her husband, Dr. Smith, did everything in his power to relieve her and mitigate her suffering, devoting himself entirely to caring for her.

Several days previous to her leaving she left she said to me, "See! they are coming for me! I am going." She was resigned, and on the morning of the 22d severed her earthly ties and was born into a higher life. Funeral services were conducted at four o'clock Sunday afternoon, .under the auspices of the First Church of Spiritualists, by Mrs. Gabauer, of New Orleans, and your humble servant; our pastor, Brother Peck. being absent at camp-meeting at Clinton, Iowa. LAURA L. RANDOLPH.

PASSED TO SPIRIT LIFE.

[Oblinaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line'l

Lewis Clark Harding, of South Barre, N. Y., died at his home, August 19, after a brief illness. Brother Harding was one of nature's noblemen and a pioneer in Spiritualism from its early commencement and connected with all reforms. The writer was a frequent guest at his hospitable home, and aided by his estimable wife and family, received assistance in the public work there at different times for years until the death of his wife and his own failing health. He leaves a large circle of friends to mourn his departure and the cause has lost one of the most devoted BISHOP A. BEALS.

Our esteemed friend and beloved brother, Thomas Cross, of Fall River, Mass., has been called upon to part with his beloved wife through her transition to the higher life. We his friends in Maine, who have enjoyed and profited by his ministrations upon the platform, and others who have known of his valuable services for the cause, do hereby extend to our brother our sin-

cere sympathy in this sad hour.
Our tenderest love and kindliest thoughts go out to him and his six motherless children, praying that they may be guarded and guided by the angels of God in their every undertaking. and filled with courage and inspiration to meet this supreme sorrow in a calm. honeful spirit, sustained by a knowledge of the fact that their loved one

FRIENDS IN MAINE.

Mrs. S. J. Brown passed to the higher life, at her home, September 14, aged 71 years and 8 months. She leaves in mortal form two sons and two daughters and several grand children. All those with whom she came in . contact were impressed with the conviction that Mrs. Brown was a thorough Spiritualist as she always had the courage of her convictions. Her advice was invariably, "Live each day so as to not have regrets when the to-morrow of life dawns." As a result of a request the writer conducted the funeral services. at West Grove church, at Montpeller, Ind. HARRY J. MOORE.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music,

The Spiritual Research meets every

Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend. The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue,

corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor. Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p.

Lecture at 8 p. m. Conducted by m. Lecture at Isa Cleveland. A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every ser-

Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue. The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this society. Eva L. Stewart, secretary, 543 E 55th street, where all communications should be addressed.

Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two services each Sunday at No. 77 East Thirty-first street. Conference at 3 p. m., and lecture and tests at 8 o'clock. Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp. and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana

us she said to her friends, "I shall not be with you long;" and the day before tigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D., president.

The third Church of Progressive Truth meets Sundays at 3 and 8 p. m. t Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend. Mrs. Schaeffer will conduct the meetings.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Englewood Spiritual Union will open its fall meetings the first Sunday in September. Lecture in the evening at 8 o'clock. Conference in the after-The Ladies' Auxiliary will meet Thursday afternoon. Hopkins' Hall, 528 West Sixty-third street, Englewood. For further information, address Geo. Hamilton Brooks, 6600 Normal avenue. Church of the Spiritual Truth holds meetings every Sunday evening at 7:30

at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. The Second Church of the Soul will meet in Van Buren Opera House, Madison street and California avenue, commencing Sunday afternoon, September 20. Mr. Schaeffer will lecture, answer questions and give spirit messages. A choir will render good music.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor. The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock n St. George's Hall, 3337 State street. Good speaking, tests and music. Pastor, Mrs. Maggie Waite. Residence, 3148 Indiana avenue.

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constantly cherishing the most gloomy views of the future of Spiritualism in

Letter From John W. Ring. The past weeks have been so full o tle space to tell your readers of them.

The management of the camp worked in the work, of course, and always expect to be." Mr. Vose, secretary, was needs of the campers. Mrs. Helen Gardner, treasurer, is in every sense of

just now recall added their portion to new fields. Cloth \$2. For sale at this the good of the camp with messages office.

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VOL. 28.

CHICAGO, ILLE, DOT. 3, 1903.

NO. 723.

ANOTHER TRUE STORY

For Prof. W. F. Jamieson's Explanation.

It will be remembered by the reader, that the controversy between Brother W. F. Jamieson and myself developed upon his part the acknowledgement of the fact that there are genuine phenom ena known as Spiritualistic. He fully subscribes to Prof. T. J. Hudson's statement that "The facts are too well known to the civilized world to require proofs at this time. The man who denies the phenomena of Spiritualism today, is not entitled to be called a skeptic; he is simply ignorant, and it would be a hopeless task to attempt to en-lighten him." I have quoted this decla-ration from Hudson's book, not any too frequently, in preceding articles There is a world of meaning in it. It ought to stand at the head of every article printed in every Spiritualistic paper in the world, for at least a year, because, in that declaration of a scientific writer, who was a non-Spiritualist, is contained the proof of what Spiritualism has accomplished in the short space of fifty years, or the latter half of the nineteenth century. Accomplishing it, too, in the face of the most bitter opposition of church and state. It is a most colossal victory for Spiritualism and the wonder is that it is not more considered and appreciated by Spirit-

ualists than it appears to be.

If, within the next fifty years, Spiritualism will do as well in establishing the Spiritualistic origin of its phenomena, its victory will then be complete, and the future historian will record the twentieth century as the one in which the proofs of a future life were estab lished and universally accepted.

It will be seen, then, that Spiritualism, having established the truth of its phenomena, has yet to establish their Spiritualistic origin. I do not believe this task will be as difficult of accom-plishment as was the former. If we only knew how many people in world are convinced by undeniable proofs of the spiritual origin of these phenomena, but who, for various reasons, are non-committal and silent about it, we would about conclude that virtually, this task is already accom-

But we are yet obliged to encounter such men as Brother Jamieson, who antagonize the Spiritualistic origin of our phenomena, accepted as genuine. He thus writes: "I put my own explanation. that the phenomena are 'wholly of human origin, against the Spiritualists theory of spirit outside of earthly body. One would suppose from this quotation that he has but one explanation upon which he depended, and which he trots out against the Spiritualists' theory but in another place in the same article from which the above is taken, he acnowledges that he is charged Rev. Moses Hull, with having so many explanations, that he (Hull) was afraid they would "kill each other." It is probably an advantage to the skeptic to be thus provided with a large number of explanations for if one fails, another can be employed, and so on, ad infinitum.

In view of Brother Jamieson's position as developed by our controversy, there was nothing left for me to do but to furnish some of my experiences for one or more of the explanations which "puts against the Spiritualists' theory of spirit outside of earthly body." Up to this date. I have furnished quite a number of these experiences, but at this writing, September 1, 1903, have seen no explanations of them from his pen. I have either been contributing them too rapidly for The Progressive Thinker to publish, or Brother Jamieson requires more time in making se lections from his large stock of explana tions, to suit each particular experience

But I did not intend to write such an etended preface to the experience or true story I will now relate.

Some years ago, one Sunday night about 11 o'clock, I was called hastily, to see a Mrs. Anderson, an old lady, of about 80 years of age, perhaps older and residing but a few squares from my residence. When I arrived at her bed side, she was dead. Standing around her bed were her two daughters and myself discussing her sudden departure. One of the daughters finally isked me if I would not place in the mouth of her deceased mother, her false teeth, which request I complied with at once. A year or more subse quently, in one of Mrs. Hibbitts' seances, a voice purporting to be that of Mrs. Anderson, addressed me, and to satisfy me that it was she, who was talking, reminded me of the above-mentioned circumstance, with other tests, equally convincing.

Upon another, similar occasion, I was hastily summoned to the bedside of Col. Chas. A. Bollinger, mayor of the city of Fort Wayne. Upon approaching his bedside and placing my hand over his heart, I said as gently as I could to his wife, who was kneeling by the bed, that his heart had ceased to beat. She arose, placed her arms around me, and implored me not to say that he was dead but to do something quick. Although satisfied of the futility of resorting to any measure looking to his restoration Ladministered a hypodermic injection of a powerful stimulant, but, of course to no avail. A short time after his funeral, which was one of the largest ever witnessed in Fort Wayne, I attended a seance (trumpet) given by a medium by the name of Mrs. Barrett, who, with myself and two others, constituted the entire circle. It was not long until a voice through the trumpet called me by name. I asked whose it was, when the response came, "Zollinger." the response came, "Zollinger." What?" said I. "Mayor Zollinger?" Having answered in the affirmative, he went on and detailed minutely everything that happened during my stay in his room, voluntarily, without my asking a single, leading question. No one

had been called to see him. Is it at all surprising that Prof. Hudson exclaims. "The man who denies the phenomena of Epiritualism to-day, is not entitled to be called a skeptic; he is simply ignorant"? I await Brother

in the circle, but myself knew that I

SCIENCE AND FAITH.

Funeral in Buffalo-Geo. H. Brooks-Scientific Stars Good for Skeptics.

Just home from Buffalo, where I went to join the friends of Nathaniel Hunt, whose body was cremated under the auspices of the G. A. R., September 16. Short services were conducted by the writer at the house, then all went to the First Spiritual Temple, corner of Jersey and Prospect, now owned by Mrs. J. H. R. Matteson, and there the gospel of Spiritualism was presented, and its blessings received by the family and friends, after which the Grand Army took charge of the remains and conducted their services at the erematory

Mr. Hunt was a man of much merit, oved and honored by all who knew him. He was for many years a generous supporter of the First Spiritual Church, and Mrs. Hunt, his wife, was several years president of the Women's Union which co-operated with the church and rendered valuable aid to its work. She ccepts the situation with cheerful fortitude and exemplifies her faith in this time of trial, proving that Spiritualism is good to live by and die by, and clesses all who live its teachings. I met many of the faithful who ap-

preciate their blessings and give their nfluence to the cause.

Rev. B. F. Austin is speaker for the church at the Temple this month and heard flattering accounts of his work. He has packed audiences, without any sensational tests advertised to "draw." That speaks well for him and quite as well for the people who hear him.

I reached home at 10:15 p. m. Thursday, and found Mrs. Howe as I left her, wrestling with an attack of stomach and bowel trouble, which I hope is to be but temporary. On my arrival I was greeted with several letters-one from Geo. H. Brooks, whose boy ordered him home from Lily Dale without making us a call. That new master will hold George in respectable limits, the more binding for his diminutive stature. The very helplessness of babies makes them the most exacting and best obeyed tyrants. When he is as tall as his father, he will lose much of the magic authority due to his present newness in the family make up and his dependence upon those he commands. Brother Brooks has been chairman at

Lily Dale some six or seven years, and his word has been authority for most of us. When he said no smoking near or in the auditorium, we took our pipes out of our mouths, looked sheepish and wondered if he meant us, and if anybody else had seen us smoking in a crowd of 2,000 ladies and gentlemen! When he said be quiet and give the medium your best thought, we quieted and tried to think of something good, such as tobacco, beer, onions, and a shar scrap with our wicked neighbor, who refused to go to hell our way. So George Harvey Brooks was our boss. He enjoyed it, and so did we, and when we refused to mind, at once he laughed at us. and we laughed back, until he forgot our sin, and thought of another chance to boss us about our tardiness in arriv ing at church and our disposition to gos sip about Brooks' baby. Well, it was just fun to see him do it, and to observe the flesh-or fat-accumulate on bones every time the name of Master George Raymond Brooks was sprung on his memory. Now George Raymond Brooks is the boss and George Harvey takes a back seat and when the youngster kicks his mother, and commands George Harvey to stop smoking, his voice is more interesting and authoritative, within the circle of his official capacity, than that of the taller George as chairman at Lily Dale.

I note with interest that Brother Ja mieson is still trying to find out what he thinks about science, and still trying to limit his capacities to a bundle of facts arranged in order like a challenge of ten pins ready for a master strike in game of rolling. There they are, sir! See those facts, all classified, all stand ing on end with a chip on their shoulder demanding the worshipful allegiance of critical skeptics, who believe nothing that they know, and know nothing that they believe; and are not sure that they know anything, or that any of the rec ords of facts are true—except those about meteoric showers. They oc curred "thousands of years ago" and

'have been verified." Good! Brother Jamieson has faith in hings that were reported "thousands of years ago." Somebody saw them and told the story to somebody who be leved it, and the stars fell from heaven! Of course they did, because stars are scienitfic facts, and they ar anged themselves in becoming order so that they could be classified, and canonized as science, to convert skeptics, and convince doubters that stars were real things—not ghosts or beliefs—thousands of years ago." That is starry science, chasing itself down the centuries "a thousand years" with a cat-o'-nine-tails tied to a long crooked handle of Jamieson faith! I did not see them. but of course, they are scien-

LYMAN C. HOWE.

A DYING VISION. sat by my dear friend's bedside.

As her life was ebbing away; Her eves had the light and beauty, Of the land of eternal day.

They have come," she said, most joy-As visions of earth grew dim; Open wide the doors and windows,

Let the angel band come in." Her head sank back on her pillow. As her bark shot beyond the bar;

On her face came a look so peaceful No sorrows of earth could mar. In wealth she had never waded. But sorrowed with those who grieved, And all who stood by her bier said. We are better that she has lived.'

Gibson, Pa. D. L. BURROWS.

Jamieson's explanation of the foregoing. H. V. SWERINGEN. Fort Wayne, Ind ..

REFLECTIONS.

Concerning Temptation and Human Concerning Temptation ad Weakness.

Is it best to face evil or to shun it? Should it not depend upon circum-stances and upon the individual? Those who go into evil places with full knowledge of the surroundings and with the lofty purpose of lifting up and strengthening the weak and erring are worthy of all praise, unless they themselves lack the requisite strength and wisdom, in which case they are to be pitied. The innocence that is based upon ignorance, however, will find itself in danger whenever it undertakes such a task. Whosoever unwittingly walks into a slimy pool in the dark is likely to be soiled just as much as though he deliberately walked into it in the daylight Recently several boys were playing and climbing near some electric wires. One of them was dared to touch the wires, He did so with fearlessness that was admirable if rightly directed; but he lost his life.

Special fitness for work among the degraded is required by those undertaking such work, including constant watchfulness, patience and perseverance, and the possession of the very strongest spiritual and moral qualities. The moral muscles should not be strained by seeking temptation needlessly, just to show strength and for self-glorification. It might result in a breakdown.

In endeavoring to prevent or to abolish an evil it is best to try and view it from an opponent's standpoint. For instance, take a fight against opening a beer garden near a school. It is said that in Germany men frequently go with their families to the beer gardens without thought of injury. In England it is a common practice for families a little distance from home to seek refreshment in "public houses"-these saloons serving as a connecting link to the old-time inns. Many of the foreignborn citizens of Chicago, therefore, see no danger to anyone in beer gardens. To gain their co-operation it is necessary to prove to them that such places are a temptation to youth, in whom may be created or awakened an uncontroll able appetite which leads to the lowest depth of moral degradation; also to point out to them that the rooms for hire for immoral purposes, which are understood to be usually connected, are but the natural sequence of becoming

frequenters of these resorts.

There are so many in this city who drink intoxicants in what they call "moderation," that anything approaching prohibition would be strongly resented. Curtailment of the opportunity to purchase liquor would be deemed an infringement of personal rights. It is id injurious to the general welfare to have law looked upon with contempt. Yet an item from Terre Haute, Ind., read that "John McMahon. captain of a fire company, committed suicide with poison because after seventeen years of abstinence from intoxicants the old habit reasserted its power over him." Possibly he was tempted or persuaded to his undoing. "Let him that thinketh he standeth take heed lest he fall." The remedy is in knowledge which shall give power to resist injurious cravings and which shall make society careful in the examples and tempations its sets forth.

"Lead us not into temptation" is the cry of weak humanity; but it is nevertheless the offspring of wisdom. There is nothing impure in a picture or statue of the naked human form; yet if the sight of one causes feelings of sensuality, is it not best to turn the eyes Beware, however, of assuming that all others are similarly affected. It is unjust for this reason alone to conlemn those who possess such works of art. In all things discretion should be used and judgment be soundly based.

Seek not temptation's lure, yet walk without a fear; Where'er stern duty calls, your path keep straight and clear; Crush noisome-smelling weeds that

snare and trip the feet: All trifling faults o'ercome—thus shall your life be sweet.

STRAY THOUGHTS.

ALEXANDER SPENCER.

Amiability is a favorite child of good vill, as spite is of jealousy. It needs a mountain of deceit to dupe the righteous. Conventionality is mental slavery.

Jealousy creates ill-feeling, hatred Feelings of joy always follow in the wake of spontaneous or involuntary

sympathy. Theories upon conditions foreign to our environments are not always appli-

What we take for pride in others is often but our own repelling them. Intuitive knowledge is wisdom-truth arising from an awakened soul. The power expended in controlling

others robs the individual of a like amount for self-control. The ambition for ruling is a morbid sense of the will inherited from past misrule. Illwill centered on the individual in stead of the evil in him becomes hatred.

When sympathy vibrates above self-

love; charity above self-righteousness;

kindly feeling above prejudice, soul happiness begins. What mind or heart disagrees with is always an unwelcome truth, and is frequently doubted or rejected on that ac-

· Actors must be able to play a part off. as well as on the stage to be successful -second nature expressing itself noiens volens.

Charity is to a social organization what patriotism is to a nation—the cement which unites its members and upholds its pillars. The reverse means disintegration.

ARTHUR F. MILTON.

I think you might dispense with half your doctors, if you would only consult Doctor Sun more, and be more under treatment of those great hydropathic doctors, the clouds.-Beecher.

SLAVERY OF CUSTOM.

Mourning for the Dead - Solace of Spiritualism

The events of Pope Leo's decline, death and funeral were brought promi-nently before the people of America through the daily papers. There were great flourishes and demonstrations made all along the line of these events as great as it was in the power of Catholics to make them-all done to glorify the Catholic religion and give the church a tremendous boost.

And now the question arises, Is it the proper thing to do for Spiritualists to publicly express sympathy or condo lence for persons who go into modern mourning? Any one of ordinary intelligence ought to be able in such cases to counteract and overcome sorrow by the light of their knowledge of a future life for all.

life for all.

Some folks say, "We are naturally overcome with grief and sorrow at the loss of dear friends, and we cannot help it." Probably the dear friends are not lost to us, although, they have disappeared from sight. It is questionable if excessive grief is natural to those who understand Spiritualism. Perhaps fashion, custom, habits of thought and education have a preponderating influence. Perhaps old religious beliefs have con-

trol.
Why should we succumb to sorrow and go into mourning? Why can we not help it? Are we Spiritualists in name only? Such proceedings indicate that we are unworthy representatives of Spiritualism-in fact we do not represent its facts or principles nor philosophy. If we are going to be true to our profession, the most appropriate time and place to show it is a funeral occa-

Some people say the crude barbarians are vain and idiotic in their weeping and wailing for the dead, in their ideas and actions at a funeral, but the same thing in meaning and effect is done in our home land in a different style, by other demonstrations.

What shall we say in reply to the opponent of Spiritualism who stands off and makes such remarks as follows: You Spiritualists are in the same boat with us in mourning for the dead. You are deceivers and don't practice what you preach. You claim knowledge of a future life and communication with the dead which is balm for wounds and solace for sorrow—all nice to think of and talk about, but of no practical value." If we are honest /we must confess there is some truth in that argument as

it has been developed in some instances in which it is a just rebuke.

People have been expending their love and money on coffins, funerals, graves and monuments in an age when men are supposed to be wise. It has been said that \$75,000,000 are annually expended in this country for funeral ex penses. Among the slaves to custom, the rich indulge in expensive funerals, and the poor and middle classes imitate them, in some degree, to be in fashion. Following in the train are the needless expenses of coffins, hearses, emblems of mourning, carriages, mourning costumes, processions, forms and ceremonies, and finally costly grave-stones or monuments-utterly useless to the living and the dead-erected in cemeteries, rarely seen or thought of by the living multitude. Such irrational customs rest on fashion, superstition, not

on common sense or reason. How much better it would be for our world if a rule were established for all alike, by which the expensive show and waste of time and money could be avoided

"Death levels all distinctions," and the dead body is of no more consequence than old cast-off clothing, and nothing should be wasted on the dead when there is so much needed among the living. We hope the time will come when customs will change, when the rich and poor will receive the same respect, when people will do away with expensive funerals, and cremate corpses, which can be done at small ex-

The common ideas of death have been shrouded in gloom. The pages that have set forth the fact of death are filled with terror. Carlously enough, some of the most gloomy figures associated with death have come from Christianity, and yet it started in its career by virtue of this greatest of all belefs-victory over death. And yet, to judge from the gloomy observances, mourning weeds and the like, amid the notes of the funeral dirge, we would think that death meant not rebirth into a new life but utter extinction. Mourners, palsied with grief and woe, stand appalled at the pitifulicorpse and bend

their raining tears on clods of clay. Theologians have taught that death was an after thought that God made this fair earth and made man perfect and intended that he should live here immortal and painlesse But man sinned, and, as punishment sent by divine anger, death came into the world. leny all that class of conceptions and affirm that death is as patural as birth, as sweet and full of hope as, birth, part of the divine order, a token of wis-

dom and love.

Requiescat in pace is a popular motto dedicated to the dead. If the remains that are laid in the grave were meant simply, it would be appropriate enough.
But few people harbor the idea that their loved ones remain there—even on the resurrection plan. Souls never rest in that sense. Life is a perpetual motion. Careworn mertals/may have rest from material work, but such awaken to a life of spiritual activity in which

work becomes a pleasure.
There is a lingering feeling which should be dissipated, that our spirit friends are especially honored when we decorate their graves or erect tomb-stones to their memory. Your friends are attracted to you, not because their bodies are interred or ashes preserved in your vicinity, but because you are here and you attract them—not their cast-off bodies. Then place some memento of your appreciation of their worth where it can be best made use of to carry forward the work they are now interested in. They have become invis-

HEARD HER BOY'S VOICE

Experience for the Benefit of Doubters.

The article in The Progressive Thinker of August 1, from N. B. Freeland, exactly expressed my opinion of Spiritualism one year ago; but after my only child, a boy of seven, was taken from me, I could not endure the thought that he was annihilated, and I said if there is a truth in Spiritualism I will know it. There were no mediums here that I could consult, and if there had been I would not have consulted them, for fear of being deceived, but I did all that I could alone to receive some sign or evidence that my boy still existed. I sat in as passive and receptive state as I could put myself in, but I will admit-it that finds expression in a tone that was far from either. I read everything over its own elevation crushes precould alone to receive some sign or evon the subject I could get; some articles I read seemed reasonable, while others seemed most unreasonable, and after about a month of earnest search for some light on the subject, after

reading an article that seemed more unreasonable than any I had read before threw down my paper and said: Death may not end all, but I don't know it, and I don't believe anyone else And the tiny spark of hope that had been in my heart departed, and I gave way to my grief more utterly than ings," yet its assumed office in the mor-I had ever done before. I wept until all or emotional plane is proverbial. But I was nearly exhausted, till I was crying in the more expressive vocabulary of as sometimes children do after a hard crying spell. I hadn't a thought in my mind or a hope in my heart, and then I heard my boy's voice as plainly as I ever heard it in my life, "Mamma!

Instantly my thoughts came rushing back into my mind and I heard him no more then—but I knew—I knew at last burden of San I condres the burden of San that he was not dead, only changed so should be at him. So far as anything I could not see him. The impression Sar'gis says is concerned he might be that his words gave me was that he was in full accord with every position of the crying and screaming as hard as he "old teachings." The fact that the arcould, trying to make me hear him; ticle criticised was only a copy of an and several times the next day these automatically conveyed communication words were impressed on my mind in such a way that I knew that he said them to me: "I did make you hear me, didn't I, mamma?"

I did not hear the tones of his voice like I did at first, but I intuitively knew that he was glad and proud and happy as could be because he had at last made me hear him.

I have had much evidence since then, but I have worked earnestly and pa-tiently for it, and I sincerely believe that anyone that really tries and has patience will learn the truth, and feel on earth equal to this knowledge.

MRS. J. H. M'CLURE.

Douglas, A. T.

Gravity Is a Separate Sense.

The conscious senses by which we become acquainted with or take note of physical sensations are ordinarly said o be five. But this enumeration was made ages ago when man was incapa ble of making nice distinctions certainly can appropriately mention six; for the sense of weight is peculiar and distinct, and does not belong to feeling. Suppose there be several metal balls of similar size and color on a table. Can any one by simply feeling them tell which is the heaviest? or even guess their weight by touch? But the moment they are taken up a new quality is perceived which is due to sense of weight and its nature is independent of feeling or touch. The sense of weight is also measurably perceptible by barometric changes when the air is lighter or denser or when a person rapidly changes his altitude. It is an interesting question: Does a decarnated spirit wholly lose this sense of weight? As they have the power of passing through matter it is doubtful if they can discern if a body be heavy or light. In other words their sense of gravity is abolished or exterminated. C. H. MURRAY.

ible to mortal sight yet actively engaged in doing what they love best to

do for humanity. The kind things you wish to say of friends after they have gone from your sight, say them before they go. The things you would do to benefit them. do them now while they need them and can enjoy them.

We cannot honor or win the approval of departed friends by uselessly afflict guage unknown to the medium he ing ourselves, by weeping where their bodies lie, or decorating grassy mounds; but we can verily commune and co-operate with their living spirits by engaging with them in some useful service to perpetuate their work and memory. We shall meet them again in the spirit realms. The great consolation of undy-ing human love is beyond all price, a moon lore, as if the time to look for sacred heritage and the closest tie that tides, set hens, plant potatoes, and binds the race in bonds of fellowship other "old teachings" were unaffected and common destiny.

All people who accept the fact that the spirit of man triumphs over death and the grave, and returns from the other life with ability to make known its presence and hold intelligent communication with mortals, are Spiritualists, no matter what else they believe or disbelieve. The new gospel gives us knowledge in place of faith or theorygives a basis for our hopes, founded forth this effort of Sar'gis. It was upon natural laws that are forever harmonious with reason.

When we see that our friends are taken from us, that it must be so, we should gracefully yield to the inevitable and be reconciled to the situation. If grief-stricken mourners could realize that their departed friends are freed from physical suffering and in better environments on a higher plane of be ing, they would have good reason to re-

Why should we grieve and bow the head

Like those bereft of hope? for well we know the risen soul. Has now a wider scope." A. H. NICHOLAS. Summerland, Cal.

What a man worships or permits to control him is his God.

"COSMIC VISITORS."

Sar'gis' Reply to an Article by the California Philosopher.

To the Editor: -Returning home after an absence of several weeks, The Progressive Thinker of August 1, was found containing an article-"Cosmic Visitors"-by Prof. Dawbarn, the San Leandro philosopher. As all "vibra-tions" that are printed from that philosophical, psychological and ornithological center are carefully read and studied by all interested in the very newest—kind—of thought, so this latest re-

sumption with ponderous irony. The animus is disclosed at the outset in his styling reported seances as "Revelations by Sar'gis," and subjecting that unfortunate to be trod under foot by that proboscidean humor.

To speak from the common vibratory

evel, the emanation is evidently and simply splenetic. The office of the spleen in the physiologic function is as yet unsettled by his favorite "old teachthe under-world it would be called "spite." At least that coloring is suggested by the elaborate and ponderous humor so persistently directed at "Sar' gis." As he was simply a reporter and expressly refrained from an opinion. pro or con, as to what was reported, through the hand of an educated gentleman of character and professional repute before witnesses who took down verbatim what was given, does not call for personal attack unless the "veridical" quality of the reporter is called in The "veridical" innuendoes question. nly excite curiosity as to the motive of

the user. Philosophers should be superior to spleen, yet history is almost tragic with the bitterness, animosities and fierce antagonisms of the children of genius. the joy of knowing "There is no death; they live and love us still." And I wish the upper world of intellect. The great to say to all doubters, Don't give up try- Newton was not exempt from these ating to know, for there is no other joy tacks of genius-temper and made his victims wonder whether the attraction of gravity or the explosive force of pleric displeasure was most acu controlling.

How, then, should Sar'gis expect to dro after once, even though in strict courtesy and good humor, asking if "vibration," in its intenser and omnipotent expression, might not sometimes assume the color of a "fad." When that levity at Olympus was recalled, the wonder over the flings at the innocent reporter ceased and the revenge of genius indulgently recognized. It is all

right and-natural. There is really no point in all that can be seen in the Philosopher's talk except it be to poke fun at the reporter, and any serious criticism would be simply a work of imagination. But there is thing that is surprising. It is where he asks: "How these cosmists can automatically write the American language?

* * Thought may be creative, but to assume power to create a knowledge of a foreign language is going farther than the most ardent telepathist would sanc-

tion," etc. Were it not that this is over the signature of the San Leandro pundit it would be incredible as from a like source. Such a criticism from any "high" teacher is matter for wonder. It belongs to the very beginnings of the study of spirit return, that spirits do communicate one with another without using the speech of physical organs. Surely Brother Dawbarn means to be facetious rather than serious in such an objection.

He knows it is the control that gives the message in the language of the medium or sitter, and that it may or may not be a translation from the spirit de livering the message to the control. If the objector has not had the experience of a control speaking to a sitter a lanshould not ignore the testimony those who have as not being "veridical." Spirits tell us they communicate

with each other without the use of earth language. But this is only a sample of the entire article—assumed superiority and a pooh-pooh air that catches by the light of the twentieth century. It is not our fault if San Leandro has

not noted the wide discussion in scientific circles of these very theories as to tides, moons, and in fact the entire fabric of what may be aptly called textbook or orthodox science. Even the wonderful cult of "vibration" has not escaped the scrutiny of practical minds. But to the original offense that called about three years ago that in a review of "fads" and such things as "telepa-

thy," "sub-consciousness," "subliminal," "objective," "subjective," "ego," "vibration," and all that sore of nomenclature that had crept into our literature and on our platforms, this was said:
"As to vibration—it is like the others

when applied to spirit—sound—but affords a peg on which to hang unthink able theories. To make thought depend ent upon degrees of vibration is rankest materialism. It is only and purely a physical concept, and no shade of ety nology can give it any other. We can only cognize life from the phenomen of motion—the two are non-separable in thought. And how this thought can be measured by wig-wags is unthink

There is the original offense, and it is only natural as it is enjoyable to see the

return at the expense of the "High Spir-It is not called for here to discuss this matter of vibrations, nor to defend the statements of the "High Spirit"-for neither of which is this reporter responsible, but the concluding sentence of Brother Dawbarn's article may be not

ticed. He says:

"Is it not possible that we herein get a glimpse of the mighty power of suggestion over even High Spirits, and that the editor medium was thus him-self shaping the whole communication out of his own dreams and experience.' Well, well, how can you answer that? The medium is dead, and to say that he was the most astonished of men at these strange utterances, so at variance with all his education and thought, could only rest upon the word of the reporter, and his testimony already queried by the critic as to its being "veridical"—yet such was the case. The medium as a matter of fact was utterly ignorant of any mediumship except his own, never having had an experience with a medium but once, and that not privately. Nor was he given to occult things, but the reverse, and

was critically conscious while reading off the message that without volition came by his hand. But the plain facts upset the theory that spirits cannot communicate save the vibrations on the part of sitter, medium and spirit are equal, or that the vibrations of the sitter suggestively control those of the spirit and compel a message to correspond to the suggestion. Or the spirit strikes the vibration of the sitter and reads back his own thought to him. If that is not it-what

We have read carefully, studiously and admiringly, in a sense, all that Bro. Dawbarn has written and printed in The Progressive Thinker, but owing to the want of a proper vibratory rapport, or something, can only make out his position as something like this: (1) There is a spirit world. (2) There are spirits in it who were once inhabitants of this earth. (3) That these spirits—some of them-can and do return, but are only able to prove that they cannot and do not. (4) That what we think is spirit return is only a suggestion of our own minds "telepathically" given to the mind of the medium.

Perhaps some other mind whose vibrations are quicker, or slower, as the case may call for, can make something else out of it all, but the line to ours is there.

And now for a feeble attempt to see into this mystery: Mind, if continuous, must be of the same nature in both worlds, both conditions of life. If so, then the superior mental endowment should be as capable of putting itself on the plane of the inferior in one as in the other. In this mortal life the whole scheme of teaching and instruction from the kindergarten to the university is founded on the ability of the teacher to so enter into the nascent pupil mind scape the high dudgeon of San Lean-lro after once, even though in strict knowledge. It is what the mother mind does to that of the child. Her lullaby is not the suggestion of the child mind controlling hers, but the self-prompting tender inspirations of her own to the needs of the child. So it is, or so it logically ought to be, that when translated to spirit life she returns to her still child, and brings the same faculty of adaptability to harmonize with the material environed conceptions of her mortal child, leading it up nearer to her own. And so with wise spirits-or ac-

cording to sommon sense ought to be. This theory of synchronous vibration and hypnotic suggestion, reducing spirit communication to a level with wireless telegraphy, as the necessary condition of spirit cognition, is as incongruous as it is mischievous, and a fact or two settles its character. ple: Time and time again have spirits returned confessing themselves murderers of the most depraved kind, and yet neither the sitter nor the medium showing any disposition to run amuck. or to kill each other, or to hurt anybody, but on the contrary have tried to help the poor spirit to get free from his condition. But then, these experiences are to inverted theories like the negro boy's question as to who made the fence that the unbaked Adam was leaned against to dry-they upset all the "old teachings" as well as many of the new. SAR'GIS.

How to Keep Young In Old Age.

Here is a subject which many of us have pondered over, I am sure, as every one of us likes to be admired. Much indeed can be said on the subject given, rules how to live, etc. Now I wish to come to the point, and that is this, that no one is older than he feels.

That some people think after they have reached three score and ten they have lived past their time is a serious mistake. You must now learn how to develop your soul, have more soul life: it will certainly illuminate your whole countenance,, your eyes will glisten with a new light which has never been seen there before. We can think ourselves into any position, at any age, start at any time in life, with unselfish ideas, to elevate and cultivate our soul-life, and I am sure we will always remain younglooking, no matter how gray the hair is. The idea is this, to have a righteous understanding of the God, the one who has given us life; for us to see we must keep our sun to shine out of the shape hat is given us.

How can we when once conscious of his grand truth of being, look old at any age? Everyone should take a few minutes' time each day to concentrate in the soul's nearness to God (which is is near as our breath); if we earnestly do this we will always remain young-looking. AMELIA MYERS,

Chicago, Ill.

CHARGE ON.

They out-talked thee, hissed thee, tore thee?

Braver men fared thus before thee; Fired their ringing shot and passed, Hotly charged-and sank at last.

Charge once more, then, and be dumb!

Let the victors, when they come, When the forts of folly fall, Find thy body by the wall.

IMPORTANT MATTER FROM OUR FOREIGN EXGHANGES

TER, ENGLAND.

Queen Victoria and Spirit Communion.

In the Strand Magazine for June Mme. Helene Vacaresco, maid of honor to the Queen of Roumania, the charm ing Carmen Sylva, relates her impressions of Queen Victoria, and incidentally touches upon the belief in spirit communion so strongly held by the late sovereign. Her Majesty had been questioning Mme. Vacaresco concerning her ideals in music and art, and presently "How wide apart lie your ideals! I am

so fond of music myself; and love reading the biographies of the great musiclans. They all have had such sad and thrilling experiences. I have till quite lately played on the piano, and even practiced whenever I found time enough to do so, because I ever rememhusband opened the instrument himself and les me to the music stool, and then opene a book of Mendelssohnhe loved Mendelssohn—and pointed out the passages he wanted to hear. Now I am rather ashamed to play, I am such an old woman. One day one of my youngest granddaughters caught me practicing and laughed outright. Why, grandmamma, how can you practice now, and what for?' Her remark struck me * * I left off playing for some time. But then, you see, my dear husband taught me to love all things beautiful and good—I learnt to seek Possibly, as ministering spirits, they them for his sake—now I return to may minister unto the heirs of salvathem in memory of him You cannot guess to what extent my life is interwoven with the life of the dead. I only feel alive when in close communion with the dead. My prayers lead me toward them. Their spirits and their power guide me. I am sure that the dead we have loved pray constantly in

favor of the living." "I then took occasion to relate to Her Majesty how tender and true was the love which the villagers in Roumania bestow on their dead, and how many touching ceremonies and songs point out this particular trait of our national instincts.

"Further, the queen said: 'I am studying Hindustani just now. Don't laugh -I am very old, but I have always lived up to a precept which I advise you to remember: 'We must always live as if we were immortal."

"In my opinion,' says the writer, 'all the power and bliss of Queen Victoria's life and influence are explained by those words. With a quiet, melancholy smile she added: 'Then will death come to us like a radiant surprise, a most wonderful and unlooked-for boon: then will the joy of seeing again those we have loved be most startling and com-

Startling Proof of Clairvoyance. One of the most interesting records

of clairvoyance we have ever read reaches us from an esteemed correspondent. He savs: Perhaps this instance of clairvoy-

ance and its proof will be of interest to some of your readers. When a child of six years my home was in a small village in Leicestershire. In the autmn of 1884 our rector (who was a very old man) was ill, and our family were much concerned about his condition, as our lives were bound very much with his church and himself, my mother being organist and my father churchwarden, and a personal friend. One evening my elder sister, my self, and a baby brother were sent for a walk in charge of a nursemaid and a work apprentice. went further than was intended, and as it was growing dusk on returning it was decided that to reach home the quicker we should go through the church yard, but as we reached within fifty yards of the gate I saw a speck of white just on the outside. As I looked, it enlarged until it seemed a square of white paper. We stood still, and it continued to grow until it was a pillar of white, about eight to ten feet high, then slowly turn to the form of our rector, dressed in his surplice, hood and stole as we had been accustomed to see him, the surplice being of a peculiar fashion not seen nowadays. I. though only a child, thought a great deal of this, but did not dare to say anything, as I was of an imaginative nature, so my parents say, and I knew they would check me by saying I had dreamt it. That same hour that we saw the phenomena proved the time of the passing on of our rector. Time went on till 1899. when I came in contact with the same nursemaid and apprentice, and the conversation came round to ghosts. I related this experience to them, when I was astonished to see their looks towards each other. I said, 'Did you see it, too?' They answered, 'Yes, but it frightened us so we dared not talk of Since then I have come to know of Spiritualism, and on visiting my elder sister I mentioned this and other experiences as a proof of clairvoyance, when she astonished me by saying she had seen it also, and had remembered details I had forgotten, and was able to bring to my mind circumstances as to how we had got home, which satisfied

THE MESSAGE OF LIFE, NEW ZEALAND.

The Invisible World-Views of John Wesley, Founder of Methodism.

From a large volume written by John Wesley, founder of Methodism, entitled "The Invisible World," we make the following extracts:

"It is true that the English in general and, indeed, most of the men of learning of Europe, have given up all accounts of witches and apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation; and in direct opposition, not only to the Bible, but to the suffrage of the wisest and best of men in all ages and nations. They well know (whether Christians know it or not) that the giving up of wishes for. witchcraft (the control of undeveloped spirits) is in effect giving up the Bible. And they know, on the other hand, that if but one account of men with separate

alism) falls to the ground. "One of the capital objections to all the accounts, which I have known urged over and over, is this, 'Did you ever see an apparition yourself?' No, nor did I ever see a murder, yet I believe there is of occult forces will find instruction of such a thing. Yea, and in one place or another murder is committed every day. mony of unexceptionable witnesses ful be delighted with.

spirits be admitted, their whole castle

in the air (deism, atheism, and materi-

THE TWO WORLDS, MANCHES- 1 ty convinces me of both the one and the other. (Page 2.)
"Elizabeth Hobson was born in Sun

derland in the year 1774. Her father dving when she was three or four years old, her uncle, Thomas Rea, a pious man, brought her up as his daughter She was a serious child, and grew up in the fear of God; yet she had a deep and sharp conviction of sin until she was about sixteen years of age, when she found peace with God, and from that time the whole tenor of her behavior was suitable to her profession. On Wednesday, May 23, 1788, and the three following days, I talked with her at large. But it was with difficulty that I could prevail upon her to speak. The substance of what she said was as follows:

"'From my childhood when any of my neighbors died, whether men, wo-men, or children, I used to see them just before, or when they died, and I was not frightened at all, it was so comber the happy days when my darling mon. Indeed, I did not then know they were dead. I saw many of them by day and many of them by night. Those that came when it was dark brought light with them. I observed that little children and many grown persons had a bright, glorious light around them, but many had a goomy, dismal light and a dusky cloud over them.'

"Perhaps the glorified spirits of just men made perfect may, (says John Wesley) like the angels, be employed in carrying on the purposes of God in the world. It is said of them, 'His servants shall serve Him.'—Heb. xxii.

tion, and watch over the interests of those who on earth were dear to them, either by the ties of nature or religion One of them was employed to converse with the Apostle John and explain to him the wonderful things he saw in his visions. (Rev. xxii.)

"The sentiment for which we are pleading has the sanction of the highest antiquity. Philo speaks of it as a received notion of the Jews, that the souls of good men officiate as minister-ing spirits. The Pagans, in the earliest ages, imagined that the spirits of their deceased friends continued near them, and were frequently engaged in per forming acts of kindness, hence the delfication of their kings and heroes, and the custom of invoking the names of those who were dear to them.

"Cicero makes a better use of the doctrine, when he endeavors to comfort a father for the loss of his son by the thought that he might still be engaged in performing kind offices for him And it is not improbable that the idea though perverted by the heathen to the purpose of idolatry, might, like the doctrine of the immortality of the soul, be derived from a divine source. (Page

"A few years ago a gentleman of character and serious carriage, who resided near St. James and lived very happily with his wife, was taken sick and died, which so affected his dear left companion that she sickened also and kept her bed.

"In about ten days after her husband's death, as she was sitting upright in bed, and a friend and near relation sitting near her, she looked steadfastly toward the foot of the bed, and said in a cheerful voice, 'My dear, I will be with you in two hours,' The gentle woman who was with her (and who firmly attested the same as most true) said to her, 'Child, whom do you speak to?' (for she saw nobody). She answered, It is my husband who came to call me hence, and I am going to him;' which surprised her friend very much, who, thinking she was a little lightheaded, called in somebody else, to whom she spoke very cheerfully and told the same story. Before the two hours were expired she went on and up to her dear companion, to be happy together forever, to the great surprise of all present."

Eternity.

In The Progressive Thinker, No. 720, J. T. Dow appears to be very much perplexed, and quite at sea, over the ques tion of the length of eternity and the continuation of his own individuality, and is very anxious to gain as much light on the subject as possible.

Now he is asking too much, for there is not a person living on the face of the globe, nor a spirit in all the yast realma of the spirit spheres, that can give a definite solution of the length of eternity, only to say that it always existed and yet they don't know.

The problem is simply overwhelming, entirely incomprehensible in its nature, and belongs to that class of psychology that is beyond the intellect of man, and has to be worked out by reason, and accepted by each individual just according to his capacity for comprehension. But let us look at it for a moment.

Suppose, as very many unwisely say, there must have been a "first great cause" for all things, and that, at some definite period in the past, established a definite period for the beginning of eternity, what was the cause of the first great cause? And what preceded the time of that fixed eternity? Or take the Christian orthodox God—they claim me that it was in reality the spirit of that He "always" existed. How do the rector I had seen."—E. A. H. the "always" existed. How do they know? Who was ever back of "always?" How does He know Himself? for He certainly could not have pre-

ceded himself. Now Brother J. T. Dow has jumped into deep water, clear over his head and ears, and his feet can't touch bottom, and he is crying out for some one to pull him out; but let me tell him his only way to get out is to lay hold of the rope of reason that hangs just above his head, and pull himself out, until he can land high and dry on a sat-

isfied foundation. But he asks for even an opinion on the subject. I will give mine freely:
I believe that eternity is the present moment-now.

I believe that we are just as much in eternity, now, as we ever shall be. I believe that eternty "always" existed, and that as it has always existed, so it is but reasonable to suppose that it always will exist as now, as we cannot

precede time. I believe that our spirits, the life principle, always existed—so they always will, eternally, and I think that before J. T. Dow gets through the eternity of the future he will have all of the plensure of an eternity of the future he C. P. MITCHELL.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students great value and interest. A large, fourpound book, strongly bound, and con-Therefore I cannot, as a reasonable be-ling deny the fact, though I never saw It, and perhaps never may. The testi-St. It is a wonderful work and you will

CASH AND RELIGION.

A New Syndicate of Old Enemies.

"And the same day Pilate and Herod were made friends together, for before they were at enmity between themselves."—Luke 23: 12.

During the late sickness of Mr. G. V. Pecci, known as Leo (lion) XIII, Pope of Rome, the press and pulpit of Christendom were apparently camped on the boundary line of frenzy with acute and painful sympathy. Presidents, kings, statesmen, priests and eminent laymen taxed the world's telegraph supply with messages of condolence, inquiry, and ardent hope. Among those anxious sufferers, the leading ministers of Protestant faith seemed to be most prominent. Their pulpits creaked under the weight of praise bestowed upon the invalid-so fulsome in character as to convey the impression they intended to canonize him before death.

And then what a fearful wail! What melancholy ululation followed, when the vital spark quit that poor old fiftypound tenement, it had occupied ninetythree years!

It brought to mind the anguished cry of Jeremiah, "My bowels my bowels!" John 4: 19.

During my youth and early manhood bitter and ceaseless warfare was carried on between Protestant and Catholic Christianity, and history informs us that ever since the days of Luther, it has raged vindictively-had been most a vendetta at times, producing crime and bloodshed wherever the cults were brought together. Protestantism always called Catholicism, "Mother of harlots" and Catholicism responded by pointing out Protestant churches as her lewd daughters."

What has caused this sudden reconciliation? Why have war and calumny without notice, been merged into adulation almost sickening, for the head of the largest body of the belligerents? Leo was not a great man. He was only a mild, amiable old gentleman, who if a Protestant, would have made an acceptable Sunday-school teacher. I defy the world to produce a book, (he never wrote one), a speech, a poem, or eyen a paragraph, of his composition, that in sentiment or words surpasses mediocrity. In fact it seems possible that his mental organization was of such an ordinary character that he might be sincere in claiming in fallibility. I have heard of a man who was equally confident of being the spout to a tea-pot. It was not therefore because a great scholar, statesman or philanthropist.

and Catholic (Pilate and Herod) were so suddenly made friends. Remove the veil. The rulers of Palestine united because a crisis was reached. Jesus of Nazareth was on

had passed from earth, that Protestant

trial—and tyranny was not safe unless the truth was crucified. The cause that led to the cessation of arms betwen the guilds of Christianity is not found in the appearance of a new and promising flock of goats with milk of blue-grass odor, but can be traced to the personal fear of the hostiles. The leaders know that their religion is founded on myth and falsehood, and they also know that a host of the best minds on earth are equally aware of the fact. They have seen Spiritualism during the past half-century force mankind to strike with a power before unknown. They have seen their infallible books reduced to the plane of ordinary literature, and their boasted miracles become themes for the jester. Safety. in abstinence from labor could only be secured by combination. A syndicate of Religion and Money was their only Wealth abounds in the churches. The Methodists alone raised twenty million dollars last year with little effort. Billions of property belong to the Then how their joys would double! combined religions, to which silly old But they don't, and there's the trouble. women of both sexes are daily adding legacies and donations. Will the leaders lift their heads from the lap of iniolence and engage them in useful thought? or employ their hands with honest labor, while that vast wealth rests within their grasp? Such a sacrifice is unparalleled, and must not be expected. The height of priestly ambition is to live in idleness when the sisterhood is gracious and yellow-legged

chickens roost low. The million priests and great army of monks, nuns, colporteurs, musicians, janitors and other stipendiaries have ended the quarrel among themselves and are prepared with serried ranks and a common purpose, to make war upon free thought and personal liberty

In the United States we may expect all the zeal of the syndicate (spell the first syllable with an i) and hosts will besiege legislative bodies for more stringent laws against freedom of thought and action. Many laws of that character already disgrace our statute books. We are compelled to pay all taxes on school property and give one seventh part of our time to a observance. These alone religious amount to fifteen per cent and more, of all our possessions. A self-sustaining Christianity is a thing unknown. It has been supported by law for more than fifteen hundred years, and we are semi-slaves to its despotism to-day.

But the new combination will demand more power and strive to bind us with stronger fetters than the divided sectaries could secure. There will be efforts made for sumptuary laws, hitherto unobtainable, and laws against speaking or writing anything the priesthood may not sanction. If possible they will obtain an injunction against thoughts they do not dictate.

Let the reader's mind glance over the experience of his species in Scotland, England, Spain, and even in our own New England, when the religious power was dominant, and he will readily understand what our fate will be if the combination be successful.

It is not probable that renewed hostilities will be opened against Spiritualism. Pilate and Herod are too wise for that. They know it is a demonstrated fact and immune as the multiplication table. They will rather endorse it in small quantities at a time, expecting to secure absorption, and then they will insist they always believed it, and

claim credit for its discovery. And why should they not make that claim? A Catholic bishop publicly stated in Chicago that the world were indebted to Catholicism for the discovery of America, because Columbus was a Catholic. It follows that the Methodists discovered Spiritualism, for the

Fox family were Methodists My eighty-five years forbid much activity in the coming struggle, but I see plainly a great and decisive battle must be fought. I trust that all young and active lovers of personal liberty may view the situation as I do and

"Saddle white Surry for the field." J. CLEMENT SMITH. Topeka, Kansas.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought canfall to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

OH. IF PEOPLE ONLY KNEWS

Oh, if people only knew What their neighbors truly are, Could see their spirits only, "And not the clothes they wear," Then their sympathy would double, But they don't had there's the trouble

Could they only learn to follow,

As they should the "Golden Rule," Could they look on one another As on children sent to school, Where a kind and loving teacher Smiles a welcome at the door, And never asks the agestion "Are your parents rich or poor?"

But with an accept tender Accepts them as they are, And expects they'll stumble often Ere they reach the golden stair, Where the sainted ones are waiting Who have passed the "gates ajar," And where their Christ-love, lighted, Is fadeless as a star— Oh, could they thus, how blessed, How beautiful would be All the lives that now seem blighted

By a cruel destiny! Oh, if people only knew What their neighbor's burdens are, Could they read the secret truly Of their sorrow and their care, Then would their charity be double;

But they don't, and there's the trouble Could they only leave their scorning, Their haughtiness and pride, As the earth-worm leaves its larva When it mounts the airy tide, And, on radiant wings disporting, Sips honey from each flower, Nor harms the purest chalice That opens to its power-Could they learn the love that's gentle Compassionate and true, That knows the rudest nature To chasten and subdue-

Could they leave their saintly seeming, When their heart is full of guile. And turn the noisgned arrow Of their malice to a smile. Oh, could they thus, how peaceful Would be the paths of life! How changed to words of sweetness Would be its sounds of strife!

Oh, if people only knew When they pass each other by, How much of truth and beauty Is hidden from their eye, n the forms they hardly notice Or notice but to spurn, How would their footsteps falter. And how their hearts would turn From the idols that they worship To the lowly ones of earth! Oh, how great would be the homage They would pay to wealth of worth! And how soon their joys would double But they don't, and there's the trouble

Human pride and human Sorrow Walk the green earth side by side, One would think, to see them passing "That the Savior Had not died," Had not lived or toiled or sorrowed To teach us how to live How to labor for the lowly, How to suffer and forgive One so cold. so stern and stately.

And the other all so meek. With a look of patient waiting Playing over brow and cheek. Oh, pride! Oh; silent sorrow! How far ye dwell apart! And yet how near the Father

Is every human heart!

Oh! if people only knew How their gossiping and lies Are woven in the raiment They wear to angel eyes— Could they only see the shadows Of their hatred and their scorn, As they flit across their pathway, And the bitterness that's born In the spirit of the hated. Oh, how quickly would they turn Every falsehood to uncover,

All their hatred to unlearn Let us trust the time is coming In the acons yet to be, When men will wear the mantle Named of angels Charity. For not to one is given

To say, of truth forewarned. Who hath the whiter raiment, The scorner or the scorned. et us judge each other kindly, And ne'er with jealous eyes, For, to read the lesson clearly "There are angels in disguise."

All about our paths they wander, Wearing oft an humble guise, Or looking at us meekly Out of pleading human eyes, And above the embracing heaven With pitying star-eyes thronged, is a love that's safely guiding Both the wronger and the wronged.

Oh, if people only knew How deep this love and true, How strong to lift the fallen, And the haughty to subdue, Oh, how their faith would double! But they don't, and there's the trouble. But there'll come to every mortal A release from toll and care, An unveiling of the spirit

And a fairer garb to wear, We may stumble and grow weary Of the burdens we must bear, But we'll reach life's shining portal, We'll climb the golden stair eading up to joys immortal, "And we'll know each other there,

BELLE BUSH. Shirley, Mass.

HOME.

et others sing of battle's jars. Of conflicts fierce and dying moan, Of heroes of destructive wars, I sing the peaceful song of home. The urbane life, the quiet cot, With wife and children, love and

And all our baser selves forgot-Where build the hopes that only

love to romp with John and Jane, To tote our baby on my knee, and teach them that the world is vain And full of wrong and misery. That pride, ambition, greed of gold, Has drenched the earth in human

And brought disasters manifold That wiser judgment must deplore. love to see the well-kept yard. The lawn so green and newly mown The walks as perfect, and as hard

As Egypt's dequared and polished stone, tol m l love to see the vines climb high, Above the porch unto the frieze, and swell the odors as they fly From mignonette and sweet sweet P888.

lovely home God bless the spot! And guard from every care and strife, And bless such children's happy lot, The noble, true, and tender wife. There are no thoughts that thrill my Wherever fate may bid me roam,

As those which claim its better part— Of "mother's love" and "peaceful nome." B. F. SLITER. Kansas City, Mo. "New Testament Stories Comically Ilustrated. Drawings by Watson Heaton. With Critical and Humorous Comments upon the Texts." Heston's drawings are incomparable, and excru-

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PSYCHIC EXPERIENCE

Interesting Narrative of a Blind Man

I have been listening this afternoon to reading by my wife from The Progressive Thinker. I am in the music business selling pianos, organs, etc., on the road, so that your paper affords me many pleasant hours, Sundays. The paper this week is particularly interesting. Dr. Sweringen, whose contributions I always enjoy, is none the less entertaining in this issue, and while it would not have been necessary to more thoroughly substantiate my belief in spirit return by such manifestations, I naturally have a longing-a hunger-for something real, a medium in whom one can

place confidence. By reason of an accident I LOST MY EYES when about six years of age, and I may say, my life has been remarkable from the fact of my getting about with such little inconvenience to myself and others. I have driven my own horse to the piano wagon or buggy for several years, going over strange roads, into localities never traveled by me or my horse, and always with a feeling of se-

I ofttimes received impressions, and I soon learned to understand them. my desire was to turn to the right the impression seemed to be upon my right cheek, and vice versa, and many other impressions no less sensitive, but which I learned to understand, but could not here describe satisfactorily. I have driven into cities and towns, among vehicles of all kinds, always without accident, never losing sight of the fact that some UNSEEN HAND guided and protected me, ofttimes seeming to take control of my horse, leading it around dangerous places. Many of my friends have anticipated accidents for me, but they have not come and I do not fear them.

I did not know much about Spiritualism till my friend, Jacob Lintz, of Kenton, Ohio, to whom many people are indebted for free distribution of Spiritualistic literature, began to supply me with The Progressive Thinker, Banner of Light, and other valuable reading matter. Others insisted that I attend a seance, so some five years ago I attended my first private seance. I accompanied the medium to a dark upstairs room, and after closing the door. he sat down immediately in front of me with his knees touching mine. He then asked me if I wished to hold him. I did not. He then told me his control, whose name was "Tom," had a heavy, gruff voice, and that I should not be frightened when he arrived. I thought he placed his trumpet at my right hand. We conversed a minute or two, when a voice to my left, said in a loud tone. "How do you do?"

I started a little, whereupon the medium asked me if I was scared. I replied: "No; I was expecting it on my right." Time enough was taken for a man to walk around behind either of us, and "Tom "said, "Well, I'll get over here." I then told him I wanted to hold him. I placed two fingers of my left hand on his upper lip, and two of my right on his lower lip. I then told him I believed he was responsible for those sounds, and that if he was the true blue I sincerely hoped his spirit

friends would vindicate him. We sat thus for an hour, but received not a sound. The medium said I was too positive. That may have been true, I have sat with him and other mediums. private and in circles since, never receiving any communication only that they were happy, and giving me the number of their sphere—this always in a faint whisper. When asking for their names the reply was always unintelli-

gible. Permit me to mention one more private seance. This was with a lady medium in a dark room. She sat about three feet in front of me and about the same distance to my right. I sat with my back to the wall. Several persons purporting to be from the other side, came, one at a time, none of whom however could give me their names, only as she, the medium, and I guessed them out.

I then requested that a spirit should bring the trumpet and speak in my left ear. She did not know whether they would do that or not, but would try. In a few seconds the trumpet struck the ceiling: then a voice between a feminine and a masculine, trying to imitate an Indian, seemed to take possession of the trumpet, and it came very near my left ear. But just then a board in the floor a little in front of me and slightly to my left, creaked and I said: "But where are you, madam?" She said, as the sound of her voice passed a line in front of my face, descending from a standing to a sitting posture, and panting from fear of detection, "I am here."
This so enraged me that I tore away the blanket from over the transom and rushed out, disgusted, not with Spiritualism, but with the methods of certain

ones who tried to represent it. Some time after this I began to diseern lights. When a long distance from home I wait till night to drive home Then the highways are less frequented and I do not have to be so alert, as it were. At first these lights annoved me, because I could not decide whether they were imaginary or real. But soon they began to appear in my bed-chamber, so brilliantly that imagination was out of the question. A few nights ago my room seemed to be flooded with light. This continued for several minutes; then I seemed to outline a form. This made me very nervous and I have not noticed anything since. Will some reader give me the true theory as to why I have never seen lights in seances, although I have attended dozens of them? Others say they have seen them in these seances, and I have about concluded the lights they see are artificial.

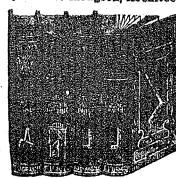
Frequently I dream of seeing things, being able to recognize persons and things, realizing at the same time my misfortune, and wondering how I see. Recently I dreamed of being in Philadelphia. I remember distinctly of go ing east on Race street to Tenth street, south on Tenth till I had crossed Spruce street, and between Spruce and Pine I looked and saw a man coming out of a building on the west side of the street, and recognized Dr. Levi Z. Zook, a gentleman with whom I was intimately acquainted years ago, and who was taking a course in the Jefferson Medical College, while I was attending Blind School at Twentieth and Race, that city, from '76 to '79. The strange part of this is, how I knew and recognized him when I remember absolutely nothing of his features. I also saw men's shirts hanging in the window and some other things which are too vague to be remembered.

I congratulate all those who have witnessed manifestations worthy of re-membrance, and while I do not have to have them to sustain me, I am patiently, hopefully awaiting for a trent of that kind. H. F. STEELY. Per Mrs. H. F. S. Big Springs, Ohio.

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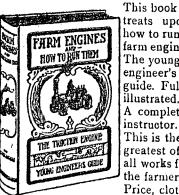
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OBSESSION.

The interesting Experiences of an in AMERICAN REDSKINS RIVAL ORIvestigator.

[Continued from No. 722.1 I suppose that many of those who read my first article will believe that I plunged into Spiritualism without thought or consideration, and in order that they may better understand me, I wish to say for twenty years prior to my investigation I had studied physiology, physiognomy, phrenology, hypnotism; anything pertaining to psychology or metaphysics had been my hobby

I had discovered back in the seventies that I had good hypnotic power, and demonstrated the truth of it a num-

I believed the Spiritualists, as a rule to be an honest but deluded people. I believed that all the phenomena they produced could be accounted for by the sciences. I had had many remarkable experiences in telepathy. I did not beeve-I knew that there was much in it, so when I began my investigation I did not think I could be deceived by any hypnotic influence or trick which any one might attempt to impose.

I admit that a thought like this had presented itself to me: As telepathy is an admitted fact by many, and if a thought-wave of the living can reach and impress a sensitive, what about the dead? Do they think? If so, do their thoughts produce vibrations, and is there a finer force in the occult underlying the grosser, whereby these vibrations could be conveyed to any receptive mind among the living? Does medium possess those extreme qualifications?

But as I had no evidence that such was the case, it passed as a thought only, yet it fitted me-to give credence, should anything occur in the seance room in this direction beyond what I

considered the ordinary.

This was my mental bias when I attended the first trumpet seance given by Mr. Barnes, that I mentioned in my first article. I will now narrate what occurred at that seance. Soon after it opened I was greeted by a feminine voice which said: "I declare if there isn't Mr. Dailey." "Yes, I am Mr. Dailey, and I I said:

am glad that you have come. Now will you please tell me your name?" She said her name was Lotty Heston.

I said that I was sorry, but that I could not recognize her by that name. She said: "Oh 1 know you. I know you and you know me. Do you not remember that thing you had fixed up to

put the logs on, and that one of the logs fell on you and crushed you I could not recall the circumstance and she seemed to be greatly chagrined at my stupidity, and left the trumpet.

I returned to my home and tried to recall the incident. I could not sleep, and about midnight it began to dawn on my mind that there had been a similar occurrence somewhere at some time. I now fell asleep, and on the following day my mind was clear on the subject. Sixteen years prior two other parties and myself purchased a tract of timber land. We employed a man to move a saw-mill on the premises, to cut the timber. The engineer's name was Heston. He had two little girls. At this mill my partners had built a scaffold on which to place the heavy timbers, the scaffold being the same height of a wagon, so that the teamsters could readily load and remove the same to the railroad, five miles distant, where I resided. I received and shipped the lumber at the railroad, while my partners looked after affairs at the mill; therefore I did not visit the mill often On one occasion, however, I had gone to the mill along with one of our teamsters to see how all were getting along and was assisting in loading the heavy timbers when my hand was caught between two of them and badly crushed. I sank down in a half-way faint with he intense noin two little girls were near by looking at me. My hand bled profusely and I supposed they were deeply impressed with the same. When the work was finished on this land, Mr. Heston moved to a house about one mile north of where I resided. I could remember that the death of a child occurred at or about the same time at this house. This had a tendency to make me believe the test I had received at the trumpet was genuine and also to push my in-

Fully one year had elapsed, and while walking along a street in Red Key, Ind., I met Mr. Heston. I made inquiry concerning his two daughters. He informed me that they were alive and well, had grown to womanhood, and that one of them was married.

vestigation, which I did.

We have now one of those intricate problems which is coming up in the seance-room continually, for which a number of solutions are offered by able men and women, both in and out of Spiritualism, but I with respectful deference reject them all. I shall offer nothing instead, at present, but will return to this branch of the subject (for it belongs to obsession) in due time.

I will say that if I had met Mr. Hes-

ton soon after the seance mentioned I would have now stood with thousands of others at the very threshold of knowledge, knowing not to enter in, believing that all this phenomena could be and was produced by the living; but I had gone too far before I met Mr. Heston. I had passed the meridian of ignorance in this respect, and was safe. We will now go on with the development. As the spirit continued to get control of me, my ability to get communications with the planchette continued to increase, and I observed that those communications were pretty equally divided, about one-half-truth and onehalf lies. I also discovered that there was a number of spirits trying to get control of me, and that my wife was taking a very prominent part in the struggle. I immediately gave her all the support I could by trying to will the others away, and give her control. This appeared to have the desired effect, and she seemed to gain control very fast. I recognized her presence the same as you would an individual by the walk or other peculiarities. When she controlled the planchette her very hand seemed to be within my own.

I wish to say that my wife was of a high moral nature, and very truthful. One day I asked her if she could tell me whether there was anything in the postoffice for me. She said there was a letter, and for me to go and get it. I went and there was nothing. I did chide her on my return, and said that when she did not know, she should say so Immediately I was influenced to go to the planchette and I received this message from my wife: "Herbert, I do the

(To be continued.) H. L. DAILEY.

Jonesboro, Ind.

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THE MAGIC OF INDIANS.

ENTAL FAKIRS.

Remarkable Feats of Wizards of Prairies-Experts of Chippewas Particularly Skillful.

Redskin magic has been a subject of special investigation recently by the Bureau of Ethnology, which finds that among the American Indians there are wizards who can perform feats quite as wonderful as any of those attributed to the fakirs of the Orient, says a Washington letter to the New York Herald.

In fact, there are certain tribes, such as the Chippewa, which have developed the art of sorcery to a high point. Catholic missionaries and other witnesses testify to having seen century plants two or three feet high produced within a few minutes on bare western prairies where previously nothing grew. simply, as it seemed, by a few incanta tions and a small amount of hocus-

This feat, which bears a likeness to the famous mango tree trick of India, seems beyond explanation, the century plants grown in the spontaneous manner described being of considerable size and apparently a dozen years old. But it is perhaps surpassed by a marvel recounted to one of the government investigators by a Jesuit priest, who said that while he was among the Arapahoes and Cheyennes he saw two wizards fetch grass up out of the ground where there had been not a sprig of vegeta-tion. It was done within a few minutes, and there was a patch of it, green and growing. With his own eyes he saw it sprout and grow.

The wizards among the Indians are priests. Indeed, the primitive priest all over the world has always been a magician and juggler. Juggling tricks are the most important part of his stock in trade, impressing the untutored beholders with a belief in the supernat ural powers of the performer.

Wizards Known as "Dreamers."

Among the Chippewas there is a class of wizards known as "dreamers," who are supposed to be able to handle with impunity red hot stones or to bathe their hands without discomfort in boiling water. A magician of this type is a "dealer in fire," and at night he may sometimes be seen flying rapidly along in the shape of a ball of fire or a pair of flery sparks, like the eyes of some monstrous beast. The late W. J. Hoffman, of the Bureau of Ethnology, knew one of these jugglers who could take ripe red cherries from his mouth at any season of the year. He had a magic bag which would move on the ground as if it were alive, but Dr. Hoffman more than suspected that the sack contained a live rat or some small mammal.

One investigator on a certain occasion saw a Menomini wizard produce live snakes, as it appeared, from an empty bag. The bag was of red flannel, about twenty inches wide by thirty inches in depth, and the "mystery man" held it between his fingers by the two upper corners, so as to spread it out. Then he rolled it between his hands like a ball, to show that there was nothing inside. Again he took it by the upper corners, and holding it up, danced slowly. Presently two snake heads emerged from the top of the sack, gradually becoming more and more exposed, until their bodies protrued half a foot or so. From time to time the snakes withdrew themselves into the bag, coming out again and again retreating. When they had finally disappeared the performer rolled the sack up tightly and put it into his bosom. It seemed wonderful, but the trick was a simple one, the two snake heads (stuffed) being attached to a tape, the end of which were fastened to the uppercorner of the bag. When the wizard pulled the tape taut it caused the heads to lift themselves above the edges of the bag.

Less easily explained is a bit of offhand sorcery perpetrated once at the expense of Lewis Cass. He had gone to represent the government in a conference with the Indians at Mackinaw, and in the course of a ceremonial dance, which he witnessed, he noticed an old Ojibway woman who took an active part in the exercises He asked why this was, inasmuch as she seemed uninteresting, had nothing to say and did nothing except shake her snakeskin "medicine bag." Overhearing his remark, the old woman (who was known among her people as a powerful witch) became much offended, and without warning threw at Mr. Cass-so he himself told the story-her snakeskin bag, which transformed itself into a live ser pent and ran at the statesman. He promptly took to his heels, whereupon the witch picked up the snake, which again assumed the appearance of a dry

skin bag. Juggling and Religion.

The Indian wizards pretend that they can perform their tricks only through the intervention of the tribal divinities: and this is where the juggling and religion comes together. Information as to future events is commonly obtained by special consultation with the divinities in the so-called "magic lodge," which is a cylindrical structure of birch bark, with a framework of small poles, just big enough to contain a man standing erect As soon as the wizard has entered the lodge begins waving violently, and there is a great rattling of bells and deers' hoofs which are fastened to the tops of the poles. Three voices are then heard in consultation-a loud one (for the Great Spirit), a faint one (for the small spirit) and the voice of the

"mystery man." A famous wizard at White Earth, Minn., made a bet with one of the government investigators that the latter could not tie him with ropes so that he would not be able to get loose at once. With the help of the local Indian agent the man was tied up in elaborate fashion and put inside of a conical wigwam in an open space. Nobody was allowed to go near him.. Presently there was a great thumping noise and the wigwam began to sway back and forth. Two or three minutes later the magician called out, telling his captors to go to a house several hundred yards away and get the ropes. One of them went to the house and found the ropes, with all the complicated knots untied. Then the wigwam was opened and the wizard was found quietly smoking his pipe.

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W. F. Jamieson Asks and Answers a Pertinent Question.

Says Brother Howe: "This is one of the fatal mistakes often made, by careful students of the occult. * * * they relax vigilance, and leave unguarded many conditions that admit of fraud."

I have been telling the Spiritualists the same thing for many years. This was Owen's "fatal" mistake; a splendid man driven to distraction. Mr. Howe says Owen did not have "absolutely fraud proof" conditions the one time he was there. Almost universally this is true of spiritual circles. Spiritualists are not vigilant.

To relax vigilance is dangerous. But what does Mr. Owen himself say concerning the forty sittings which he and four or five hundred others "witnessed"? I must defend Owen from Howe. Says R. D. Owen: "Of all this, and especially of the pre-

cise conditions under which these materializations were obtained, the public will be better able to judge."

Mr. Owen adds: "I stake whatever of

reputation I may have acquired, after eighteen years' study of Spiritualism, as a dispassionate observer, upon the genuine character of these phenomena.

He said: "Four or five hundred" witnesses saw and heard "a spirit not of this world," and yet were deceived, every witness of them. I admit that one or two could be fooled easily enough, as has often happened; but when we have over four hundred who were as absolutely sure as Brother Sweringen, it is enough to make us doubt even that meteoric shower, and yet I am asked if I am perfectly sure of it!

Was there anything in the whole history of Spiritualism better attested than Owen's investigations of 'Katie King"? Here was an "eye witness," who says there were four or five hundred other 'eye witnesses" convinced beyond the shadow of a doubt, never "doubted for a moment," says Mr. Owen, those who heard and touched, that there stood a palpable breathing "spirit from another world" in that room in Philadelphia. It was a "physical impossibility," ably argued Owen, for that "living, thinking peing" to be a human still belonging to this world. Positive as he was then he afterwards admitted his mistake. He should ever be remembered by Spiritualists as that noble thing, an honest man, and by mankind generally held in ighest esteem. Brother Howe says, "I would like to

know more about that," "I would like further evidence in this case." What I have quoted was written by Robert Dale Owen in Philadelphia, Nov. 2, 1874, published in the Banner of Light, Nov. 7.

I supposed, as Mr. Howe is an oldtime Spiritualist, that he was familiar with this entire history. It seems not. As I wish to render all the assistance possible to my spiritual brethren in their toilsome search for truth, I will inform them that an article written by Robert Dale Owen, as he himself says, with the "strictest care, containing a record of what passed during these sittings," was to appear in the January number of the Atlantic Monthly, 1875. As I understand that Brother Howe is writing a "History of Spiritualism," this

ich material will be valuable. Mr. Owen, in following up his investigations subsequent to sending his report to the magazine, speaks of "unsatisfactory results," (written in Philadelphia, Dec. 6, only one month after his unqualified endorsement of the "Katie King" fraud) "suspicious circumstances," "direct attempt to deceive," he said. He withdrew the "assurances which I have heretofore given of the genuine character" of the Holmes' manifestations. Let me say, in behalf of level-headed Spiritualists, that there were a number in Philadelphia who denounced the "manifestations" as the daries being the limitations we our "result of imposture." Mr. Owen (be selves set upon our minds for receiving. fore he lost "confidence" in their "gen-uine character") wrote and published, I am sorry to know that certain Spiritualists, who have not attended a single one of the sittings for materializa-tion * * * assume to decide, in advance of personal observation, that these manifestations are the result of im-

posture." Seven years before Owen's sad experience with Jennie Ferris Holmes I gave the Spiritualists of America fair warning. I completely exposed her in Chicago; but in those days of rapturous 'faith," Spiritualists generally sympathized with her and condemned me.

Owen was so sure that he could not be mistaken, as a witness for materialization, that he staked his reputation. He admitted that his character as a 'shrewd investigator" should suffer is "natural and just." This was humiliating to a high-spirited gentleman, but he set an example of manhood that should be fearlessly followed. I despise that arrant cowardice which dare not pro-claim a change of conviction when the mind perceives its own error.

Brother Howe says he "is not quite sure that he was deceived in the last part." He has the evidence that he stated "there was nothing in this case that shook his confidence in the facts upon which he had built."

I do not know that any one claimed that he gave up Spiritualism on account of the Holmes' materializations was a Spiritualist before he saw them, and he unquestionably remained a Spiritualist to the last. Possibly Brother Howe refers to such expressions by Mr. Owen, as that he thought "others had seen hundreds of spirits materialize." In my own experience, this is what I thought for years, and freely expressed after traveling from that Mecca of materialization, Moravia, N. Y., to Memphis, Mo. When I failed to get a clear case of a materialized spirit I said it cannot be that all who have "witnessed" were mistaken. We then, are forced to this conclusion, that because a man is positive in his opinions is no proof that he is right. Brother Howe is as positive as Dr. Sweringen, who said in his first letter: "Many of my contemporaries have likewise witnessed materializations the genuineness of which there is no possible room to doubt."

I have attended many "materializing eances" and never saw one which did not leave plenty of room for doubt. That is their weakness. I never saw one where there was no "possibility of deception;" never saw one where Spiritualists did not, as Brother Howe frankly confesses, "relax vigilance, and leave unguarded many conditions that admit of fraud." The bountiful harvest of fraud proves it.

W. F. JAMIESON. Cincinnati, Ohio.

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JOG ON, SPIRITUALISTS.

In the Sacred Name of Truth, Jog On.

To the Editor:-I notice, in your is sue of September 26, a few complimentary words from the pen of our worthy sister, Miss Balfour, of Sturgls, Mich. Words undoubtedly prompted by a spirit of gratitude for benefit received from the angel world through my mediumship. Such notices give me pleasure, not so much for any credit which might reflect upon myself individually, more because I feel that the divine teachings of those untiring and selfish laborers for humanity, from the unseen side of life, are understood and sometimes appreciated in their endeavors to uplift humanity.

The inhabitants of earth are ever hungering for sympathy and knowledge. "The harvest is ripe, but the reapers are few." I am often brought to a realization of

the truthfulness of the saying of one of old when he said, "Many are called, but few are chosen." The iconoclastic period of Spiritualism is or should be closed and an organic constructive work based upon

truth and altruism take its place. During the two years that I held the presidency of the Harmonial Society of Sturgis, Mich., I endeavored to have the truth, as far as possible, given from our rostrum by all progressive and broadminded souls, irrespective of labels or isms; for Spiritualism, as I understand it, is an all-embracing philosophy of all that appertains to the unfoldment of the individual, and our motto should be: "Accept the truth wherever found, on Christian or on heathen ground." I am sorry to say, however, that I dis-

covered that bigotry was not all outside the ranks of Spiritualism, but that many socalled Spiritualists are as nonprogressive and need liberalizing fully as much as their orthodox neighbors, not seeming to appreciate the fact that "those who are for us are not against us," and that truth is the pearl of great

price to be sought. Mr. Evelyn Arthur See, then of Kalamazoo, Mich., now of Chicago, filled our rostrum for several Sundays. He came representative of the liberal Christian Scientists of Kalamazoo. Mr. See is an erudite scholar and logical reasoner and his lectures upon the psychic powers of man and their practical application in the present life were rare treats and highly appreciated by the progressive minds both inside and outside the ranks of Spiritualism, and could only be productive of good wherever accepted. Many religious cults are springing

into existence under various heads as "Science of Being," "Practical Christianity," and many others all containing and giving to the world truths, and teaching their practical application in life, and I say God-speed to all these noble workers by whatever name, the world needs you; but the question still remains shall we as Spiritualists with eternal progression as one of the fundamental principles upon which is based our philosophy, fossilize in our opinions and refuse these grand truths a place in our philosophy and consequently continue to be absorbed by these various cults, or shall we open our eyes to the truth and absorb these various cults into our philosophy, forming us into one grand liberal progressive brotherhood,

with altruism our object? I remember at an earlier day an amusing and instructive lecture given by that able and facetious speaker, Mr. O. P. Kellogg, of Ohio, the title of which was "Jog On," and homely might seem the subject, through mental manipulation of his talented and versatile mind, golden grains of truth were threshed from the theme for practical application in life, warning Spiritualists not to become egotists and fossils, but to remember that truth was boundless and universal, the only boun-I do not know whether he is still active in our ranks, or whether now resting from his labors, but while thanking him for his good work done in the past, I have in most of the societies to which my attention has been directed, felt the need of an O. P. Kellogg to preach "Jog on," Spiritualists, in the name of

truth, "jog on." Perhaps my article is already too long, but I wish to announce ere clos-ing that I am about to resume my work in the cause, both lecturing and holding circles, and trust that during my tour I shall meet many old and make many new friends, and that through our interchange of thought we shall all learn better how to jog on up the steep of progression. Yours for the truth

Sturgis, Mich.

THE N. S. A.

DR. E. H. DENSLOW.

Proposed Amendments to the Constitution.

To the Editor:-Kindly print the following completed list of amendments to be presented at the N. S. A. convention in Washington, October 20-23. (Unfinished business) Cons. Art. 10. Change the word "Thirty" on fifth line

Amendment: That a quorum for the transaction of business shall consist of the majority vote of duly accredited

delegates. Amendment proposed by vote of the Ohio State Spiritualists Association: Resolved, That the officers of the National Spiritualists Association shall consist of a president, vice-president, secretary and treasurer, who shall be trustees and with five others, constitute a board of nine trustees who shall have charge of the business affairs of the Association and shall be chosen by written or printed ballot by the duly accredited delegates present at the regular annual convention. Beginning with the convention of 1903, the officers of the association shall be chosen in the following order, and for the terms here-inafter specified—Two trustees for four years, two trustees for three years, secretary and one trustee for two years; president, vice-president and treasurer for one year. The president will elected annually in company with the two other officers named in this article. It may be well to state here, that not-

withstanding a rumor to the contrary, the Regent Hotel of Washington is not damaged by fire, and it will be in readiness, with fine accommodations for all who visit the convention, as hitherto At the last convention, a vote was

passed for the secretary to publish in the papers an outline of work to come before the succeeding convention; but this is impossible, as we have no way Doten. In this volume, this peerless of knowing what will come up as new poet of Spiritualism may be read in her amendments proposed, and other routine business, our people already know of. With fraternal greetings to all, MARY T. LONGLEY.

"Religious and Theological Works of "Origin of Life, or Where Man Comes Thomas Paine," Contains his celebrated From," "The Evolution of the Spirit from Matter Through Organic Pro-

N. S. A. Secretary

HUMAN RIGHTS.

The Right to Guard Against the Liquor Traffic.

In the exercise of individual rights it s a very difficult matter for this comolex and closely related human family o avoid trespassing upon the rights of others. What one class of people leems rights from their standpoint, from another point of view appear more like wrongs.

We have become so accustomed to seeing the right of might prevail, that the moral rights of individuals are ofttimes everlooked. Like "Women's Rights" they have never been respected. A man undoubtedly has a right to addle his own brain with liquor if he knows how to stop before he becomes a public or a private nuisance; yet it is doubtful if he has the moral right to induce others to do so, knowing the possible results—and who does not? The writer who questioned the edit-

or's assertion, "The liquor traffic is the worst business that ever cursed the world," did not mention its competitors in evil doing. It is probably safe to say, however, that if there is a worse business the saloon is the father of it, and liquor keeps it alive.

The business of the liquor dealer in plain words is the making of drunkards. Men who "temperately" or occasionally disorder their senses are not of much use to him. In justification of the traffic the Constitution has been quoted, showing its commercial right to exist; and yet the ordinary drunkard knows little or nothing of "Life, liberty and the pursuit of happiness." His wretched existence is not life, nor is it liberty to be the slave of intoxicants that beckon on every hand. And who can say that he ever attains happiness or alows his family to do so? Obstacles and temptations are indeed

reat developers of character unless hey are so overwhelming that thou sands go down in the struggle where one s benefited. The saloon never made a duxley nor a Herbert Spencer, but it has un-made without number, those who might otherwise have been useful citizens. It is hard to believe that God puts men in the midst of saloons, or saloons in the midst of men, for the purpose of mental development. The lquor traffic is a man-made affair, created and fostered by wine-bibbers, and its destructive forces are in direct opposition to all who are trying to co-operate with God in the great work of evolution. So long as they are sanctioned there is little that can be done save to gather up the wrecks into jails and hospitals and various other public instituions as heretofore.

The law of the "survival of the fit test" as observed by Darwin, is a marvelously simple and effective way of advancing the lower orders of creation, yet in this day and generation it is too crude and primitive to apply to the human race. The newer method of improving the condition of the unfit seems more humane-more divine

All along the lines of social progress we hear of the value of environment, education and conditions. No one understands the power of these as does the liquor dealer. Night and day he welcomes the weak and uncared for who are willing to learn the ways of iniquity and to pay the price. There is a magnetic attraction about a saloon which draws some men in spite of the entreaties of family and friends and their own better selves.

Friendly admonition is of little avail with an inherited taste for liquor and a saloon around the corner. When a boy with such a heredity and such an environment takes his first lesson, it needs no prophetic eye to foresee that he is on his way to a drunkard's grave -no brotherly advice can stay his steps. But it is usually a cruelly slow process and he will not go until he has nken his m the life of his wife. Not until he has transmitted to his children the fatal tendency to take the same downward

The only valid excuse for men who engage in the sale of liquor seems to be ignorance, and still the most ignorant must know that they are catering to a depraved appetite which lowers moral nature and draws many through their open doors to disappear in the quicksands of the "underworld."

As Ingersoll has said, "Alcohol to a certain degree demoralizes those who make it, those who sell it and those who drink it." And so the liquor dealer is often dragged down with his victims. The average saloonkeeper cannot long witness the degradation constantly going on about him without being infected by its baleful influence; and his own brain becoming sodder with liquor, he is soon incapable of distinguishing right from wrong.

l, too, am a believer in individual rights. I believe that we have a right to protect our sons and daughters from these contaminating surroundings, and to demand for them and for ourselves a clean environment.

Of late years people are waking up to the necessity of guarding against disease germs of various kinds. When will they turn their attention to the liquor microbe? When will they realize that the sa-

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SATURDAY, OCTOBER 3, 1903.

TO FOREIGN COUNTRIES. The Price of The Progressive Thinker per year to foreign countries is \$2.

TAKE NOTICE.

of The Progressive Thinker are for sale at this office. Bear this in mind.

HUDSON TUTTLE.

Editor-at-Large for the National Spirit ualist Association.

Mr. Tuttle has been engaged to an swer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

A Mistaken Minister.

After the disgraceful embroglio into which the missionaries in China in volved the "Powers" of Western civilization, it would seem that a lesson of humility should have been taught and heeded. Not so. Wherever the missionary goes, he carries disturbance and warfare. The complications which are now disturbing Bulgaria and Macedonia, are the direct results of the machinations of missionaries, who by inciting race hatred and fanaticism, have produced a scene of horror rarely recorded in history, and brought the nations to the verge of a war which if declared will be of the most frightful, because implacable character

And now preachers over all the land the eleventh and twelfth centuries, not for the purpose of wresting the holy sepulchre from the hands of the Mohammedan, but to drive the Mohammedan from Europe. The central nower of the Mohammedan religion is now vested in the Sultan at Constantinople. Strange as it may appear, the birthplace, and all historic places connected with the earth life of the Christian's God and Savior is in the hands of an antagonistic religion. The Turk rules over all the country made memorable

by the apostles of the Christian faith. The Rev. Dr. Carstensen, rector of thought of the clergy in a late sermon.

He vehemently declared that the American government was in duty bound to take steps to bring the murder of Christians to an end in the Turkish dominions.

There is no doubt about the horrible deeds that have been perpetrated by the Turks, and it also appears that the Christians have when opportunity offered, been equally cruel and merciless. But why is the American government in duty bound to interfere? As a great moral power, it may protest in the name of humanity, against barbarism in any country, but there its offices end. cannot set itself up as the regulator of the nations, unless it has the power, and intention of whipping them

If the reverend gentleman and his confreres would stop a moment to think, it might occur to them that they were forcing this country into an awk-ward position. Suppose the United States sent the Sultan this ultimatum. and he should reply that the United States had better mind its own business; look after its lynchings, its labor riots, its countless saloons and slums, unknown in Mohammedan countriesand go right on with the warfare; there would come the alternative of a shamefaced acknowledgment of impotent imbecility, or declaration of war. Only by force of arms could the Turkish army

of invasion be arrested. The Knights Templar are to be called on, 500,000 strong, to redeem the vow reiterated for "eight hundred" years and drive the Turk out of Europe. Can this government successfully take up war? With the assistance of 200. 000 Knights Templar can it do it? Do these clergymen appreciate the Quixotic character of the scheme they advocate? The cost of such a war would be fabulous, and the result would be disastrous to American reputation. An American army if landed on Turkish territory, would be whipped back to its ships, if anything to retreat was left of It is such a warfare the reverend doctor Episcopal, advises and urges; a warfare which would cost the lives of untold thousands, bring the nation to beggary and financial ruin, and rivet more galling chains on the rebellious

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. For sale at

this office. Price \$1.50.
"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office, Price 25 cents.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50. For sale at this office.

must necessarily remain so, save as gained from the astronomer, the geologist, and the archaeologist. The latter science is making revelations which are carrying us back many thousands of years before letters were invented.

Egypt and the valleys of the Euphrates and Tigris, with their ruins of long lost and forgotten cities once teeming with a dense population, are now our sources of knowledge in the Orient: while Central and South America, as many of the isles of the sea, are yielding treasures which carry us back to ages long anterior to creation, if Bible chronology is taken for authority.

We find in the New York Telegram an account of valuable Egyptian relics. gathered by that prince of archaeologists, Emil Brugsch Bey, and lately added to the Leland Stanford Museum. said to be the most interesting and valuable group of antiques in America. These relics formerly constituted the private collection of the collector, lately retired from the curatorship of the famous Gizeh Museum. Brugsch Bey spent a lifetime in exploring among the buried cities of the Nile, and in retiring to private life sold to Mrs. Stanford the present consignment.

The collection consists of about 350 pieces, arranged in six large cases, and includes some of the most remarkable archaeological remains ever taken from the Egyptian field. There are specimens of the handicraft that shows by its finish and delicacy of workmanship that even in that remote period civilization had long ceased to be young. There are stone images of men and gods, some wonderfully wrought in detail. There are toys with which the little brownskinned Egyptians amused themselves 5,000 years before Christ, miniature wooden boats, carved, painted and manned by sailor figures, just as the little ship that delights the little twentieth century lad.

There are implements and articles of the toilet from which some of our modern vain conceits might easily be traced; small stone mortars, for instance, in which pigments were prepared for blackening the eyebrows and heightening the complexion; metal mirrors, in which young Egyptian girls gazed upon their own beauty; beads of carnelian and of the precious lapis lazuli, silver bracelets of the most delicate structure and wonderful rings of soft, pliant gold that almost crush in the hand.

Then there are many household utensils and warlike weapons, amulets, baster, marble, stone, silver and bronze, are preaching a crusade, like those of all making up an array that is like a momentary kaleidoscopic glimpse back through Roman culture and Greek art to the very threshold of civilization, where that culture and art were taking first shape; back to the time when great cities stretched along the Nile, when the ancient Egyptian empire had just begun, and Menes, the first king, yet

ived fresh in the memory of his people. Doubtless the most historically important piece in the entire collection is a small, rude clay model of a dwelling, such as was built during the twelfth dy nasty, about 3000 B. C. It shows a cubical two-storied house with exterior stone steps leading to an upper chamber, in which a human figure reclines upon a mat. In front of the building is

Three large canopic vases of alabaster are especially fine. They are crowned by carved lids representing human heads and were used by the Egyptians to contain the viscera from bodies that were to be embalmed. These were put in the tomb with the mummy. There are also several mummy masks painted and decorated in brilliant designs, with colors that all the ages since have scarcely dimmed.

One entire case is filled with statuettes and small human figures, some made of red unburnished terra cotta, others of hard enameled porcelain, colored in light green nale blue vellow and brown and bearing hieroglyphics. They are funeral figures and buried with the dead. The inscriptions upon them correspond to the modern tombstone inscriptions. One of them reads, "In the name of Psametic, born by Amenixites," Psametic being name of the king of the twenty-sixth dynasty.

There is a necklace in the collection taken from the mummy of a daughter of the great Pharaoh. One of the rarest specimens is a clay stele, or writing tab-let, covered with hieroglyphics which represent King Amosis, of the twentysixth dynasty, making an offering to s

All the articles of the collection were gather by Emil Brugsch from among the tombs and sarcophagi of the old Egyptian kings, unearthed among the ruins of Memphis, Thebes and Saggarat. These places are the principal sources of all Egyptian archaeological antiquities yet discovered.

An Angel of the Lord.

As illustrating the result of accepting and obeying the voice of an "angel"so-called, without using one's reason and careful judgment upon the teachings of the voice, the following item of news may serve to point a moral:

"Pomona, Cal., Sept. 20.—After a fast begun Aug. 5 and lasting forty-five days, during which he suffered agony that nearly drove him insane, Frank Rich ards fell into a swoon to-day and died within an hour. He was warned a few days ago that a longer continuation of his abstinence from food would likely end in his death, but he declared that the Lord was with him and would not let him die in any event.

"Richards was 55 years of age. About Aug. 1 he announced that he had a vision and that an angel of the Lord had told him that he could not have salvation unless he purged himself of food for at least sixty-seven days."

There is a disposition on the part of many mediums, and others also, to yield implicit credence and obedience to "the spirit"-without exercising their own judgment upon the reasonableness of a spirit's dictates. They yield their reason and judgment to the control of "the spirits," not knowing who or what

sort of characters "the spirits" are. Of the same sort of persons was this man, evidently of some Christian persuasion, to whom an "angel of the Lord" appeared in a vision, and virtually commanded him to starve himself to death, to gain "salvation." Spiritualists and mediums, as well as Christians, should appreciate the neces-

sity of using their best reason and

mortal-nor the one more than the other. Even one who comes in the guise of "an angel of the Lord" may be a very unsafe adviser.

Kahunas and Christian Science.

It is interesting as well as instructive to take note of the various religious cults that spring up and flourish wherover congenial soil may be found in existing mental conditions. In this respect it may be mentioned that, according to a special press correspondence from Honolulu, Christian Science is the new cult of the Hawaiian kahuna. So, at least, says the only kahuna now in captivity, who charges also that Rev. J. Kekipi, the head of the native branch of the Christian Science church, is the head kahuna or sorcerer of them all. There are 2,000 members of this church and every one of them is said to be a kahuna and to have the power to cure by prayer.

There is also a Christian Science church here among the whites and they do not recognize the native branch The natives originally belonged to the white organization, but finally branched out for themselves. So widespread has become the practice among the natives of attempting to cure by prayer that methods are being discussed to put a stop to it. It is said here that the natives take the Bible too literally; they do not understand its mysteries and consequently their beliefs are leading them to refuse medical assistance and depend entirely upon prayer.

This is a comparatively new craze among the natives, for their old kahunas had methods entirely their own, and, though they claimed to be able to pray a person to death, they never used the same means in their cure and incantations. There were comparatively few of these kahunas, while the new religion teaches that anyone can become a kahuna who takes the trouble to join the church and learn how to pray. Then again the old kahunas were very secretive in their methods, while the new witch doctors are perfectly willing to tell all they know.

Makaio, a native, who was brought to Oahu prison Saturday to serve a term of two years for manslaughter, is the man who makes these revelations. He was perfectly willing to tell just how he perfected his cure. Though there have been many arrests made for violation of the kahuna laws, Makalo is the first man who actually was brought to serving a term in prison for his crime. And shrines, vases, bowls, etc., made of he was not convicted under the kahuna baked earth; enameled porcelain, aladegree.

He is the witch doctor who sought to bring a man back to good health by beating him over the head with a heavy edition of the Bible. Moses Hoakimoa, an old native residing in Puna, on the island of Hawaii, was taken suddenly ill and the government physician was called in. His medicines did not appear to have the desired effect and the man's wife then called in the kahuna, Makaio.

who prescribed liberal doses of prayer. This had no effect and then, according to the man's widow, he ordered her to beat the patient over the head with the Bible. The patient died, the kahuna was arrested and found guilty of manslaughter by a jury, which recommended mercy. Judge Little sentenced Christ Protestant Episcopal Church of a courtyard with high walls of terra the man to prison for a term of two years and told him that he might just as well practice medicine with a shotgun as with a Bible. The prisoner told the judge that he differed with him as

> This kahuna is not at all like those pictured in the popular belief. In the first place, he is neither old nor grizzled.. He is only 24 years of age and says he has been in the kahuna business for six years, or since he was 18. The man looks to have the ordinary native intelligence, though his eyes are bloodshot. He does not look insane.

> 'Yes. I am in the kahuna business. 1 cure the sick by prayer," said the kahuna at the Oahu prison yesterday. "I did not kill this man; his wife did it. I did not tell her to beat him over the head with the Bible: I made rules which she did not obey. I told her not to drink, not to gamble and not to go with other men. Then her husband would be saved. What I told her was to place the Bible upon the spot where her husband was sick. She was to put it on his breast, but not to hit him with it.

> "I learned kahunaism from Rev. Mr Kekipi of the Christian Science church in Honolulu. That was when I was 18 years old. I am a brother in the church and I learned to cure with the Bible. Yes, I have cured many, more than fifty, only by praying. They had all kinds of diseases and hurts.

> "I can cure anything by the Bible. pray with the Bible, putting my hands on it and then telling the sick to keep the rules. They must put the Bible on the place that is sore and say: 'Your word is of fire, hammer and sword.'

"I charged nothing for curing people I worked for the haoles and lived that way. Rev. Mr. Kekipi made me a kahuna by reading the Bible and praying I can make kahunas, too; everyone that elongs to the church is one; there are 2,000 altogether. No, I never prayed anyone to death. I always prayed to make them live. If you pray and be lieve in God you are a kahuna—it is by swearing to God and showing people how to pray that I teach others to become kahunas. If I die praying with the Bible it will be all right; if I stay in prison it will be all right. Praying to God on the Bible is better than any thing else and it cannot be wrong if I

Camp-Meeting at the World's Fair. Spiritualists all over the world will be interested in the large camp to be held during the whole time of the World's Fair by the Missouri State As-

try to cure people that way.'

sociation.

A suitable tract of land is being leased. There will be an auditorium tent to seat 8,000 persons.

Also a first installment of five hun

dred comfortable tents 12x14, well floored, made of Army Duck, with larger ones as called for. We have the best speakers and mediums and give to all a hearty welcome. We desire it understood that this camp will be under the most capable business management we can procure; also there will be a genial and experienced platform president for the spiritual

Suitable committees will receive our distinguished foreign and home visitors who have already promised to be present and extend to all a hearty and fraternal greeting. Correspondence solicited. DR. E. H. GREEN. 518 Commercial Building, St. Louis, Mo.

A Thousand Years Before Creation. The historic period embraces not to exceed 5,000 years. All the innumerable grades. Judgment upon all purported or real communications from "angels of the Lord," or spirits of whatever claims or grades. MISS IMMA GODDARD, AN ANGEL OF LIGHT.

Giving up a luxurious home, where she had every comfort, Miss Emma Goddard, daughter of Mr. and Mrs. L. O. Goddard, 2719 Prairie avenue, is living in the University of Chicago settlement,

In marked contrast to the settlement quarters, with its odors and insanitary conditions, is the home of the Goddards, where the young woman was "visiting," as she expressed it, last night.

"the yards," but the carriages which rolled over the asphalt of "Millionaires" Row" could scarcely be heard as Miss Goddard was telling of what she says will be her life work.

Out at the settlement there was the noise of a tinpanny piano, the song of a man who was celebrating Saturday night in a saloon and the cries of chilfrom the Goddard home there came the gentle voice of a woman and the faint

melody of a harp.
Yet Miss Goddard says she is giving up nothing—that she is the gainer by

her decision. Great Privilege to Aid Poor.

"It is a great privilege, I think, to be llowed to take up this work," said she. What may be a temporary discomfort is forgotten in the smile of a mother for whom you've done some little act. It is a great artist, but think how much more you have done if you have saved a boy from some crime.

As Miss Goddard talks she becomes animated. Her merry, infectious laugh punctuates her sentences frequently The moment she begins to speak you gers, are at your ease. She is what is called trary. in the slang of the day, "a good mixer."
It is plain she will be a valuable aid in the settlement work. Already she is planning far ahead into the winter Clubs are to be organized, entertainments arranged, and now, with the opening of the schools, she is looking out for the children whose parents have

not fitted them with suitable clothing. Helps People to Live Right.

"Yes," said Miss Goddard, her laugh ter rippling again, "I am a truant offi-cer, sanitary inspector and a score of things beside. You see these people out there are ignorant of many of the laws which were made especially for their protection. If a woman is sold poor milk, or bad meat, she doesn't know there is any way to punish the dealer.

"But once we have won their friendship they tell these troubles to us. We report them to the city officials, and the dealer is made to pay the consequences. They seldom offend more than once after they learn we are watching them, for we can close their shops.

"Then there are babies to look after thousands of them. A little one is taken sick, but the mother thinks the illness will amount to nothing and does not send for a physician. Often she cannot afford a doctor. But we provide one and perhaps save a life.
"Don't you think that's worth working

for? It think it is far more interesting than making a round of calls, of recep-tions and afternoon teas. I only wish that we could make more young women understand it.

"My mother thinks this notoriety is awful. She's a great deal more worried about what the newspapers will say about me than about any danger from infectious diseases. Oh, yes, you are mother," she repeated as Mr. Goddard tried to deny it.

Wants American to Arouse Interest. "I feel though that if the American will spread the news of this work and arouse interest in it, it is worth my while to explain what I am doing. My only fear is that the other workers at

the work than I and who have been so kind as to take me in, will think I am trying to take all the glory for myself. "There are only four of us there now but during the winter there will be six. One of us will be on duty constantly, so that no matter when our services are

sought, day or night, one of us always will be ready to act." "But don't you find the change from this neighborhood to that of the settlement distasteful?"

"No, indeed!" laughed Miss Goddard. Why, we're just as cozy as the traditional bug in the rug." "Yet after associating with-

"Now, you needn't say that," interrupted Miss Goddard quickly. "Why he people over there are sincere and honest, if they are not quite so refined." She said this with fine sarcasm-

then she laughed again. "They're human beings-the plain people whom Lincoln loved, and I think as he did about God loving them, or he wouldn't have made so many. Do you know," and she leaned forward with a smile, "that's it's awfully refreshing to of "The Great Psychological Crime." meet people whom you know are sin- and the author of several other books, pay the ten-dollar monthly license tax

Likes to Meet Sincere People.

"When I meet a man with his dinner pail and he puts his hand to his hat, awkwardly, perhaps, and say, Good morning, miss, there is a lot of satisfaction in knowing that he really is in earnest in wishing me a happy day.
"A queer yiew? Not when you have

seen society through its veneer. And one doesn't have to be a member of the smart set, you know, to be able to see that society wears a mask. Haven't you ever watched a man or woman talking and wished that you knew what was behind bothe vesmile; what the thoughts really were behind the laughing eyes or sneering lips?
"No, I live in a room smaller than any

ccupied by our servants, and it is not richly furnished, and the horses on the floor below make a great deal of noise, but I am getting a wonderful lot of enjoyment out of my life. Why, I have we give. You cannot afford to have an appetite that would shock Prairie av. "Rooms to Rent" in a vacant brain. enue people, I'm afraid."

Sneers at a Course Dinner.

her nose at our table when she comes read the discussion here to see us now," said Mrs. Goddard. and Mrs. Huntley. "No matter if we have dishes she al-ways was fond of, she has to tell about

ting a gymnasium and public baths."

Facts. P.

The hardest thing we have to combat is the sensitiveness of the people

"But when it comes to a free reading just what we are and that the thoughts

in the midst of the stock yards district, them anything.
In a barely furnished room over a livery "Some of the mothers have such personal district, "Some of the mothers have such personal district," too, that they would be laughable if they were not to be pitled. Yet they remember what we tell them and make 180 of the knowledge.

Even at night the big drays from the packing houses and the brewerles rumhouse to another, inspecting plumbing, the same. These they give to

had trouble about water being cut off is to be sent back to the meeting house, from some of the tenants. We compelled so that the place shall be given to a dren; from the house across the street the city to remedy this. And for all this the people are very grateful.

No Sentiment in the Work,

"I want to impress u a everybody that it is ridiculous to talk of my makng a sacrifice. I think, as I told you, that it is a privilege to be allowed to go into the settlement to work.

"There is far too much sentiment, or so-called sentiment, about people who take up this work. People say that the man or woman who does it is making a martyr of himself or herself. That's all well enough to paint pictures or be nonsense, and I hope I have made it plain that it is.

"No, my family did not oppose my taking this step. They did not wholly approve of it, and my mother naturally was timid and afraid that I would be exposed to all sorts of disease and dangers, but I persuaded her to the con-

"You see, I come visiting here quite often. Then I put on a party gown and try to behave just as though I was a member of real society."

port. Has any one in this congregation work for him or her? If so, speak out, or come to me after service.

Certainly, in a white frock, all frills look like a settlement worker—as one naturally would picture one of them.

"But when my visit is over I leave all this finery here and go back in humble supposed Christians to help unfortunate garb," said Miss Goddard with a laugh. my friends at 'the yards' by appearing the public so all would know what they in anything like this."

This work on the part of this young ady, as set forth in the Chicago American, is angelic, it is spiritualizing, it is soul-elevating, and The Progressive type-writer or amanuensis. Thinker takes great pleasure in calling special attention to it. Her work is most exalted sense. Religious sects wait for a person to go to the devil or and cults sink into insignificance when suicide before you help him. The sufcompared with it. Such unselfish work, fering wants help now before the sacrification of the legit drops or coat. Charity bringing sunshine into the homes of the fice of the last dress or coat. Charitylowly ones of earth, surpasses in useful-loss all religious devotion, all kinds of the unfortunate in such a way by sofact it is the one end which all Spirittion, that to the receiver, who is exualists should seek—which everybody pected to be grateful and thankful for should seek on this sphere of existence the crumbs thrown to him. -assisting some one less fortunate than self. We have yet to chronicle an instance, we deeply regret to say, that they are human beings, the image where any Spiritualist in all of our of God (Good), that goodness, noblethe life to casting sunshine in the up. Don't let a chance to secure some homes of the afflicted and the poor, as one employment slip by—that is true Miss Goddard has done.

ANOTHER ANGELIC SCHEMER. To the Editor: -Is there a philanthropist (free or advanced thinker) in America who would be willing to build ove, goodness, happiness, health, only God) could and would be preached, teaching the masses that the only God the settlement, who are much older in is found and made within ourselves? Let it teach that we make ourselves

room, baths, instruction or the use of a we throw out attract the same to us, gymnasium, they are different. They and let us ask the congregation to join go into their work with such enthusi-asm, too, that it's a pleasure to teach employment for the unfortunate—I do not mean for those who have parents that can take care of them-but for culiar ideas about ordinary matters, those who really are dependent on themselves and have families to sup-

For instance, I tell the audience I have one hundred applicants for places "During the short time the work has of all kinds and I want each and every tions, and the resulting improvement in stage for a letter (or they could be the health of the district has been won- handed to each person as he entered derful. Knowing that we go from one the hall, they to make three copies of the house owners now make repairs which formerly they neglected for months, if they made them at all.

"During the last few months we have open and the address of the employer, person who can fill it. Each Sunday the same work should be gone over, with different speakers. Religion and creeds are to be left out entirely. This to be a "House of Good Deeds." with good speakers and grand music, organ and choir.. I believe it would be the greatest and best church, would do and

teach more good than any other. We have many churches, we have many ministers. Yes! Yet we also have badness, poverty and poorhouses. Do away with these by right thinking and right acting. Teach us to think for ourselves and not let a minister or priest think for us. I am sorry to say that, as it is, we are not taught to think for ourselves. Heaven, hell, life and death are preached, but never do we hear from any pulpit an announcement like this:

I wish to secure employment for a man or woman who has a family to sup-

Now, would not that create a stir in and flounces, and two or three modest any church? Yet it should have been pieces of jewelry, and a rose in her done long ago and every Sunday repeatlight brown hair, Miss Goddard did not ed, I, for one, am ashamed of our churches and ministers. As a public singer I have had much experience in helping people and asking churches and people, and unless it was a case where I couldn't afford to lose the respect of their names would be held up before had done, the answers in nearly every case were, "Why don't they go to some home, or some hospital, or charity bureau?" or "I'll speak to the church society," or a polite letter written by a

Those out of employment cannot eat libraries, churches, sailors' homes or Humanitarianism in its broadest and Christian associations. Do not ye rich belief in heaven, in the spirit world-in | called Christians that it brings degrada-

Do not, I pray you, give in that way First make the unfortunate understand boasted 10,000,000 has seen fit to re- ness is within them and no human benounce the fashionable world, devoting ing can take it from them. Cheer them religion. All others are a disgrace and sham to a civilized country.

There certainly are "free" and "advanced thinkers" who have money enough to carry out my plan. Now is their time to club together and build or a meeting-house from whose stage only hire and open the meeting house. I am sure the scheme would succeed. It is strength and pleasant thoughts, and time the "free" and "advanced thinkalso helpfulness and usefulness (the ers" did some work. Then they can talk all they want to, but fruits are what we want and need now A FREE-THINKING WOMAN.

Brooklyn, N. Y.

BEAR IN MIND.

Howe, and Florence Huntley.

Please remember, LYMAN C. HOWE.

A MOST IMPORTANT DISCUSSION. Between the Veteran Worker, I yman C

of Fredonia, N. Y., one of the ablest lecturers on our rostrum to-day, a profound thinker, and in all respect amply qualified to maintain himself in any capacity he may be called upon to act, WILL HOLD A DISCUSSION in the columns of The Progressive Thinker, with MRS. FLORENCE HUNTLEY. a lady who ranks high in the literary cir- commenced giving private readings at cles of Chicago, and who is the editor of great value to the world. She and provided by ordinance of the city of Se-Mr. Howe will enter into a discussion attle. I have never paid a medium's liregard to the merits of THE GREAT

PSYCHOLOGICAL CRIME, and the

came will be nublished in The Pro
by the city of Seattle. I have accepted same will be published in The Progressive Thinker, affording a rich and now at liberty on cash ball. I have novaluable intellectual treat, never before tified the authorities of the city of Seatoffered to the readers of any Spiritualist | tie that I will stand trial and carry the paper. The discussion between Mr. Howe and Mrs. Huntley will follow right along after the Symposium, which will appear some time in October.

Now is the time to send in your subscriptions for The Progressive Thinker. RENEW AT ONCE. Just think for a moment, this large paper furnished for two cents per week. Don't miss the valuable intellectual feast we have promised. You can not afford to stand is an issue of the City of Seattle against in the rear destitute of the knowledge "Rooms to Rent" in a vacant brain. Read over our Premium List and send in your subscription at once. Particu-"Yes, I think sile actually turns up larly should every medium in the land read the discussion between Mr. Howe

went on Miss Goddard, "but I am very happy in it, and we hope that soon we shall have our own building. like the duty, the supreme charity of the world, fund of five hundred dollars, and I appeared to you (as Spritualists) for financial have our own building. like the happy in it, and we hope that soon wo shall have our own building, like the Chicago Commons or Hull House. But that all takes time. We feel that we have accomplished a great deal in gethave accomp

The second secon HELP WANTED

An Appeal to the Spiritualists of the United States.

In most of the large cities of the United States there are certain local ordinances imposing a license tax on the practice of mediumship. As Spiritualists we consider such ordinances unjust, illegal and in direct violation of the religious right and privilege guaranteed to us by and under the Constitution of the United States.

On the 14th day of June, 1903, I entered upon my duties as pastor of the Seattle Spiritual Association, of Seattle, Wash., and in connection therewith my parlors, 49 Vendome Hotel. On the 25th day of August, 1903, I was served service of the warrant of arrest and am issue to the supreme court of the state in a test case of the legality of the Seattle ordinance licensing mediums and in defense of my religious rights and privileges; and that I would be backed in my stand by all true and loyal Spiritualists of the state of Washington, of the United States and of the National Association if necessary.

Now, dear prothers and sisters, the issue is on. It is not a case of the city of Seattle against Loie F. Prior, but it the Spiritualists of the United States. am only the mark.

Attorneys have been retained to defend our rights at the pending trial, and the case will come up for first hearing before Justice George, of Seattle, some time during September. If a favorable decision is not granted us at his hands. then an appeal will be taken to the superior court of King county, and from there to the supreme court of the state. ways was fond of, she has to ten about something they had for dinner at the settlement during the week."

"The Kingship of Seit-Control. By Wm. George Jordan. It treats of the will be necessary to raise a defense will be necessary to raise a defense fund of five hundred dollars, and I ap-

your help. bat is the sensitiveness of the people in the district. They all work for a living and they resent anything which would seem like charity.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer idea all ordinances affecting mediums, would seem like charity.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer idea all ordinances affecting mediums, if a favorable decision is granted us at the hands of the supreme court of the the hands of the supreme court of the office.

DEATH A FRIEND.

Dr. T. Wilkins' Poem on "A Friend,"

It is one of the tests of good authorship that it contributes to suggestion. Dr. Wilkins' gem of a poem, in No. 721 of The Progressive Thinker, suggests another thought than that which is ex-

The "Friend," in the poem, is Death. The thought suggested is that so few die a natural death. Hardly more than one in a thousand is natural. To pass over by disease is unnatural. The natural demise is to go out as healthy as we came in. Even the graduated doctors have their souls so steeped in the false, through ages of fanciful tradition, that they tell us some measure of disease is a necessary accompaniment of the final act in the great drama.

The cause of so erroneous a view is not far to seek. All the various systems of human endeavor have been built on a substrata of speculation. Theology, philosophy, art and literature have had speculation as their source.

And the noble struggle has continued. Speculation is the stepping-stone to experiment. It is the crude path that leads to the royal highway. It invites closer observation. With the untrained mind it is the easier process. The child is aglow with imagination, a most useful faculty, yet untrained. Reason comes later. It is born of maturity. Science is thereby introduced. From this the acme of wisdom emerges. not science progressed so far, the foothold of modern Spiritualism would have been an impossibility. This is demonstrated by the many failures of Spiritualism in the past.

Mythology has recounted a Golden Age in the remote past. There is no substantial proof of any such age. It is far more probable that the Golden Age is ahead of us. Until man lives and dies in perfect health it would be folly to claim a Golden Age.

It is universally admitted that death is as natural as birth. Why, then, should man be tortured with one more than the other? Under past conditions death has been smothered with fear, dread and anguish. Clearly do reason science and Spiritualism point to an absence of correct knowledge. It is every way easier and pleasanter to live rightly than wrongly. Science and Spiritualism, walking arm in arm, with the strength they have at last attained, promise the first Golden Age. And the speed of its coming will not be so slow. We advance more now in a year

than the past did in a century.

Nature is the all in all.. This could not be learned from speculation. Comparatively speculation is play and science is work. Theosophy is attractive to so many, from being so easy, affording so much play for the child imagination, resultant from the ingredient of so large a degree of speculation. Spiritualism has demonstrated the falsity of the supernatural. Science had aiready partly done so.. Science has become popular. With Spiritualism its popularity is but a question of a little more time. No other movement so great ever grew so rapidly, due largely to the spread of science. Both teach the truth of nature. Both make this the fundamental study. Both proceed with

care and caution. is first with each. The correct knowledge of mental law is favored by each.

Life is paramount. Speculation said, "seek ye first the kingdom of heaven." Science and Spiritualism say, "seek ye first the law that sustains heaven." With this knowledge, heaven will come to us. Then life will be rose-scented, throbing with the vital principle, exultant in solid happiness, and all discord will

be changed into melody. Under past conditions the wonder is they did so well. In the Golden Age to come sickness will be a forgotten quantity. Death will be like the rising of the sun. Fear and anxiety will be by gone dark bubbles. Then life will be a

better friend than death. All there is to heaven is harmless appiness, each doing that which pleases, and each and all having a good ime generally. E. W. BALDWIN. Madison, Wis.

state, and establish a precedent for every state in the United States. This is also an issue to the finish for our relig-

ous rights and privileges. Kindly read this letter before your local societies, raise whatever subscriptions you can to othe defense fund, individually and as societies, and send the remittance by P. O. money order to my address. Yours for justice and the

cause of Spiritualism. LOIE F. PRIOR. Room 49, Vendome Hotel, Seattle,

Washington.

ILLINOIS CONVENTION. The Illinois State Spiritualists Association will hold its annual business convention with the Englewood Spiritual Union, at Hopkins' Hall, 528 West 63rd street, Chicago, Tuesday, October 13, 1903. Each one of its auxiliary societies is entitled to one delegate for every ten of its members, or major frac-

tion of that number. The first session will open promptly at two o'clock and continue until halfpast five, when an intermission will be taken for social visiting and enjoyment of a basket dinner. The evening meeting will begin at half-past seven o'clock and include a programme of addresses, music and message-giving.

Aside from the election of officers matters of importance will come up for consideration, among them proposed amendments as follows: One changing date for the annual

meeting to the third Wednesday in Feb-One providing that individuals may become full voting members of the association by first pledging compliance with its constitution and by laws and

paying one dollar yearly into its treas-One authorizing the official board to accept the resignation of any of its members when tendered and to fill by appointment all vacancies in its membership caused by death, resignation, or removal from the state, until successors

are chosen at the succeeding annual meeting and duly qualified. This convention will sound the keynote for the fall and winter campaign in Illinois. Every local society desiring help, or willing to help others, should be fully represented and send in its per

capita contribution of twenty-five cents er member. This meeting may appoint as delegate to the N. S. A. convention in Washington, a member from every local soelety which sends, in addition to the annual dues, the sum of two dollars,

which goes to the supreme body.

ELLA JOHNSON BLOOM, GEO B. WARNE, President. Secretary.

"Harmonics of Evolution. The Phil-psophy of Individual life, Based Upon Natural Science, as Taught by Modern Masters of the Law." Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth \$2. For sale at this

A THE TWE LIFE, AS ILLUSTRATED IN BUDDHA, CONFUCIUS AND SOCRATES.

It is a strange fact in the world's history [as set forth in | for the poor.' There are four things that I believe in, scholbe together, for since their death their influence has floated us rather bend all our energies to teach them to do right tics and our social affairs, as well as our religion. Suppose, abundance." then, Confucius and Buddha to be spending a few days with Socrates at Athens. Of course, as they are very decisive a snare to the soul. Whose loves the world loves a sinful characters, they are here for a purpose. We will hear them thing. Life can not be without pain, therefore it is evil. It holding a conference concerning the true purpose of human

Socrates is a dreadfully ugly-looking fellow, but you can wise men, to settle." see that he is very self-confident and very deliberate. He the true solution of the life problem. Confucius is a true faith in the gods." smooth-faced, tall and portly man, who gives you the impression of a retired business man, but what a head! He fears comes in the garb of a beggar. Socrates does not seem to know what he has on; probably Xantippe, his wife, dressed wonder her temper was tried. Confucius, on the contrary, grace. However, Buddha is quite as positive a person as hide the exquisite beauty of his form, which is not sensuous, but the ideal of vital health. His face is lovable, and yet you saw him. Confucius reminds you of any great scientist, who is busy making discoveries that shall feed the crowd. He looks to be what we call a practical man. It is the stom- there is of the seen, and we are desirous of looking into the ach that he'considers first, while Buddha as evidently is con-

siderable ceremony, eats a hearty meal, laying aside a por-The feasting over, Socrates begins the discussion, "You know," he says, "my friends Buddha and Confucius, why we are met to-day. Our subject of discourse is salvation, and how to save man from sin and loss. My dear Buddha, we

will first hear from you."

Then Buddha, dropping on his knees, said: "O Life! O of virtue, as a clever man finds out a tree? He who knows that this body is like froth, and has learned that all things are unsubstantial, he shall break the arrow of death. Salvation is to conquer the flesh to overcome desire for life. A wise man should give up all possessions, and all desires. leaving all pleasure, calling nothing his own—the wise man one man, nor any single age, nor any race finds out the thus loses the destructive force of care. No one can find peace and pure salvation in household love, in wife or in ferent ages and diverse races that we get a complete view of may exclaim, "Why! that is not so! for it is only God who children. He who gives up all attachments of a world sort, right living. Buddha shows us what it is to live for the the rules, a personal God alone who guides and directs everyclinging to nothing, having conquered his faculties, he is glory of God; Socrates shows us what it is to live for the thing!" Ah, my friends! let me here tell you a plain truth. full of light and peace, and is free from this world. For the glory of truth; but Confucius, what it is to live for the glory In all these years of my life in this spirit land, I have never world is evil; it is our taskmaker; to love it is evil. Give all of humanity. Are these not all one-sided and partial views? yet seen, nor have I ever met any spirit who has been vouchto the poor and follow me and I will show you rest. Life is Is not the real man made only by uniting the three methods? safed that wonderful sight, the presence of a personal God. him; to enjoy eternal freedom from the pains of earth living, infinite and ideal. Buddha is, therefore, right, but right only that is the true end. Teach men to rise above their senses, in part; for, while one must get away from sensualism, and to scorn love, to seek only God."

held his tongue so long before in all his life, bound, however, while, with Confucius, he must also learn to know how to by courtesy, turned to Confucius, and said, "O. Confucius, is this true? What sayest thou? Is man to be saved by giv- reason, to waste time, and not seldom has turned men into ing up the world and betaking himself to poverty and prayer?"

Confucius answered, "Let me first hear from you, Socrates! for I have heard so much of your wisdom that I have a longing to know if all the wonderful things said about you the level of machinery, each one playing his part as a wheel,

Socrates said: "That, Confucius, is also my great puzzle. I am peculiarly anxious to know whether I am, as the people say, a wise man, for I really do not know. I only know that also looking under and questioning things, coveting wisdom, the rest are fools, and their judgment not worth a bit of copper. But my opinion is that those who adopt Buddha's ideas will end in conceit and hypocrisy. When they think they have given up all things, then will they be most completely slaves to notions, and whims, and beliefs, and feelings; and that, you know, Confucius, is worse than to be a sensualist. The sensualist lives like a beast, and is happy in his way; but the self-deceived are happy only in a lie. The world is full of devotees who give up its affairs, yet they pray and look for another world. I do not see that they differ from the rest of us. I pray, also, but even as I would throw a crust to that hungry dog here. For I think the gods may be hungry for a little attention, and what I have to spare I give them, also a cock or some trifling gift. But my opinion is, a man is saved or made better by nothing of this sort, and that he is made better by not anything else but things. I would question the trees, and the stones, and customs and laws, and all sorts of men, hoping to find out | Then I went down to the brooklet, all my troubles there to something to a certainty. Then I hold that a man, knowing something will never be content without knowing more, and that sets him on the road to be, after a while, master of the universe. Then, becoming master of truth, he is no longer slave and so he is free. Now, this, O Buddha! and O Confuclus! seems to me clear, that to know, and that alone, will save a man."

Confucius, with the elegance of an orator and a man of the world, said: "Now, having heard the views of both my wise masters, gracious lords of wisdom, I nevertheress differ from you both. In my opinion salvation is neither by praying and meditating, nor by knowing, but by doing. Do not ask me what mystery have you solved, but what have you And the daisies and the clover winked and nodded free and accomplished. For the real salvation, after all, is to enable the people to earn food enough, not to teach them how to go without food. The head cannot laugh at the stomach, but the stomach can laugh at the head. I would teach all men to labor and to love labor, to be honest in the use of what they get by labor, to be patient, enduring, self-obtained. In this way they shall conquer the earth, the rivers and the air, and And the wind just whistled past me in a jolly sort of way. the soil shall pay tribute, and men shall live happily, having Then I went into my closet, there to grumble to myself. abundance. Religion I would not teach, but morals. Hav. And my troubles quickly loosened, and I laid them on the ing given the gods a share, I would let them alone, giving them no farther concern, for of this I am fully convinced that prayer is but a waste of time. One may grow a cup of rice before he can pray one grain of it into his bowl. My ideal is the nation where all men do their duty, from the prince to the humblest of the poor. Nature is our mother; all we have to do is to find her bosom, and drink the milk she furnishes. Where praying abounds, idleness and poverty abound. When a man plows not, someone in consequence suffers hunger, When a woman weaves not, someone is cold. The sweetest of all music is the whirr of the shuttle, for it sings, Plenty suits than by dictation.

the St Louis Globe Democrat] that it has moved forward in arship, morality, industry, truthfulness. The doings of periods. The beginning or the close of these periods has heaven do not concern me. The corner of all virtue is, not been marked by the appearance of a great character, or, to do to others as you would not wish them to do to you. more probably, of several great characters in different parts You, Buddha, strive to find the gods; Socrates tries to find of the world, contemporaneously. About 450 to 500 years be himself; I would seek to find my neighbor. The noblest fore Jesus, Socrates began his work in Greece. Buddha at reverence is not that which is shown to unseen beings, but the same time began teaching in southern Asia, and Con- to our fathers and to the old people. Neither, O Socrates! facius in eastern Asia. It will not seem inapt if we suppose do I see that knowledge always helps a man to true wisdom, these three men to be a little nearer each other, in fact, to for the learned men often make fools of themselves. Let together all over the world, and to-day is affecting our polithings, at right time, and to make this earth a place of

"But," said Buddha, "this earth is a delusion; it involves is to be endured only as it is the will of the gods."

Confucius replied, "That is the very question for us, as

Socrates added: "To despair beforehand is folly. Whose is sure that he has discovered the folly of his age and found begins with distrusting the works of the gods can not have

So these great men presented each his own theory of salvation, each one seeing the earth to be not what it ought to nothing and is quite as sure of himself as Socrates. Buddha be, and seeking for a remedy. Socrates saw how men make fools of themselves. Confucius saw how men are lazy and wasteful and Buddha saw how they are cruel and unjust. him while he was explaining to her the model republic. No | Each one approached the problem from his own standpoint; nevertheless, the problem was one and the same. Very cuis exceedingly careful of every fold of his dress; his silver riously, these three men, born about the same time, about buckles shine, while his silk robe is worn with magnificent 2,400 years ago, represent the only three plans ever yet devised for saving humanity—the praying or religious method, either of his companions. His mendicant shirt does not the investigating or school method, the working or moral method, and in one way or another, after one or the other of of these men all have followed. Buddha, or the religious strong, for a man's face is never lovable that is not strong. | man, has unquestionably had the most influence and follow-You would feel like saying, "My dear Buddha!" as soon as ers. 1 am not quite certain why, unless it be that mystery has great power over human nature. Of one thing we are conscious, that there is more of the unseen about us than God-realm. Socrates also has had his vast power, for he is sidering the soul, and Socrates cares little but for the head. justly considered the father of philosophy. The schools of Alcibiades, a young fellow of the Greeks and a pupil of to-day, that wield paramount influence, are the result of So-Socrates, has invited the three philosophers to his house and cratic investigation concerning salvation. The reformation has spread a feast. Buddha pulls a crust from his wallet of Luther was the result of a revival of the Socratic method and, praying devoutly, declines anything else. Socrates sup- in Europe. Then schools and universities began to multiply, poses himself to be eating heartily, but really scarcely de- and reason dethroned credulity. For 400 years the passion vours a morsel, so busy is he talking. Confucius, with con- to know his increased. Whatever men may say in their prayers, they practically assert that the salvation of society depends on the school. Yet to-day the theory which is becoming supreme is that of work. Curiously, Confucius is coming to the front. The world is to be saved by honest deeds, by justice and industry. Shall we pray for more? Yes, most certainly. Shall we give up study? We shall only study the more. But our praying will become an uplook and an onlook, of those who trust in the victory of right doing; Light of Life! O Life of My Soul! Illumine me! I am noth- and our study shall have for its end not believing alone, but ing; shine within me; light a lamp in my soul, that I may to lend a hand in the skilled toil that blesses the world and see myself and know thy will. Who shall overcome the bars out misery. So it comes about, so far as I can see, that earth and the world of death? Who shall find out the path these three great men, whether they ever met in Athens or

not, are really meting in these days and in our modern cities. With salvation by right doing comes to the front the toiler. This is the dawn of the laboring man's era. With it comes less of faith, less of the power of teachers and philosophers: but more confidence in doing what our hands find to do. No whole truth. It is only by bringing together the ideas of difto be got rid of; it is full of evil. To find God and to see We can not get at certain power without meditation on the so above a sense life, he must also, with Socrates, know that Then Socrates, although boiling full, and never having which is outside of himself and his relation to the universe, calmly do his daily duty. Buddhism alone is able to scorn beasts and the world into a desert. Give the Socratic ideas sole sway, and art and science will bow down to sensuality: morals will die out, and art lead on to the destruction of lib erty. Confucianism, if left to itself, will reduce society to a belt or a cog, and satisfied with materialism. The three ideas, united, become aspiration, hoping, yearning, praying, seeing the divine, becoming the child of God; but with this. having a passion for knowing, but also with all this doing for others, obeying law, regulating yourself for the general good and honoring humanity. I take it, these three things make a true life-aspiration, study and work, and you can not afford to omit either the one nor the other. The business of the teacher is to make us upward lookers, careful investigators, and capable of applying all truth to the welfare of humanity. The reformer who has only a stock of feelings on hand is quite as deficient as that other reformer who bids us follow reason as an absolute guide, or that other teacher who presses upon us the obligations of charity and unselfish-E. P. POWELL.

THE BEST PLACE FOR YOUR TROUBLES.

knowledge. Salvation consists in finding out the truth; and Once I went into the woodland, o'er my woes to wail and cry, one may do this only by hard study and questioning all And I saw the grand old maples bow their leafy heads and sigh:

> tell. And the waters laughed and watched me as upon my knees

Once I walked about the hilltops, my soul sorrowings to air, And the bald old rocks just mocked me with their death-like

silence there; Then I went into the valley with my aching heart bowed down.

Once I strolled into the meadows in a moody, leisure way,

And the shadows hovered round me with a deep sarcastle

Then I strolled into the orchard all my sadness to dispel,

And the trees shook so with laughter that the blushing ap-

ples fell.

Once I went upon the housetop to the Universe to pray,

Moral:

In this poem lies a lesson that all persons ought to know: That the world will never listen to your bitter tales of woo In the sympathetic manner that you think is due yourself, So the best place for your troubles is the closet on the shelf. DR. T. WILKINS.

"Change of air" prescribed by instinct realizes better re-

ABRAHAM LINGOLN.

A Characteristic Communication from Him Through the Mediumship of Ella P. Porter, 206 Lenox Road, Brooklyn, N.Y.

Good evening, my kind friends. This little sensitive has just sung for me one of my favorite hymns of my past life on earth. This is a great joy for me to communicate through your sensitive, receptive brain, so well equipped by the blessed munificence of Nature's divine gift, to thrill, and to respond quickly to our slightest spirit whisper. For some time have I been watching and waiting with eagerness, this favorable opportunity to control Your recent development, my dear little lady, is well known, and joyfully hailed, among the residents of the higher, progressive spheres, as each one of the good spirits who have lately visited you, have reported their success in words of appreciative commendation, of the delightful ease with which they control. Fear not, my little sensitive child of nature and music, you are soon to emerge from the dismal depths, into the serene heights of cloudless splendor, and live once more in your rightful sphere. This obscurity in which your gentle spirit has been so long buried, has added a greater brightness to the diamond nature you possess, which will in time, scintillate and sparkle more brilliantly than ever. Rest assured that the divine power is sending you constantly angelic influences to guide and protect you o'er the rugged path of life, and will bring you eventually to a condition of perfect peace, when you will finish your life-work, nobly and grandly, before you are called to these higher spheres above. Now, my dear lady, I am very thankful for this privilege given me by the noble spirit of your loved one, Mr. Porter, who escorted me to-night to this seance-room.

Like him, I accepted the higher truths of this spiritual philosophy long before I left the earth plane, and now hand in hand with him, and many other noble, advanced souls, I am carnestly working for a speedier promulgation of these grand truths, over the whole world.

I come to-night, to this quiet seance-room, replete with peace and love, with an earnest desire to voice a message to all humanity. So, like my predecessors who have visited you lately, Rev. Henry Ward Beecher, Bishop Brooks, and others, I choose a theme which is vitally interesting to my whole nature, and enlarge upon the many points and virtues it may contain, hoping its perusal may throw some light. and assist in the opening of the spiritual vision of those who may read my words. With many hearty thanks, and my spirit blessings to you, ladies, for this kindness. I now close my chat with you, and commence my discourse, which is

THE POTENTIAL FORCES OF SPIRIT POWER.

To my Friends of Earth, also to the General Public:-

This open door between the two worlds, this shining bridge of light, o'er which I pass, this wonderful connecting link between the seen and the unseen, my spirit gladly recognizes, and accepts this chance of communication with my many earth friends, and humanity in general. As I pause for a moment upon the threshold of this open door to this quiet, peaceful seance-room, I sense keenly the magnetic and electric vibrations of the atmosphere enclosed therein, and feel a responsive echo to my heart thrills, and am inspired with a great desire to give to the world some portion of a wonderful truth. The theme for my spirit message is now one of my most interesting studies in my busy home in the spirit land. The "Potential Forces," as I now perceive them, are constantly at work, in the rapid development of the powerful spirit forces of the universe. In more simple language, for the comprehension of the unobserving, and the cruder, undeveloped type of man, I will reiterate this truth in these plain, matter-of-fact terms, that the power of spirits to control and guide the affairs of earth, is a potential fact in nature, and a divine law, which only those whose spiritual vision is opened, can witness its daily demonstration. Some But, instead of your orthodox God of the Bible, instead of

your God of hate and vengeance, who dooms to eternal punishment so many of His loving children, I have thankfully discovered a God-like Center or Source of all Being from which radiates all the higher virtues of love, truth, mercy and justice, whose powerful thought waves of love extend everywhere, permeate everything, and in the spiritual education of many ripened souls in the Universe, chooses many loving angels to send to the world as messengers of light. and instruct the higher minds of earth in wisdom and spiritual knowledge. For many years upon the earth plane I was deeply interested in the phenomena of this modern spiritual philosophy, and firmly believed in its higher truths. I often felt the powerful influences of spirit friends, and many times, through some worthy medium, did I listen closely to the spirit inspiration received, and tried to obey the advice given. Had I not so believed, I would never have had the courage to emancipate the downtrodden black race of the South. For that courageous act have I here received a heavenly reward, commensurate in proportion to the good it accomplished. Glad as I was then for the power given me to throw off the shackles from so many suffering souls of humanity, still more glad and eager am I now, at this period of my existence in my ripened life in the spirit spheres, to help throw off the shackles from so many on the earth plane, who to-day are blinded by the creedal errors of the orthodox faith; those who are so bound, so steeped in ignorance, and blinded by the idolatrous faith of their forefathers, so fearful of their God of vengeance, and paralyzed by old-time customs and the prejudices so ingrained in their very natures. My earnest and most enjoyable work now is for the enlightenment of humanity.

Now, right here, comes in well my interesting theme, "The Potential Forces of Spirit Power." How few upon earth today can realize the immense power in the "Potential Forces" underlying spirit control! Where do all these great inventions originate?

From what source comes the divine inspiration of the great poets, seers, artists on the earth? Their inspiration comes from above, from this realm of causes, from the spirit influences ever surrounding and inspiring a sensitive, receptive brain. In your world of effects only, you cannot see, nor realize fully, the source above, from which flow these divine influences. The potency of thought-force is beginning to be felt and understood more clearly than ever before, Many of the terrible happenings, the direful calamities which come to the world, are caused sometimes directly, and sometimes indirectly, by spirit power, which brings good results in the end. Does not a loving parent sometimes find it necessary to correct an erring child? Gently sometimes. and yet according to the disposition, sometimes a sterner hand must be used. "According to the nature of the offense. and the disposition of the child, should the correction be tempered, in order to yield good results. So thus do the "Potential Forces," the silent workings of spirit power, apply a needed lesson to earth's people.

Here in this glorious spirit land, where my spirit is happily progressing and developing all the higher attributes of my soul, here do we assemble, twice a year, and help adjust the affairs of the nations of earth, by rightfully using and controlling these "Potential Forces" of the higher spirit realms. This assembly is called "The Congress of Nations." Here do I assist many powerful progressed spirits to direct and control, with the wiser light of our spiritual experience. the unsettled affairs of the nations of the earth. The members of this Congress are of all nationalities, but all united upon this one important work, the purification and uplifting of humanity.

And in order to meet the needs of the earth development, in order to control, to guide, and to inspire certain receptive

minds upon earth, we send intermediary spirits, or rather, messengers of light, with full and clear instructions to follow, upon their mission to humanity. Sometimes they are sent singly, sometimes in groups, who concentrate all their thought forces upon receptive minds fitted to receive their

But, my friends, I hear you say, "We cannot perceive such a state of affairs, how can we believe your words are true?" Tell me, first, can you see the gentle breeze, which fans your hot cheek, cooling and refreshing you with its gentle, unseen waves of air, in rapid, vibrating motion? Tell me. can you see the sweet fragrance of a flower? and can you perceive these many, subtle, unseen, silent and potent forces of the world in which you live? Can you see a thought? or grasp with your material hand, the bright flashes of sunlight which enter your open door? Yet still they exist. Though unseen, their power is felt. So with the spirit forces, the powers of the unseen are plainly visible in the materialization of thoughts, demonstrated in powerful acts, which move the material forces in your world of effects. But back of them all exists the realm of cause. Without a cause, there could be no effect. Without the existence of the spirit world, and the powerful, "Potential Forces" used by the good spirits, there would exist naught upon your earth plane. In fact, there could only be a world of nothingness! Have I made it clear to your mortal vision? Can you embrace this fact of "Potential Forces," this power which the spirits use to guide and inspire the denizens of the earth plane?

My time will admit of only a faint outline of the grandeut and depth of this important theme. I wish to assure my many friends of earth, as well as the general public, that the wisdom and experience gained by my progressive life in these higher spirit realms, has enabled me to reach the hearts, and to brighten the lives of many upon the earth plane, who have felt my guiding influence, which has helped them to throw off the shackles with which they were bound, and to come forth from their troubled path, and enjoy their new-born freedom in the practical realization of these higher spiritual truths. Many ripened souls above, are now my brother co-workers in this cause of truth, and rejoice with me over the rapid growth of the spiritual seeds of truth, sown upon the receptive brains of earth's best and noblest men. Many of them have changed their views completely, since their birth to this higher life. Rev. Henry Ward Beecher, President McKinley, Colonel Ingersoll, Bishop Brooks, Emerson, Longfellow, Whittier, and countless other noble souls, are all of them over here working for this same noble cause. The "Potential Thought Forces" of their spiritual powers, are felt plainly in an ever-increasing and widening circle of influence. They unite with me in this earnest work of love, for the uplifting of humanity. And each and every one of us do gladly accept every good chance to voice our thoughts to the world, through some fine sensitive, some medium whose brain receptivity is capable of voicing our highest thoughts. Such an experience I have now gratefully enjoyed, and will close my message with heartiest thanks to this lady for her patient kindness in allowing me this use of her time and vitality. With fervent love and blessings from my arisen spirit to all, I am truly now, as ever in the past, the living personality of ABRAHAM LINCOLN.

WOMAN SUFFRAGE.

"Why don't women vote?" asks the Syracuse Post-Standard. The answer is easy-Because they don't want to,-Rochester Post Express.

In reply the Troy (N. Y.) Press says: "This answer is more easy than accurate. Women do not vote because prohibited by selfish laws enacted exclusively by the other sex. In proportion as civilization advances, they vote more and more, and we have sufficient faith in evolution to believe that she will have every political prerogative which men enjoy to-day. In several sovereign states, she has already this legal right. In Australia and other important foreign lands woman suffrage is triumphant, and throughout Christendom not a year passes but what the sex has made substantial gains. It is the reactionist looking backward who sneers at equal suffrage for both sexes, and voices the hackneyed fallacy that women don't want to vote."

The Press might also have added the fact that women do vote in as great a proportion as do the men in every state and country where they have full suffrage and that more petitions have been sent to Congress and the various state legislatures asking for the right to vote than all the other petitions combined. In one year the women in the state of New York sent to their constitutional convention petitions signed | Elevating, Fascinating, Instrucby 600,000 citizens 21 years of age and above.

If it is true that women do not want to vote, will some of these wise heads tell us how it happens that there is never an effort made to repeal woman suffrage where it has been tried? If the women do not want to vote they would be only too glad to be relieved of the responsibility. I think it is about time that some of these fogies ceased repeating, "women do not want to vote," and give them a chance to show whether they do or not.

ELNORA MONROE BABCOCK.

I KNOW NOT THE HOUR.

I know not what the morrow may bring-I may sorrow and weep, or rejoicing, may sing, But this I do know, that whatever my lot, I'm a part and a power of the infinite thought

Chorus: -I know not the hour, I know not the day. When the angels shall bear my spirit away. Yet in earth or in heaven where'er I may be I'll be drawn to the sphere that's best fitted for me.

I know not sometimes what course I should take. And failures seem scattered along my wake. But this I do know, I cannot fall.

For I rest in the arms of the Infinite All. Chorus:-I know not the hour, etc.

The law that governs the sparrow's flight, Denounces the wrong and upholds the right, My wandering bark will surely guide. While I'm tossed upon life's foaming tide.

Chorus:-I know not the hour, etc.

I know not if the Master shall say: Thy work is well done, come over this way; But this I do know, that in doing my best, I may safely leave to His keeping the rest.

Chorus:-I know not the hour, etc.

LAURA B. PAYNE.

WHERE WILL-POWER IS MOST NEEDED.

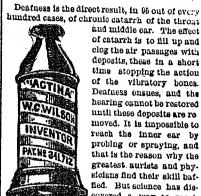
There is no greater difficulty than in making every day for say, three-quarters of an hour, a considerable physical effort that is not connected with any game or sport. People will ride a wheel now and then till they are no longer human, or play tennis till their very features seem to be melting off their faces, but ask them to spend three-quarters—only three-quarters—of an hour every day of the week, Sundays included, in the physical culture of their bodies, and nine out included, in the physical culture of their bodies, and nine out of ten of them will look doubtful, and begin to murmur something about the "difficulty of finding time to do it."

Where the best doctors fail these exercises will succeed, if they are persisted in. But the curse of laziness, which makes so many thousands of peevish invalids, must be combatted. Will power must be used. Regularity must be observed. The task must be a daily one, and to do it will require resolution.

The exercises adapted for women are beautifying. They create fine figures, and, naturally, slim waists. They remove the superfluous fiesh which is so distressingly ugly in either man or woman; they clear the skin, brighten the eyes and cause the appearance to become almost absurdly youthful.—Chicago Examiner.

CURES DEAFNESS AND CATARRH

ONLY ONE REMEDY IS CERTAIN AND THAT IS "ACTINA "



and middle ear. The effect of catarrh is to fill up and clog the air passages with deposits, these in a short time stopping the action of the vibratory bones. Dearness ensues, and the hearing cannot be restored until these deposits are re moved. It is impossible to reach the inner ear by probing or spraying, and greatest aurists and phyfied. But science has discovered a way to reach these heretofore inaccess.

ible portions of the head. This discovery has een named "Actina." It is a vapor current Which, passing through the Eustachian tubes attacks and dissolves the clogging catarrhal deposits, so that they pass away, and at the same time loosens up the bones (hammer, anvil and stirrup) in the innerear, so that they inmediately respond to the slightest sound vibration. Ringing noises in the lead are also caused by catarrh, and are the premonitory signs of deafness. "Actina" never falls to cure this distressing afficiency we have known cases of years standing to be cured in three weeks. "Actina" is also a certain specific for asthma, bronchitds, sore throat, weak lungs, colds and headache; all of which are either directly or indirectly caused by catarrh. "Actina" is sent on trial postpaid. Write us about your case. Wo give advice free, and positive proof of cures. Professor Wilson's 160 page Dictionary of Disease, also sent Free. Address New York & London Electric Association, Dep. TD 929 Walnut Street, Kansas City, Mo. and dissolves the clogging catarrhal

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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"Schopenhauer is one of the few philosophers who can be generally understood without a commentary. All his theories claim to be drawn direct from facts, to be suggested by observation, and to interpret the world as it is; and whatever view he takes, he is constant in his appeal to the experience of common life. This characteristic endows his style with a freshnoss and vigor which would be difficult to match in the philosophic writing of any country, and impossible in that of Germany."—
Translator.

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with piano, organ or melositeon accompaniment
adapted both to public meetings and the social
ercles. Cloth, 61.25 postuge, is cents.

THE SPIRITUALISTIC FIELD-ITS WORKERS, DUINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, belleving that the cause of truth can best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

6

WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.-Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will nerally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Mrs. J. Lindsey is now at Hastings, Mich., where she will lecture, give tests and hold circles. Letters can be addressed to her in care of Box 456.

Frank T. Ripley's address is Oxford, Ohio, Box 14. He has just closed a successful engagement at Elwood. Ind. He is open for engagements during Octo ber, November, December, January and February ..

Mrs. Hamilton Gill has been spending the summer at Lake Brady and Lily Dale, and has returned to Chicago in ex cellent health and spirits. She has left Hotel Aldine and gone to housekeeping at 522 West Monroe street, first flat She has resumed her Sunday evening and Thursday evening circles, at which, and all other times, she will be glad to welcome her friends.

Mr. and Mrs. E. W. Sprague are doing a good work in Illinois. At Dana they organized a society, and the attendance was large at the meetings.

McCoy and Chase, materializing mediums of Cleveland, Ohio, are at 3117 Wabash avenue; seances, Monday, Wednesday and Friday evenings.

Moses Whisler writes: "Thousands of Progressive Thinker readers are now patiently waiting to hear Mr. Jamie son's reply to the proposition from Mr. Sweringen regarding Mr. Jamieson's admission that Mr. Hudson states his position exactly when he admits the genuineness of so-called spiritual phenomena. Will he side in with Mr. Hudson on orthodox lines, or will he shoulder the spiritual hypothesis, or will he continue to remain mum? And how is Mr. Jamieson going to dispose of that 'condistent body of relations, to which Mr. Howe has so logically called his attention in your issue, No. 721. We are anxiously waiting for Mr. Jamieson to carefully analyze this pill which Mr. Howe has suggested, and is labeled 'consistent body of relations.'"

The Paris Academy of Medicine has examined two remarkable discoveries. The first is that of Dr. Braudein, who has succeeded in condensing wine as much as milk is condensed, a whole barrel being reduced to four gallons. When water is added in due proportion the most precious of wines recover their subtle aroma. The second discovery is serum found by the famous Surgeon Doyen, who separated the twins Radica and Doodica. A small hypoder mic injection will cure the worst car buncle in a few hours and remove the pain in a few minutes. The serum also acts like magic in removing all sorts of

F. N. Burk writes from Denver, Colo. "The Spiritualists of Denver are enjoy ing a great treat in having Georgia Gladys Cooley with them. This is her first visit to this city and we all look forward with pleasure to her return next year. Her work is fully appreciated and has added quite a number to those who are not ashamed to let people know they are Spiritualists. As the Rev. Minot Savage, of New York City, says: 'Those who have not investigated Spiritualism only show their ignorance. What the Spiritualists of this city need is a strong organization and a place to meet in that they can call their own. Changing from one hall to another is not conducive to good conditions."

The Chicago American says: "Ghosts in a student dormitory! This is the latest announcement made in Evanston which has caused excitement among the students of Northwestern. Worse than that, it has been planned to use the dormitory to house the girls, but the announcement made yesterday that the place was haunted has caused the curator to change his mind. The building is of brick and has stood in its present place for many years and of late. since the attendance at Northwestern has increased so rapidly, it has been turned into a sleeping place for students. Being near to Willard Hall and the other women's dormitories it was determined to use it for girls this year, and the men who have occupied it during the summer were to seek other quar-Queer stories have often been told about the place, and the rumors that it was haunted reached the girls, who refused to consider any proposition tending to house them there.

The Nashville (Tenn.) American has the following from Huntsville, Ala.: "Prof. James B. Mitchell, a well-known music teacher of New Market, Ala., has become violently insane by the study of hypnotism. He began devoting himself to that science two years ago, thinking to control the minds of his pupils and impart to them knowledge of music and do away with the tedium of the usual method of teaching. The strain on the professor's mind has been apparent for some time and recently he has shown symptoms of violence. Application will be made for a place for him in the

Bryce Asylum.' Eva L. Stewart writes: Dr. G. B. Occult Society, on October 4 at 7:45. Oct. 11. Mrs. Kline and other medi- recognized. As a test medium she has his days, where he won't have to hide

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-JRDAY AFTERNOONS.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Wanted-A medium who can cure obsession and can bring testimonials that will prove he can. Such a person is invited to call at No. 3550 Rhodes avenue, second flat.

Ella Wheeler Wilcox, in a poem claims that Immortality is to be earned.

Immortal life is something to be earned, By slow self-conquest, comradeship with pain,

And patient seeking after higher truths. We cannot follow our own wayward And feed our baser appetites and give

Loose rein to foolish tempers year on And then cry, "Lord forgive me, I be

And straightway bathe in glory. Men must learn God's system is too grand a thing for that.

The spark divine dwells in our souls, and we Can fan it to a steady flame of light, Whose lustre gilds the pathway to the

tomb, And shines on through Eternity, or else Neglect it till it glimmers down to death. And leaves us but the darkness of the

grave. Each conquered passion feeds the living flame: Each well-borne sorrow is a step to-

wards God; Faith cannot rescue, and no blood re deem The soul that will not reason and re

solve. Lean on thyself, yet prop thyself with prayer,

(All hope is prayer; who calls it hope Sends prayer footsore forth over weary wastes,

While he who calls it prayer gives wings to hone). And there are spirits, messengers of love,

Who come at call and fortify our strength, Make friends with them, and with thine inner self;

Cast out all envy, bitterness and hate, And keep the mind's fair tabernacle

Shake hands with Pain, give greeting unto Grief, Those angels in disguise, and thy glad soul

From height to height, from star to shining star,
Shall climb and claim blest immortality.

A regular campaign against mediums has begun in Germany at the direct instigation of Emperor William, who is annoyed at the rapid spread of Spiritualism among the aristocracy. Frau Franzel, a famous Saxon medium, has just been sentenced to six months' imprisonment, while her husband is held for perjury. Similar prosecutions are proceeding in other cities, and a panic has seized the Spiritualists, for they are convicted as swindlers, even when high S. A., now close at hand, I wish to add placed friends testify in their behalf.

The Central Iowa Spiritualists Association at Marshalltown elected officers as follows: President, M. G. Duncan, Marshalltown; secretary, Mrs, Tena Lovell, Union; treasurer, I. F. Andrews, Marchalltown.

Those who desire engagements with the Southern California Spiritualist Association will do well to write the secretary, Essie Ashley, 1306 East 27th street, Los Angeles, Cal., in regards to the same for next year.

The Church of the Golden Rule meets Sunday, September 27, at 52 Dearborn street, at Hall 310, 3 p. m. Mr. P. J. Cooley, the well-known press writer, poet and philosopher, will speak. Subject, "Christianity: Its Origin and Evolution, and Influence upon Civilization.' Good music. Seats free. Gertrude Soffel, secretary.

The Christian Observer, Louisville, Ky., reports: "After the recent ceremonies connected with the conferring of the pallium on Archbishop Farley in New York, a short time ago, there was a dinner and speeches. One priest had for his topic, 'Our Schools,' and in dilating on his subject he said: 'Protest ants are finding out that there is a mistake somewhere in their system of education.' Another speaker went into statistics, saying, 'In the eight months of the working of the Children's Court, 65 per cent of the children were Catholics. In a year, of the 101,000 prisoners in the eight municipal courts, 70 per cent were Catholics. Of the 25,000 confined in the workhouse, 70 per cent were Catholics."

Wm. Griffith writes from Buffalo, N. Y.: "Harmony Circle Spiritual Society opened its season in its new hall, 374 Connecticut street, Sunday evening, Sept. 20, to a large and appreciative audience, who listened to a discourse on Spiritualism and the aim of our society, by our gifted speaker, Mr. Chas S. Hulbert. There were many strangers in the audience, and we received five applications for membership into the society. We expect to do excellent work in our new surroundings this fall and winter. We shall also hold Sunday afternoon meetings on the east side at Mrs. Crooks' home, 56 Thomas street. Our society is growing rapidly and gaining a class of people that is a credit to ourselves and the cause of Spiritual-

ism.' W. C. Foye writes: "Mrs. Sarah Lewis, of 54 Jones street, Detroit, Mich., is open for engagement as an inspirational speaker and clairsentient test medium, and would be pleased to hear from societies in regard to her work. She will arrange with societies at a very reason-

able charge." Geo. Hamilton Brooks writes: "Laura G. Fixen will lecture for the Englewood Spiritual Union, Sunday evening, October 4, at Hopkins' Hall, 528 West 63rd street. She is a very entertaining speaker and will interest every one who is fortunate in hearing her. This may be the last opportunity to hear her be fore her departure for Australia on a lecturing tour. Come and hear this gifted soul; and now a word in regard to our message giver, Mrs J. D. Riley, of 1547 Wightwood avenue Chicago. She has been with us for the month of September, and her work has been of the Warne will speak for the Hyde Park very highest order. Those that coop-Occult Society, on October 4 at 7:45 erate with her, give the messages in a sharp. Mr. S. P. Cady will speak on clear, concise manner that are always

When writing for this pape use a pen or typewriter.

TAKE NOTICE.

All books advertised in the column of The Progressive Thinker are fo sale at this office. Bear this in mind.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

her absolute honesty is unquestioned.

We are in hopes to keep her through the month of October and longer if possible.

Dr. Beverly writes: "Lakeside Hall was filled Sunday at 3 p. m., to listen to Mrs. Dr. Agnes Chester See, on the Higher Life, and How to Attain It Here and Now. Every medium in this city should attend these lessons and spread the highest truth revealed to man to day by the angel world. Mrs. Daniels spoke in the evening on the Power of the Spiritual Life, in the Home and Business. Come every Sunday at 3 p. m., and enjoy this feast."

R. C. Baird writes from Elyria, Ohio: "On Sunday we had Brother and Sister Kates with us. It was their first visit here. They both lectured to large audiences, and Mrs. Kates gave fine messages, every one of which was recognized. On Monday evening occurred our annual election of officers, a new set throughout as follows: R. C. Baird, president; Mrs. L. E. Merthe, vice-pres dent; George Merthe, secretary-treas urer; Miss Laura Winslow, lyceum conductor. Our one great aim will be to increase our membership, and our angel friends, I am sure, will help us to do it.'

Investigator writes: "I attended the newly organized Society of Spiritual Truth, which held its first meeting, Sunday afternoon, September 13, at Crosby Hall, 423 Closson, Brooklyn, N. Y. During the meeting Geo. A. Deleree de-clared that philosophy of life is back of the phenomena of speaking with the unseen, and that sowing seeds of kindness in life brings out the divine that is in us. Mrs. Henderson, a medium of Jersey City, after giving a number of messages, suddenly turned to Mr. Deleree and said to him: 'I see a big black dog, like a Newofundland. He seems to be leaping against you repeatedly, as if in great joy. Do you recognize him?' I had such a dog in my youth,' he replied. Mr. Rasmussen then gave several messages. A child wanted a flower delivered to a person in the audience and he took one from a jar on the platform and delivered it. Another message in German was delivered, also with a flower; it was the spirit of a man who had shot himself. He wished to talk to his sister, and was instantly rec-ognized by her. These meetings will be

o'clock sharp." C. W. Stewart, Mr. C. M. Folsom and Josie K. Folsom desire to communicate with parties in the South and West with a view of making engagements during the coming winter. They will go as far south as Texas, or as far west as California, and can be addressed at 304 North First avenue, Marshalltown, Iowa. Mr. Stewart is an able lecturer, and the Folsoms are excellent mediums. They are capable of doing an excellent work.

held every Sunday afternoon at 3

A. Antrim Davis writes: "I have read all the spiritual papers published in this country, from the Spiritual Telegraph to The Progressive Thinker, the most thorough-going, out-spoken of all of them, and for which I shall continue to renew my subscription annually while I remain during the few years that are left me to do the work assigned me. And while we Americans are now considering the prospective work of the N. my voice in favor of our B. Warne for president. His characteristics qualifying him for the place have been ably set forth by Dr. Wilkins and Ervin A. Rice in 721 of The Progressive Thinker. His true love for the genuine medium and for the angel world is one of the inducements that call my pen to write his name high on the scroll for N. S. A. president."

The recent marriage of Andrew Lundy and Marguerite S. Ware was followed by a reception to their friends at the residence of the officiating minister. W. H. Harrington, 2937 Queen ave. N. Minneapolis. A violet storm did not prevent a large number from paying their respect to the popular couple. Mr Lundy stands at the head of his profession, electric engineering. Mrs. Lundy, daughter of Mrs. M. N. Hardy, the dis tinguished medium, is one of the advanced mediums and a character of high order.

J. A. Toren writes: "The meetings at the hall of the Psychic Forces, corner of Cottage Grove avenue and 47th street. are being well attended, both at the conference in the afternoon and the lectures in the evening. New innovations are being planned for these meetings in the near future, and every effort will be made to make visitors feel at home. Mrs. Isa Cleveland has been doing good work as a test medium and many are being led into the pathway of truth and knowledge by the clear-cut and emphatic messages presented to them by 'White Star.'"

The Western Electric Campany has posted the following notice: "Playing the races and all other forms of gambling, immoral conduct, and the excess ive use of cigarettes greatly impain one's usefulness. The best business houses in the city do not desire the services of those who practice any of these things. Notice is hereby given that any employe so abusing himself is subject to dismissal." This way of discouraging vice is more effective than either sumptuary laws or sermons.

An East Liverpool, Ohio, item dated August 29, reads: "Kneeling in prayer, asking that death might be averted, George Buchelt, aged about 65 years, was struck by lightning and rendered unconscious for ten minutes. He says his mother taught him to pray during every thunderstorm and that prayer saved his life, as it had done on numerous occasions. His house has been struck by lightning three times, but this was his narrowest escape. Mr Buchelt's theory is not sustained by facts. he has prayed every time it thundered and has drawn the lightning four times, while millions who never pray do not know what it is to have lightning strike within a mile of them.—Truth Seeker.

A man named Gallaher, apparently a non-resident, has undertaken to abolish the "baseball" Sunday in Marietta, O. The Marietta Journal thus deals with him: "What business," asks the editor, has Gallaher got coming to town from the woods up the river and telling the citizens and taxpayers how to run a town and attempting to ridicule a man the mayor of the place] who is making Marietta a city, every inch of it? Further than that, Gallaher has hardly been a resident of the county long enough to claim a residence* ** Gallaher belongs to the prehistoric times and should be made to lock himself up in his home up the river and stay there the balance of vers will give messages each evening." but few equals and no superiors, and behind the cloak of a long-drawn-out

ALWAYS GIVE YOUR FULL NAMI ND ADDRESS WHEN SENDING NO ICES AND COMMUNICATIONS FOR UBLICATION, OTHERWISE THEY VILL FIND THEIR WAY TO THE VASTE BASKET.

anctimonious face to make people hink he is pious." The American Federation of Catholic societies [whose work has the "im-orimatur" of President Roosevelt] recently held its national convention, and took occasion to show its teeth as an enemy of free speech. Among other resolutions, it has the incredible insoence to demand "the exclusion from public libraries of books that are offensive and erroneous to the treatment of Catholic doctrines and practice." Does not this pass the bounds of patience These societies, representing the sentiment of the Catholic church in this country, demand the right to control our libraries, and they are not far from having their way. They would impose on the entire American people the barbarous Index Expurgatorius to which they trust as a means of keeping their own deluded followers in darkness and ignorance. And yet the nation slumbers on the menace to free speech. The public library of New London, Conn., actually refused, even as a present, several standard Socialist works, including Karl Marx's "Capital," prostitution of public libraries to the service of the ruling class is one of the most subtle and despicable phases of the conspiracy against free speech .-

The Demonstrator. H. Madson, Chicago, writes: "The poem quoted in your paper of September 26, by Elizabeth Richardson, and I believe, rightfully credited to Father Ryan, the poet priest and mystic, is so beautiful and soul-uplifting, that I regret that she omitted the last three verses. Perhaps she thought they were not needed for comparison, but for the benefit of those who may not be familiar with the poem, I submit them here with. Some years ago I heard it recited by a lady and thought at the time it was given under inspiration, but a short time thereafter I happened to run across it in J. M. Peebles' volume, mortality and Our Employments Here after,' where the full poem is quoted with due credit given to Father Ryan as the author. These are the three last verses:

But far on the deep there are billows That never shall break on the beach; And I have heard songs in the silence That never shall float into speech; And I have had dreams in the valley Too lofty for language to reach

And I have seen souls in the valley-Ah, me! how my spirit was stirred! And

they wear holy veils on their faces-Their footsteps can scarcely be heard;

They pass through the valley like vir-Too pure for the touch of a word. Do you ask me the place of the valley,

Ye hearts that are harrowed by care? It lieth afar between mountains, And God and His angels are there; And one is the dark mound of sorrow, And one the bright mountain of praver."

M. L. Bradley writes: "The argument of Dr. Brownson in regard to personal liberty, I think, assumes a trifle too much. If I saw my neighbor across the street being robbed by a highwayman should consider it my duty to put a stop to the proceedings if I could, although in doing so I should be quite likely to interfere with the personal liberty of the robber in like manner. If] should see some other scoundrel still trying to rob my neighbor of his health as well as his money, to say nothing of the untold misery inflicted on his family by filling his stomach with

iquor. I should still think it my duty to fight the robber, that is, the sale keeper, by every legitimate means my power, which I have always consistently done. The learned gentleman is, however quite right and consistent from a doctor's standpoint. If people could be induced to live sober and temperate lives there would be little use for doctors, even in the wilds of Arkansas. The fact is the liquor business as at present conducted among so-called civilized nations, proves indisputably that somewhere in far distant ages the human race descended from monkeys. and has kept right on descending ever since.'

A Word in Defense of Catholics.

I have been reading the articles published from time to time in The Progressive Thinker, treating of the foolshness of popes and priests and the Catholic religion, and the undesirability generally of having the spirits of former Catholics influence us in any way. Some very oumpoken, not to say uncharitable and illiberal things have been said; this, notwithstanding the fact that some of our most progressive and intellectual men have been Catholics and even priests, and regardless of the fact that many of those who compose the bands of spirit workers with our best mediums have been of the same belief in earth life and are sensitive, perhaps, to the unkind and sometimes coarse remarks, though in the march of eternal progression of spirit life all religious beliefs fade away in a measure with the life to which they

pertained. It is said there are always two sides to a question, and I wish the pleasure of presenting a picture of the other side. Ever since I have known of spirit return and mediumship, which has been between eight and nine years, my husband and I have known a spirit who called himself Jack, whom we soon learned to consider our most dependable friend. Anything especially difficult or important was discussed with him and his advice asked. If he made a prediction it was sure to be fulfilled He declined to tell anything about himself that would reveal his identity, saying Jack was a good enough name for

the purpose. We learned later that he was important enough to occupy a few inches space in the Encyclopedia Britannica, but the thing most important in this letter is that he was educated for the priesthood and sometimes now appears in the garb of that order; but in time of war, during an attack on the seminary in which he was then, he showed such marked ability in the defense of the place, which chiefly devolved upon him, that he entered the army to give further vent to his military genius. He is as liberal in thought and as kindly toward other beliefs as any Spiritualist I have ever known, either in the body or out of it, and shows no narrow-mindedness in anything.

He has proven to be my most intimate guide, talking with me about everything and at all times. Upon one oceasion when I had spoken of him as my control while talking to a lady, he reproved me for using the word control, saying he was a guide, not a control, and wished me to be freely myself. He is jolly and happy, and is a spur to my mental life, helping me to see the hu morous and pleasant as well as the lofty and serious.

When I expressed myself as weary of so much ranting at his sect, as if there

vere nothing else to write about, he united and said: "The views expressed are not in accord with the high and spiritual policy professed by the writers. It is seldom that one from the priesthood ever returns to influence any except those of his own church, and if he does so wrongly, he is no more fitted to be a guide than any other spirit whose intentions are not good, though he may possess all the other requisite

His high-mindedness cannot be attributed to him on the ground that he is ancient, as his spirit life began thirtyseven years ago last June. It is not the particular pattern of our

religion but the manner in which we wear it that counts most. We may be Catholic or Protestant. Mohammedan or Spiritualist, but we

ourselves must be all in all. MRS. IDA G. ASHENFELTER. Covina, Cal.

Spokane, Washington.

We open our hall again for Sunday night meetings, at 7 o'clock, and Thursday circles, 7 p. m. Reading room oper free daily. With regard to your admirable leader, "Spiritualism a factor in progress." We (myself and wife) wish to offer a few appreciative and sympathetic words. If your valuable paper was run upon lines and methods which some of your contributors at times sugest, it would not be a "Progressive Thinker," but a "Retrograde Mover." For myself, I can only thank you for your independent, noble consistency in issuing your paper as a fearless, persistent advocate of free thought along all lines. The many brilliant writers who contribute to the success of your paper deserve our best thanks. Next to my dear wife (a good public worker and medium second to none) your priceless paper is my inseparable companion, and its weekly advent is always looked for and welcomed as an indispensable factor in my life. With its pages before me I can at any time sit and enjoy the company of the mental world's benefactors, enlighteners and inspirers. My sincere wish is that you may be spared for your noble work many years that we may be introduced weekly to the company of so-called atheists, materialists, liberals, radicals, blended occasionally with conservatives, so that after giving one and all a hearing we may assimilate that which is in accordance with our mental make-

Some short time since a few of the Spiritualists of Spokane appeared before the councilmen of this city to present their (the Spiritualists') demur to an ordinance which it was mooted would be passed to inflict a tax upon or to stop all mediums from exercising their gifts. At this meeting it was suggested by one of the would be representatives of Spiritualism, that exception should be taken in the case of any one endorsed by the First Spiritual Society of Spokane. In view of the fact that Mrs. Priest and myself have singlehanded, at our own expense, kept open public institution (reading-room). held our public meetings, etc., and given phenomena and philosophy, and have given light and knowledge to hundreds in this city, and been the means of scores starting their private investigation, we demur most emphatically to any such assumption of any society to reserve to themselves the right (before the general public) to a claim of that description, viz., authority to decide who shall or shall not be worthy to exercise natural spiritual gifts.

few words may be considered as sufficient reply to any forthcoming objection from any quarter. They are given in a spirit of demand for justice and right, and in no wise of animosity A. C. PRIEST.

MEDIUM IS NOT FORTUNE TELLER. Spiritualists Win Victory Over City in Dayton Street Police Court.

That Spiritualistic mediums are not fortune tellers or astrologists, and can practice without taking out a licensewas the decision of Judge Wm. Jefferson Pollard of the Dayton Street Police Cont. Saturday. The case was that against Mrs. Antoinette Rosenbaum, of

116 North Fourth street. Mrs. Rosenbaum was charged with telling fortunes without license. uty Inspector O'Connor testified that one month ago he visited Mrs. Rosen baum's home and she gave him a reading, for which he paid her 50 cents.

He said she did not ask him any set price, but that persons consulting her were supposed to pay her prices ranging from 25 cents to \$1. He said that while she gave him the reading she went into what appeared to be a trance. In this condition she

spoke of his past and future, communing while so doing with an Indian of the Mohawk tribe. Rev. Thomas Grimshaw, pastor of the First Spiritual Association at 3015 West Pine street, testified that Mrs. Rosenbaum was a regular attendant of his church. He said that while the association of which he was pastor condemned the use of gifts for gain, it did office.

not consider it wrong for a medium to charge for the use of time. "He said: "Spiritualists believe that mediums are the instruments used by spirits to communicate their knowledge and wishes to those still of the world.

How Medium Differs From Quack. "Persons must have certain physical and psychical gifts before they can be come mediums. It is not wrong for a medium to accept free will offerings for her time. It is wrong for her to engage in it as a business for the purpose of finding lost heirs, missing valuables or such things. Therein lies the difference between a medium of religious gifts and a mere charlatan."

Mrs. Rosenbaum pleaded not giulty. In giving his decision Judge Pollard said that he had as a precedent a similar case in Los Angeles. The medium in that case was fined in the lowe court, but the decision was reversed in the higher court. He said that the laws of Missouri and

California were much alike in defining religious liberty. Witnesses stated that Spiritualists believe in "Infinite intelligence," and

that the phenomena of nature, physical

and spiritual, are the expressions of

infinite intelligence, that complete understanding of infinite intelligence and living in accordance therewith constitutes true religion. They affirm that the expression and the personal identity of the individual continues after "the change called death," that communion with "socalled dead" is a fact scientifically proven by Spiritualists, and that the highest morality is the practice of the

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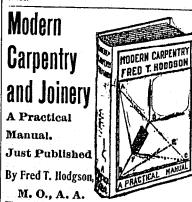
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Leigh:"
"If a man could feel Not one, but every day, feast, fast, and working-day.

The spiritual significance burn through

The hieroglyphic of material shows, herceforward he would paint globe with wings." globe with wings."
The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which numanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that sented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to so be morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wids ful" volumes an almost world-wide popularity.

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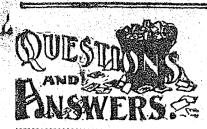
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ing physical phenomena."

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NOTE.-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as-

sertive, which of all things is to be dep-Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

NOTIOE.—No attention will be given enonymous letters. Full in me and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and white I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

O. G. Richards: Q. How can the flood which has come in the usually droughty regions of Kansas be account-

ed for?

A. The droughts and rains depend on the directions of the air-currents, and the hitherto prevailing currents end the inquiry. It only explains the over the more arid regions of the West method—a small part of the method. are not charged with moisture. While in the main subject to regularity, they vary, as do the currents of water in the ocean, only to a greater extent. Many meteorologists see in such changes the trons," of "atoms," about which the magnetic influence of the sun, and the leading men of science talk and write future will undoubtedly prove their contention correct.

There is periodicity in the fluctuacharacter. The dry winds give place age in rain. The arid west has apparently passed the seasons of drought, or dry currents, and is now receiving in its upper atmosphere, the humid south-west winds. I predict that for several years to come there will be a much greater annual precipitation there, than in the last score of years. There may be partial droughts, as there are in more rain-favored countries, but the average rainfall will be greatly increased.

The conditions of saturated currents, suddenly drawn upward into the colder and hence condensing region, thus producing such enormous precipitations, may be impredicable, and of rare occurrence. In passing, a few thoughts arise as to the tremendous energy displayed by such downpours. Of the late storm the weather report is that nearly six inches (5.65) of water fell in 72 hours. It is difficult to comprehend the volume of such a rainfall. A little calculation may assist in giving some idea of the infinite power of nature's forces. Six inches of rain means that on every square mile of earth's surface there fell 434,589 tons of water. This would require for transportation, over 10,000 cars carrying 40 tons each. But this is only a fraction of the power expended. The vapors which furnish the rain clouds, are drawn up according to metethree thousand miles away. The vapor is elevated to a minimum height of one mile and brought these three thousand miles to at last be precipitated in rain. The work of a horse (or the dynamic unit used in calculating power), is able to elevate a little more than one and a half tons one foot in a minute. It is stated more accurately as 550 foot pounds in a second. If one horse power can elevate one and a half tons one foot in a minute, it would be 88 hours in pulling this load to the height of a mile or placing it on the mean level of the rain clouds. Or to place a rainfall of six inches on a square mile in the clouds would require the united work of 289,736 hourses for 88 continuous hours. Multiply this by the several hundred square miles over which the storm ex- I never in all my earth life was so very, tended, and the amount becomes incomprehensible. All the engines and power-giving means employed by man,

W. B. Campbell: Q. I send you photograph of a stone foot found 210 feet under the surface, in sinking a coal shaft northwest of Des Moines. It was inches long and 4 wide. To what kind of a being did it belong?

united, would scarcely make a notice

able impression in this titanic labor.

A. The photograph shows a foot belonging apparently to a reptile of the saurian type, but it is not possible from the picture, to more than express a tentative opinion. It appears to be a remarkable petrifaction or cast and has great interest as coming from an age in which if they existed, have left few and uncertain traces of their fossil remains view of this the position in which the "foot" was found should be carefully witnessed, and at least a portion of adhering slate preserved. Its scientific value depends on this evidence. This correspondent suggests that it is a "deformed human foot," but this inference undoubtedly grew out of the similarity of the elements in the feet of all verte brate animals. The human foot is a type to which all the others more or less conform. A departure from this type appears to the observer as a de-As man did not exist on the earth until untold millions of years after the formation of the coal, it would be impossible for this foot to be of hu-

there is nothing in a a state of rest." How is this proven?

There is a great deal of loose talk about vibrations, and a constant showing of ignorance of the subject. adopted, had its beginning in the explanation of sound by waves or vibrations riage ceremony, marriage certificate, in the air. This was readily demon-etc., with choice matter in poetry and strated, and led to the application of prose. Specially designed for the use the same reasoning to light, heat, electricity and vital force. The theory network Price 75 cents. For sale at this office,

cossitated a vibrating medium, or other, pervading the universe, of almost infl nite tenulty and elasticity. In this, when vibrations were set up, according to the legth and rapidity of the waves, the sensation of light, heat, electricity,

atc., are produced.

While this vast field has not yet been more than entered on its border, experinental research of the most wonderful conception and execution, gave the data for mathematical calculations, as to wave lengths and velocity. The real demonstration is mathematical. Matter at "rest," that is without mo-

tion, 1. e., vibrations, might exist but would not be cognizable to our senses. If such matter-at rest-were set in vioration by a constantly increasing force, as burning coal, or an electric current, it would first throw off heat waves, as the temperature continued to ise, the vibrations becoming more rapid at 600 degrees C, it will begin to glow with light, and increase to incandescence at 1500 degrees C, or the pure white or complete light of the sun. Continuing to a still higher temperature the vibrations are those of chemical action (actinic) and electricity. But it must be borne in mind that simply say-

ing that the cause of phenomena is virations, explains nothing. It only puts a new word in place of an old. Then can be no vibrations without a cause e., an expenditure of energy. The vibrations of the ether of space sent out by the sun beat on the earth as light, heat and electricity. As heat they set the particles of the earth in vibration, and with light build up all living forms.

This vibratory theory is applied to the brain as an instrument of setting up that peculiar series of vibrations which are known as thought or mind, and the analogy is well sustained when comparison is made. Yet it must be confessed that so far as demonstrative proof is concerned there is none whatever. It is a plausible solution; a theory which covers the known facts and unites them into a consistent whole.. In this man-

ner it may be said to be well sustained. Admitting that force in its various forms of heat, light, electricity or thought, goes out in vibrations does not method-a small part of the method. The cause is as concealed as before. The relation of these vibrations to what is called "matter," is entirely conjectured. The theories of "ions," of with such complacent assurance, the hearer or reader infers are as deter mined and demonstrated as mathemattions of the aerial tides and changes of ical propositions, are as baseless as fairy tales. Possibly they may be true, to moist, which discharge their surplus. yet even their exponents, brought directly to the test, admit that their theories are only "scientific dreams."

MIRIAM.

[The following poems are republished on account of typographical errors oc curring therein last week.]

Oh, what art thou doing, Miriam, in thy new-found home to-day? Thy going is such a mystery: seemest so far away;

Not a glimpse dowe catch of the glories which thou hast "entered in. for no pilgrim retraces his footsteps to this world of sorrow and sin,

To tell us of the beauties which the Master hides from view, Until we cross the river which divides

the old and the new. But thou hast crossed it, darling, thou art safe on the other shore, Look back, dear love, and point the way, that we, too, may pass o'er.

What are the "joys immortal" which hold and keep thee so? What was the angel's promise,

tempted thee to go? Thou wert ever far above us, in thy few short years of life, d we could see the b

which drew thee from the strife: But we know the angels called thee, or thou never couldst have left These hearts that are aching and break ing, this home that is hereft.

and we do not question the Giver, who took his own away, But we grope in the night and the darkness, and we long for the dawn and

the day. MARY E. BUEL.

Milwaukee, Wis.

Mirlam's Reply.

You ask me what I am doing in my

"new-found home to-day! will tell you all, ye dear ones think me "so far away."

very near. As I've been since I left the mortal, and entered the heavenly sphere. visit my loved in the morning, and

again at eventide, For the river that I crossed over can no earthly love divide!

I am basking in rays supernal-have met loved ones gone before. in the slate overlying the coal. It is 8 And I'll be the first to greet you when you reach this beautiful shore.

You call yours "a world of sorrow," God never willed it so! He filled it with joy and beauty, and blessings that overflow, As a prelude to "joys immortal," that

are mine forevermore, For I have passed the portal that leads to the "other shore" And I am one with the Master, who

while on earth did say: 'Of such is the kingdom of heaven.' Angels silently led the way To the fields that are ever vernal, where no sorrow enters in.

And I've solved what seemeth "a mystery" to the "world of sorrow and

know how your "hearts are aching," but 'twas better that I should go, Or the Father in His wisdom would not have willed it so;

Then look for the day and the dawning "grope not in the darksome night!" Lift the veil that your vision has shrouded, and let in the beautiful light:

And remember that ever at evening, George Wray: Q. It has been stated when all is hushed and still, that "all is in a state of vibration, and Your darling child is with you, and is your Mirlam still. MARY E. VAN HORN.

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LIBRARY WORK.

A Thoughtful Plan for Spiritual Propaganda.

The action of the delegates to the coming convention of the National Spiritualists Assocation by all those who hold a fervent and unselfish regard for the cause, will be watched with much solicitude. With judicious deliberation, and acis strictly in harmony with the best interest, much good will be done, and Spiritualism receive an impetus which will tend to tide it over the shoals, and place the wavering cause upon the solid ground of respect and prosperity.

It is well to consider that, in the in vestigation of Spiritualism, each individual represents a different plane of development, or mental growth, in a channel most comprehensive to himself, and in this regard in fact is a law into himself, which safely may be considered the basic principle of an advanced conception in the realms of spiritual laws. The philosophy appeals largely to the

mystic faculties, the wonder sense, a deep rooted instinct in our nature, and such appeals are never in vain, and will command attention of even those who would fain deny the truth or possibility of the grand phenomena which lie just beyond the narrow scope of their intellectual horizon. what can be of more interest than obtaining some facts or a clue to some great mystery, especially one which has not only confounded the sages of the past since the early dawn of his reasoning faculties, and to the common multitude, as alluring as the mellow glow of a morning sunbeam.

Error has no friend like prejudice which falsely lays claim to all the tenets of virtue, and the weaker the judgment the louder acclaim and stronger the prejudice. Progress is not achieved by unoccupied space. Now with all this vast space before us, it is impossible for us to conceive of the commencement of time. Time is as endless in duration as space is in existence. Can you think of or imagine a place where space does not exist; I think that any mind that has not been biased by that hypnotic spell in which we are so early in life surrounded will acknowledge that my premise of time and space is cor-Now the point I am trying to reach is, that if anyone created time or space, where were they before time existed? Dear reader, take your own time to answer this.

Forever settle it in your own mind, but be sure you are right, for unless you commence right you will have trouble to end right. Now, then, take these particles of sand and drops of water and let nature bring two of them together every trillion years and you can have some concept of the time this wonderful world has been in forming.

I said nature. That is a word I use emphatically, instead of the word god. I don't know anything about a God, and but very little about nature. God is first spoken of in the Bible. In John 1:18, is recorded the words, "No man hath seen God at any time." In Ex. 33:20, "and he (the Lord) said, thou canst not see my face; for no man shall see my face and live." Gen 32:30, "and Jacob called the place Pe-ni-el; for I have seen God face to face, and my life is preserved." At another time he was seen by seventy-four (Exodus 24:9, 19, 11), Moses, Aaron, Nadab and Abihu and seventy of the elders of Israel. They saw God and did eat and drink.

Now taking the Bible as a record, we could never come to a reasonable conclusion as to any of his attributes. He is represented as a God of love, and a God of vengeance. He is a creator of good and evil. So to prove a God would be the most difficult task of my life. Hence the heading of this article. Thou is no God.

But in the laws of nature we can see some of its attributes at least. None of us have ever seen nature, nothing but the attributes. We can not see conception, but we see the fruits of it. Nature is perfect. It is one word to which we can add the word perfect. Nature is always the same. It never changes. It always was, is, and will be the same, without the shadow of turning. We cannot open our eyes without beholding nature's handiwork.

To illustrate in a plain manner, I once saw two parents who were so near what is termed idiots that their two children born to them could not talk, merely grunted and made signs. Now nature had nothing to do in making those children such pitable subjects. It was the conditions of their parents, wholly so.

I am so ignorant as to nature that in speaking of it I do not know whether to say he, she it, or they, but many socalled wise people call God, he, his, or him, always in the masculine gender. I understand that the learned Moses Hull has said that the word god is derived from the word good. That may be so, yet I can use it only synonymously with

the word idol. I have been chagrined at lecturers and mediums closing their services by singing, "Praise Father, Son and Holy Shost," and the repeating of the Lord's prayer, etc. Now I will never object to hose who want to do these things, but for me, no, never. It breaks the conditions at once for me. Are we in partnership with the orthodox? Do we have to pattern from them? Are we so weak we cannot stand alone? If not et us die a natural death. I can't stand it to be strangled. And such worship

does completely close my mouth. This world would have been much better off if it had never heard the words God, Bible, creeds, etc. have caused more wars, more bloodshed and superstition than can possibly be

Some would be willing to be called Spiritualists away from home, but they don't want their church to know it. They think it will hurt them financially and socially to let the truth be known. Friends, if you are not honest to your convictions you cannot benefit your selves nor any one else. If I am wrong will be honest with myself and acknowledge my wrongs as fast as I find

What do our dear departed ones care as to what false ideas we may have. It is the true ones they are anxious for us to know. They who have tried the realities of another life, know the true condition and if we love them and are anxious to pass once more into their society, let us search diligently for the truth, the right way, then we will come in rapport with them and enjoy their sweet communion here on earth. doing this we will be certain as to their conditions. Whilst our hearts bleed for their presence once more, we miss them all the time, yet when we hear them say, "papa," "mamma," oh, I am so happy, glory, glory, glory, it makes our hearts rejoice with joy unspeakable.

Thanks to pature's powers for the reve-lation of facts. We cannot fully realize anything. only as we experience them. Experience is the true grand teacher. I cannot portray any of the beauties and glories of that higher sphere into which our loved ones have reached, but am sure they come to us, and they bring us great for and peace. A joy and peace that no earthly power can bring, then

as it were a foretaste of that nobler and grander life

and grander life.

Oh, that we all may be lifted to a higher altitude of thought and life. Let us try to make the best of conditions for our angel loved ones. Their natures remain the same; they rejoice when we reinain the same; they jejuge when we rejoice; they weep when we knew, they sing when we sing. As we progress, it enables them to progress. And when the reaper, death, thrusts in her sickle they will come and take, away the sheaves. sheaves.

Be of strong courage, for that time Be of strong courage, for that time will surely come. That time will come when our loved ones will consign our mortal bodies back to mother earth. We have only a short time to remain in this state, so let us not only do good to ourselves, but also to them. ourselves, but also to others.

There is nothing bad in true Spiritualism. To-day it is the only ennobling thought on the face of earth; in fact it is all in all. Oh, for that power that will unhypnotize the world of mankind. That they may see and know the privilege they have. Oh, for that power that will give mortal man the courage to think and act for himself. Never till man sees the truth and truly understands his position in the limitless universe of substance, without beginning or ending, animated by that life principle which permeates all substance, governed and controlled by that law of progression and evolution, when he can THIRTY FOUR SEP 18

realize that he is part of that life that always has, is and always will be, then and not till then can he realize the true meaning of his inheritance in eternal life. Be a man. Be yourself. Think for yourself. Pay no clergy to think for you. Do this, dear brother, and I assure you, you will come off victorious. And now may the spirit world guard and protect you, is my prayer. Elwood, Ind. J. L. FOSTER.

A Spirit Message.

Friends:-If a friend with whom you had lived for many years went away to visit, or to make his future home in some other city or country, he would have a desire to write, to let you know that he was well and contented, and to tell you about the things which he had seen and heard in the country about which you had talked and wondered when you were together. So it is with me here in the land of

When I had passed through the change called death and found that I still lived, the desire came to me, to send messages to my friends and to as-

sure them that I was not dead.

To my surprise I found that I could be instrumental in doing so, through the aid of my grandson who was more strongly inclined to the belief of spirit return, than any other of my dear friends on earth, and it is through the aid of him that I am permitted to do so and trust that my messages may benefit the world.

I do not want to give rise to false opes, or to give testimony to anything which is not absolutely true, but desire to deal candidly and honestly with every one, for this is a matter of vital importance.

It is one of my greatest desires to impart the knowledge which I acquire to those of earth who are hungering and

thirsting for spiritual truths, Now if you of earth should read from some paper or book communications from different ones who have safely reached the spirit land and all acounts do not exactly agree, do not blame or disbelieve them, for it is here as in the material world, different persons look upon the same object differently, and while one might describe it in one way. another might in an entirely different way, and this might make it seem like an untruth but it is not so, and why?

Because some would be interested in one direction and describe it according to their particular observation. Some points might be omitted which

some other spirit. It is well that we in the spirit world and those on earth do not think, see, and have hopes and desires all in the

If all thought the same on every thing and subject, the thinking powers could not be fully developed. If it had not been so, the truths of

Modern Spiritualism never would have been made known. The advocates of this blessed religion or belief had moral courage sufficient to stand their ground, fearlessly to meet the ridicule and slander which was heaped upon them, and by so doing have removed the great shadow doubt and fear concerning death and

the change it brings to all, and proven beyond a doubt the immortality of the "Lo! how the viewless air around With quickening life is stirred, And from the silences profound Leaps forth the answering word, We live-not in some distant sphere Life's mission to fulfill:

But, joined with faithful spirits here, We love and labor still. 'No laurel wreath, no waving palm,

No royal robes are ours, But evermore, serene and calm,

We use life's noblest powers. Toil on in hope, and bravely bear The burdens of your lot: Great, earnest souls your labors share They will forsake you not.' Received by L. M. COBB.

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man sight.

Thy resistless force impels to action
the slumbering energies of man's man sight.

In forms progressive we next perfection And thro' the gloom, we sense the spirit goal. Mysterious and eternal spirit, Incomprehensible to finite mind.

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FIRST GREAT CAUSE.

Thoughts of a Fool, According to the Bible.

This article is written by a fool, according to the Bible, and it may be it will prove so foolish that it will find its way to the waste basket. But, my dear editor, I have such great love for you in that you are so courageous and firm in your manner of editing our paper, The Progressive Thinker. I am truly glad that our cause is backed by such men as you. Our paper reaches us promptly as you. Our paper reaches us promptly each week, laden with the brightest jewels of thought. I am utterly surprised that anyone professing to be a Spiritualist should be finding fault with it. My sincere desire is, that your life may be long spend to publish it. may be long spared to publish it. have read many articles in it that have been worth more than ten times the subscription price. Of course I have a preference among the writers, and probably reading something that I did not fall in harmony with has prompted me to write this article.

I have been studying for the last fourteen months about the First Cause—as some say it, the First Great Cause, and I feel sure at last I have been rewarded for all my meditations. And whilst it is a great source of joy and comfort to me, I am anxious and willing to help others, if possible, to overcome these superstitious and false ideas.

I am sure that the first great cause is based upon ignorance. In the first place, time and space have always ex-Take each grain of sand of the earth, each drop of water of the mighty oceans and place them millions of miles apart, and yet there would be plenty of gliding smoothly in a harmonious rut, but by the conflict of opinions bright gems of thought are scattered along the rugged pathway of life, hatch and brood and become the torch which guides the footsteps of the coming gen-

It is an unwriten law that the now must plant for the future, and the laggard is the barnacle on the bottom of the great ship of life. Reformations of the past in church and state have been achieved only by an appeal to the minds of the masses. Agitation separ-ates the chaff from the wheat and destroys the occupation of the chaff venders.

The pathway of those who were by nature endowed to carry the white banner, and through their sensitive organism offering to the dogmatical world a sup from the fountain of truth, has not not been of a roseate hue, nor strewn with the choice garlands of appreciation; but footsore and soul-hungry, with face to the mountain of error many have fallen by the way side.

While others stimulated to greater exertion by the spirit world, have tramped, tramped, tramped while intellectually or soul-famishing for the want of that understanding and sympathetic touch which only knowledge can bring have for years endured the shock of innuendoes and cruel vituperations.

This cruel opposition mainly arises from prenatal conditions and is not confined to any creed or standing in society, and can only be eradicated by education.

Man mentally becomes or grows with his environments, and his thinker expands just in accord with the advantage he may have of thought food, and his power of assimilation. Reading causes man to think in a new channel, and in time, just in proportion to his ability in casting off the myths of childhood, and digesting truths new to him, will he set about the work of testing, and analyzing his stock of old ideas, and reorganizing them into a comprehensive shape, in harmony with the new order of things.

In the very order of our being, these changes are of a slow growth might be the very ones dwelt upon by | not be produced by a flashlight process, nor stereoscopic views, but by thought food and through the process of the laws of growth, the desired result will

> It may be considered stale, but will bear repeating, that no cause profane nor divine, science nor historical, has ever been blest with literature to compare with that of the spiritual philosophy. In fact the cause is so very ably treated, and from every comprehensible point of view, and in that peculiar inter esting manner, that each and all may partake according to their own liking and power of understanding. Now there is not an intelligent Spiritualist in the land, nor in the scope of the influence of The Progressive Thinker that

> will not say, "that's true."
>
> Now please consider that all this grand philosophy of life given to us by the spirit world yet remains in the hands of the few. And with the pulpit and secular press whose influence largely shape public opinion, holding antagonis tic views, in all reason is it any wonder that our lecturers and mediums find a rough road to travel. Yes, they, workers, for years have been forced to row against a turbulent current, and the many heart-aches will forever

> main unhealed. When every public library in our land is well stocked with literature that will set thought to work, develop the inner life, and teach man that he is the little God which is behind the throne, uncap the brain cells of the reading public, teach them a comprehensive idea of the laws of vibration, which will enable them to grasp the thought of what is.

> meant by condition. Then our lecturers and mediums will not enter the lecture and seance room in fear and trembling, but with joyous expectancy that their audience may have appreciation for the grand feast to be received from the spirit world.

And as ignorance is dethroned by reason and knowledge, and a more general comprehension of natural laws, Spiritualism will gain that respect due to all truth, and the ooze will cease to disembogue from the pulpit and secular press. Can this be done? Is it practical, and as this subject has in the last few months found space in the columns of The Progressive Thinker, what, if any thing, has been done to start this ball of

I will say first that this work is entirely practical, every one will say it is necessary" and can be accomplished much easier than first thought would indicate. Also I speak from knowledge gained from some experience, that the promoters of this work will receive a hearty and substantial co-operation from the Spiritualists and Freethinkers throughout all sections of the coun-

I will also say, that as a slight beginning our library of late has received over forty spiritual books, which includes Brother Francis' wonderful premium list, and The Progressive Thinker now finds a weekly welcome on file in the reading room of Akron's public library.

Money is also in sight for the purchase of all books of the kind necessary, which will be given a special corner or niche in our new library building. Akron for years has been unable or unwilling to support or maintain a spiritual society. Yet every one with whom I have talked, Freethinkers included, heartily endorse the work and offer matorial assistance.

In this proliminary work, as yet financial aid has not been solicited and none

received. Yet it affords me pleasure to publicly acknowledge the liberal do-nation of books from Sister C. C. Bacon,

of Elyria, Ohio. Sister, for the cause, many thanks. This work to be brought to a successful final must have organization, and behind it push, vim and vigor, and who should be the nestors of this grand movement but the paternal organization.

The dissemination of the true philosophy of life "here and hereafter," through the public libraries, the most available channel, will open up a wide avenue for the inflow of vitalizing information, which will maintain a sturdy growth that can't be neutralized by press nor pulpit.

When a more full understanding of

our philosophy, wherehumanity in general recognizes the truth of Spiritualism, then from the different spheres of intelligence and character societies will be formed, each gravitating to their own kind, and enjoy the bliss that their natures will permit. The operation of this law may be easily observed in all grades and ranks of society. And, friends, the accomplishment of this grand work which to some may from first view appear gigantic, will wield a wonderful invence in smoothing the rough pathways, stimulate the lagging interests to a desire for knowledge and investigation.

It will also strengthen the vertebra of the weaklings, by giving them moral courage to step from the shadows and bask in the warm sunshine, and give our cause that standing of which our optimistic sisters and brothers have ong since dreamed.

All true Spiritualists desire to see the cause flourish, and take its rightful place, adored as the gem of truth in the hearts of all humanity; there is inspiration in the thought. But from a logical point of view, this result cannot be ac complished along the lines of what may be termed conversion. Not as a pendulous, but as a permanent object like all other truths, the cause of Spiritualism must advance along an educational line. In this work all factions can unite with mite and influence, and stimulate a oneness of feeling hitherto not experienced in our ranks. And with some understanding say that a material support from Spiritualists and Freethinkers in general will be manifest from

every quarter. I am in hopes that in their delibera tion the N. S. A. may see the wisdom in establishing a library bureau and ways ways and means to push this subject to a successful final.

D. C. MONTGOMERY. Akron, Ohio.

BETWEEN TWO WORLDS. "Betwixt two worlds, life hovers like

star.' A tender touch athwart the sky, A soft, sweet light, Drawn by a spirit hand, that parts

The day from night. A dying red, a faint pink hue, A purple shroud. Strewn round the setting sun that drops 'Neath rolling cloud.

And myriad stars creep out and shine O'er that still breast Of vaulted blue, so calm, so deep, In tranquil rest.

A hush, a silence o'er the earth, A look divine, As from the eyes of one who ses Farther than mine!

A visionary dream sweeps round My listening heart,
Oh, night! how wonderful and grand To me thou art!

Far off the ripples of the sea Break on the sand, Most musical the eche s fall O'er sky and land..

The nightingale Sings to the moon in rapturous tones Her oft-told tale. What time the shadows fall betwixt

One bird is warbling low and clear,

The radiant sky, She loves to pour her liquid notes In one long sigh. Betwixt two worlds we live and move,

Of joy and woe, The spirit of the fleshly school, Whose wavelets flow. Adown the rugged shores of time Unto the goal.

That lies in earthly mists-yet guides The struggling soul. Two Worlds! the unseen and the seen Lie day and night, Parted by the same hand that paints

The dark and light. Dear God! who giveth each and all. The stars and sun. Help us to say through storm and cloud

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falsehood. What really is. When I stomach the people should have thought state a thing as it actually exists, or as of almost every conceivable thing exit really takes place, I tell the truth. cepting giving the blamed old thing a what are self-evident truths? Those complete rest? That is what all anithings which intelligent reason tells us | mals excepting man. They don't prac-

could not be otherwise.

For instance, it is self-evident that stomachs, they just fast till the stomthere is no end to space. There could | ach is mighty glad to work. not be. What would it be made of? And what would there be on the other Then when I state that there is no beginning or end to space I state a selfevident truth.

All the above may be said about time It is self-evident, and perfectly clear, that time never could have had a beginning and cannot possibly have an have lots o ending. Such a thing as a beginning and fruits. or ending of time or space cannot even be imagined.

Then you may ask, what about God? Well, it depends altogether on what God you mean. There are people that look upon different beings and different things as Gods.

But if you mean the All-wise, Infinite, Omnipotent, Omnipresent Deity, then I say it is self-evident He is not a person He could not be a personal God in any sense we use the term person. Why? Because personality means form, shape,

There must be height, breadth, thickness. And how could there be, with an beginning or end to space?

Now don't get pious enough to throw away common sense and reason. Let us use the faculties we possess. We can only know of God from results we can measure and weigh and test, in the crucible of our intelligence. Some one says, all we know of God, is

what the Bible tells us. What Bible? Well, it makes no difference. The only way we can possibly know whether or not any Bible tells the truth, is through the exercise of the faculties Infinite Wisdom has endowed us

These faculties for convenience we term reason, intelligence, judgment. I am aware that, at this juncture some self-righteous, self-conceited ignoramus will exclaim, "Oh! he does not believe the Bible! I will not listen to

Why! God bless you, my dear fellowbeing, I believe more of the Bible than you do.

But I am no worshiper of narrow creeds, bigotry and superstition. My faith in Goll is too deep, too strong and abiding, to allow me to quench or smother the faculties He has blessed me with for the sake of conforming to the stupid, senseless creeds and formalities that are drilled into the common people by a set of self-righteous, superstitious religious bigots.
God is that Infinite Principle, Intelli-

gence, Force, Wisdom and Power that pervades and controls all things. God and Nature are one.

No man can comprehend God. It is fortunate that we cannot. We will always have something to learn. It is easy to perceive that God's govern ment is one of law. Law that is infinite in perfection. Law that never changes or varies in the slightest degree.

God's administration is so perfect in its rulings, that man is enabled to figure out results that will occur in ages to come. God's heritage is so great that light, traveling at the rate of over God's heritage is so great eleven millions of miles per minute, could never cross the extent of His do-

Cosmic ether-an element said to be a trillion times lighter than our atmosphere, pervades all space, and through it as a medium the purified, refined soul of man may visit the endless, boundless universe of God until it is

Among the self-evident truths; truths that an intelligent mind has no chance to doubt, are these. God, and Time, and Space, never had a beginning and can-

not possibly have an ending.

And that all things, from the might lest world, or system of worlds, to even the thought of the smallest child, are governed by immutable, unchangeable, never deviating Law. Duluth, Minn. JOHN T. DOW.

The new song-book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing learts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; \$1.50 per dozen.

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THOUGHTFUL THOUGHTS.

IN REFERENCE TO HOW TO LIVE.

The Cranks on Diet and Kindred Sub-Jects-Christian Science a Plagiarism.

In my opinion your pages devoted to the subject of practical hygiene and care of the body are alone worth more than the subscription price of The Times. We are having a shocking amount of ill health these days, caused mostly by error of dieting, as also by a far too strenuous hurry to get money. We eat too quick and by far too many kinds of food, or alleged food, at each meal. The poor are getting to suffer the horrors of indigestion on account of the cheapness of sugar, syrups and grease. Pie and cake "foundries" do an immense business, and when the ing candy, confectionery and delicacy stores and saloons, with here and there a stray establishment for real humanitarian and utilitarian needs. Our population is fast becoming mostly doctors, mental healers, dyspeptic cranks, fakes and faddists, mentally unbalanced and and faddists, mentally unbalanced and semi-insane pessimists. We are crowding our asylums with morpaine flends

A Spiritualist Temple has been and wrecks of all kinds. Errors and excesses in eating cause sexual abnor mities and drunkards. We have gotten far away from nature. We eat trash because it tastes good. We are not hungry, at least few of us are. We think that an abnormal craving is hun-Our dyspeptics are a queer lot; ger. they become imbued with the strangest of notions. We have our raw-food cranks, strict vegetarians, fruitarians, sun-raised foodtarians, Salisbury, or ex clusive ground-beef eaters, and hot water drinkers. Then there are our mental suggestion healers, magnetic and electric silly folks, Christian Scien-tist and faith fakirs. We have our crank dyspeptic special literature, feeding the already abnormal minds with absurd ideas, and preposterous notions and suggestions, thereby causing a constant thinking of the stomach and won-dering what horrible tricks the old hing may be up to next. We are also leaving a fearful legacy to our children in the way of a predisposition to digestive weakness, and all its concomi-Truth is reality. It is the opposite of with all this fuss and worry about the

I will say that the chronic dyspeptic of many years standing will, even after side of it? It is simply unthinkable. a proper fast and getting the digestive organs in the best possible condition, under such circumstances be obliged to abstain from meat altogether, from sugar and pastry of all kinds; also milk and dairy stuff. Yet he or she needs not therefore study "crankism." We have lots of cereals, vegetables, nuts

> If it wasn't for imposing upon your space, I would pay my respects to that preposterous, so-called Christian Science cult. Not one in a thousand is aware of the fact that "Mother" Eddy's book, "Science and Health, and Key to the Scriptures," is largely plagiarism of the philosophy of Schopenhauer and Lord Berkeley, respectively 75 and 200 years old. Christian Science is perverted Buddhism, and not Christianity. Buddha taught "idealism," that is, the unreality of matter. Berkeley, from whose works the "smart Aleck" who wrote Mrs. Eddy's book got his ideas and turned a grand philosophy into a money-making scheme, is found in nearly all public libraries. If anyone wishes to see the absurdity of the claim of originality of "Science and Health," and its doctrine of the non-existence of matter, I refer him to Berkeley, vol. I, pages 261 to 360, and he will have all of Eddy's ideas in plain, common-sense language, and without occult phraseology and Christian Science mysterious twaddle. Berkeley was a bishop of the English church, and wrote two hundred years ago. He had to reconcile his philosophy with the Bible, but he didn't deny the absolute reality of pains and sickness

"Schopenhauer, vol. I, page 1, in his Die Welt als Wille and Vorstellung' ('The World as Will and Idea')-see translation of same into English in Los Angeles Public Library-says: "The world is my idea; this is a truth which holds good for everything that lives and knows, though man alone can bring it into reflection and abstract consciou If he really does this, he has attained to philosophical wisdom. It ther becomes clear and certain to him that what he knows is not a sun and an earth, but only an idea that sees a sun and a hand that feels an earth: that the world which surrounds him is there only as idea, that is, only in relation to something else, namely, the consciousness within himself.'

"Now, although some wise men of all times have denied the absolute reality of substance and matter, yet they never for one moment doubted the reality of sickness and pains. Let me make this plain. Matter or force or energywhatever you choose to call it-is really objectified mind. You see and feel nothing but your own ideas, but your soul or mind is in a conditioned striv ing, struggling, changeable state for educational purposes, a striving for a higher consciousness of self. The body is the mind objectified, in order of realizing its being. But here is where Christian Science cleaves off: they say that the mind is of God, and therefore presto! it cannot become sick, except through illusion. Now, what is it that is distressed if not the mind? Does not the Bible teach that even in the next world the mind is subject to torments? If there is a hell, I suppose when a Christian Scientist happens to get there he will just simply persuade himself that, inasmuch as the soul has no body, and is of God, it cannot feel distress, and therefore hell isn't hell, but just nothing more or less than a foolish idea." MARTIN HANSON.

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SPIRITUALIST MEETINGS.

it is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The first meeting of the Band of Harmony will be the first Thursday in October, afternoon at 3 and evening at 7:30 o'clock Masonic Temple, 5th

floor, Room 512, Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are in-

vited to attend.

The Spiritualistic Church of the Students of Nature hold services at stomach is full the dram shops and drug stores get the balance of the hard-earned nickels. Our cities are becomcorner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor. Church of the Spiritual Forces holds

service at Thurman Club Room, corner of 47th street and Co 3e Grove avenue, every Sunday. Conference at 3 p.

opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service. Dr. Sholdice holds services Sunday

evenings at 7:45, at 205 Lincoln avenue, The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this society. Eva L. Stewart, secretary, 543 E 55th street, where all communica-tions should be addressed.

Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two services each Sunday at No. 77 East Thirty-first street. Conference at 3 p.

m., and lecture and tests at 8 o'clock. Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D.

president. The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Englewood Spiritual Union will open its fall meetings the first Sunday in September. Lecture in the evening at 8 o'clock. Conference in the afternoon. 'The Ladies' Auxiliary will meet Thursday afternoon. Hopkins' Hall, 528 West Sixty-third street, Englewood. For further information, address Geo. Hamilton Brooks, 6600 Normal avenue.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10

a. m. The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.
The Metropolitan Spiritualist Society
holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street. Good speaking, tests and music. Pas-

tor, Mrs. Maggie Waite. Residence, 3148 Indiana avenue. The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other me-

Spirit Church of Universal Brotherhood holds services Sunday at 3 and 7:30 p. m., in lodge room of Lincoln Turner Hall, near corner Sheffield avenue and Diversey Boulevard, near Northwestern elevated railroad. Tests and messages at every meeting. Conducted by Mrs. G. A. Cowen, psychic. Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

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[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.

Passed to spirit life, at Flushing, Mich., Sept. 14, 1903, Mr. Frank Carrow. The world is better for his having lived in it. He was reared a Catholic, but some years ago came into the true light of Spiritualism through the efforts of Mr. Granger and Mr. Albert Crosby, another dear friend and a prominent Spiritualist of Flushing. His wishes to have his funeral services conducted in accordance with the spiritual faith were observed. The floral offerings from far and near gave evidence of the esteem in which he was held. Assisted by the quartette choir, the services were conducted by the writer. REV. DOROTHY DAILY.

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MINA M. YANG. Pee Dee, Ky., Oct. 20, 1902. Stanton, Mich., Jan. 19, 1902.

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VOL. 28.

"SPIRITS IN PRISON."

A Ciairvoyant's Vision of an Entombed Spirit.

The new method of entombing a casket at the bottom of its grave may be an added reverence to the dead body but it is also an added effort to resurrect the living spirit that is sometimes buried with the body, as related by a clairvoyant, who witnessed such a "res-

·To make it graphical, I will endeavor to give it as received: "A near acquaintance of mine once passed away in whom I had sufficient

Interest to follow in spirit. "For forty-eight hours I centered my clairvoyant powers on him at intervals trying to catch a glimpse of him, even attending the funeral for that purpose. "The latter was a very solemn affair and attracted a large concourse; for the departed had many friends, being a

man of the world and of good repute, but entirely ignorant of things spiritual. Despite my presence till the grave was filled I could see nothing and returned home minus the experience so much craved. But during the night after the interment I was suddenly awakened by a feeling of terror, and in the moment thought it was caused by the presence of the spirit looked for in conformity with other experiences of that

"I screwed on my clairvoyant vision -a sort of penetration or peering ing through the atmosphere at short range-but to my surprise it was car ried noiens volens away from me and extended to the cemetery and to the grave in question. Around the latter were assembled some seven or eight spirits, two of which I immediately recognized—one a former medium of my wn, giving directions, and the others lifting the departed from his grave. I could plainly see by their efforts that they were having a difficult task, and even heard one remark that these new-fangled tombs were a nuisance, and gave them unnecsessary labor under circumstances as these.

"As soon as the subject was extricated, all the spirits withdrew as though they did not wish to be seen. For a few moments the newly-arisen seemed dazed, then looking around, wondered what brought him there. But as he located himself, he started for the pathway, returning via the route he had been conveyed

'Upon reaching the gate he somewhat surprised and vexed to find t locked. But presently noticing a turn-Sole he made his exit. When fairly oyliside he looked up and down the road r the street car that passes there during the day; and seeing none he took a direct course to the main road, they ran all night. As he boarded a homeward bound car, I got a glimpse of the two spirits I recogclined plane and etherealizing as they vanished from sight; and the next moment I saw two others emerging from the cemetery in whom I recognized intimate friends of the departed, several years in spirit. But as my interest was centered on the subject in question I followed him homeward.

"He alighted from the car at the right corner, soon reached the gate of his residence, walked up the path leading to it, ascended the broad stairway to the stoop and entered the house. with him in spirit I saw him go into the sitting-room, seat himself in a corner, take off his shoes and substituted them with a pair of slippers. He then arose, walked into the hall as though looking for his people, but seeing none he seemed puzzled, then looked down upon himself and noticed that he had on his dress suit. This seemed to puzzle him still more, and I imagined I could sense him say mentally that he only wore that on funeral occasions, but whose was i

"Then shaking his head as though disconcerted he returned to the sitting room, stretched himself upon a sofa and went to sleep. While sleeping three bright spirits entered, one I felt was his mother; but all three seemed cautious, only viewing from the head, and then in whispers retired again, as though they feared to frighten him. 'After a nap—the time of which did

not come to me-he arose, walked out onto the stoop, seated himself in an easy chair, and peered meditatively down the path. But hardly was he comfortable, when the two spirits I last saw emerging from the cemetery, entered the front gate and began to walk leisurely towards the house and appar ently in earnest conversation with each other, without noticing our subject. But the latter saw the two visitors and recognized them as 'dead' friends. At the same instant such a feeling of terror overcame him, that he jumped up, ran into the house, ascended the stairs entered his bed-room, threw off his clothes, dropping them any where and hastened into bed, where he covered himself up. There I lost sight of him.

"Sensing his terror reminded me of my own, and wondered whether my vision wasn't a dream. But no, for not obtain the vision until after I awoke, being only one of the many of the same kind I had had under like and other circumstances. The terror which awoke me must have been caused by my guide to prepare me for the experience. But being the first in connection with the new art of entombing bodies, it gave me a light that should be heeded—a warning against that which must be detrimental to those who are ignorant of spiritual things and who live for this world only.

"From what I have seen, many spirits are temporarily buried with their bodies as many go down with those drowned. But while the percentage is small compared with those who enjoy an earlier release, it is also well to consider the few, and make conditions as favorable as possible for them, perchance they should be earthbound or very materialistic in thought.

Of course, matter does not affect spirits as they do mortals, but they suffer psychologically in the belief that they are entombed or drowned until released, when unable to free themselves by their own volition, as is readily done

TEXAS CONVENTION.

Seventh Annual Meeting of the Texas State Association.

The seventh annual meeting of the Texas State National Association of Spiritualists met at the Spiritualists Hall, 206 West Sixth street, Austin, Texas, September 22, 23 and 24. The charters at Galveston, San Antonio, El Paso, Dallas, Marshall, Comanche and Austin were represented and a very

good meeting was the result.

Galveston made report of the good work done there in their temple with President John W. Ring as regular speaker. San Antonio reported much good work accomplished by Mrs. Laura B. Payne. El Paso was loud in praise of the work done there by Harrison D.
Barrett. Dallas reported having held
meetings the entire year with Rev. Nellie S.. Baade and Brother M. D. Tenney as speakers. Marshall and Comanche, though smaller places, reported the devotion of not a few; and Austin proved a very pleasant convention city, all members of the society exerting themselves to make the delegates comfort-

Mr. Shumate, representing Mayor R. E. White delivered a very cordial address of welcome, and Mrs. Laura B. Payne, who had just returned from a month's successful engagement at the Los Angeles, Cal., camp-meeting, very gracefully responded.

Mrs. Carrie M. Hinsdale gave a very instructive address the second night, and Mr. Ring lectured the following Sunday night on "The Principles of Modern Spiritualism."

The reports of the several ordained ministers were an interesting feature of the convention. The constitution requires an annual report of official acts from those bearing certificates of or

Mr. John W. Ring is delegate to the National Convention, and is now lecturing in Missouri and Indiana on his way San Antonio is selected for the place

of meeting for next year. The officers for the coming year are John W. Ring, of Galveston, president; Mrs. Laura B. Payne, of San Antonio, vice-president; Mr. LeRoy Hutchings, of Galveston, secretary, and Wade M.

Smith, of Austin, treasurer. The convention heartily recommended that capable missionaries be employed during the year; and the administration desires to correspond with reputable, endorsed lecturers and message mediums who desire to spend a month or more in Texas. We also wish to hear from those who wish to locate permanently in the great Lone Star LEROY HUTCHINGS, JOHN W. RING,

President. Spiritualist Temple, Galveston, Texas.

THOUGHTS MAKE OR MAR.

Deeds follow thoughts! Then let thy thoughts be pure: Thus-shalt thou find for many ills a perfect cure

The mind upon the body acts and stamps the right or wrong That those who heed May plainly read

The lines impressed so deep and strong. Thoughts make or mar! Thy real self is governed by the mind And chains are woven that shall firmly

bind To clodded earth, or lift thee to the brightest star:

Descend no more, But upward soar Where radiant peace and wisdom call to

thee afar. ALEXANDER SPENCER. FIGURATIVE LANGUAGE.

Wherefore must facts be stubborn

This earth would be like heaven we might prove in counting gains That two and three made seven.

And when we balanced our bank books What joy to calculate That taking seventeen from six

Would leave us-let's say, eight. Our salaries would go so far We'd all be well to do

If multiplying ten by five Would give us seventy-two. How easily we'd pay our bills, How little we would owe, If things had happened to be fixed

So three into one could go. Confusion seize the moral fool

Of ages long gone by, Who, in his blind, besotted way, Taught figures not to lie!

by those conscious of death or know

whence they are going. "I did not follow up my subject any further, for the approach of those visitors to his home, was evidence to me that they had gone there for the pur pose of awakening him to the fact that he was now a spirit."

As this narrative comes from the same source that the account of "Self-Healing," in The Progressive Thinker of June 6, comes, I feel assured of its verity as a revelation—having had sufficient practical tests to found this one -and as all spiritual-minded listeners would feel, had they heard it related in

its originality.

ARTHUR F. MILTON.

The string o'erstretched breaks, and the music flies: the string o'er slack is dumb, and music dies; tune us the star. neither low nor high.—Edwin Arnold. The force of his own merit makes his way: a gift that heaven gives for him, which buys a place next to a king.—

Shakspeare. A rational nature admits of nothing but what is serviceable to the rest of

mankind.—Antonius. When the fight begins within himself a man's worth something. The soul wakes and grows.—Browning. Good nature is the beauty of the

mind,—Hanway,

HISTORICAL FACTS.

Concerning the Deification of Roman Emperors.

In The Progressive Thinker of Aug. 1, I gave some historical facts in regard to the origin of Christianity, derived mainly from a recent book on the "Worship of Augustus Caesar." I now submit further extracts from the same, without comment, except to say that the aim of the author, Del Mar, is not against Christianity, but to establish the fact that several of the Roman em-

perors were worshiped as Deities. "The first and most important article in the constitution of this empire was the extraordinary one of the emperor's deification. Both in Spain and in Gaul. Caesar must have heard of Hesus, the Messiah, whose effigy stood at every cross-road, whose crosses were worn upon the breast of every warrior, and whose second coming, which had long been predicted by the Druid astrolobers, coincided very closely with the period of his own invasion of those countries.

Following in the footsteps of the Macedonian conqueror, he permitted himself on Brumalia, or the winter solstice, A. U., 706, to be deified in the temple of Jupiter Ammon and hailed by its subservient priests as the Son of God, and it was in this same temple, after his death and pretended ascension to heaven that Octavius, the Augustus, his adopted son and successor, paid him the reverence due to God the Father.
"Divus Julius habuit pulvinar, simul-

acrum, fastigium, flaminem, etc. The god Julius had shrines, an image, a steeple, priests, and so on. (Cicero's Oration, ii:106) * * * The temples of Caesar bore the appellation of Heroum Juleum, or Julian chapels, and contained his effigy and that of Venus, Mother of God. On certain occasions, in the exercise if his high pontifical office, he appeared in all the pomp of Babylonian costume, in robes of scarlet, with the crosier in his hand, wearing the mitre and bearing the keys.

"Augustus ascended the sacred throne of his martyred sire and was in turn addressed as the Son of God, whilst Julius was worshiped

Father. "The first bishop or chief priest of the Julian cult was Marc Antony. No person who fied to a temple of Julius for sanctuary could be taken from it for punishment, a privilege which had never been granted before, nor even to the temples and sanctuaries of Jupiter

* * * Under the Triumvirate and during the early portion of the reign of Augustus, the worship of Julius Caesar and the erection of temples, sanctuaries, shrines and altars consecrated to this worship was carried to all parts of the empire and enforced by precept, exam-ple and military power. Upon these altars costly offerings and bloody sacrifices were made. One of the latter consisted of three hundred senators and equites, who were coldly slaughtered by order of Augustus, upon the ides of March, A. U., 713, on a Julian altar at Perugia, to propitiate the god Divus Julius. This horrible rite celebrated the conclusion of the civil war, the ascension of Julius to heaven and the advent of Augustus as the Prince of Peace. In the time of Julius Caesar human sacrifices were only made to Mars; in that of Augustus they were made to

"The naming of one of the months of the year after the god Julius, which was done during the consulship of Marc Antony, is, by itself, no evidence of his deification; but the practice of other nations, the subsequent naming of a month after the deified Augustus, and the fact that the Romans never adopted any names in place of the ancient numerical names of the months, except the names of gods, lends it great significance. Many attempts were made to name the months after various emperors who followed Augustus, but they all failed. April was for a brief time called Neroius; May, Claudius, and June, Germanicus. Tiberius, who re-fused to be deifled, or worshiped as a god, also refused to permit his name to be substituted for November.

"Even the 'Son of God' did not appear to be a title sufficiently exalted to suit the devotees of the Augustus; and in numerous contemporary inscriptions both in Rome, Greece and Asia, he is termed Deos, or Theos, which means not the Son of God, nor one of the gods, but the living God, the Creator, Optimo Maximo. However, Divus Filius, Aesar (or Hesus) and Quirinus seem to have been the titles by which Octavius him-self preferred to be called.

"The worship of Augustus was not, as the ecclesiastical schools have insinuated, a mere lip-service; it was the worship of a personage who was lieved to be supernatural, omniscient, all powerful and beneficent, the reincarnation of Quirinus, the Son of the God Apollo and of the wife-virgin Maia; the god whose coming was foretold by the Cumaean Sibyl; whose sway was to extend over the whole earth; whose conception and birth were both miracu ous; and whose advent was to usher in the Golden Age of Peace and Plenty, and to banish Sin forever.

"Throughout all of Ovid's Letters Elegies, and Fasti he repeatedly addresses the then living Augustus' as God, or the Son of God, the Great Deity, the Heaven-born, the Divine, the Omniscient, the Beneficent, the Long suffering, the Mercitul God. The fact is unquestionable, not alone upon the testimony of Ovid, but upon that also of Virgil, Horace, Manilius Pliny, Suctonius and others. What is insisted upon is that Augustus Caesar, by his contemporaries, was believed to be, and was actually worshiped as a god, with bell, book, candle, steeple, frankincense, rosary, cross, mitre, ten ples, priesthood, benefices and ritual: in with all the outward marks of su perstition, credulity, plety and devotion "Some time after the reign of Justin

ian II. (A. D. 685-711), the years which were formerly reckoned from A. II. 738, were reckoned from A. U. 753. When the chronology of the Augustan period is closely examined it will be found to have been altered by the Latin

CARRIE A. HAZEN.

CHICAGO, ILL., 007. 10, 1903.

A Notable Medium Passed to Spirit Life

Mrs. Carrie A. Hazen, the well known symbolical medium, a native of Vermont, but for many years a resident of Ohio and for the last thirteen years a resident of Cleveland, Ohio, passed to spirit life from the home of her daughter, Mrs. Belle Spink, August 28, in the 86th year of her age. It was mainly through Mrs. Hazen's mediumship that her younger sister, Mrs. P. O. Hyzer, the highly gifted inspirational speaker, was introduced, and gained such a prominent position on the public rostrum. While Mrs. Hazen with her rare medial gifts, never graced the public platform, she accomplished great good in advancing the cause of Spiritualism through her many years of gratuitous work as a private medium, in appreciation of which Mrs. Abbie L. Pettengill, the wealthy president of the City of Light Assembly at Lily Dale, looked after her earthly comfort the past fif-

teen or more years.

Mrs. Hazen when in good health, made two requests—the first was for the cremation of her body after transi-tion; the second was that the writer should officiate at her obsequies. Circumstances so shaped themselves that the latter wish could not be carried out, but the first one was, and Mr. I. W. Pope, a mutual friend of both parties, conducted the funeral services at the Cleveland Crematory, where the re-mains were incinerated, a large number of friends being in attendance. Mr. Pope, after giving a sketch of her life, paid a high tribute to her great worth

as a medium and a woman, having known the arisen one for many years. For such able and stangen workers as Mrs. Hazen and her sister, Mrs. F. O. Hyver, and other distributions. Hyzer, and other distinguished promoters of our cause, we should have a roll of honor to inscribe their names on. THOMAS LEES.

Sacred College to the extent of (adding) fifteen years.
"The birth of Augustus was foretold not only by the Cumacan Sibyl, it was predicted by a divine oracle delivered n Ventre and by a prodigy that had happened publicly in Rome five or six months before the Nativity and was the occasion of the intended Slaughter of the Innocents, presently to be men-tioned. Before the Nativity, Maia dreamt/that her body was scattered to the stars and encompassed the universe. After the Nativity, Octavianus, her earthly husband, dreamt he saw the bright beams of the Sun emanate from her person; and when he sacrificed where Alexander the Great had former ly sacrificed and seen a miracle, name ly, a temple of Dionysius or Bacchus in Thrace, Octavianus saw a similar miracle: A sheet of flame ascended from the altar, enveloped the steeple and mounted to heaven. On the following night he dreamt he saw the infant Augustus grasping the thunderbolt and wearing the sceptre and robe of Jupiter, his head surrounded by a radiance of glory, and his chariot decked with laurel, while yoked to it were six steeds of pure white. When, before the Nativity the divine oracle at Velitre predicted that 'Nature was about to bring forth a Prince over the Roman people, the Senate passed an act, A. U. 692, order-

ing that 'No male child born that year should be reared or brought up.' Thus. every boy born within the Roman pale was devoted to destruction, and a frightful Slaughter of Innocents would have ensued, had not those who expected children, removed the tablets of the law from the walls of the aerarium, and thus defeated the atrocious edict When the sage and astrologer, P. Nigidius, learned that Atla had been delivered of Augustus, he openly proclaimed that the Lord of the Universe was born. While Augustus was yet an infant, he arose from his cradle at night, and next morning was found on the roof of the house, facing Apollo, or the rising Sun. On the city side of the house a multitude of frogs maintained a deafening clamor. So soon as Augus tus was old enough to speak, he com manded these animals to keep silence,

and from that moment they were completely hushed. "To evince his humility, once a year, Augustus, veiled in the sacred pepium, stood at the porch of the Regia and re ceived alms from the pious. His apotheosis not only brought profound peace to the Roman world, so that the temple of Janus was permanently closed, it marked a new Aera. At his death, con-cludes Suetonius, 'there was not want-ing a person of pretorian rank who saw his spirit ascend to heaven. The name of this privileged witness was the senator Numericus Atticus. The Ascen sion of Augustus is engraved upon the great cameo, from the spoils of Con stantinople, presented by Baldwin II to Louis IX, ('Saint Louis,' King of, France 1226-1270), and now in the Cabinet of

France. A fac-simile of it is published in Duruy's 'History of Rome.' "For defacing a coin which bore the effigy of Augustus the penalty was death, not because it was a coin but he cause it bore the image of the god." These extracts from Del Maris "Wor ship of Augustus," are all taken from the final chapten, VII, extitled "The Messiah."

WM. HENRY BURR.

He who undervalues himself is justly undervalued by others.—Bazlitt. All things are artificial for nature is the art of God.—Sir Thomas Browne. Patience is the support of weakness; impatience is the ruln of strength.

Where love is there is notlabor; and if there be labor, that labor is loved.— Austin. I think you might dispense with half your doctors, if you would only consult Doctor Sun more, and be more under

treatment of those great hydropathic doctors, the clouds, Beech The most certain sign of being born with great qualities is to be born with out envy.-Rochefoucauld.

OBSESSION. The interesting Experiences of an in-

[Continued from No. 723.] I now believed that I had imposed task upon my wife for which she was not prepared; that her weakened condition, coupled with her short stay in spirit land would not admit of her making the proper investigation, and that she had done all she could, and failed for some reason which it was impossi ble for me to now fully understand. I decided to ask no more such questions.

I now noticed a great increase in the

eceived were on the clavicle bone and the great toe nail of my left foot, but now they came on my hat, on my shoe-soles, on my bedstead, and on the walls, and all without any regularity. It was impossible for me to converse with the spirits making them; they thumped and banged away as long as they desired, and then quit. As these manifestations died away, another one came. I could feel that some one other than my wife was getting control of my right arm and hand. With this spirit came a good influence. I did not fear him in the least, and encouraged him to take control as fast as possible. In a short time he could raise my hand to my breast and smite thereon, in this way I could converse with him. He would smite one, two or three in reply to my questions, the same as when conversing

by means of the raps.

This spirit seemed to be ever presup at once, so I could talk with him at all times and at any place. I could energy of the good spirit, as well as that of my wife, was gradually weaken-

aid from those who were able to assist in dispelling evil spirits, but I did not feel that any one could aid me; but I will tell you that I did feel that I had engaged in the cause for the sake of truth and right, and that I was not go-ing to be subdued by a few obsessing spirits.

Now let me ask you to be patient. Do not become anxious to know how my fight with those evil ones progressed. I must go back and give you more history of my experience, in order that you may profit withal, and I promise you that when we arrive at the subject proper, you SHALL HEAR OF DEVILS OF A REAL AND PERSONI FIED KIND, AND OF A KIND WHICH YOU NEVER HAVE HEARD BEFORE. At the time of my wife's death I owned a small dwelling house. A few

erty consisting of three business rooms and a suite of small rooms that I had intended for a barber shop and a hathroom. I now decided to fit those two other rooms and dwelling. There was a lunch stand in one of the rooms at this time, and the owner proposed to sell it to me. I decided to take it and ing for eighteen months prior to my wife's death but to care for her. I had obtained a loan secured by mortgage on my property to pay accumulated bills My prospects were good and I would have met everything easily had matters run smoothly. So enough of this at

long; they were either killed or would

stray away. At one time we owned a tabby cat; this and the one I have already mentioned were our only catts.

in the following autumn.

kept it a few weeks and then decided to give it away. we ever possessed.

thought it would be a fine pet, so we

I had living a father, mother and six sisters. I had one sister named Almaretta. She passed to spirit-life at the age of one year and six months. I had one brother who died of throat trouble at the age of one year and eight months All of my wife's people were dead except one brother. I believe she had eleven brothers and sisters, all of whom died in infancy except two brothers and one of these had grown to manhood and died. This I deem sufficient his-

ciated metal like barium, which will tory in this respect. I have always had a great reverence loss of luminosity in the radium to the for animals. In a general sense, I same degree as exhibited by the metal never have been able to decide that it coalesced with, until normal relaone animal is better than another. I tions of polarity are re-established in admit that, in my boyhood days I killed the radium. These processes of blendthe birds in the orchard. I chased the ing of force and substance, tending to buterfiles, as other boys were wont to polarity, results in radio-activity of two do. I slew the harmless snakes that I associate or harmonious objects or anifound, believing that many of them mate beings, may be observed throughout all nature, and is not a new discovery by any means, but happily this were dangerous, but when I had grown older and learned that snakes of my time and place were harmless I ceased newly discovered substance radium posto molest them, believing they were as good as other animals when once unsesses the power to furnish our modern derstood. It is on account of my attiof this fact. tude toward the animal kingdom that 1 base much of my strange experience as

RADIO-ACTIVITY.

A Conundrum to Our Modern Scientists.

resulted in a so-called "New Chemis-

try," which teaches that the atom is made up of thousands of ions and elec-

trons; the ions are said to be the unit

of mass and the electrons the unit of

were magnified to the size of a church

building the comprehensive size of an

ion would be represented by 711 grains

This new chemistry" very reluctant-

ly discards the long-accepted theory of

of atoms as there was kinds of matter

and that the atom was eternal in dura-

(a theory that we advanced some year

ago) that there is only one kind of mat-

ter and one kind of force. We held

resulted from different rapidity of vibra-

tion of the atom, whereas the "new chemistry" teaches that this variation

esults from the respective numbers of

ions making up the atom, for instance, 75,000 ions make a gold atom, whereas

clairvoyant, showing a beautiful tint of

blue from the positive (north) pole and

a tint of red from the negative (south)

pole; corresponding exactly to the radiation from the right (positive) and left

(negative) hand of the human being.

The student must here recognize the

magnetic force and the electro-magnet-

ic force radiating from the horse-shoe

magnet, the former having by virtue of

the vitalization process taking place in

the human being become a vital force

The phenomenon of radium is but a

demonstration of the principle of self-

replenishment through exchange of

substance, metamorphosed in the vor-

tex of inflowing energy; thus like the

magnet constantly forming or generat-

ing the electro-magnetic currents whose

inflow and outflow are transmuted into

substance and energy at its central vor-

Radium is not really a new element

it is the product of a great number of

minerals aggregated and blended by na-

ture in a comglomerate mass called

pitch-blend, found in Bohemia, Saxony

Cornwald and Colorado. By the reduc-

tion of this pitch-blend Uranium is pro-

duced: and this residue of several hun-

dred tons of pitchblend may after very

costly and laborious processes ultimate

ly yield a few hundred pounds of a

grain of prodigiously active radium,

possessing the wonderful properties of

constantly emitting rays of light and

heat, which like the X-ray has the pow-

These peculiar properties may like

magnetism from the magnet, by con-

tact be transmitted to some other asso-

then become luminous, resulting in a

scientists with a visible demonstration

Oh, ye Gods! of the eternal powers

that be, it has already exerted a pow-

of old-

erful influence in the realm

Ponca City, O. T.

er of penetrating opaque objects.

or nerve energy.

vestigator.

The newly discovered element, Ra dium, by Madame Sklodowska-Curie, a Parisian lady of scientific attainments, seems to be the marvel of the incoming 20th century. This substance refuses to fit into our present chemical system. It stubbornly refuses to obey all our carefully framed laws governing mat-ter. It even threatens to compel a complete revision of scientific teaching unquestioned during the last century; and of course becomes a topic of general discussion in our secular press and

especially so in the scientific journals.

The paramount question involved is whether this new discovery will entire ly set aside as faliacious the Dalton the Let me tell you that the first raps ory of the atom as being the ultimate unit of matter and indestructible in character-or not. The conclusions arrived at from the study of this phenomenal radio-active substance, seems to have caused a stampede of eminent scientists from the old into a "New Chemistry." Another stubborn question or rather phenomenon to be explained is the radia-tion of force without the co-ordinate disintegration of substance and apparent loss of mass; this is a challenge to the truth of Faraday's statement: "That nowhere is there a pure creation or production of power without a correspond-ing exhaustion to supply it." This phenomenon of radio-activity has caused a change of conception as to the nature and character of the atom and the part it plays in chemical activity, which has

ent. If I wanted him he would show sense that this spirit was endeavoring to assist my wife to take control of my force; the comparative size of these ions and electrons has been very cleverly calculated (?) i. e.: If an atom arm and hand when he wished to retire, but that whenever he attempted to do so there were ever present three or four obsessing spirits trying to compel my wife to retire, and they take possession in her stead. I could feel that the of sand. ing, and that the enemy was gaining that there was as many different kinds possession of my arm.

I am fully aware that many would

say that I now should have called for tion; and comes out with a new theory that the different varieties of matter

about half that number is required in the silver atom. This may perhaps be the reason why gold is so scarce an so plentiful. The 16 to 1 proposition reversed. But in all these scientific speculations of this "new chemistry" it fails to recognize the proper relation existing between spirit (force) and matter, their interchangeableness under the law of transmutation, which may be observed feet north of it I owned a business prop- throughout all of nature's domain, wherever form and function are produced and carried on for the purpose of manifestation of life. If our modern scientists had not been rooms up for myself, and lease the afflicted with radio-blindness they could long ago have witnessed the same process of radio-activity without loss of mass, in our common every-day horse shoe magnet, which constantly emits go to work at once, as I had done noth- and radiates force in space, and yet loses absolutely none of its mass: these radiations are clearly seen by the

My married life covered a space of sixteen years. During that time we difference between the human electroowned six dogs. We could not keep one

One spring we tried raising chickens; hatched a few and disposed of them all I at one time caught a Virginia horned owl in a steel trap, and my wife

I have now mentioned all the animals We will now have a little family his-

tory. On my father's side of the house my people were Catholics, whilst on my mother's side they were Christian or Camphellite. My wife's father and mother were Methodist. My wife and her two brothers were Christian or New Lights.

When I began sitting for development

ı medium. school chemistry. P. PEARSON, Author of Psycho-Harmonial Therapy.

(To be continued.) H. L. DAILEY. Jonesboro, Ind.

KADESH BARNEA.

The Beginnings of Society and Civiliza-

NO. 724.

With the sole exception of Horeb, Kadesh Barnea was the most important station of the Israelitish exodus, between Egypt and the Jordan. After receiving the tablets of the Decalogue, Moses led his people direct from Sinal to that anglest seat of religion and re-Moses led his people direct from Sinal to that ancient seat of religion and repository of sacred writings—a distance of eleven marches from Horeb, by way of the Mount Seir caravan route, as we are told in the book of Deuteronomy, 1:2. He did not resume his forward movement towards the land of Canaan movement towards the land of Canaan for a period of about thirty-eight years. Kadesh was his headquarters until the new generation had reached maturity, and the old had passed away. Then he

reassembled the tribes for a renewal of of the journey which had been so long interrupted. The place derives its chief historic interest for us from the fact that it was practically the residence of Moses for a full generation. Of the movements of the tribes during that period the record is almost totally silent, indicating that it is not a matter of much significance. During his long residence there, we may reasonably suppose that he wrote a large part of the books composing the Pentateuch, since the exigencies of the long march from Egypt to

the Jordan would furnish little opportunity for literary work. Unfortunately history supplies very ittle specific information concerning this interesting place, whose geography was was long in dispute; but the few. references found in the Mosaic writings, and especially the two names by which it was successively known, furnished nish fruitful suggestions to supplement

our scant sum of knowledge. The first mention of the place made by Moses may be found in Genesis, fourteenth chapter and seventh verse. The chapter opens with a history of the military campaign of Chedorlaomer and his allies, to reduce his rebellious subjects in the West to due subjection. This interesting bit of history dates itself in Abraham's time, after he had reached the land of Canaan, and is the first appearance of the Assyrians as conquerors on a large scale. The invaders marched from Damascus southward, over the caravan route still

known as the Hajj road to Mecca. At the head of the eastern arm of the Red Sea, known as the Gulf of Akaba, Chedorlaomer turned his course northward and struck out direct for En Mishpat, "Which is Kadesh," over the ancient caravan route from Arabia Felix to Sidon and the other Phoenician cities of the north. It is evident that the army pursued an ancient and welldefined route, where water was sure to be found.

There can be little doubt that the route followed by Moses from the head of the Gulf of Akaba to Kadesh was substantially the same as that pursued by Chedorlaomer five hundred years earlier. Their point of departure from the Red Sea was practically the same, and their destination was Both would naturally follow a route known to have a sufficient supply of water. The caravan routes of that region were ancient and well known in tne time of Abraham.

It is to be inferred that En Mishpat was a place of some consequence as a strategical point, even in the time of Chedorlaomer. It was a conspicuous and important oasis in the midst of extensive deserts. But its importance from a military standpoint is of little consequence at this day. Yet En Mishpat has never lost its historic interest. But its importance as one of the sacred places of a date anterior to the time of Abraham has scarcely been recognized. The name by which it was first known indicates that it was much more than a mere strategical position for an Assyrian despot. It indicates that it was a sacred or holy city from its foundation. The name En Mishpat signifies a "place of judgment." In time of remote antiquity, when books were rare and limited to sacred writings, they were deposited in certain places where they were entrusted to the care and keeping of the priesthood. Those books. the Mosaic writings and like the Kuran. contained the code of laws by which the tribes were governed, and the priests vere the interpreters and expounders of the law. There was no other source from which laws were derived. Their codes were of divine origin. All judgments and all civil authority emanated from the place where the books were deposited. Hence "The place of books" or "The place of judgment" was the central place of light and of civil and religious life of the tribe or nation. It was something more than a municipal seat as we reckon it. Kadesh has a similar signification. It signifies a holy city or place, that is, a place where the holy books are deposited, and the laws interpreted, and judgments rendered therefrom by the authorized priesthood. The En Mishpat of Abraham's time was the Kadesh Barnea of the time of Moses. That is to say, it was the holy city of the nomad tribes of that region. There were other Kadeshes, other

holy cities. The Amorites had a ka desh at the sources of the Jordan. The northern Hittites had their Kadesh on the shore of the Orontes. There their sacred writings were deposited, and there justice and judgment were administered. The name Court House as used in some states has a like signification as Kadesh, except that the idea of the divine origin of laws and judgments

has been lost-more is the pity of it. The opinion is commonly prevalent that Jehovah God first declared and manifested himself to Moses in the burning bush at the base of Horeb, "the mountain of God." It is also commonly believed that Moses received, on the stone tablets of the Decalogue, the first

written revelation from God to man. It should seem no less than a monstrous assumption that civilized man had lived and flourished upon the face of the earth for many ages without a revelation from God of the laws of or-

(Continued on page 8.)



OGGULT MYSTERIES.

The Methods, the Work, the Workers, Affidavit Made to Weird Tale From and the Place of Worship of the Most Unique Society and Building in the World.

Located in one of the prettiest of the many spots in that Mecca of Spiritualists, Onset Bay, a society composed of earnest men and women has for the last decade, been laboring in what is verily a work of love. In their place of worship, which in itself is unique in the eyes of the average church-goer, meetings have been held twice a day from June 15 to September 15 for the healing of mankind and for giving to the world such messages of love, cheer, and counsel as would come through the inspired lips of the workers.

The society is known as the On-i-set Wigwam Co-workers, whose objects the world. He is a murderer, and experienced animal trainers are afraid to this land of freedom, the rights of the go near him, and yet his bedfellow is a Indian race as children of the great spirit father who knew no race distinct Frank Gummis, and for whom the big tion, and to plant on American soil for animal will do anything. the first time the red man's standard; to recognize their great natural healing power and to afford an opportunity where the poor can be treated kindly and healed of their infirmities without money and without price, and at the Park after killing her third man. same time to be a retreat where mediums may repair and take advantage of the great concentration of power for strengthening and releasing of spirits

The Building.

The place of worship of these workers is a wigwam ninety-six feet in cirfeet high, thence a circular roof to the ton. Its walls and centerpole are cov.

About 4 o'clock yesterday morning ered with relics of the Indian, many of battlefields, or have been forwarded to stable. Occasionally the screams of the the society by people in all parts of the country who have heard of the work. Pictures of famous Indians are seen in the collection, as well as battle-axes, tomahawks, hows and arrows, and other each article is an inscription, giving name and data concerning it. Scattered about among the relics are pictures painted by the president, Mrs. The top of the building was torn ope Weston, whose reputation as an artist is well known. While the lady is a thorough artist and has painted hundreds of pictures, she has never accepted money for a single one. Her cozy summer home, "Ramona," on West Central avenue at Onset, is filled with samples of her work, and friends can also testify to her generosity in dispensing her works of art. The stars and stripes are constantly waving over the building.

The Work.

Meetings are held at nine o'clock in the morning for healing, and at four in the afternoon for the reception of any messages that may come. While the wigwam will seat but about one hun-dred and sixty, two hundred people have been present at the meetings during the busy season. The success of the work has been phenomenal and has far exceeded the expectations of its originators, with the result that it is hoped to enlarge the building in the near future. One of the beauties of the work is the fact that begging by the organization is unknown. It has its annual fair as do all such societies, but money is seldom mentioned in the meetings. The expenses of the work are met individually by the members, and if at any time there arises a sudden call for money, the treasury is in excellent condition, and the members are most gen-The president, who is devoting her life to the work, never allows an opportunity for the society to do good to pass, for if necessary, she will supply any deficiency from her private funds. The Workers.

The workers in the society come from all classes: from the humble laborer to the lady or gentleman high in financial and social circles. They come from all parts of the Union, and from all parts of the Union also, come words of cheer and encouragement. They are strong believers in silent work, and it is one of the features of the morning's devotional work for the members and guests to sit in the silence for a few moments that their thoughts and strength may go out to the ill and wearled friends whose names have been handed in and read. Everybody is welcomed to the meetings, and all feeling the impulse may take a part. The roll contains the names of some of the most prominent workers in the field of the new thought whose presence on the grounds is a sure guarantee of their presence in the

The Man With the Pen.

The member of the Gazette staff who has been selected to write the story or history, is Russ H. Gilbert, who has been connected with this paper since May. Mr. Gilbert's qualifications for the work are unquestioned, as he has a personal acquaintance with the people whom he will write about, understands the work of the society, and is a newspaper man of much experience. Aside from newspaper work, he has written for the various Spiritualist and New Thought papers, and in 1898, wrote for the Brockton Enterprise, a series of five articles upon "Spiritualism" bringing to liberal thought a broader and more tolerant hearing. He has just published by the Gazette Publishing Co., three companion pieces entitled 'The Cry of the Human," and is also the author of a book of verse, entitled "Heart Beats of Humanity."

The Book The book will be called "The Story of a Wigwam," and will be illustrated with cuts and sketches of the most valuable and unique relics in the building, as well as of the building itself, of its energetic president and of the charter members. It will also contain a poem A Reverie," written and dedicated to the wigwam co-workers, by that venerable and lovable of men now passed away, Dr. H. B. Storer, one of the founders, and for a score of years president of the Onset Camp-meeting Association. The doctor's picture will also accompany the poem. The book will be of est from cover to cover. The publishers will be the Gazette Publishing Co. The Gazette, Weymouth, Mass.

Bland. Inferesting, instructive and of. With fraternal greetings to all; helpful; spiritually uplifting. Cloth MARY T. LONGLEY bound: Price \$1.

STORY OF A WIGWAM. SAW ELEPHANT'S GHOST.

Luna Park.

C. H. Murray, being duly sworn, deposes and says that he is in charge of the Bureau of Publicity and Promotion at Luna Park, and that, upon informa-tion and belief, the statements in the annexed story of the return of Topsy, the man-kinning control uary 6 last, are true.

C. H. MURRAY... the man-killing elephant, killed on Jan-

Sworn to before me this sixteenth day of September, 1903.
[Seal.] JOHN T. EVANS.

Commissioner of Deeds, City of New York. The following is the story Mr. Murray

swears to: Columbo is the strangest elephant in twelve-year-old Cuban boy who is called

And it is of this little chap that this story is mainly about—at least about him and the living elephant and the ghost of Topsy, the other man-killing elephant which was executed at Luna

Columbo gored to death in Jersey last week the man who had been paying his feed bills all summer. Then he had to their own spiritual unfoldment and the be taken by his owner Tony Lowanda, whose circus troupe is helping make merry these weeks at Coney Island, and so it came about that Luna Park sheltered its second man-killing elephant. In the day time, so that the public may view him, Columbo is out of harm's cumference and twenty-six feet in way in a trench, out of which he cannot height. It has octagonal sides twelve get. At night he sleeps in a comfort-

the resident colony were startled by them having been dug up in old Indian | the sounds that came from the elephant boy were heard, but above all was the bellowing of the elephant, which continued after the boy's cries had ceased. Watchmen and firemen went to the stable, but dared not open the doors, implements with which the Indian used fearing that Columbo had added anto make things interesting. Attached to other to his list of ictims. Finally the owners of the park, Frederick Thompson and Elmer S. Dundy, arrived from

> The top of the building was torn open with fire axes and from above it was seen that Frank was clinging to the front legs of Columbo, who was shaking with fright.

> The keeper and elephant made a dash through the door as soon as it was opened, Columbo aiding the boy by pushing him with his trunk. When they were as far away from the stable was possible to get, the boy told

> his story.
> According to his statement the two had been sleeping soundly when the immense form of another elephant appeared on the scene. "It walked all over me," said Frank,

"and yet never hurt me at all. "The two elephants glared at one another for some moments and then Columbo started to attack the strange elephant, but it was there and still it was not there. We both saw it, with its trunk swinging up and down and then sideways. It walked through Columbo and stood on me just as Columbo did when he knelt on Mr. Goodrich before he stuck his tusk through his body. tried to raise my hands to reach it put my hands on its hide, and still I could not feel anything. Then I knew it was the ghost of another elephant Then it talked to my elephant, and whatever it said scared him so badly that Columbo rocked from side to side so much that I thought he would knock

the side walls down.

"After that Columbo took me with his trunk and pulled me between his front legs, and then for the first time in my life I heard an elephant talk.

"The ghost was Topsy, and she told Columbo how one day, the day she died, they had put chains around her legs and tried to persuade her to cross the bridge under the tower. And she said that they gave her carrots with poison in them, and that they had put sandals on her feet, and that when she tried to kick them off a bolt of electricity had hit her and she dropped down and died. And now Columbo wants me to take him away, but I don't know where to go."-New York Tribune.

THE N. S. A.

Proposed Amendments to the Constitur tion.

To the Editor:-Kindly print the following completed list of amendments to be presented at the N. S. A. convention in Washington, October 20-23. (Unfinished business) Cons. Art. 10. Change the word "Thirty" on fifth line

to "Sixty." Amendment: That a quorum for the

transaction of business shall consist of the majority vote of duly accredited lelegates. Amendment proposed by vote of the

Ohio State Spiritualists Association: Resolved, That the officers of the National Spiritualists Association shall consist of a president, vice-president, secretary and treasurer, who shall be trustees and with five others, constitute board of nine trustees who shall have charge of the business affairs of the As sociation and shall be chosen by written or printed ballot by the duly accredited delegates present at the regu lar annual convention. Beginning with the convention of 1903, the officers the association shall be chosen in the following order, and for the terms hereinafter specified—Two trustees for four years, two trustees for three years, secretary and one trustee for two years; president, vice-president and treasurer for one year. The president will be

elected annually in company with the two other officers named in this article. It may be well to state here, that not withstanding a rumor to the contrary, the Regent Hotel of Washington is not damaged by fire, and it will be in readiness, with fine accommodations for all who visit the convention, as hitherto

announced. At the last convention, a vote was passed for the secretary to publish in the papers an outline of work to come pages, and will be of lively inter- before the succeeding convention; but this is impossible, as we have no way of knowing what will come up as new business; the election of officers, the amendments proposed, and other rou-"In the World Celestial," by Dr. T. A. tine business, our people already know

MARY T. LONGLEY, N. S. A. Becretary,

THE DUALITY OF MATTER. CAMP AND OTHER NOTES.

Does the Whole World Exist in Dupilcate?

The "duality of matter" may be a phrase which has not been used before. As to this, the writer does not know But the idea which it represents will be come a household word during the twentieth century, will occupy the time of hundreds of experimentalists and be the subject of thousands of the vol-umes which will be written.

We are all familiar with the idea of the duality of man. St. Paul said: "There is a natural body and there is a spiritual body," and this has even been a basic idea in all theology.

Emerson said that the healthy-minded man is not curious concerning immortality. This is perfectly true. The only people in the world that are personally interested in immortality are devout believers in religion and those that have loved and lost. Love is ever beating its wings against the barrier of death, and there is plenty of ground for the infinite sweetness and sadness of the belief that this beating takes place

on both sides of the barrier,
The search for truth, however, is an entirely different matter. Its social importance is immense. If the salvation and regeneration of society does not lie in the solution of these problems, no thinking man can tell where it does lie.

Assuming, then, that the duality of man is a fact, the duality of all things would seem to be probable for this reason: The scientific advance of the last five years has broadened and expanded our view of life force until it now embraces all matter.. That the force underlying life and the force underlying crystallization are identical no man can now reasonably doubt. The lowers in a Winter window, and the living flowers which we know, illustrate this. And the earth on which we live is almost entirely composed of crystals.

If the duality of matter is a fact, if all things from pebbles to planets have a spiritual as well as a material body, it would seem that students and observers must somewhere have run across this truth and made some records which will serve as evidence. The mass

of this evidence is surprising. Some years ago the writer, in reading over the scientific psychological record, was struck by the fact that spirits or apparitions, or whatever the reader chooses to call them, always wore clothes. In no record which exists has anybody ever seen a spirit without them.

In a Madeira case a hard-headed Englishman, from Grimsby, who had never heard of Spiritualism or psychology, woke up at night and saw a young man by his bedside. Thinking him a real person, he told the young man to get out, and not being answered, rose up in bed and struck at him, whereupon the young man faded away, seeming to pass through the door. The Englishman told the story next morning, and some older guests of the hotel'knew that a young man answering the description had died in that room some months before. They quietly induced the Englishman to look up a lot of photographs. He instantly picked out the young man who had died as his visitor, but said: "He didn't have these clothes on. He was dressed in a suit of flannels." He had never known or heard of the young man

or of his clothes. In a Minnesota case a farmer died suddenly in a town to which he had been driven, and, not being identified, was taken to the morgue. The coroner clothed him in a complete suit of black for burial and he was buried. This suit included black satin slippers. Great love existed between the farmer and his only daughter. The daughter saw an apparition of her father, who gave her a message with which we are not here concerned and which turned out to be true. The point is that she had never seen him in black and described him exactly as the coroner had dressed him, even including the black satin slippers, which were an unusual detail which she could not have invented.

There are many of these cases. In fact, if anybody comes to the conclusion that man has a spiritual body he will be forced to believe at the same time that clothes also have a spiritual counterpart. As with clothes, so with other objects

and with every variety of objects. It really seems, taking all the contribu tory evidence, as if the whole world may exist in duplicate. That the spiritual being moves about in a spiritual world, having cognizance of persons, towns, landscapes in their spiritual sense, exactly as with our material bodies, we have cognizance of them to our material sense. If one accepts any of the evidence at all, this ultimate conclusion becomes unavoidable. Instances could be quoted so numer

ously as to fill, in small print, this entire page, if not this entire paper, that would go to show that disembodied per sonalities not only retain full posses sion of their senses, in some nonmate rial way, but that all terrestrial things have a spiritual thought-constitution by which they impress the spiritual senses in the same way as in life. The The duality of matter, therefore, appears to be a specific problem ripely waiting for authoritative investigation -H. W. J. Dam in Chicago American.

AS A LITTLE CHILD.

Oft through the dark my little one Comes stealing softly to my bed, To clamber in and cuddle down And on my bosom lay his head: hear him whisper coaxingly: "Please let me sleep with you to night";

And as he nestles close to me His childish fears are put to flight. Ah, if he knew how weak, how frail Am I in whom he puts his trust, How blindly and how oft I fail. How oft my face is in the dust.

He would not rush to me when fear Comes with her sable wings out spread; The faith he has when I am near Would cease to bring him to my bed Some day perchance they'll bring him

I long have slept, from visions free; And, weeping, they may leave him there

To lie serenely close to me Oh, may I hear him, trusting, say, As he is reaching upward then: 'Please father, I have come to lay My head upon your breast again." -S. E. Kiser.

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Moses Hulf (Writes of Camps and the Morris Pratt Institute.

My last hotes, i believe, left me at Battle Croek, Mich. I begin the writing of these on the train from Los Angeles, Cal., via Sacramento, Salt Lake City, Denver anti-Chicago, to White-water, Wia; Ours school opens next Week, and we, Mrs. Hull and myself, are after a long and hard summer's work rushing home to prepare for the work of the winter and spring. We learn that all of our last year's students, with one her two-dexceptions, are to return. Besides that we are to have several new students this year.

No earthly power can prevent the growth of this school. Those who have placed themselves in opposition to the school have great courage but are terribly deficient in point of discretion. They are the intellectual lineal descendants of those who opposed Roger Bacon, Galileo, and other of the world's educators. They will many of them live in the flesh to become ashamed of their work. Those who now assist the school with their influence and their means will always be proud of their

Of all the work I have ever undertaken, I am the most proud of my efforts to elevate the Spiritualists up to where they see the need of an integral education for their workers. Of all the longings I over had, I think the longings to see young Spiritualists receive that education which could nowhere be obtained in my young days, is the most holy. Of all the warfares ever made to prevent the progress of the truth, I think the one made in behalf of ignorance of any knowledge which cannot be obtained in our public schools the most unholy. Truly the that hath supped with me hath lifted up his heel against Such will learn by experience that Paul was right when he said, "for ye can do nothing against the truth, but for the truth."

I did not take my pen to talk about the school and its prospects but to give a kind of resume of my work since my ast report.

From Battle Creek I was summoned as a witness. After spending one day in court I went to the Marshalltown, Iowa camp meeting. I was astonished to find so good and so full a camp right almost in the very heart of the city. Besides the people who stopped at hotels and boarding-houses in the city, there were, I think, over thirty tents occupied before I left and many more to come. I predict a brilliant future for that camp. I spoke four times, and left the camp with many regrets on the part of the campers as well as myself.

had not seen in many years. Brother Stewart is an industrious and growing man. We-have-in our ranks were stewart is an industrious and growing man. men who are so well read and posted as he. He never speaks without saying something that (will make those who listen to him wiser and better. Such speakers are scarce and should be con-

tinually employed.

Here also were Mr. and Mrs. Folsom.
I saw none of his mediumship, but hers cannot easily be excelled. Thoroughly blindfolded, sheurread and answered hundreds of letters, some of them had never been within three rods of her. In all of this she made not one mistake It seems to me impossible that such mediumship could leave those who wit nessed it unconvinced.

The Vails, seffor and junior, I forget their initials, are intelligent and faith ful workers. The younger Vail was this year president of the camp. such men at the head of a work it must succeed. There were several other mediums besides those mentioned, and a few speakers on the grounds at Marshalltown, but their names have gone from me.

cago University, and an all-round worker, came to the grounds a few hours be-fore I left, but I did not get to witness any of his work. I have promised to return to Marshalltown and othe points in central Iowa, and spend a few weeks sometime in the fall or early win-

From Marshalltown I went directly to Haslett Park, Mich. I heard good reports from that camp, but could not give a very flattering notice of what I witnessed there. The rain fell so constantly and so copiously during my stay there that the intervals between hard rains are hardly worth mentioing. Of course this made the audiences small. On Sunday morning the rain held up long enough to allow several hundred people to come in with teams and otherwise. On Sunday also the falling of the waters abated during the delivery of both of my discourses. With the exception of the last week I think that the camp at Haslett Park this year has been quite as successful as usual. The camp grounds are beautiful, and there seems to be no reason, except that there may not again be a camp of its former proportions.

Through the courtesy of good old Father Goff, the Spiritualists of Michigan own a good mediums' home, in Lansing. The next great difficulty will be to get our good and worn out mediums to consent to occupy it; especially under the conditions. Mediums generally object to being herded together like so many cattle. The most of them would prefer even a very small pension, and the privilege of selecting their own homes among their own friends. A mediums' home at Haslett Park has stood empty for several years and is

likely to remain so. I am in favoreof a mediums' home if mediums can be trained to take to it, and then can he se educated as to tol-erate each others' idiosyncrasies. But should one or two get there who are controlled by Jesus Christ, and another who is controlled to say, as some do that Jesus nevel*existed, that would end the harmony. In Summerland, the place of all others where harmony was to be illistrated, just such a circumstance occurred; it resulted in a street fight. Such things prove that we cannot flock together very well. Let us all hope for the success of this mediums' home. home.

home.

From Haslett Fark I went directly to Chicago, where I met Mrs. Hull, and, together We well to the Mineral Park, Los Angeles, Chilifornia, camp-meeting. So many have fourneyed across the continent that a flescription of the journey would not be of general interest. This journey out and back made my eighteenth time of crossing the continent to the Pacific Ocean.

nent to the Pacific Ocean.

Mineral Park is a new camping ground, and though two miles farther out than Sycamore Grove, the place of former camps, the cost of getting out on the trolley cars is no more, and the grove is much better adapted to campmeeting purpose than any other I have seen in California There is talk of having two camp-

meetings in that grove next year. One in June and the early part of July, and one in the latter part of August and in the early part of September. One can but regret the inharmonies which prevent Harmonial Philosophers (?) from ments upon the Texts." Heston's working together, it is believed, how-drawings are incomparable, and excruworking together, it is believed, how-ever, that both camps will be largely attended.

This year, beside the local talent represented, the camp was eddressed by John W. Ring and Mrs. Laura B. Payne, of Toxas; Mrs. R. S. Lillie, Prof. Eow-man, Mrs. Robeson, and others of Call-fornia, Mrs. Hull and myself.

Among the mediums who took part, were Mrs. Maude L. Von Freitag, Mrs. Cobb, formerly Mrs. Nickless, and others.

I came to the camp last year fully expecting to find in Mrs. Freitag a first-class fraud. I was offered every opportunity to investigate; she was not s fraud. I was written up, in a pamphlet, as receiving a consideration for seeing in her a genuine medium. This caused me to watch her more closely when she was in Whitewater in the early spring, and still more closely at Mineral Park camp than ever before. Whatever she may have been at other times, I would stake my life that she was not a fraud this year nor last.. A committee was selected to go upon the platform with her, and to watch her every move. The committee, non-Spiritualists as they were, were compelled to report that there was no fraud in what was done under their eyes. Mrs. Freitag is certainly one of the best mediums in the world. Those who accuse me of writing her

or any other person up or down for place, position or money do not know me. They have not money enough to cause me to change the dotting of an i, or the crossing of a t unless it was deserved. Such accusations affect me as much as a fly alighting on an ox's horn would affect the ox.

The Mineral Park camp was one of

the most harmonious, and one of the most harmonious, and one of the most successful camps I ever attended. All of the officers, I believe, with a single exception, were new to the business, and their failure was anticipated and foretold. But the camp was in every sense of the word successful, and all of the bills were paid in full. For the next year there is a slight

change in the officers. Dr. Cobb is president. It is believed that the Doctor being a business man, and used to dealing with the public, will make the camp a greater success than ever before. Mrs. .Ashby, the former prestdent, is now secretary, and is

adapted to the work. The California camps having to im port their speakers and mediums more than half across the continent costs much more than the eastern camps, but there is nothing in the east that beats it. Hoping for the future success of all

our camps, I am, as ever,
MOSES HULL.

THE LITTLE SPIRIT'S MISSION. The drunkard dreamed of his old re

treat, Of his cozy place on the tap-room seat

nigh. He lifted it up with an eager glance, And sang as he saw the bubbles dance "Aha! I am myself again, Here's a truce to care, an adieu to pain. Welcome the cup with its creamy foam,

Farewell to work and a mopy home, With a jolly crew and a flowing bowl, In bar-room pleasures I love to roll." Like a flash there came to the drunk

ard's side His angel child who that night had died: With a look so gentle, and sweet, and

fond, She touched his glass with her little wand, And oft as he raised it up to drink, She silently tapped on its trembling brink,

Till the drunkard shook from foot to crown, And set the untasted goblet down. "Hey, man!" cried the host, "what meaneth this?

Is the covey sick, or the dram amiss? Cheer up, my lad, quick the bumper quaff." laugh.

The drunkard raised his glass once more, And looked at its depths as so oft be

But started to see on its pictured foam The face of his dead little child at Then again the landlord at him sneered

And the swaggering crowd of drunkards But still, as he tried that glass to drink, The hand of his dead one tapped the

brink. The landlord gasped, "I swear, my man Thou shalt take every drop of the flowing can." The drunkard bowed to the quivering

brim, Though his heart beat fast and his eye grew dim. But the wand struck him harder than before,

The glass was flung on the bar-room All round the room the fragments lay, And the poisonous currents rolled

are so many camps around it, why it The drunkard awoke. His dream was gone, His bed was bathed in the light of

morn. But he saw, as he shook with pale, cold fear, A beautiful angel hovering near.

He rose and that seraph was by him

still-It checked his passion, it stayed his It dashed from his lips the maddening bowl,

And victory gave to his ransomed soul Since ever that midnight hour he dreamed, Our hero has been a man redeemed And this is the prayer he prays alway

And this is the prayer let us help him pray: That spirits may come in every land, To dash the cup from the drunkard's

hand. -Dora Singleton Moss.

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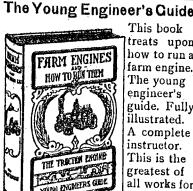
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"IGNORANCE IS THE MOTHER OF DEVOTION."

ent, in favor of ignorance, echoed apologizing for, but actually eulogizing give the discourse. ignorance in mediums, and wishing for the return of those prosperous times has nothing whatever to do with the when ignorant mediums were the lead-discourse and must learn as others do

edge of those times, to state the real facts in the case.

It is amusing, though somewhat anpathise with our persecutions.

1. First, as to persecution. There has never been anything worth calling persecution. There have been a few in- field, and was a poetical genius, stances where individuals have been put to some inconvenience on account and a poetess. Haunah F. Brown was of their adhesion to Spiritism, as some connected with the press, and Emma have been for their Universalism or Hardinge was a talented educated wo-Methodism. And the popular standing man. in the early days—the Fifties—was far

scious of any special persecution. 2. In the second place, what was the Spiritism... standard of education and talent on the part of mediums and speakers? Speak-ing in a general sense, they have never We had crowds to listen, and did not last fifty and more years.

(a) As to the mediums, they were, as

the people. In Boston, the first medi-ums were two daughters of LaRoy Sun-were converted. derland. Then came Ada Hoyt, now Mrs. Foye, and Rachel Ellis; none of now without these public shows. It is whom were ignoramuses. Mrs. Dr. also true that the great mass of people to England, soon followed them.

John Hardy and numerous others soon followed, all of them intelligent persons. Spear was a Universalist preacher, and I think Hardy had been a Mormon one. In New York City, Emma Hardinge, the highly educated and talented English woman officiated for a long time as a test medium.

(b) But leaving the mediums, who education with those now in the field, let us look over the lecture field, and never equalled what it was in the Fifties. As first lecturer on the platform been fourteen years in the Methodist pulpit. Had the Bible in Hebrew, lifting of humanity and the establish-Greek, Latin and English and could ment of universal brotherhood. Was a proficient in hisspecial sciences, chemistry, geology, astronomy and electricity and magnetism; and especially anatomy, physiology and the various schools of medicine. all of which I had carefully studied. And, all this, I found absolutely necessary in order to intelligently present fill a place sometimes of very great im-portance. And I may add that no un-whole body of Spiritists. educated trance medium has ever been able to do that part of the work needed in demonstrating the science and philosophy of Spiritism.

In addition to myself the Methodists gave R. P. Wilson, Benj. Todd, Selden J. Finney and Dr. Samuel Watson. Finney was a studious scholar, and one of the most philosophic thinkers in our From the Universalists came S. B.

Brittan, T. L. Harris, Wm. Fishbough, J. M. Spear, Simon Hewitt, Adin Ballou, R. P. Ambler and J. M. Peebles. Brittan was one of the most brilliant There is good prospect for a large at literary scholars of his day. Harris tendance this season. Last year, five was the poet of the movement. Adin new cottages were erected—this year level of curses from men and women men and wom Ballou was the founder of the Hopedale Community.
From the Unitarians came Father

Pierpont and Herman Snow. Henry C. Wright was educated as a Presbyterian minister.

Fish was a Baptist preacher. All the above named were in the church ministry, and were educated men. Of those which follow, I think two or three were ministers but am not certain. Prof. Wm. Denton, J. W. H. Toohey, Dr. A. B. Storer, Judge Edmonds, Joel Tiffany, A B French, Lyman C Howe, Frank Wadsworth, N. Frank White, Hudson Tuttle, W. F. Jamieson, A. E. Newton, — Wilson, A. J. Davis, Warren Chase. Have we not here a goodly list? Scholarly men like Brittan. Profound men like Edmonds and Tiffany. Scientists like Denton. Thinkers like Finney, and versatile authors like Tuttle, Peebles and Davis, and poets like Harris. And it should not be forgotten that several of these men were eminent mediums. Are there any mediums to-day that excel Davis, Tuttle, Harris, Finney, Storer, Spear, Ambler and Ly-

There are some others who ought to be mentioned but I cannot recall their buildings this season. names and I am in the wooded mountains, miles away from civilization, withains, miles away from civilization, with get excursion tickets by the Queen and out a single book to aid my memory of Crescent route. Write to W. C. Rinear. names, of which it was always treacherous.

man C. Howe?

But we must by no means neglect the woman side of the question, as there is where strong emphasis is laid upon ignorance. Look at the list. Amanda Britt Spence, Lizzie Doten, Achsa Sprague, Emma Jay Bullene, Nellie Brigham, Susie Johnson, Hannah F. Brown, Anna Denton Cridge, Mrs. Townsend, Mrs. Smith, Mrs. Byrnes, Mrs. Richmond, Mrs. Watson, Colby-Luther, Emma Hardinge Britten. The advocates of ignorance lay great stress upon the assumed fact that Mrs. Richmond and Mrs. Watson commenced speaking entranced, while quite young. and the spirits have educated them up to their present state of development.

But this is pure assumption, destitute of proof. There is nothing, so far as I have noticed, to show that these girls within the last six years, over one hunwere specially stupid or ignorant, or had not the common education of girls of their age. On the contrary thair his. this out and send it to them. Book sent tory shows them to have possible free giving particulars of the ordinary mental control of the party, which they were not slow to improve. In Mrs. Richmond's case, from her debut into the general lecture field, she

If old Pope Gregory has knowledge of physician. She could not prevent herwhat is now transpiring on the earth he solf from being educated. And taking must exult to see his famous pronounce her own statement of her condition when lectures are delivered, the spirits from the ranks of the assumed leaders have no more to do with her education of the advanced religious thought of the than they have with any one who reads world—the Spiritists. It is most humil- them. When the lectures are given, she ating to find in our movement those who says she is out of her body and away, will spend their energies in not merely while a spirit uses her vocal organs to Hence, she, as an intellectual person,

ing characters in the Spiritistic move- by reading it afterwards. If it came through her mental organization by im-This idea that the early workers were pression or inspiration we could see a set of ignoramuses, and that they had that the impressing or inspiring spirit to meet with exceptional opposition would be educating in a way entirely prompts me, having had perfect knowl-different from the ordinary. In such a condition she is no more educated by the spirit than the pen with which I am writing is educated by my elaboration of the thoughts which I express. Hence, noying, to have persons, who were mere of the thoughts which I express. Hence, children, or not born at the time, praise her education has not come from trance the Ignorance of old workers, and sym- influences, as they have been purely physical ones. Lizzie Doten was an educated literary

woman before entering the lecture Achsa Sprague was a school teacher

Perhaps some one will say that A. J superior to what it was at later times. Davis was an unlettered boy when he At that period, I frequently sat in circles with Dr. Walker, president of Hartung and University, and Dr. Bell, one of the sessed rare, natural genius in addition faculty. The rector of the Episcopal to his psychical powers. But Davis was church of Charlestown, Mass., was a not a medium in the sense in which that constant attendant of our circles. The term is commonly used, and the method presiding elder of the Boston District, in which he obtained his education was M. E. church, declared that Spiritism altogether different from any medium-under tended funerals with the clergy, and was occasionally invited to speak in an educated man and an author before their pulpits. And was never con- the rappings at Hydesville occurred. He is in no sense a product of Modern In conclusion, I may say those

been excelled, at any time, during the need the adjunct of a psychometric or telepathic display, miscalled "spirit messages," to attract the people. They a rule, on a par with the general run of came and listened and went away and But it is pleaded, people will not go

Hayden, who was the pioneer medium do not go because of them, and those o England, soon followed them.

John M. Spear, Mrs. A. E. Newton, ohn Hardy and numerous others soon community, destitute of that intellectual and moral stamina necessary to make a strong and progressive movement. They are what Dr. Peebles terms, in derision, Spiritists, that is mere phenomenalists like thousands and millions of the savage and semi-savage portions of mankind. There is no "esprit du corps," no common feeling of enthusiasm to certainly would compare in talent and benefit the race; to inaugurate and maintain a potent and enduring altruism, or universal brotherhood. It is see how the then, will compare with the now. And I scruple not to say that, leaving out the old workers, who have continue. It will be absorbed into the kept up their position, the platform has church. And why not, when it is all the while, in its creed and practices, imitating the church, and in no respect will commence with myself. I had whatever inaugurating any new or distinctive principle or policy for the up-

read it in all. Was a proficient in history, ecclesiastical and profane. Had Spiritist movement, I have, for more studied thoroughly philosophy, natural, than fifty years, proclaimed it as a New mental and moral. Considered myself Era in human thought—the birth of a a master in grammar; and had dabbled distinctively new idea and the destroyer in logic, rhetoric and general literature, of the old religious governments and besides attending more or less to the social conditions as shaped by those religions and governments, and the creation of a new order of humanitary life. As all forms of civil and social customs spring from religion the united energies of the old workers were directed to the demolition of the old creedal religions as preparatory to the upbuilding to folthe Spiritistic system to the people of low. There was union in that, but against its assailants. The dead lan-struction then came the reaction, the guages were of the least value, but they rule of ignorance and the general disunited and demoralized condition of the

> J. S. LOVELAND. Summerland, Cal.

LAKE HELEN CAMP, FLA.

February 7, to March 20, 1904.

The camp circulars are out. Copies an he obtained of President E. W. can be obtained of President E. Bond, of Willoughby, Ohio, and of the

there is promise of as many more.

Nov. 1, by Mrs. Fisher and others. Board and room by the week at hotel, Furnished rooms can be had in cottages and in Brigham Hall from \$1 to \$4

Rooms for light house-keeping in the Apartment House, from \$2.50 to \$3.50 per week; \$25 to \$30 for the season. Mrs. A. M. Spencer, on the grounds, furnishes table board at moderate prices.

Hotel Webster (5 minutes' walk from the grounds) is now completed and ready to furnish room and board. This hotel has modern improvements—bath rooms, toilet rooms, hot water heating, etc. Write Dr. O. B. Webster, Lake Helen, for particulars.

The meeting opens February 7, and closes March 20, 1904. Not all the speakers and mediums are engaged at this writing. W. F. Peck, J. Clegg Wright, Carrie Twing, J Homer Altemus, Mrs. Bartholomew (trumpet medium) will be present.

It is expected that running water will

People from the Middle West should son, G. P. Ag't., Cincinnati, Ohio, for lowest prices by rail.

be supplied to the cottages and other

People from the New England and Middle States will get lowest prices by ocean steamer from New York City, by writing to me. I shall have excursions in October, November, December and January, 1904. My October excursion sails the 13th and 28th by Clyde line. For particulars, concerning these excursions, write (enclosing 4 cents in

stamps for postage on folders, etc.,) to H. A. BUDINGTON 91 Sherman St., Springfield, Mass.

Oil Cure for Cancer.

Dr. Bye has discovered a combination of Olls that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons dred of whom were physicians. Readers having friends afflicted should cut free giving particulars and prices of Olls. Address Dr. W. O. Bye, Drawer

"Love-Sex-Immortality." By Dr. was thrown amongst educated people, W. P. Phelon. For sale at this office. and her first husband was an educated Price 25 cents.

HELL, HADES AND SHEOL, AND IA IN A GALIFORNIA HOSPITAL

Another Exemplification of the Heartless Inhumanity That Seems the Natural Sequence of Vivisectionism.

sane asylum or dying by the butchers' hands.

Yielding to financial depressions and years of continual care day and night, the advice of his invisible friends, alafternoon, expecting the following day to go out with more clothing and nec-

next morning, owing to disappointment in the expected conveyance, the officials answering that she was "happy and contented except worrying about your coming;" but "they would tell her noon of the 23d he arrived with a lady friend and citizen at the hospital, and found all his impressions realized and expect we can give her special treathundred per cent more.

The sick one, who has not dressed needing the constant care of some one, like a child, was sitting among a motley crowd of women on the "veranda," crying, and the picture of despair and he did. misery. "Oh! Frank, you can never know how I have suffered! Why didn't you come? No! No one told me a word about the telephone message. My God! take me away quick from this horrible place.

After investigation it was learned that no doctor had been near to even diagnose her condition or a nurse to do a thing for her. She had been assigned to a "room," which is similar to the and doctors are omitted for future self-stalls in a cheap restaurant, on the protection. left side of the long "ward." In open view on the right side, a row of proba-bly 50 cots side by side, are occupied by all sorts of indescribable diseased, formed, demoralized, foul-mouthed old women. The stalls had two narrow cots about three feet apart, with just room for a chair between, which constituted the furniture; no hooks for clothing, or shelves or closets.

On one side was the first sick woman's cot, the other being occupied by a woman dying with consumption. Probably one hundred women are in the two wards that are connected with corridors which also are connected with the men's wards, several in number, two stories high. These men of all na. Told me Miss Oswald seen tionalities and afflicted with everything on the list, sleeping on cots also on the

veranda" all in plain sight of all the wards, spitting, hawking, crawling, limping with paralysis and nameless diseases, growling, swearing and cursing at the least provocation, as was also the women of all ages, but more of past fifty years than younger. All could be seen and heard in a moment. These scenes must be endured by all.

Moans and cries varied by screams were heard at intervals from the operating room, or slaughter-pen, I should say. Stretchers with victims of both Dear Mrs. D. I can't believe

sexes passing occasionally, etc. The sick woman had been there, lack-

tinued pandemonium of cries, groans She seems the pink of modesty and curses of the women, mingled, And all that thing—but thenwith occasional "Holy Mary, Mother of (Mrs. D.) God, save us," a woman was brought in and put on a cot in the long open row Such news! Look out for something opposite the stall occupied by the sick woman mentioned; probably it is about ten feet from the door.

The new arrival soon began to groan and cry out for help, as she had birth pains. The only response was a volley of jeers and curses from the rest of the women. She finally crawled to the door of first one in the case, begging her to go out on the corridor and call Don't ever breathe I told you, dear, the night watch to bring a doctor, and Of course you know the talk. after great exertion managed to get to I had on good authority, alike from the cots in open air and To say it, but he swore he'd whip The Hotel Cassadaga will be opened | through the several wards on the level | That fellow half to death! with that story, as these buildings are only two stories high, and stick out from the main building like fingers on man's hand.

The foulest of language was hurled at the head of the one calling for a doctor to help the unfortunate new arrival. Finally a young upstart with the night watch and several other men, came, and with all the women that could leave their cots in the wards, they crowded around the unfortunate mother, jeering and guffawing in the most heartless and vile language during the entire incident, and the child's cries until late in the morning together with We now the truth at last."

During the forenoon there was the fisual butchering, or, rather, "operations," going on and the continual guying and abuse of the old women to the new arrivals. All sorts of horrible stories of cases of operations were poured on the unwilling ears of the now thoroughly hysterical sensitive. Not a one could be induced to assist her in removing or arranging her clothing. Slop for coffee, with no sugar or milk, with a slice of bread without butter, and a bunch of sickening mush in blue milk,

was the breakfast. The second night after being told by the heartless ghouls that in all proba bility she would be operated upon whether she was consulted or not and the awful night and day's experience, the sensitive was ready for nightmares

brought down curses from all sources again, with threats to "brain you with a brick, you d—n b—h, if you don't get back in your hole." Similar orders came from the night watch, and more cat-calling from the inmates of her own ward. She finally found her way back to her bed, exhausted.

Daylight brought abuse from all sides

The following story is true in every particular, only it does not half reveal the awful experience of a sensitive, sick, helpless woman, who passed two days and plants in a county hospital and the first stated, he waited two of literature on occult subjects. Were discussing the subject of Thought—the power of mind over the days and plants in a county hospital and the "bed not coon the days — sidn't know." Thought—transference, etc., days and nights in a county hospital and He "had not seen the Mrs.—didn't know who was snatched from the hands of the case. Had been very busy," etc. the officials just in time to save her Upon the persistent urging of the husband, he went up on the corridor where with the alternative of going to the in- she was sitting, crying, with a black milk-pan on her lap which contained a saucer of diabolical ingredients sup-Yielding to financial depressions and posed to be "a stew," and a piece of thusband, exhausted by two and a hair which consisted her dinner. My God! Twould melt the heart of a mule! Be at last, against his own judgment and cause of her long continued fright and abuse by the women, and awful scenes lowed the sick wife to be taken to the witnessed and heard, she was hysterihospital on September 21, late in the cal and the good doctor (?) pronounced her insane. "The old lady can't get well. Why, she was disturb-About 5 p. m. the following day, upon telephoning to the hospital that if she was comfortable and all right he would not try to come out until the was the company of the c

The husband then gave the history of her case of the accident which finally resulted in diabetes and partial paralysis some two years ago, and how she was afflicted, and how nursed and kept at once so that she would not worry alive in spite of doctors' prophecies, That night was a sleepless one and that he was advised to bring her to on the part of the husband, because of the awful feeling that something was wrong with the sick wife. In the fore-first, rest, and then some means of financial income. "Why," said the official, "you don't

ment here, or the care that you have given her, do you? They all get alike herself alone for two and a half years, here except those operated upon. What are you going to do with her?"

"Do! I am going to take her out of here as quick as God will let me." And

The awful condition she was in, by having no change of clothing since leaving home, was sickening, and the continual din of groans, cries and curses are kept from ringing in her head by sleeping powders at present. No one believes the existence of such conditions, unless an inmate and witness

The particular name of both hospital Which do we need the most-hospitis and homes for Spiritual sensitives,

or colleges? The sick woman in question is Mrs. Emaline Perkins, and the writer is GEO. F. PERKINS. Sacramento, Cal.

CASE OF "THREE BLACK CROWS."

(Mrs. A.) only heard it yesterday And came direct to you. It's all the talk; but don't repeat My words. You'll promise? Do. Well, yesterday my friend, Miss K., A very handsome, strange young man Bowing to Mrs. Bean!

(Mrs. B.) No, thanks, Miss C, I can't sit down; I just ran in to borrow A cup of yeast and bar of soap; I'll pay them back to-morrow. Haven't you heard the news? Well,

Believe it if you can-They say that artful Mrs. Bean Flirts with a strange young man! (Miss C.)

The awful things I hear, Though Mrs. Bean I never thought ing about four hours, two days and Was nice as she'd appear.
You haven't heard? They say it's true The first night along with the con- She first with strange young men!

new. There's mischief in the air.

Poor Mr. Bean, I pity him-He must be in despair. For flying rumor has it pat, Though it is false, I hope That horrid ugly wife of his Is planning to elope! (Miss E.)

(Miss F.)

I'm feeling faint to-day, Miss H. The news upset me quite. To think poor, suffering Mr. Bean Should challenge him to fight! Pistols. I think it horrible. They met at set of sun And one was wounded dangerously. No, I don't know which one.

(At the sewing circle.) "I always thought her dreadful sly." 'I, too, and horrid fast." "So proud." "So haughty." "Well. I'm

the moans of the mother all were going on within ten feet of the first men."

We now the truth at last.

"I always thought she'd come to harm."

I looked for nothing more." Well, serves her right. Pity her?

"Hush! there, she's at the door." The door swings open; silence falls. She speaks with glance serene: Ladies, permit me to present . My brother, James G. Bean,"

Moral: When listening to some scandal vague, Which "everybody knows," Kind reader, please to bear in mind That tale of "Three Black Crows."

BEATRICE ST. GEORGE. Wilmette, Ill.

Never Neglect Constination. It means too much misery and piling

up of disease for all parts of the body. the sensitive was ready for nightmares and horrid dreams.

As two men with cloths on their faces were brought by her door on stretchers, she thought one was her husband, and frantically she called him, and became so wrought up that she staggered out on the corridors, calling for him, which on the corridors, calling for him, which must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. Use Vernal Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves naturally and healthfully without medicine. One small dose a Daylight brought abuse from all sides on the "thing that was hollering all night." The head nurse had sent up by a woman the usual "dope" that not only was a powerful cathartic, but affected her brain, and added to the distressing condition. In the woman's "toilet" (?)

were three cots where women lay with were three cots where women lay with the most loathsome diseases that all had to see and pass within a few feet.

When the husband arrived on the ror sale by all adding druggists.

QUEER EXPERIENCES.

Convincing Demonstration at an Initial Seance.

Ex-Judge Copenhauer and myself met in Dr. Rickerson's office in the village of Roscoe, St. Clair county, Mo., not long igo. Dr. Rickerson has quite an amount were discussing the subject of New Thought-the power of mind over matter, thought transference, etc., and Thomson J. Hudson's theories of psychic phenomena. All of us agreed that the most of the authors that tried to explain all of the phenomena of the subconscious mind, failed. Ex-Judge Copenhauer said he had good reasons to believe that the most of it was of spirit-We asked him to state his reasons.

He complied with our request. I will state it in his own words as nearly as I can..

Judge Copenhauer's Narrative. When I was a young man I stopped at

the hotel built by Captain Burgess (now occupied by Mrs. Burch of this town), working at the carpenter's trade. Captain Burgess had two grown-up daughters that I was on friendly terms At the time I am talking about, the

newspapers were full of ghost stories, spiritual manifestations, etc. One even ing one of the girls asked me if I believed there was any truth in the stories. I told her I did, if testimony had any value. She said: "Why could it not occur here as well as other places?" I told her it could if conditions were favorable, and people would investigate it as they would any other subject that they wanted to find the truth about; not judge the case before it was tried. They both became anxious that would get up a seance, and try to get some manifestations. I consented, but made them promise to never ask me again to call the spirits, as there was

something uncanny about it that I did To tell the truth about it, I had never attended a seance, but was simply planning to have some fun. I knew nothing about mediumship, but knew that the bureau top was loose that stood in the parlor. By pressing on it, it would crack as though some one was tapping

I decided to hold my circle at the bureau. The only thing that was on the bureau was an old clock. It was a relic that had been handed down from for-

mer generations. I got me a splinter and slipped in the bureau top to prevent it from cracking when I did not want it to crack.

The night we sat in that circle I shall never forget. I was surprised a great deal more than they were. I called old Captain Burgess in and told him to examine the bureau to see that there was no chance to play any trick.

He ransacked every drawer and said he could find nothing that any trick could be performed with. I called the family up and told them to place their hands on the top of the bureau. I let them sit a while before I

extracted my wedge and invoked the

spirits to visit us. At this stage of the proceedings my conscience began to smite me, to think I was making fun out of as serious a thing as death; and to call on friends that were on the other side of the stream of life to make manifestations looked like a hollow mockery to me. But I had started the game and must be the chief player, or back down. I concluded to go on with the deception that night, but never play it again. I said in a solemn voice: "If there are

any spirits present, please make some manifestation." Crack, crack, went the bureau without any of my assistance. That gave me quite a shock as well as the other parties. I was satisfied there was truth in the manifestation, and I would not play the deceiver, but let the force that was making the bureau rap, take charge of the game.

After the astonishment wore off a little we began to ask questions. The anwere satisfactory in most cases. Whilst they were asking questions I happened to turn my eyes towards the old clock. To my utter astonishment the hammer drew back as though it was going to strike the bell, but went back slowly. The thought occurred to me, would that clock strike if I requested it to. The hammer drew back again and went as slowly back.

I was convinced that it would, and asked the parties in the circle if they were not convinced that spirits rapping? Old Captain Burgess said "he was not. It was electricity generated by having our hands on the top of the I asked him if electricity possessed intelligence and understood the English language? He said, No; if the bureau had spoken any English he had not heard it."

Said I, "Captain, if I would request my spirit friends to make the old clock strike would you believe spirits did it?" "Yes," he replied, "or the devil, for it has not run for forty years." "Well," said I, all of you express i strong desire to know the truth and be

convinced without any doubt whatever, and it shall be fulfilled. Close your eyes and pray for light." They sneered at this. I said, "It doesn't make any differ-

ence if you jeer. My spirit friends have power enough without your aid." "Spirit friends," said I, "to convince these sneering skeptics, please cause the old clock on the bureau to strike."

Bang! she went, and they fled in ev ery direction. I went, too. Instead of striking one it kept pealing away. I went upstairs. Old Captain Burgess yelled at me to come down and stop that old clock. I screamed back at him, "I cannot control the spirits."

It struck one hundred and four times after I began to count. How many more I do not know, before I began to

The next morning the household ooked at me with an eye of wonder. None of them looked as though they had had very refreshing sleep. I had not slept very soundly myself, yet I was not frightened. I was amazed be-cause I had been skeptical about immortality. The truth dawned on my mind that death was not an eternal sleep; that our friends might be near us and our dull eyes could not see them, nor our dull ears catch the loving mes sage they wished to convey to us who are still in the flesh, unless we made the conditions favorable. "Boys, I have told you the sober

truth. You can view it as you choose," Judge Copenhauer is a Republican, but was elected judge in a county that is Democratic. He suffered imprisonment rather than sign bonds that would saddle an unjust debt on the people. This will show that he is a responsible man

N. B. SMITH.

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ualism. An elegant pamphlet containing an account of the exercises at Rochester and Hydesville, N. Y., at the celebration of the Fiftieth Anniversary of Modern Spiritualism. It contains the addresses of some of the most noted speakers present. It contains the picture of the Hydesville cottage, wreath, etc. Price,

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Next week we shall publish a SYM-

POSIUM, containing exhaustive re-

views of THE GREAT PSYCHOLOGI-

and which has created a profound sen-

sation among Free Thinkers, Liberals,

It forcibly will, the exceedingly great

variety of thought manifested on the

part of leading minds in reference to

vital points of interest in connection

with the phenomena and philosophy of

Spiritualism. It will constitute an im-

portant object lesson to Spiritualists,

mediums, lecturers and thoughtful peo-

ple generally. It will bring to the front

the most forcible and impressive de-

nunciation of the Book, and at the

same time a profound admiration and

endorsement of the same and its au-

Sarcasm and wit, keen, cutting and

comprehensive, will be hurled at the

author, and his pretensions refuted and

demolished in the opinion of some of

the ablest minds in the ranks of Spirit-

ualism. Contrariwise, some mediums,

Spiritualistic lecturers, eminent profes-

sional men and others will cordially

come to the defense of the Book and au-

thor, sustaining both throughout, the

whole Symposium comprising a most

interesting field for suggestive thought

The Roman Catholic Church, in order

o keep its adherents in the galling

chains of bondage, superstition and ig-

norance, has, under the guidance of the

Inquisition and its infamous leaders,

burned, destroyed or suppressed "ob-

jectionable" books, books that in any

way interfered with its long established

The well balanced Spiritualist, the

rounded-out, thoughtful Spiritualist, is

not afraid to grapple with any problem

that presents itself in connection with

its revered mediums cannot stand the

criticism of the author of The Great

Spirit manifestations can not be pat-

ented or copyrighted. All through the

ed their influence over mankind for

great good or evil, depending, of course.

on the intelligence and moral status of

the communicating spirit and medium.

What renders The Great Psychologi-

cal Crime a work of special significance

and importance to the careful student

of psychical, Spiritualistic or occult

knowledge, it approvingly admits that

dently desires to advance an interest in

them by bringing to light an entirely

new method of producing the same

but really dangerous and destructive.

An ardent and enthusiastic believer

ism, yet opposed to the mediumistic

that he can at will SEE AND TALK

WITH SPIRITS-a most extraordinary

assumption, truly, which we with our

present knowledge are not prepared to

clare the same to be absolutely false.

In fact we are in favor of giving the

to present itself, and if successful, we

will then introduce it into our ranks as

Let it have a fair and impartial trial

by the side of subjective mediumship,

and the philosopher well knows that the

"fittest" will survive, and that truth will

Having always entertained an espe

cially high opinion of exalted medium-

ship, and reverencing many of our be-

loved mediums and speakers, when we

first read the opinion of the author of

The Great Psychological Crime, that

subjective mediumship is unhealthy,

dangerous and at times tending to im-

find the author, hence he escaped a

finally prevail.

cerned, which need strengthening.

creed, methods and customs.

thor will be given.

The Progressive Thinker. A STORM GENTER

J. B. FRANCIS, Editor and Publisher. Ranks of Spiritualism.

Entered at Chicago Postoffice as second-class matter TRRES OF SUBSCRIPTION.

THE PROGRESSIVE TRINKER will be furnished until further notice, at the following terms, invariably in advance: 81.00 CAL CRIME, a book lately published,

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SATURDAY, OCTOBER 10, 1903.

TO FOREIGN COUNTRIES. The Price of The Progressive Thinker per year to foreign countries is \$2. .

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Should Go to School.

Here is a fit subject to send to the Morris Pratt Institute. The item is from the Chicago Examiner: "Here is an additional attraction not

counted on for Centennial week. "An earthquake is on the way to Chi- our phenomena and philosophy, and will The weather man has not not favor destroying, suppressing or found it out yet, but C. A. Wyand says burning any book. If Spiritualism and C. A. ought to know, for he is a m

"People, take warning!

"Mr. Wyand is not one, however, who Psychological Crime, then they must will not give the good residents of the have weak points, not yet plainly dis-Fair city a reasonable notice. He writes to the Examiner as follows:

"'Dear Sir—As I am a medium I saw Chicago in an earthquick or something but just when it takes place I pages of ancient and modern history did not find out, althow it is not fare they have come to the front, and exertfrom us and everything looked as it would be badly destroyed and was told to rite you about it Resp Yours, C. A. WYAND.

'It seemed down town districk mostley.

"The Centennial committee regrets that Medium Wyand did not set the exact day and hour. It would be a shame to have such a thing as a seismic disturbance occur when the visitors were at Lincoln Park looking at the Indians, all the phenomena as claimed by Spiritfor instance, or attending a reunion of Itualists, do occur, and the author arthe Jones family.

"The public will be notified if the date of the impending catastrophe is

It would not be risky to say this item | without the aid of subjective mediumexhibits something near the average ship, and asserting in language that bit of intelligence found among the cannot well be misunderstood, that the class of people who call themselves present process whereby spirits comfortune tellers, but there are many me. municate with mortals through develdiums who will average with any other oped mediums, is not only unhealthy, class of people.

However, the public knows but little difference and will naturally judge the in the phenomena of Modern Spiritual-

whole by the exception. There was a time when preachers process whereby it is presented to the were "called by God," but since it re | world, the author stands forth as an quires a diploma to hold down a good, apostle of a new method-in no sense lucrative job in a pulpit, these illiterate | mediumistic, as he claims, in no sense preachers have been "called off, by subjective, in no sense spirit influence God," and are formed into a Salvation or control-whereby a person with the Army, into Zionists, and John Farson right motive and of ordinary intellishouters, etc., and a few have stumbled gence can be so educated or directed into Spiritualism. But as we have an Institute now we will soon be situated so as to raise the standard of Spiritualism up out of the reach of the ordinary fortune teller and leave them standing say is absolutely true, nor can we de-

as a separate and distinct class. We do not hope to monopolize the "gift of tongues and of prophecy;" we Independent Method, so-called, such as have never concluded we had arrived at advocated by the author, a fair chance the pinnacle of the temple of wisdom. In fact we know that the psychic power to read the handwriting on the wall is a segment of Spiritualism. only possessed by those whom nature in her boundless adaptability has created with that faculty, with that susceptible kind of sensory organs, and such person may be very illiterate, very ignorant of the King's English, too. Book learning cuts no figure with the spirit

and its manifestation in the flesh. It is not unusual to find mediums reaching out into the unfathomable and bringing to earth some "wonderful

revelation." The Indians, the Mormons, the Adventists and many others claim the gift morality, we felt like roaring like a of prophecy. The Bible is full of such lion, or spitting like a cat at him and information and the present generation calling him a presumptuous pretender is apt to be correct in its prognosti, and a first-class nincompoon, to so as cations as were any of the prophets of sert; but while overshadowed with that

"Gleanings from the Rostrum." By A. B. French. Cloth, \$1. For sale at flagellation-mental or otherwise-

However, as time passed on our an-

ger softened, the tempest in our mind and the storm-tossed impulses and conflicting emotions of our soul were followed by a little common sense, and we resolved to submit the book to the fiagellations of a few prominent Spiritunlists-or, perhaps to their endorse ment-each one without fear of accident or being ostracised, to express his (or her) houest opinion of the same, while the editor will act as UMPIRE, seeing that fairplay is maintained on all

The author of this book, kindly en dorsing the phenomena, but lamenting the method whereby it is produced, and claiming that there is a better way to sibly he may become a very useful man; possibly by telling Spiritualists what he considers their faults, their shortcomings, their misguided work and dangerous tendencies, he may awaken a line of thought that will do good; possibly mediumship may not be ALL that we have claimed for it; possibly there is chance for improvement; possibly it is not perfection itself, and let us all hope for progress in every line of thought, in every phase of the phenomena, in everything pertaining t mediumshin.

Spiritualists, we do not know of a sin gle thing in science, in the arts, in the domain of physics, in medicine or re ligion, that has attained perfection. Imperfection everywhere-perfection nowhere, so far as one can discern. Such being the case, it is well to be charitable of the opinions of others. It is wel to be kind, generous, forbearing, trusting that the right will triumph, and that the world will advance in the right direction; hence we say, PREPARE FOR THE FEAST-prepare for a rich treat in the next and succeeding issue of The Progressive Thinker.

The Great Psychological Crime which has stirred up a veritable intellectual cyclone of diverse views, comments and criticisms, will afford the grand basis for the delectation of the intellectual giants ranged pro and con.

The forthcoming numbers of The Progressive Thinker will be among the most instructive and interesting ever issued.

The articles cannot fall to be rea with intense interest by every medium and every Spiritualist, and every one interested in Spiritualism as an investigator, a would-be believer, or an opposer. They will stir thought in our ranks, and we have no doubt will result in good to our cause.

Ours is the Hermit Nation.

Wm. E. Curtis, the distinguished correspondent of the Record-Herald of this city, makes a sorrowful showing of the working of our Chinese exclusion laws. Whilst the object of the law was to shut out cheap labor from competing with American industry, he shows in its workings, it excludes by strict and even strained interpretation, "students, teachers, merchants and travelers," class of people it seemed to have been the intention of the law to favor.

Mr. Curtis cites facts in support of his statement, and says we are quarrelher government intends to shut us out of the ports of Manchuria, while we are closing our ports against China, though that government has appropriated \$600. 000 to nav for the display of Chinese

productions at the St. Louis exposition. It would be supposed the policy of the United States is to allow the youth of China to visit America, learn our language, our manners and customs, to the end that our trade with the oldest empire on the globe would be facilitated. and our civilization would be imitated. Instead: By our exclusion laws, so far as China is concerned, we are the hermit nation. We desire to traffic with her people, but it must be on her soil, through American agents who understand our language, and not through theirs, who are, by absurd decisions, denied an opportunity to learn our tongue. Mr. Curtis cites the following facts to

show the unjust workings of our lows: "Last fall Mr. Tong, one of the wealthiest merchants in Shanghai, sent his son to the United States to secure an American education. He brought certificate furnished him by the tatal of that city, verified by Mr. Goodenow, the United States consul, in perfect form, but he was sent back to China on the pretext that the explanation of his purpose in visiting the United States indefinite. The certificate described him as a student, but did not state what branches he intended to study. The Treasury Department took all that trouble to prevent an honest young man obtaining an education. Young Mr. Tong employed an attorney to contest the case, and paid \$2,000 in fees and costs, but the immigration inspector was sustained by the Secretary of the Treasury, and this young man, whose only offense was a desire to take advantage of the schools of this country, in order to increase his usefulness was treated like a criminal or a lunatic or an anarchist and prohibited from landing. And yet we pretend to be a great civilized, Christian nation."

urday, October 3, two days earlier than usual, in order to avoid a strike in all the press rooms of the city. The strike commences October 5, and will temborarily embarrass every printing house here. If the next issue of The Progressive Thinker does not come out at the regular date, our readers will know the reason, and will kindly bear with us. For fourteen years The Progressive Thinker has always appeared on time. We look for an early settlement of the difficulty.

CROWDED OUT.

On account of going to press earlier intense irritated feeling, we could not than usual to avoid the strike that is to occur in the press rooms of the city. many items of interest are crowded out which we could have given him, and if of this issue,

he happens to read this editorial he may consider himself lucky in escaping our wrath. Out of the happens to read this editorial he may consider himself lucky in escaping our wrath. Winter Campaign OUR SPECIAL ISSUE

It will be especially interesting and attractive. Our Special Issue in October, containing the views of many leading minds, as alluded to elsewhere in this paper, will be of great value to everyone. It will be a veritable Storm Center, and every Spiritualist in the land should read it. Subscribe at once and obtain one or all of our Premium Books.

Important Discussion

The above Special Issue of The Progressive Thinker will be followed at an early day by a discussion between the veteran worker, Lyman C. Howe, and Mrs Florence Huntley. They will in a masterly manner consider the contents of the book designated as "The Great Psychological Crime." Every Spiritualist, and every Medium, too, should be familiar with what is going on in our ranks, and they can be if they will read The Progressive Thinker during the year. Send in your subscription now.

"The Light Among the Hills"

A thrilling narrative, a wonderfully interesting statement of Spiritualistic events that occurred in Vermont in early days, will appear in the columns of The Progressive Thinker sometime this fall. "The Light Among the Hills" was written expressly for The Progressive Thinker, by Mrs. I. L. Lewis, well and favorably known in the Green Mountain State. Send in your subscription now, and you will not miss a single number. Don't wait.

Our Premium Books

Renew your subscriptions at once, and thereby not miss a single number that contains forthcoming attractions. Our Premium Books can not be excelled. Read over the list in this paper, select the ones you desire, and send in your dualnted as much as you could by books telling about it? I honestly think that Subscription at once. Don't be behind the times.

Our Fall and Winter Comparison will be subscription at once of the subscription at once of t Our Fall and Winter Campaign will be more brilliant than ever. Those who read The Progressive Thinker cannot fail to keep abreast of sour coming to the spiritual world. It the times, and know the status of our cause.

ILLINOIS CONVENTION.

The Illinois State Spiritualists Asso ciation will hold its annual business convention with the Englewood Spirit ual Union, at Hopkins' Hall, 528 West 63rd street, Chicago, Tuesday, October 13 1903. Each one of its auxiliary so cieties is entitled to one delegate for every ten of its members, or major frac tion of that number.

The first session will open promptly at two o'clock and continue until half-past five, when an intermission will be taken for social visiting and enjoyment of a basket dinner. The evening meet ing will begin at half-past seven o'clock and include a programme of addresses music and message-giving.

Aside from the election of officers matters of importance will come up for consideration, among them proposed amendments as follows: One changing date for the annual

meeting to the third Wednesday in Feb-

One providing that individuals may become full voting members of the as sociation by first pledging compliance with its constitution and by-laws and paying one dollar yearly into its treas-

One authorizing the official hoard to accept the resignation of any of its members when tendered and to fill by appointment all vacancies in its membership caused by death, resignation, or removal from the state, until successors are chosen at the succeeding annual meeting and duly qualified.

This convention will sound the key

note for the fall and winter campaign in Illinois. Every local society desiring help, or willing to help others, should be fully represented and send in its per capita contribution of twenty-five cents per member. This meeting may appoint as dele

ington, a member from every local so-ciety which sends, in addition to the annual dues; the sum of two dollars, which goes to the supreme body.

GEO B. WARNE, President ELLA JOHNSON BLOOM, Secretary.

Spiritism and Mrs. Leonora E. Piper and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents. "Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Na ture's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and containing beautiful illustrative plates For sale at this office. Price, postpaid 85. It is a wonderful work and you will be delighted with it. "Meatless Dishes." Very useful Price 10 cents.

BEAR IN MIND.

A MOST IMPORTANT DISCUSSION. Between the Veteran Worker, Lyman C.

Howe, and Florence Huntley. Please remember, LYMAN C. HOWE,

of Fredonia, N. Y., one of the ablest lecturers on our rostrum to-day, a profound thinker, and in all respect amply qualified to maintain himself in any capacity he may be called upon to act, WILL HOLD A DISCUSSION in the columns of The Progressive Thinker, with MRS. FLORENCE HUNTLEY, a lady who ranks high in the literary circles of Chicago, and who is the editor of "The Great Psychological Crime," and the author of several other books, of great value to the world. She and Mr. Howe will enter into a discussion in regard to the merits of THE GREAT PSYCHOLOGICAL CRIME, and the same will be published in The Progressive Thinker, affording a rich and valuable intellectual treat, never before offered to the readers of any Spiritualist paper. The discussion between Mr. Howe and Mrs. Huntley will follow right along after the Symposium, which will appear some time in October. Now is the time to send in your sub-

scriptions for The Progressive Thinker. RENEW AT ONCE. Just think for a moment, this large paper furnished for of which I first told you. two cents per week. Don't miss the valuable intellectual feast we have promised. You can not afford to stand in the rear destitute of the knowledge we give. You cannot afford to have "Rooms to Rent" in a vacant brain. Read over our Premium List and send in your subscription at once. Particularly should every medium in the land read the discussion between Mr. Howe and Mrs. Huntley.

THE FOOL'S DISCOVERY.

He got a pencil and a book And daily wrote his sorrows down; But soon the foolish task forsook And went out smiling through the town. Because each day he glanced along

His sorrows of the day before To find that much which once seemed wrong Was for some reason wrong no more.

They asked him why he smiled; he turned To say in boastful tones and glad: Because, although a fool, I've learned To laugh at woes I thought I had." -Chicago Record-Herald.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office:

A SPIRIT MESSAGE.

Homes and Books in the Spirit World.

I think this time I will tell you, my dear grandson, of the home to which my father and I returned after partaking of the bath in the spiritualized waters of which I told you some time ago, hoping that the thoughts which I am about the given will decrease. about to give will do some one some good, as they pertain to the truth and

nothing but the truth.

After we had reached the house we entered first a room, I should say that it was facing the South and West, as it was a corner room. Within this room there were a number of nice large windows, by which there were seats of different kinds, upon which any one who might wish, could sit and rest or

In one of the corners of the room there was a plane, in the center of the room there was a table upon which there were placed pictures and books. In the south-east corner of the room there was a handsome bookcase which was filled with choice literature to be used by any one who might want to gather wisdom and truth regarding the spiritual world, as well as how to make the conditions of earth better.

There were books which would help a newly-born spirit to gather wisdom and understanding, and when that spirit had made advancement or had mastered their teachings, or was in the condition so that these books would be of no great value to them, they are generally taken away, and placed at the disposal of some other spirits, who might be getting a home ready for some of their dear ones, who may be almost ready to come to the spirit life, or it may not be any of their very own, but some stranger that they are getting a home ready for, for we in the spiritual world do not confine our work to our very own, but work gladly for one another and for those who are worthy of

There are many whom we are most riters are many whom we are most willing and anxious to help, that may be considered in the eyes of those in earth life not worthy, or far below the high standard of man and womanhood. But, friends, they many times have noble thoughts and desires, of which the world knows nothing. They are compelled by their surroundings to remain in the condition from which they have no power to remove themselves, and for that reason we do not confine our work to our very own but to every one who is worthy of our help.

When the books have been disposed of for some good purpose, their place is filled with other books of a more advanced nature, which perhaps another spirit has got through with, as the new-ly-born spirits are through with the books which they find waiting for them on their arrival at their spiritual home.

Let me say to those of earth, those who desire and wish to do so need not

wait until they pass through the change called death, before they can read and study books of a spiritual nature, for there are a great many spiritual books which can be obtained at different publishing houses, which have been writ-ten by spirits through the aid of mediums, and there will be many more. Knock at the door of spiritual wis

dom and it will open unto you, my friends. Do not wait until you pass through the change of death before you try to become acquainted with spiritual things, but commence now to learn what you can of the country, its beauties and its people, before you go there

where you expected to make your home, would you not have the desire to read spiritual world? There may be some uncertainty of

your going to a foreign land while in earth life, but there is no uncertainty of cannot be otherwise if you would have it so.

So, Irlends, I would advise you to learn as much as you can, and by so do-ing save a great deal of time when you get over here, and not have to study and learn that which you might as well

have done while on earth. But I will go on telling you a little

more about the house in which I was to stay for some time. Back of the room that I have told you about was a smaller one in which, to my delight, I saw the likenesses of many o the dear ones (whom I loved and did still love) who remained on earth, and it was a great joy to me to know that the tie of love was not severed even though I had passed through what was

called death. My father said, to this room I could come when I wished to be alone or needed rest-for spirits want to rest and be alone at times, as well as you of earth, especially those that have not been in the spirit life very long.

From this room we went upstairs to the rooms which strangers were to use should they want to tarry with us for a while

Above these rooms were, what I will call a roof garden, although I never saw one while on earth.

I call it a roof garden because there vere a great variety of plants and flow ers which I cannot describe, for their beauty and loveliness surpassed anything I had ever seen.

. Within or among these flowers were placed easy chairs of different kinds for those who wanted to, could read talk, visit, or view the grandeur of na ture which lay before them not as you behold it on earth, but as it is unfolded before us in the spiritual world or realm. After staying there for a little while,

Friends, I will not now tell more o what was said or done at that time, but hope to at another time. Trusting that I have told you some things which will benefit the world, as I am for truth, and the advancement of the spirit.

"I live! O ye who loved me! Your faith was not in vain: Back through the shadowy valley I come to you again. Safe in the love that guides me, With fearless feet I tread-My home is with the angels-

O, say not I am 'dead!' From your loving grandpa. Received by Norwich, Ct.

BOOK REVIEW.

Tee Soul's Song of Triumph. By Harrison D. Barrett. In this little namphlet of sixteen pages Mr. Barret has condensed spiritual matter enough to have filled a good-sized volume of expanded spiritualizing thought. It is spiritual in an intensive degree, and holds the highest and best elements of the New Thought of to-day. It is helpful, healthy and uplifting.

"Just How to Wake the Solar Plex-s." By Elizabeth Towns. Valuable for health. Price 25 cents.

Pittsburgh, (Pa.) Spiritualists. To the Editor:—Your bright and enterprising journal meets with much favor with our people as you may presume from the number of copies seem The Pittsburg organization of

Spiritualists is a large and flourishing Miss Margaret Gaule opened our season of regular services on September 6. Her work this month seemed to surpass all previous efforts with our society. She has been a worker on our rostrum a portion of every season during the past six years. Her platform tests carry force and conviction that rarely falls to the lot of mortals to give to the lot of mortals to give.

The gates of heaven seemed to swing wide open. Our large auditorium could not accommodate the anxious seekers after truth; scores turned away. Added interest was shown in our meetings during the month through the assistance rendered by Brother Richard F. Tischer of our own society. He spoke from 20 to 30 minutes each Sunday evening. His inspirers are fluent and expressive, teaching pure and prac-tical spiritual truths. If his guides continue to handle him aright we be-

speak for him a successful future, and good credit to Spiritualism.

Miss Gaule closed her month's engagement September 27, to return to her New York Society, where she is permanently employed. We doubt it there are any in public work as there are any in public work on the Spiritualist rostrum to-day that have more appreciative friends and admirers than Miss Gaule. She is kind and be-nevolent. Appreciating our efforts to raise church funds she kindly offered an extra evening seance which netted \$24.50. God bloss her.
One of our wealthy members desiring

that our cause should stand in the

minds of our Pittsburg people where it belongs, offered to contribute a suffi-

cient amount to guarantee first payment on a church where we could com-mand the proper recognition of all classes. A substantial proposition was made; we seized the opportunity. A real estate agent was applied to, who soon found a large two-story brick church situated on Boquet street, which is in the residence section of our great city overlooking the famous Schenley Park and Carnegie Library. It has a large room on the first floor suited to lyceum and Ladies Aid work, with every convenience capable of Beating 800 people. The large auditorium upstairs with its complete equipment of pews, chairs, platform and side rooms. makes it an ideal Spiritual church. Contractors estimate the total value at \$30,000. Certainly we did not agree to pay that much for it, but the amount agreed upon was nearly all raised within one week. Even if we owe \$5,000 the interest at 5 per cent would be less than half our present rental. Prospects look bright. We have weighed the costs from a business standpoint, and fear no defeat in our purpose to own our own beautiful church. The deed is being prepared the title examined, and we shall make final settlement so we can dedicate Nov. 1. If Spiritualists would assert their rights success would be ours everywhere. Too many are afraid of their shadow, fearing it is the spook that their neighbor might criticise. If a man will not respect his own

convictions, no one else will.

Brother Clegg Wright began his engagement October 1. He has a multitude of friends here, who recognize his genius as an orator and philosopher. He is greeted with large congregations, which testify to his able and interesting discourses.

C. L. STEVENS, President

THE CASTAWAYS.

Can nothing be done for the world's For society's castaways? s there no break in the barrier

No hope for their far-off days? he pitiful lives that were tempted lost. That clamor for help in vain.

Is it right that careless we go on our Content with our own small gain?

We in the garden respectable

While out in the desert they stand Darkness above and darkness below And the ineffaceable brand. Hungering, starving for fellowship,

Unmixed with pity or blame, Cast out to the cruel, the loveless night To feed on the dregs of shame.

What can be done for these rulned lives? How may justice and love combine To crush out the wrong and lift up the

But there is a kingdom where man judges not The measure or penance of sin There where the all-wise balance is

And follow the plan divine.

God loves them and takes them in. -Caroline Renfrew.

AFTERWARD.

There is no vacant chair. The loving A group unbroken-smitten. Who knows how? One sitteth silent only; in his usual seat

We gave him once that freedom. Why not now? Perhaps he is too weary and needs rest; He needed it too often, nor could we

Bestow. God gave it, knowing how to do so best. Which of us would disturb him? Let There is no vacant chair. If he will

take The mood to listen mutely, be it done. By his least mood we crossed, for which the heart must ache. Plead not nor question. Let him have this one.

Death is a mood of life. It is no whim By which life's Giver mocks a broken heart, Death is life's reticence. Still audible to him The hushed voice, happy, speaketh

on, apart. There is no vacant chair. The love is To have. Nearer to memory than to

And dearer yet to anguish than to comfort will We hold him by our love that shall

For while it doth not then he cannot, Trv! Who can put out the motion or the

smile?
The old ways of being noble all with him laid by? Because we love he is. Then trust awhile. -Elizabeth Stuart Phelps.

"The Life Booklets," By Rainh Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character, Building by Thought Power," "Every Living Creature," and "The Greatest Thing Ever Known." The matter is of high-toned spiritual character and of

helpial purpose. Proce 35 cents each

L'THE BURSTING OF THE SHELL: THE CREED OUTGROWN.

A Short Story, Founded on Fact. By Dr. J. H. Randall.

About fifty years ago Jacob Ormsby and his wife, Jane, leved, for she made his home as much of a paradise as it is young men were respected by all who knew them.

The Ormsbys were quiet, unassuming and industrious ience, good order and neatness. Jacob and Jane lived altist church. During childhood, having been surrounded with the influence of pious people, it came natural to them to be ardent and devotional workers for Christianity as they understood it. It was their aim to practice every duty imposed upon them by the discipline of the creed and church.

At the time of their conversion, their boys were aged respectively, six and nine years. Religious exercises, consistthe household head. With mild but steadfast persuasivethe church.

twenty-first birthday, both boys listened to what was said to them quietly; Jerry occasionally would say in reply, "Father," or "Mother," whichever it happened to be that cornered him, "I don't think as you do."

The home was often visited by the leading members of the church as well as the pastor, and every winter a revival was inaugurated and conducted from ten to thirty days, at which the father, mother and the boys were nearly always present. They were invariably hospitable to their visitors, them; but the boys never exhibited any serious interest, and were apparently indifferent to all these efforts made to make them hear the doctrines of the religion professed by people, which had been formulated by the John Calvin and their parents. As regularly as Sunday came, parents and boys usually went to church together, unless sickness in the man, total depravity of every human being born, the inevitfamily or duty to a sick neighbor prevented; and this con- able destruction of infants, and the certainty of eternal mistined until Jerry left home, and after that time until Oliver passed his twenty-first birthday.

life, he got the horses and carriage ready for the family, which then consisted of himself and parents, to go to church, as that had been his especial chore for some time previously. Having assisted his mother into the carriage and given the reins to his father, he turned and went into the house, instead of taking his seat with them to ride to church. His father stood waiting for him several minutes, under the impression that he had forgotten something that he wanted, but as he did not return, he called, "Come, Olly, don't keep us waiting, its time to go."

Coming to the door of the house he had entered, Oliver replied: "I don't care to go to church to-day, father. to stay at home and read."

"You don't want to go to church, and you're going to stay and authority was about to be antagonized.

"There's nothing the matter with me, father, except I do not think as you do about it."

"I am a man, father," said Oliver. "I am of that age now I have learned when you sent me to school, and I shall always respect you for it, but I have opinions of my own about had often expressed herself to him before, but never had she religion, and religious duties; hence, I am not going to used language quite so strong, nor exhibited her emotions so church to-day nor any other time in the future, except when | intensely wrought up by the subject. With one of his hands

rod and spoil the child," and in the early training of his little mother, don't cry and feel so bad about me. Everyrealize their strength some day and turn upon him, he had ize it, and we will be happy if we shall have done the best we seldom threatened or used that method of punishment after know how for the good of others needing our care while we they entered their teens, but Oliver's dignified manner and are in this world. And I believe everyone born or that may firmness in asserting his selfhood, and his determined pur- be born will sometime realize it. According to my knowlpose, expressed in the language he had used and the tone of edge of other folks, Mother, you're the best woman on earth. his voice, brought his father's wrath to a white heat, under You know I don't want to hurt your feelings, but it's no use the impulse of which, he dropped the reins, took the whip talking your fears to me about my destiny, and the condifrom the socket in the carriage, his wife as as he did so say- | tion which you imagine now or hereafter of my wife and ing, "Don't, Jacob, don't."

His face, eyes and manner revealed that burning thoughts manly form, being over a head taller than his father and broad in proportion, came to meet him. When within about three feet of each other they stopped simultaneously, and gazed into each other's eyes. The calm demeanor of the young man checked somewhat the soul-consuming wrath of the old man, though he trembled from his head to his feet experience and the thoughts that come with it must make under the fire of his passion as he said: "How dare you have the passing hours of your life. But, my son, may you not be any opinion about religion that is against mine? Didn't-I mistaken? May not such thoughts be put into your mind raise you? I think I know my duty. You ought to know by the tempter? I have my fears that it is not right to harthat what I will you to do is for your salvation, and to save bor them, for we are told, straight and narrow is the way you from the consequences of your sinful soul in its fallen and few there be that find the road that leads to heavenly hap-

"That's all right for you, father," said Oliver. "I've always obeyed. But remember, I'm not a boy now. I'm a man, and you're a man, and it's natural for men to differ in got to fry for it, then fry it is. Why mother, this little body their opinion about many things, and so it happens that you of yours with its great big sympathetic soul, so truly human, and I differ about religion. We needn't have any serious yet so impregnated with divine love, is made of such elefuss over it, unless you want to make it. Go to church, ments that I believe if you saw a hell, such as some of the father; you and mother go right along, and get all the enjoy- preachers have pictured to us in their sermons, you'd start ment you can out of your religion. It can't be helped as I such a genuine spiritual force to arouse heaven that the see, because Jerry and I don't think about it as you do."

Bitter as was the idea to him of accepting the inevitable, he however, so fully realized that his son in a physical sense at least, had the best of the argument, that he turned from him, entered the carriage and drove off. Not long after this disagreement, which had been the second of the kind be- "How can you talk so? And yet-" when she was intertween this father and his sons, Oliver left home to become a rupted. fireman on the railroad.

l Some years before, under nearly similar circumstances, Jerry had left home, and in the meantime had risen from can't help thinking just as I do about this matter. How's a the position of engineer; he had got married, and settled in the village of S-V-, Vermont, a short distance from convince himself that he's made by a Maker wickeder and the old farm where he was born. He got a wife that he more inhuman than himself? I'll tell you, little mother, it He then read the following stanzzas from Watts' Hymns:

lived on a farm in New England; he had passed his forty- possible to make a home on this earth; through her he had seventh and she her forty-second year. They were born and realized the joy and ecstasy of knowing he was a father. brought up under the influence of the spirit of puritanism During these years his association with the duties and which prevailed before and during their generation. Their cares of home-life, he developed into what the community home was on the farm which Jacob's father had carved from considered one of its best citizens. This was only natural to out of the hillside wilderness many years before. They had such a nature as his when the devotion of his affectionate as the fruit of their married lives two sons, named respect- wife is taken into consideration, and that during part of the ively, Jerry and Oliver, that grew up in the home to man-time when he could be with his family, he reveled in the sunhood, and were known as good, obedient children, and, as shine of bright eyes, the smiles of innocent rosy lips, dimpled chin, and the melody of the voice tones of his baby girl when in playful mood. The sickness came which termipeople; the buildings on the farm for the family, as well as nated in death, and he experienced the grief that comes to for the stock, implements and tools were models of conven- all loving hearts when they lose the objects of their affections and tenderest care; and, especially, when those objects, most entirely in a world of their own; the greatest ambition as they did in this case, consist of a wife adored and a child of their lives was to raise their boys properly, that they idolized.. These two beings made the sun of the soul-system might be useful men in the world. At an old-fashioned rearround which all his thoughts and energetic actions religious revival quite early in their married lives, they had volved to create a home-world, wherein he might have every been converted, and baptized, and were members of the Bap- uplifting satisfaction obtainable from consciousness in his

At the time of the funeral of his baby girl, and a little later when he burled his wife, he was considerably censured by his father, and the neighbors who were church members, because the funerals were conducted without any minister or religious ceremony. From the day that he reached man's estate, and left the home of his parents to cut his own path ing of reading from the Bible, and prayers, every morning in life in the world, he had given up attending church reguand evening, and grace said at every meal, was the rule of larly, although he had deep convictions as to what constituted man's moral duties to his kind. The so-called world's ness, and parental concern and authority, from time to time people who knew him in business and social relations, rethey talked and prayed, and did all they thought that duty garded him a clear thinker, and an exceptionally self-reliant required of them, to get their boys into their way of thinking, man, whose ideas upon most matters that he had anything to and to induce them to be baptized and become members of say about were based upon good logical reasoning. After the burial of his baby girl and wife, he began to investigate During the years that passed until Jerry had reached his the opinions of the people about him, and to compare them with one another, and what he considered Nature's laws for the regulation of human conduct; he found a great diversity of ideas along these lines; much greater than he had ever realized while under his father's roof. The loss of his dear ones, and the breaking up of his family circle had the effect to draw him frequently to his mother.

Jane Ormsby was overflowing with expressions of sympathy by words and deeds for the unfortunate; she was, however, made up of such a peculiar physical constitution and and exceptionally accommodating to their neighbors. The intellect, that she matured slowly; the nature of love, wispastor, as well as the lay members, from time to time would dom and absolute justice from the standpoint of a well-baltry to argue the matter with the boys, and pray for them anced human brain, then, she could not comprehend; she with a holy energy and the steadfast purpose of converting had accepted from her psychological environment as true, and in no manner to be questioned, the religious tenets in those days pervading the minds of many piously disposed Jonathan Edwards school of theologians; such as the fall of ery being the portion of everybody that did not repent, believe, be baptised, and join the church. Under the influence The Sunday immediately following this event in Oliver's of her creed, with her sense of duty as a Christian, on one occasion when conversing with Jerry, she said:

"My son, my heart aches for you. I pray God for you daily. But oh! my son, my first born, you still seem blind to the awful fate impending over the unrepentant. Your child taken from you; your wife taken from you; your home destroyed; your life so full of comfort and the promise of joy a few months ago, now desolate, and I believe it is because you have not served God as you ought." Here she visibly trembled, tears filled her eyes. Mother

and son were seated near each other. Under the impulse

arising from the intensity of her emotions, she clasped one

of his hands and in a pleading manner continued: "Oh! my son, why do you not see the righteous judgment of God in these afflictions; receive the Savior, repent and believe beat home all day and read. Why, what's the matter with fore it is too late? I know you are not a Christian. My God! you?" said his father, whose face reddened, and his eyes ex- My God! What can I do to save my son, and stay the awful pressed astonishment, as he seemed to realize that his will doom for him and his family? Oh! God, have mercy on me." Jerry was always gentle with his mother. She was a little body, not weighing over one hundred pounds when in the best of health. He was also invariably firm in his argument "Look here, sir," said his father, "it is my will that you against her ideas on religion. When this outburst of her come along and go to church with us. You never opposed pent-up emotions took place, he watched her very closely your will to mine about this duty before, and why should you and listened to all she said without the slightest movement to interrupt her; the sad and pitiful tones of her voice, with the vibrations of her whole trembling being, as she clasped that mankind holds me responsible for my own acts, and this his hand, stirred him with a sense of very tender consideration for her, such as he had never before experienced. She he clasped both of hers, and at the same time with the other Jacob Ormsby had been brought up to believe "spare the he pressed her head to his breast and said: "There, there, boys he had used strap and whip freely. As these boys, thing in this world was all right before we came into it, and hówever, developed physically large in comparison with him- it will be all right when we get through with it. I believe self, under the sense of fear, undoubtedly, that they might that sometime we will be in another world, and we will realbaby. Why, mother dear, they are angels now. I know it as well as I know that I live and hold you to my heart, were raging in his mind at the organization of opposition to Things that you see and hear, you don't believe, because you his will; he advanced toward his son, who with his large know; and I have seen and heard my wife and baby several times since I buried their bodies."

His mother raised her head and looking at him with her tear-dimmed eyes and an expression of astonishment said. "How strange you talk. I can't help believing you, my son, for I have always found you truthful. How happy such an piness, while broad is the road that leads to destruction."

"We don't agree about this subject, mother," said Jerry. "I don't see God's laws governing us as you do, and if I've other angels with you would quickly quench the flames of purgatory and hell with tears, and stop the misery and human suffering we are told is in them."

Deeply touched by the thoughts he suggested, yet shadowed by the creed of her professed religion, his mother said:

"Demnition"; this being the only word approximating to profanity that he ever used, "Mother, I'm only human. I man to believe what he knows he can't? How's he going to

isn't natural for God to curse his own work when it is as good as he could make it, and torture his own creatures besides. Talk about it being divine, just and holy. It isn't. It's brutal. It's more brutal than the act of that old sow we once had that ate all her pigs. You're mistaken, mother, God is in better pusiness than that of increasing human misery-running a hell and purgatory, and through some of the preachers around here trying to keep in the minds of naturally rational people pictures of the meanest qualities of character in human nature; but, little mother, I love you, anyhow, and always shall."

Oliver Ormsby on leaving his home thought himself very fortunate in going into a position as fireman on the same engine run by his brother; his ambition was to qualify himself for the position of engineer. Thus it came about after being separated over four years, the brothers had got together again. They lived in the same boarding-house, worked together almost daily, riding on the same engine, and occasionally visiting the "old folks." Life glided along very very smoothly with them for several months, when the approach of spring brought heavy storms that resulted in a great washout occurring at a place on the railroad, over which Jerry had ridden almost daily for over four years, and where it was never dreamed possible for such a thing to happen to the road. Just after the breaking away of the soil beneath the track, Jerry's engine with a heavy freight train struck it. It was a very dark night the wind was fierce, and the rain was pouring in torrents. Where the washout break took place, and for several hundred feet each way, the road extended along the side of a steep hill, it being forty to sixty feet to level ground on the lower side, the upper side being the sloping hill extending some hundreds of feet above. By some unusual vibration of the big steel, iron, brass and wood machine, alive with fire and steam, that he was guiding, Jerry had a sudden sense of danger; he whistled "Down brakes," and at the same moment warned Oliver to prepare to jump. It was too late. He had barely uttered the warn ing when feeling the sensation of tipping he jumped from his engine, that with its twenty freight cars was running at the rate of thirty miles an hour, just as the mighty machine with its load, turned on its side, and plunged down the embankment, making a mass of broken and bent steel and iron, with wood broken, smashed and shivered into splinters, scattered around for several hundred feet.

When Jerry jumped he happened to strike the ground vithout sustaining any serious injury. Help and lanterns were soon obtained; hunting and overhauling the wreck was proceeded with through the night and part of the next day, until those that were injured, and those that were killed were taken from it. Oliver was crushed to death between the engine and tender. Jerry was so deeply affected that he could hardly talk, while those to whom disaster had come were being looked for, though he directed and tenderly assisted in handling the remains of his brother, and taking we are utter-indisposed, disabled, and made opposite to all them to the old homestead

Oliver had always been vigorous, healthy and overflowing with activity; his sudden death was a terrible shock to his parents, particularly to his mother. Jerry was opposed to having a formal and ceremonious funeral, though he finally consented to arrange all the details pertaining to it, in compliance with the wishes of his parents. His mother at the time being in poor health, he feared that the strain and shock to her emotional nature would be more than she could pass through and live.

The Rev. Joshua Mather, physically, was a tall, well-proportioned man. The general contour of his features was of the Andrew Jackson type. . Aged about sixty years, his hair originally black, was considerably mixed with gray; he had piercing black eyes. He kept his face cleanly shaved, habitually dressed in black broadcloth, and wore a standing collar, with a steel spring stock, black silk-covered, which aided him to keep the muscles of his neck and head rigidly set in one direction. To the casual observer he appeared very dignified and exceptionally pious; careful character-reading people of the world, however, believed this artificial, unnatural, and affected for private reasons of his own. He especially experienced great satisfaction in alluding to himself as a "soldier of the cross," and a "champion of the true faith." Nothing suited him better than conducting funeral services among the people not of his creed and church; on such occasions, in his own estimation he towered to great importance, for he was fully aware of the opportunity it presented for him to make a profound and lasting impression on those whom he wished to convert, and if he was not successful in converting, he regarded as lost in their iniquity and sins forever, and doomed to eternal tor-

He was the pastor of the Baptist church of which old Mr. and Mrs. Ormsby were members, and had been officiating in that capacity over thirty years. A modern Theosophist familiar with his ideas would have said he was a reincarnation of the combined spirits of Cotton Mather, who lived in the time of the Salem and Danvers "witchcraft craze," and of whom he was a descendant, and Jonathan Edwards. He was one of that class of preachers that was quite numerous fifty years ago, but are very scarce now, that assume to know all about God, Creation, and the destiny of the human family, as set forth in Calvinistic theology. He did not believe in any half-way measures in talking to sinners about their inherent total depravity. He taught that a person to be saved from the "wrath to come" must be old enough to understand the naturally iniquitous origin of all mankindthat he must acknowledge himself a vile creature and worm of the dust; must openly repent of his sins; confess belief in the Lord Jesus Christ as his Savior, and his acceptance of the Holy Bible as a revelation written by the finger of God, and handed down to Moses from heaven as an all-sufficient guide in all the affairs of human life, and that there was no knowledge outside of it worthy of a moment's consideration. Any person who would not do this, in his judgment, was of no account, except to make him feel and think about the misery and suffering he would have to endure from the wrath of an avenging God, who knew just what he would be from the beginning of his life.

As the pastor entered the home of the Ormsbys, on the occasion of Oliver's funeral, the talking in low tones among the friends and neighbors assembled to pay their last respects to the deceased, ceased. He looked the people over from room to room, conveying in the expression of his countenance the thought: I have a very important duty assigned me, and by the help of God I'm going to do it, though this house and the heavens fall; and woe be unto any one that shows levity, or tries to divert attention from these solemn

Selecting and marking a chapter in the Bible, then taking the hymn-book he arose and in a stern and solemn voice,

> "Hark! from the tombs a doleful sound: Mine ears attend the cry; Ye living men, come view the ground Where you must shortly lie.",

. . . . "Great God! is this our certain doom?"

The manner in which he emphasized every word in the first stanzas, and the first line of the third stanza, of this oldtime hymn, and the long-dawn-out tune in which it was sung. cast a gloomy shade over the thoughts of the audience. It was evident to the worldly-minded people present that they were going to get a tongue-lashing such as they had not had in some time—that he had no sympathy to waste upon this occasion, and that he could not have selected any hymn better calculated to intensify the grief, and thus torture the heart and life of the mother of the deceased. He then read a chapter from the Bible and made a prayer so long and so tedious, and so of confessions of the awful wickedness, sinfulness, viv. as and absolute worthlessness of himself and the people in the sight of God, that probably not a person who heard it, not professing his creed, that possessed good common sense, to have escaped listening to it would

"There is a never ending hell, And never dying pains, Where sinners must with demons dwell In darkness, fire and chains." "Have faith the same, with endless shame

To all the human race; For hell is crammed with infants damned, Without a day of grace."

This having been sung in the same soul-harrowing manner as the previous hymn, the Rev. Joshua Mather had the appearance of being, in his own estimation, fully armed and equipped as a "soldier of the cross" to make a deep and lasting impression upon the worldly people present, in the interest of religion and his church. There was not a sign of sympathy in his face, nor a tone expressive of tender consideration for the grief of the mourners in his voice; he was firmly poised under the influence of the theological dogmas he professed to believe, in one sense as an iceberg, and in another as a tyrant. In a slow, very impré.... o manner he read the following:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

"As we said before, so say we now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."-Galatians Ist chapter, verses

"He that believeth and is baptized shall be saved; he that believeth not shall be damned."

Laying down the Bible and straightening himself up to his full height, he said, in part:

"What I have read to you is the language of the Holy Bible. The first is from St. Paul, and the last is from our Savior, the Lord Jesus Christ, as recorded in the 16th chapter and 16th verse of the Gospel of St. Mark. The meaning of these texts is very plain; no controversy is possible that can alter the decision that has been reached by the men of God in our faith in relation to their meaning. God, and His Son, the Lord Jesus, in this holy book, say what they mean, and mean just what they say.

"The decisions that have been reached are, 'By the decrees of God for the manifestation of His Glory, some men and angels are predestined to everlasting life, and others are foreordained to everlasting death.'

"Our first parents, being reduced by the subtlety of the tempter, sinned in eating the forbidden fruit. By this sin, they fell from their original righteousness and commission with God, and so became dead in sin, and wholly defiled in all the faculties and parts of the soul and body; and they being the root of all mankind, the guilt of this sin was imputed and the same death in sin and corrupted nature conveyed to all their posterity. From this original corruption, whereby good, and wholly inclined to evil do proceed all transgres-

"My beloved, these are the foundation principles of our most holy Christian religion. To repent of sin, believe these principles, and accept the Lord Jesus as our Savior is the road to salvation. To reject them is the road to eternal misery.

"Every unbeliever and infidel I have ever known of, that has dared to raise his voice or use the pen against the holy scriptures, and these doctrines of the Christian scheme and plan of salvation, has incurred the wrath of our everlasting, just and merciful God; has been cursed in life, to the gateway of death, and doomed to suffer in torment eternally. There is no escape, my unconverted hearers, for you, unless you make your peace with God.

"Voltaire, that great French philosopher, so-called, and an infidel, with all his scholarly ability, lay upon his bed in disease and suffering for many months, and then died in agony, as the judgment of God in his wrath, whom he had blasphemed; and yet how merciful is God to his fallen and totally depraved creatures that are constantly sinning against His kingdom and glory.

"History shows to us that Tom Paine, probably the wickedest man that ever lived, and the boldest infidel, because he dared write 'The Age of Reason,' had meted out to him an awful punishment. He was visited by the judgment of God, and made to suffer a terrible death, and finally buried like a common pauper. This, though, was not the worst of it. God in His infinite love and wisdom, in our behalf, pursu after he was dead, and not only cursed him, but cursed and blasted the lives of his infidel friends and admirers, as I shall be able to prove to you.

"Some years after the death of Tom Paine, one of his friends, that defended his life and book in which he criticised the holy scriptures, who resided in England, came to this country and incurred the expense of taking up his remains, designing to take them across the ocean and re-inter them in England, and erect an enduring monument over them. But God would not have it. He brought disaster upon this man's business from the day he got Tom Paine's bones in his possession.. He was brought to a bed of sickness with one of the most loathsome diseases, and from which he was taken to the debtor's prison, by his creditors whom he tried to rob, and there died, screaming and calling on God for mercy. After his death, his effects were seized by the law and sold for the benefit of his creditors at auction. Among these effects were found the bones of Tom Paine, stored in the garret of his house, and when offered for sale under the auctioneer's hammer, were purchased by a button-maker. Thus did God doubly curse him, in his wrath, by having his bones made into buttons.

"Thus we see to what a low and despicable end God was able to consign this wicked infidel, and his friend and admirer, who tried to reflect honor upon his memory.

"Just think of what it would be to your bodies, and your souls? to be sawed, cut, turned on a lathe, bored, filed into buttons, shavings and dust, and at the same time cursed to endure everlasting misery, in a lake of fire and brimstone. And yet this is no more than a just punishment for the presumption of daring to reflect against the holy decrees of God, as expressed in the doctrines of our religion.

"This, however, is nothing to what it is possible for God to inflict upon unrepentant sinners. It is a sad duty we are called upon to perform this day. We have come to the house of mourning which is better than the house of feasting. We are here to perform this solemn rite of burying this young man, who has been cut off in the full bloom of a promising life of usefulness, by the wrath of an avenging

At this point there was a very perceptible sensation among his listeners, particularly the mourners. Some of those present looked at each other as if they would like to say, "Do you believe that? I don't." The preacher pro-

"The grim destroyer, death, has claimed his own in this case in a horrible manner, and it should be a terrifying warning to sinners. There can be no doubt this is a judgment upon him because he did not repent, confess belief, receive the Savior and make his peace with God. Oh! my hearers, what a calamity is this among you, to be thus suddenly and unexpectedly summoned to answer before the bar of the eternal God, our sins upon our souls, with no goodness in us, knowing that if a just judgment is rendered, we will be cast into outer darkness, from His presence, into hell—a lake of fire—a seething fire, there to suffer forever and ever.

"I beseech you to solemnly think at this hour of the punishment that God can inflict upon you. The torments you will have to endure will be immeasurably greater than being in a brick-kiln, or a flery furnace. In view of the terrorstriking fate of the deceased, I beseech you all, to take warning in time, and flee from the wath of God to come. Oh! my hears, my bowels yearn for you. When death, grim monster that he is, comes to you who do not believe, and may be cut off out of the fold of the church, as this young man has been, your souls will be tormented alone, that will be hell enough for them, but at the last great day, when the sea and the land shall give up their dead, your hodies will foin your

(Continued on seventh page.)

CURES BLINDNESS AND SORE EYES

'ACTINA" A WONDERFUL DISCOV. ERY WHICH HEALS THE APPLICTED



and physicians either advise costly and painful operations for these complaints, without any guarantee of success, or else doom the victims to wander through life, behind a pair of spectacles. Science, however, has discovered a wonderful remedy for these disorders of the eye, whereby torturing operations are eliminated. This great remedy is in the form of a pocket battery and is known as "Actina." It is a home treatment and self administered by the patient. By its use thousands of people have been cured of these disorders of the eye after eminent specialists have pronounced them incurable. "Actina" also makes the use of spectacles unnecessary, by removing the weakened and unnatural conditions, and these cures are permanent. "Acting is sent on approval post-paid. It is an infallible remedy for diseases of paid. It is an intailine remedy for diseases of the eye and ear. Write to day, and you will re-ceive, absolutely free, a valuable booklet—Prof. Wilson's Dictionary of Diseases. Address the New York and London Electric Association, Dept. TB, 929 Walnut St., Kansas City, Mo.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrap-per, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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This is the author's posthumous work left in MS, to a few of his private pupils in occultism, and like Volume I. is (a valuable addition and) a library on occult subjects. Spiritual astrology is especially elaborated. Alchemy, Tallsmans, the Magic Wand, Symbolism. Correspondence, Penetralia, etc., are a few of the subjects treated of in scholarly and masterly manner, show-ing the author to be familiar with his subjects. You cannot afford to be with ont it. as well as all his other books vis.: The Light of Egypt, Vol. I., bound in cloth, \$2; paper, \$1. The Light of Egypt, Vol. II., bound in cloth only, \$2. Celestial Dynamics, cloth, \$1.

.. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, be lieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand however to we might desire to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY,-We would like to impress upon the minds of our correspondents that The Progressive Thinker set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will nerally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Mrs. Cora L. V. Richmond's next lecture will be on "The Value of Mediumship and Spiritualism in the World's Advancement." The meetings are held at Masonic Temple. This lecture will prove especially interesting.

The meeting of the Illinois S. S. A., at Hopkins' Hall, 528 West Sixty-third street, Chicago, October 13, bids fair to be one of lasting benefit to the cause in our state. Although primarily for business purposes, time will be found for some excellent addresses and message-giving by worthy mediums. Make it a point to be present at both 2 and 7:30 p. m. Carry your lunch and enjoy the social hour between the ses-

Celia Rinehart Wall writes: "In Kewanee, Ill, there are some good Spiritualists who would like to have the N. S. A. missionaries come here and form a society."

M. Larkin would like to make engage ments with societies of Christian Spiritualists, to lecture on Bible Spiritualism and kindred subjects. The South pre-ferred. Address 1962 Curtis street, Denver, Colo.

Cyrus Emery writes: "We wish to correct Brother Henry Boone's state-ment regarding the Puritans who, he says, came over in the Mayflower. The Pilgrims came over in the Mayflower; they were seeking religious lib-erty. Roger Williams sought the same when he went to Rhode Island, escaping the persecution of the Puritans. My ancestor came over in 1635, was perse-cuted and fined for entertaining Quak-never was more heartful than the ers. He went to the free Williams to escape the persecution of man can manage in such a superior the Puritans."

First grand entertainment and ball, given by the Spiritual Unity Society, Saturday evening, Nov. 14, at Heuser's Hall, 576 Larrabee street, corner Wis consin street. Admission 25 cents. Prof. R. S. Ray, director.

"Father" Boylan, of St. Lucy's Roman Catholic church, Jersey City, announces that he will put up his rectory for a raffle-2,000 tickets at \$1 each. Cambling is one of the saintly characterists of popery.

W. F. Jamieson and wife are coming to Chicago next week, to live here this winter. Mr. Jamieson writes: "I purpose giving more time than ever to in creasing the sales of the 'Hull-Jamieson Debate.'

Mrs. Maggie Walte writes: "On Sunday, September 27, the Metropolitan Spiritualist Society opened its doors at its new hall, 3337 State street. Dr. Angus, of Toronto, Canada, gave the address which was well received, followed by readings by Mrs. McCoy, of Cleveland, and Mr. Kinkead. Both mediums did excellent work. The services were closed by questions being an swered and spirit messages given by Mrs. Maggie Waite, pastor of this so clety. On Sunday, October 11, Dr. J. H Randall will deliver the lecture. His subject will be 'Spiritualism as a Sci-Sunday, October 4, Dr. White gives the lecture. Communications at all meetings by Mrs. Maggie Waite and The Progressive Thinker is on sale at the door and eagerly sought

Mrs. S. A. Garber writes from De Moines, Iowa: "The Ladies' Aid Society of the First Spiritualist Church was entertained at the home of Mr. and Mrs S. A. Garber Friday afternoon. It being the lady's birthday, the Aid Society tendered Mrs. Garber a surprise. Plates were laid for 36. The table decorations were smilax and roses. out-of-town guests were Mrs. Bliss Greene, of Chicago, and Mrs. Jennie Hagan Brown, of El Campo, Texas. Mrs. Brown rendered one of her impromptu poems for the occasion. Mrs Garber received many beautiful pres ents and tokens of remembrance. Mrs. Jennie Hagan Brown has served our so ciety the past two Sundays. Too much can not be said in praise of this charming little lady. Her work as a speaker and a missionary has no equal. She has strengthened our society and made many new converts. We should regret that more of our public speakers and missionaries are not like Mrs. Brown Saturday afternoon she spoke to the in mates of the Home of the Aged. Her only recompense was to see those dear old faces light up with pleasure and hope at the beautiful sentiment ex pressed. Such has been her work while here and our one regret is that we are not able to keep her. The Spiritualist society, assisted by the Ladies Aid Society, will tender Mrs. Brown a farewell reception, at the home of Mrs.

Dr. G. B. Warne writes: "Disguised country life, I had the pleasure of sitting unidentified through Prof. R. S. Ray's meeting, at 207 Lincoln avenue. Chicago, Sunday, the 28th ult. It was a people gathered in his commodious

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Wanted-A medium who can cure obsession and can bring testimonials that will prove he can. Such a person is invited to call at No. 3550 Rhodes avenue, second flat.

dred. There was no lecture. Aside from invocation, benediction and songs, the entire evening was devoted to message giving, clairvoyant descriptions psychometric readings and answering of questions before unfolding the slips on which the auditors had written them constituted the programme. It was a session of great interest and served to convince one that Prof. Ray has genuine psychic development and commend able sincerity of manner. Only the future experience of each individual can attest the absolute accuracy of the answers given, but the medium's mission is confined to giving what is given him on the instant from the unseen workers Spiritualism has a triple responsibility. It must prove intercommunication be tween spirits and mortals, establish the actual value of such messages and teach how the worthless and utterly unreliable element can be totally eliminated therefrom. Prof. Ray seems every way deserving of the success now attending his week-day and Sunday evening meetings."

E. J. Bowtell lectured at Pine Grove Niantic, Conn., September 6, 13 and 20. Can now make engagements for dates for 1903-4, Sundays or week nights. Address 26 Pequot avenue, New London, Conn.

Jacob Schnur writes from Warren, Pa.: "Ever since the close of Lily Dale camp there has been with us Mrs. Elizabeth Demorest of Pittsburg. She is a medium of rare ability. Those who re-ceive readings from her, although agnostics, and other people who belong to various creeds must acknowledge her wonderful power." Mrs. Amanda Coffman, of Grand

Rapids, Mich., writes from Conneaut. Ohio: "The summer has come and gone and the camp season is over. I began my camp work with my home camp, at Reed's Lake, Mich. Was there nearly three weeks. July 23, I reached Island Lake camp, where I filled a week's engagement. I have many pleasant memories of my first visit at Island Lake. From there I went to Haslett Park, Mich., for a week's engagement. From thence to Lake Brady, Ohio, by way of Detroit, Mich.. At Detroit I was met by Dr. and Mrs. Fish and taken to their peautiful home, where a reception was tendered me after a rest and a delicious repast. I arrived at Lake Brady, Ohio, tired and sick after a rough voyage on old Lake Erie. But I soon recovered in the genial magnetism of loved This was the banner year at friends. Brady. This was my fifth engagement.
I was happy to find the camp so prosperous. From there I went to Lily Dale, N. Y., arriving the 23d of August, and stayed until after the close of the camp. This grand old camp with its natural scenery to please the eye, and

never was more beautiful than it was inis year. I am proud that a sister wo way as did good Sister Pettengill, mak ing all feel at home. I began my fall work with the society at Conneaut, O., the banner society of the state. I can not say too much in praise of the management and the earnest workers of this society. The hall is crowded every Sunday and each social function is a decided success. Great good is being done and many new converts to our beautiful philosophy. I will be here until October 12. I am to assist Harrison D. Barrett and others at a massmeeting, October 25, in Cleveland, O. I will be happy to meet the many friends throughout the state at this

meeting. I hope the Spiritualists will rally to help Brother Hemmeter in making this meeting a decided success." Regular writes from Detroit, Mich. The Earnest Workers installed the officers for the ensuing year at their hall, 333 Michigan avenue. President Badger will begin the series of instructive and interesting addresses the second Sunday evening in October. Talented speakers will be engaged for the winter, and the cause of Spiritualism set at a higher standard than ever before. The Tuesday evening socials at the homes of the members are becoming very popular. The last social at the residence of Trustee Nash, was a delightful success. Through these fraternal meet ings new members are pouring into the society. The friends of Mrs. Potter attended her in her last sickness and gathered about her casket to shed a silent tear. Mrs. Rose Ferris will speak at Cleveland and adjacent towns for two weeks. Her Tuesday and Friday evening circles will be resumed October 16, at her home, 259 Grand River. Mr. and Mrs. Crawford enjoyed a happy silver anniversary at their home, sur-rounded by their many friends. They were recipients of many beautiful tokens of regard. The colony of the Brotherhood of Light at Arboles, Colorado, rounded up a year of success. The

outer council is located in Detroit." Mrs. Isa A. Cross writes: "The Hyde Park Occult Society held its election of officers on Monday, September 28. Mr. H. L. Stewart was re-elected president; Dr. P. H. Harmon, vice-president; Mrs. Place, financial secretary; Mrs. Silberhorn, treasurer. Mrs. Cross was appointed corresponding secretary. Committees were appointed, each to look after different parts of the society's work, making it less burdensome than for a few to do it all. Mr. S. B. Cady will lecture on October 11, and Mrs. E. Kline will give us something from our friends on the other side. Services every Sunday evening at the hall, 323 East 55th street. Jackson Park car passes the door. Come early, as we shall commence at 7:45 sharp, and close at 9:80 if possible. All communications should be addressed to me at No. 560 East 55th street,/Chicago, Ill."

John Woolman writes: "We beg herewith to let you know about the advent of a new child in the large family of Spiritualistic knowledge. We have already christened it and its name is the by a growing mustache and the tan of Universal Occult Society, which will meet every Sunday evening at 3118 Forest avenue, in the Masonic Home Temple. The Hon. R. Gliray will be the Dean. He is a gentleman very widely comfort to remain silent and study this known among the Chicago Spiritualists worker and his methods, as well as the as an inspirational speaker. He is a medium whom the 'boys upstairs' think home, to the number of about one hun- a great deal of. He will be assisted by

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the column: of The Progressive Thinker are for sale at this office. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Brother John W. Caldwell, who has a

wide experience in the realms of spirit nai knowledge and lyceum work, and in his connection we will state that Bro Caldwell will inaugurate at once a lyceum in behalf of the young folks who will be instructed in this beautiful truth. Sister G. W. Aitken, a psychologist of wondrously endowed power, will ive to the anxious and inquiring ones the positive knowledge that there is no death. Our society we propose to make a tower of strength for the cause, teach ing only Truth, and nothing but Truth. On this rock will I build my church, said Peter, but we shall build more se curely than Peter, for he built on faith while we will build on knowledge. Knowledge is power, and that power guided and directed by the 'boys upstairs' shall shatter the dense clouds of sophistry, ignorance and sectarianism, and allow the beautiful sunlight of intelligence and truth to burst forth in all its grandeur and magnificance, so that 'he who runs may read.' A cordial invitation is hereby extended to all our Spiritualistics friends and strangers dwelling within our gates to visit us at our new home, Masonic Home Temple, 3118 Forest avenue, on and after Sunday, October 11, 1903. Evening service at 8; lyceum at 3 p. m."

Jennie Hagan Brown is now lecturing in Iowa, under the auspices of the State Association. She is capable of doing a most excellent work there.

The preservation of a metal statue of St. Joseph, the putative father of Jesus Christ, when the Orphan Asylum in Paterson was blown over by a tornado, regarded as providential. It is not a praiseworthy providence which saves dumb idols and lets human beings be killed and maimed.—Truth Seeker.

Mrs. Nellie Noves, of Boston, a cul ured and refined lady, and a most excellent medium, passed through this city last week on her way to Denver. Colo., her future home. She will make a splendid addition to the workers there, and we bespeak for her a cordial

Geo. Hamilton Brooks writes: "The many friends of Harry J. Moore will be pleased to hear that he has been enaged by the Englewood Spiritual Union to speak for them for the month of October. Mr. Moore is a good organizer. The membership always increases under his administration. He is a worker and his enthusiasm always creates an interest. He is one of our comparative ly young speakers that should have en-

Mrs. Lilly LeSieur writes: "The Band of Harmony convened in their new quarters, at Room 512 Masonic Temple, Thursday afternoon, October 1. We enjoyed a most happy reunion with our pastor, Mrs. C. L. V. Richmond, and exchanged greetings and glad to be united after our long vacation of four months. We like our hall, and feel very much at home as well as great in spiration to take up the year's work again. We extend a most cordial invitation and greeting to all persons interested in the Soul Teachings, to come and join us and help us in this great movement."

WAS EMERSON INSPIRED

A Characteristic Selection From His Writings.

"Welcome evermore to gods and men is the self-helping man. For him all doors are flung wide; him all tongues greet, all honors crown, all eyes follow with desire. Our love goes out to him and embraces him, because he did not need it. We solicitously and apologetically caress and celebrate him, cause he held on his way and scorned our disapprobation. The gods love him because men hate him. 'To the persevering mortal,' said Zoroaster, 'the blessed immortals are swift.' Again: The world exists for the education of each man. There is no age or state of society, or more of action in history, to which there is not somewhat corresponding in his life. Everything tends n a wonderful manner to abbreviate it self and vield its own virtue to him. He should see that he can live all history in his own person. He must sit solidly at home, and not suffer himself to be bullied by kings or empires, but know that he is greater than all the geography and all the government of the world; he must transfer the point of view from which history is commonly read, from Rome and Athens and London to himself, and not deny his conviction that he is the court, and if England or Egypt has anything to say to him, he will try the case; if not, let them forever be silent. He must attain and maintain that lofty sight where facts yield their secret sense, and poetry and annals are alike. The instinct of the mind, the purpose of nature, betrays itself in the use we make of the signal narrations of history. Time dissipates to shining ether the solid angularity of facts. Babylon, Troy, Tyre, Palestine, and early Rome have passed or are passing into fiction. The Garden of Eden, the sun standing still in Gibeon, is poetry thenceforward to all nations. What is history,' said Napoleon, 'but a fable agreed upon.' This life of ours is stuck round with Egypt, Greece, Gaul, England, War, Colonization, Church Court, and Commerce, as with so many flowers and wild ornaments grave and gay. I will not make more account of them. I believe in Eternity. I can find Greece, Asia, Italy, Spain and the -the genius and the creative

principle of each and of all in my own "There is nothing but is related to us kingdom, college, tree, horse, or iron shoe, the rots of all things are in man. shoe, the roots of all things are in man. Santa Croce and the dome of St. Peter's Strasburg cathedral is a material counterpart of the soul of Edwin Steinback. The true poem is the poet's mind; the true ship is the shipbuilder. In the man, could we lay him open, we should see reason of the last flourish and tendril of his work; as every spine and tint in the sea-shell pre-exist in the secreting organs of the fish. The whole of heraldry and of chivalry is in courtesy. A man of fine manners shall pronounce your name with all ornament that titles of nobility could ever add.

This is Emerson! When a man thinks deeply he goes below the gurface of things, and reminds us that it is well to get inspired; while the tone and quality of his thought, at once partakes of the solidity of the man,

EDWARD T. DICKINSON. Limona, Fla.

PAINE AND HIS WRITINGS

What Is Monarchy7-The Christian "Falth.

Although a firm believer in one God, Paine has been, and still is, accused of atheism becaus he devoted all his powers to denouncing the false doctrines according to which church and state ruled, expressed, insulted and beggared the people. The "Fathers of Freethought" were all Englishmen. Sometimes they are called the "English De-ists," and their ranks include such intellectual giants as Locke, Shaftesbury, Tyndall, Chubb, Hume, Gibbon, and Paine, the son of a Quaker staymaker,

of Thetford, in Norfolk.

The seventeenth century was a transition period, during which a reaction set in against what was considered objectionable in the teachings of Luther and Calvin, such as that "good works" were "mortal sins," and ignored by the Almighty A remarkable race of independent thinkers in the eighteenth century. They taught that the kingdom of man was at hand. Their object was to establish the supremacy of Reason and the Moral Sense and to vindicate for man the liberty to use his faculties free from the dictation of myth, bigotry and theological dogma. Their argument all turns up whether or not the account of the ways and will of God, as revealed in the Scriptures, is reasonably consistent with the sublime and holy attributes associated with divine majesty. Paine was born in 1736, and after a struggling career, emigrated to America. He became one of the workers

for the independence of the states, served as a soldier under Washington, and when the Republic of the West was established returned to England to stir up his countrymen against monarchy and aristocracy. His motto was, Where liberty is not, there is my country." To "open the people's eyes," he wrote the "Rights of Man," in opposition to Burke's diatribe against the rev olution in France. In this book, which the Government did its best to suppress, he foreshadowed political princioles which are now generally accepted: he set forth that every man had a natural claim on society and the right to equality of opportunity and treatment. Religion and the state had but one duty to make people happy, and a religion and a state which neglected this ought to be overturned. For these views he was outlawed. He fled to France, where this so-called firebrand was nearly guillotined by Robespierre because he opposed the execution of the king!

In France Paine wrote the "Age of Reason," which so inflamed the public that even his friends deserted him The work represents the Deism of the eighteenth century—that is to say—the belief that there is One God, but that the revelation of Him in the Bible is false. He wrote from the point of view of a Quaker, who held that, all religions are in their nature mild and benign" when not associated with political systems. In a beautiful style, but with considerable coarseness he ridiculed superstition, cant, ecclesiastical humbug, and gave as an excuse that thus only could we arrive at a pure morality as the basis of the state, and secure for man the right to exercise his reasoning faculties. The enormous influence of this book made Paine the incessant object of attack by an ignorant clergy and of prosecution by a governthat feared lest England might follow the example of France and estab-

lish a republic. As an indication of the development of modern thought, it is interesting to note that Paine's argument against revealed religion or the divine origin of the Scriptures, is mere modesty compared with the onslaughts made by the new Biblical criticism and Oriental research. Paine wrote many political and theological essays, and in his later days he endeavored to introduce into Europe. Cobbett is said to have disinterred his remains and brought them from America to the mother country.

What is Monarchy? "But, after all, what is this metaphor called a crown, or rather what is mon-Is it a thing, or is it a name, or archy? is it a fraud? Is it a contrivance of human wisdom, or of human craft to obtain money from a nation under specious pretenses? Is it a thing necessary to a nation? If it is, in what does that necessity consist? What services does it perform, what is its business and what are its merits? Does the virtue consist in the metaphor or in the man? Doth the goldsmith that makes the crown, make the virtue also? Doth it operate like Fortunatus' wishing can or Harlequin's wooden sword? Doth it make a man a conjurer? In fine, what is it? It appears to something going much out of fashion. falling into ridicule, and rejected in some countries both as unnecessary and expensive. In America it is considered as an absurdity; and in France it has so declined that the goodness of man and the respect for his personal character are the only things that preserve the appearance of its existence

'If government be what Mr. Burke describes it, 'a contrivance of human wisdom,' I might ask him if wisdom was at such a low ebb in England that it was become necesary to import it from Holland and from Hanover? But I will do the country the justice to say, that was not the case: and even if it was, it mistook the cargo. The wisdom of every country, when popularly exerted, is sufficient for all its purposes; and there could exist no more real occasion in England to have sent for a Dutch stadtholder or a German elector, than there was in America to have done a similar thing. If a country does not understand its own affairs, how is a foreigner to understand them, who knows neither its laws, its manners, nor its language? If there existed a man so transcendently wise above all others, that his wisdom was necessary to instruct a nation, some reason might be offered for monarchy; but when we cast our eyes about a country, and observe how every part understands his own affairs; and when we look around the world, and see that of all men in it, kings are the most insignificant in capacity, our reason cannot fail to ask us -what are these men kept for? "If there is anything in monarchy

which we people in America do not un derstand, I wish Mr. Burke would be so kind as to inform us. I America a government extending over a country ten times as large as England, and conducted with regularity, for a fortieth part of the expense which government costs in England. If I ask a man in America if he wants a king? he retorts, and asks me if I take him for an idiot. How is it that this difference happens? are we more or less wise than the others? I see in America, the generality of people living in a style of plenty unknown in monarchical countries; and I see that the principle of its government, which is that of the equal rights of man, is making a rapid progress in the world.

"If monarchy is a useless thing, why is it kept up anywhere? and if a neces sary thing, how can it be dispensed with? That civil government is neces sary, all civilized nations will agree; but civil government is republican

government. All that part of the government of England which begins with the office of constable, and proceeds through the department of magistrate, quarter sessions, and general assize, including trial by jury, is republican government. Nothing of monarchy appears in any part of it, except in the name which William the Conqueror imposed upon the English, that of obliging them to call him 'Their Sovereign Lord the King.' It is easy to conceive, that a band of interested men, such as placemen, pensioners, lords of the bedchamber, lords of the kitchen, lords of the necessary house and the Lord knows what besides, can find as many reasons of monarchy as their salaries, paid at the expense of the country, amount to, but if I ask the farmer, manufacturer, the merchant, the trade man, and down through all the occupations of life to the common laborer, what service monarchy is to him? he can give me no anwer. If I ask him what monarchy is, he believes it is something like a sinecure."-Paine's "Rights of Man."

The Christian Faith.

"What are we to think of the Christian system of faith, that forms itself upon the idea of only one world, and that of no greater extent, as is before shown that 25,000 miles, an extent which a man walking at the rate of three miles an hour for twelve hours in the day, could he keep in a circular direction, would walk entirely round in less than two years. Alas! what is this to the mighty ocean of space and the almighty power of the Creator.

"From whence, then, could arise the solitary and strong conceit that the Almighty, who had millions of worlds equally dependent on his protection, should quit the care of all the rest and come to die in our world, because, they say, one man and one woman had eaten an apple. And, on the other hand, are we to suppose that every world in the boundless creation had an Eve, an apple, a serpent and a Redeemer? In this the person who is irreverently called the Son of God and sometimes God himself, would have nothing else to do but to travel from world to world in an endless succession of deaths, with scarcely a momentary in-terval of life.

"It had been by the rejecting of the evidence that the word or works of God in the creation affords to our senses, and the action of our reason upon that evidence, that so many wild and whimsical systems of faith and of religion that, so far from being morally bad, or in many respects morally good, but there can be but one that is true; and that one necessarily must, as it ever will, be in all things consistent with the ever existing word of God that we behold in his works. But such is the strange construction of the Christian system of faith, that every evidence the heavens afford to man either directly contradicts it or renders it absurd."—Paine's "Age of Reason."

J. W. DINSDALE, M. D.

Ban Diego, Cal.

Cause and Cure of Societies' Weakness. I have been thinking considerable of ate as to what is the cause of the limited financial condition of many of our local Spiritualist societies. To my mind one of the principal reasons is a lack of harmony among our members. We talk incessantly of lifting up the fallen and lending a helping hand to those in dis-

We preach love and charity, and when those of our household of faith dare to take a stand for what they believe to be right, if it does not coincide exactly with our ideas, we are ready to slander them by every means in our power. I have known of this being done repeatedly. Another reason is, too great a love of the marvelous, a desire for what we call tests. As long as we can get a message from the other side through some medium we seem to be content. It seems to me time to awaken to the knowledge of the dear spirits on this instead of trying so hard to hear from the loved ones on the other side, to heed the cry of our dear ones in distress that are with us here and, who long for our love and sympa thy. I firmly believe that if we were as anxious to know the truth as to secure tests from the other side, and would cultivate love among ourselves, banish the Demon of Slander, and harsh criticism from among us, our societies would not be in the condition they are to-day. I sincerely believe that even though some of them should sink into oblivion, out of their ashes will arise a nobler grander condition of affairs.

We talk so much of the golden shore Of the land of bliss on high Where our loved ones dwell forever

more. And we sing "sweet bye and bye." We talk of the flowers on heaven's bright shore,

Of the music of angel spheres, Where no note of discord is heard ever

Through the ages of future years-Forgetting, it seems, the needs of to

day, Unheeding the cries of distress That greeting our ears along life's lone

Call loudly our love to possess.

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NOTE.-The Questions and Answers have called forth such a host of respondents, that to give all equal hearthe most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omit-sed, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

NOTICE.-No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE HUDSON TUTTLE

A Mourner: Q. Should mourning

A. The believer in this beautiful apotheosis should not shadow the joys of the departed by putting on the weeds of woe. To those who regard death as the king of terrors, it may be well; but for the Spiritualist it is contradictory to the belief expressed. We know the feelings of the lacerated heart, and deeply sympathize with its agonized throbs when robbed of its idols. Over the grave the mourner gazes sadly and wearily, the senses crushed and torn. and the spirit perception dimmed by the pelting rain, insensible to impressions of the invisible world.

The dark clouds of the physical senses obscure the spiritual sun; and we cry out from our rack of torture to those who are gone, and over the void We would pay them respect. nate," was "elevate," We would change for them the order of our lives and constantly give outward expression to our grief. We give such expression in our garments. The sackcloth and ashes of the heathen devotee becomes with us crepe and black raiment. If the dead are dead; if they go down to the grave as a final goal; if they pass to an infinitely removed heaven where they forget us in the new scenes with which they are surrounded; if death destroys all human emotions and feelings, and if we meet on the shining shore our departed ones as cold, intellectual passivities,—oh, then, let us put on not only mourning gar-ments, but the hair cloth of the ancients, that its irritation may constant remind us of our irreparable loss! Let us wear it not for a year, but for our mortal lives, till it cuts through nerve and sinew and the bones to the

If on the contrary we receive the spiritual philosophy, and believe that death is only the gateway to another and higher life; that the spirits of the departed are constantly around us, and all that is required, is a channel, for us to receive words from them assuring us of their unchanging affection, why meaningless

If our grief repeats itself in the minds of the departed, and they assure us that it does, it is selfish for us to repine, and pain those for whom we grieve. Mourning garments perpetuate and keep alive this unwarranted grief. They are fitting for barbarians or believers in doctrines descending from an age of barbarism, but not for those who know that death is the usher to a higher plane of existence.

Respect for the dead-not to be paid with crepe and solemn faces, sighs and tears, but by a well ordered life that reflects the purity of the loved ones who look down on us from the vernal heights of immortality.

Isaac Sabrion: Q. Are our spirit friends conscious of our sorrow over their departure? Do they hear and understand what we say when we are talking of them in our loneliness?

A. The belief that spirit friends share with us our sorrows, griefs and joys, is one of the most helpful. If we accept what all spirits teach, that the next life is a direct continuance of this and all faculties are preserved, this cannot be otherwise. The argument that a spirit mother would even in heaven be made unhappy by the knowl edge that her children on earth were going astray and suffering, is applicable to the earthly mother who is grieved by the actions of her children. Yet we may consider the spirit filled with broader ideas, and soon strong enough to feel that suffering is for the best.

As has been previously explained spirits are united with friends by a cord of communication, and however distant, they may, as it were, be present, as they are cognizant of every thought.

Not alone passes the spirit to its new domain. Those it loved, gone before, are there to welcome it. From the threshold it is led by welcoming friends and introduced to a new life. It has lost nothing; it has gained nothing. It is the same individual, with no faculty diminished or increased, before whom extends the same interminable ocean of progress, to be navigated only by the culture of its own inherent pow-

E. L. Ray: The air or earth's atmosphere, is a compound of a mixture of 21 geles, Cal., and begins her winter's parts oxygen and 79 nitrogen, with car work in San Antonio, Sunday, the 27th. parts oxygen and 79 nitrogen, with car-bonic acid gas, watery vapor, nitric acid, ammonia, and organic mineral dust, with many other scarcely known elements. It extends from the surface of the earth to a point where the elasticity of the gases of which it is composed is balanced by that of gravitation toward the earth. At a height of less than five miles it becomes so attenuated that respiration is difficult, and at this office. Price 10 cents,

life cannot be maintained. The rare faction at some point, reaches the limit and beyond is the vacuum of space termined, but from observation of mete ors it has been found that when these bodies reach within at least 500 miles of he earth's surface, they meet with an atmosphere sufficiently dense to raise

their temperature to incandescence This most extensive portion is probably formed of hydrogen, and other, perhaps unknown guses. It is probably at least 1,000 miles to the absolute limits. Only those who are ignorant of the emonstration of the law of gravitation which has been achieved by mathematics, would assert that it is unproven.

In the universe, all the bodies sus pended mutually attract each other The sun attracts the earth, and the earth the sun, exactly in proportion to the mass of each. It is true, the sun being so much larger, the point on a line drawn from its center to that of the earth's, would fall within its circumference, and it is around this point both revolve. The same is true of each planet, and hence the real center of revolution of the whole solar system is common center of all these which by the constantly varying position of the lanets, is as constantly shifting so the palance of the whole may be preserved. It follows that if a body should be

projected into space toward any other orb, if thrown with sufficient velocity to reach a point where the pull of such orb became greater than the one it left, it would be drawn toward that orb with constantly increasing velocity. There is, however, no energy yet controlled by man capable of imparting the requisite velocity. The tremendous forces impelling stones from volcanoes fall far short of this achievement.

George L. Nixon: Q. Will you give the date and occasion on which Disraeli, then premier of England, made this statement: "It is the mission of the higher Jewish race, to exterminate the lower Gentile races"?

A. There is nothing more certain than that Disraeli never uttered this quotation. He was one of the shrewdest, politic and far-sighted statesmen and diplomats of Europe, and it would be impossible for him to have uttered a sentiment so prejudicial to his race and his own official position. his great ability was universally acknowledged, and in opposition to the prejudices arising from his being a Jew, he was given the actual control of the government, there was a continuous expression of race hatred, which the great minister sought to allay by every means available. That he should pub licly utter a threat that would intensify the ill-feeling and hatred of every one even echo refuses to answer. If not a Jew is not believable. What he we loved the living we worship the did probably say, instead of "extermi-

GOING BACK TO GRANDPA'S.

"August 12, 1903, Julia Eliza Burnham entered into rest, aged four years and nine months. August 5th, she started with her father and mother, Mr. and Mrs. Burnham, on a trip down the hell, or, almost equally deplorable, to a St. Lawrence, for health and pleasure, and their tired brains and bodies seemed all responding to the exhilarating change when quite suddenly little Julia became seriously ill, and after four days entered the kindergarten of the Lord."

She was the granddaughter of Mr. and Mrs. O. C. Tilinghast, and Ruth is a daughter of theirs, who passed to immortal life in early young womanhood, several years ago. The little one was fond of "going to grandpa's," and while on the St. Lawrence thought she was on Lake Erie, sailing to them, where she longed to go.

I did get back to grandpa's-My Aunt Ruth took me there, Because I liked it always The best of anywhere. I thought the big boat, sailing, Should get there very quick Where all of us are happy,

And Julia never sick. But it was such a long time. And we were not there yet Aunt Ruth, she hugged and kissed me. And said, "Now, come, my pet."

Away we went together, Not in a boat at all, But somehow in a momen We were in grandpa's hall.

O, I was glad to be there, And cuddle down to rest; It seemed so nice to see them;-They all love Julia best!

We went before the others, And then we went away, For many friends were coming To celebrate my day.

Aunt Ruth seems very lovely,-Just like my own mamma; She talks to me about you, And grandpa, and papa. She takes me down to see you,

And lets me kiss you, too, We do not cry in heaven, We've such nice things to do

Your little girl still loves you. And she will grow to be An angel body sometime; -This Aunt Ruth tells to me.

The little heavenly children I play with every day, And I am not so sorry I had to come away,

For I can go to see you. And you are coming on To where we live, Aunt Ruth says, And I'm not truly gone. So do not cry about me; I am not shut away, But still your little Julia,

And growing every day.
EMMA ROOD TUTTLE.

Notes From Texas. Mrs. Carrie M. Hinsdale, Mrs. Laura B. Payne and Mr. John W. Ring held a series of meetings in San Antonio, Friday and Saturday, September 25 and

Mrs. Hinsdale was in Galveston, Sunday, 27th, and will minister to the society there during the month of October, while Mr. Ring, the regular speaker, is lecturing in the north and east, and attending the National Convention. Mrs. Laura B. Payne has returned from a month's engagement in Los An-The headquarters of the State Association will be in Galveston for another year, and all communications should be addressed to the Spiritualist

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THE BURSTING OF THE SHELL: THE CREED OUTGROWN:

(Continued from fifth page.)

souls, then you will have twin hells; body and soul together, each brim full of pain; your souls sweating in their inmost; pores drops of blood, and your bodies from head to foot sufi) fused with agony; conscience, judgment, memory, all tortured; but more than that your hearing will be tortured with sullen moans and hollow groans, and shricks of tortureds

"Your hearts will beat high with fover, your pulses will rattle at an enormous rate; your limbs will crack; you will be like martyrs in the fire unburned. If you do not accept the Gospel of the Lord and his salvation you will be put in a vessel of hot oil, pained, yet coming out undestroyed; all your arteries and veins will become roads for the feet of pain to travel on; every nerve singeing and a string on which the Devil shall ever play his diabolical tune of hell's unutterable lament; your souls forever and ever aching, and your bodies palpitating in unison with your tortured souls.

"'Fictions! fictions, some of you say; but I say to you they are not; and as God liveth, and giveth light to his servants, they are His everlasting truths. If this Bible he true, which was written by the finger of God, and our creed, which was written by His inspired ministers of the gospel, what I here have said is the solemn truth and you will find it out

"Could this cold, mangled corpse speak, which we are soon to consign to earth as food for worms, it would testify to its misery and to the misery of the young man's soul that he is now suffering and must suffer for his unbelief, and in consequence of the neglect of Christian duty on the part of his parents."

"Oh! God have mecy on me," groaned Mrs. Ormsby. Tears were flowing down her cheeks; sighs and moaning more and more frequently escaped her that were audible to the assembled people as the expounder of the religious creedwarmed up to his work.

There was manifested a very general uneasiness by the hearers. Whether it was caused by the instinct of the real human nature present, aroused in antagonism to the doctrine being promulgated, or by the moaning, nearly heart-broken mother of the deceased, let the reader decide. In the midst of the sensation stirring the people, Jerry arose from the side of his mother, evidently to those near him, to leave the room, but was persuaded to take his seat again by interceding friends. He was very much excited, and cast upon the preacher an expression of eyes and countenance that indicated he would like to throw him out of the house. The flutter, however, fully subsided, the powerful psychological influence of the preacher prevailed, and he continued:

"My skeptical and unbelieving friends, in your natural deprayity you will say that no earthly parents, truly human. His work, that the weak and suffering—the ignorant and bigwould inflict such treatment on a child for any act it might; oted-may be strengthened and educated so that the ideal do, and how can God? Has He less sympathy than any of home of happiness may be realized on earth, at least, in His creatures? Ah! my dear people, He is Infinite Justice; part, instead of being put away off in the indefinite somein His judgment He is equal to anything to make you suffer) time. Better times are coming. Even the old hell must and and endure. No. It is not natural. We must remember will be made a comfortable place for everybody we have that our first parents violated His commands, and there is no good in us; we are at His mercy, and our only chance for, salvation is belief and repentance. In accepting our creedfounded on His holy word, we may hope through the atone. ment and the mysteries of godliness for salvation. The woes of sinners will not be the cause of any grief to the saints on earth or in heaven, but rather of great rejoicingthe fruit of an amiable disposition, perfect holiness and conformity to the requirements of our faith."

rectly he said: "Yes, my beloved in Christ, and our faith, after you shall have seen your son, now cut off in his single called attention to what that preacher had said, and stated and wickedness, in the misery of his punishment for millions of years, you will praise God more carnestly than ever for the glorious knowledge and experience of religion, and that? His justice appears satisfied in the punishment He is capable? of inflicting upon unrepentant sinners."

"It's a lie! It's an infernal lie! The whole of it is a demnition pack o' lies!" exclaimed Jerry Ormsby, in a tone of voice loud enough to be heard in all parts of the house, as he rose to his feet.

His father, with head bowed in his hands, groaned, "Lord, nave mercy on us.

Mrs. Ormsby, crushed in spirit, and heart-broken under the agony of her grief, screamed, fainted, and would have fallen from her chair to the floor had not Jerry caught her in his strong arms and carried her into another room and placed her on a couch, where with some of the neighbors, he made every effort to restore her to consciousness.

Some of the faithful and solemnly disposed people present indicated that they were horribly shocked at the extraordinary audacity and boldness of Jerry in this daring with such impious language to interrupt the services.

"The awful sinner; the wicked wretch," said one.

"Did you ever in all your life see or hear such a specimen of hard-heartedness? And just think of it, too, at his brother's funeral. He's a dangerous infidel," said another.

"He's worse 'n that," said an old lady. "He's a blaspheming reprobate, and heretic. He's one o' the kind some o' the preachers tell about that God made 'n they was that mad that they turned 'n spit pizen venom in His face. He ought to be burned at the stake."

The Rev. Joshua Mather, so unexpectedly and emphatically broken in upon, at the moment that he was using all the power of eloquence that he could put into his subject, in the hope to pierce as with a hot iron the consciences of his audience, exhibited by his change of position, and the expression of his countenance, vexation and astonishment that he could not put into words. No incident in all the battles he had fought to extend the influence of his religion ever mortified him as this did. No person before had ever presumed at his services, or in his presence to put into language such an opinion in opposition to his theological doctrines.. From his standpoint, the unpardonable sin had been committed against him as well as God. The worst feature of the situation which he realized, was the conduct, and the facial expressions of the several members of the audience near him. Notwithstanding the comments audible to him which were made against Jerry, he was convinced that the sentiment of the majority was opposed to his doctrines. He made no further effort to continue the services, but left the premises as quickly as he could.

Mrs. Ormsby physically revived, but mentally was shocked \overline{J} into insanity. At intervals for many months she was a raving maniac. Some of the time she was confined in a hospital for the insane. Gradually, however, she became rational, and the enthronement of reason took place. Her husband is and her son secured the best medical advice obtainable, and | were watchful that she should be kindly and tenderly cared for during the hours that bread-winning duties made it impossible for them to be at her side. The last few months of an a go her affliction, sometimes in her sleep, and sometimes when a second she was raving over the horrifying pictures in her mind, rep. the days resenting the condition of her deceased son, that had been left there by the funeral services, a smile would suddenly light up her face; she would appear quiet and act as if she saw something very pleasant to her; then at other times when this mood was on her she would say aloud: "Oliver, you there? and so happy? Jerry's wife and baby with you? and all so happy?" To whoever happened to be near her at these times she would say, "There's Oliver, my boy. God is love. He didn't take him away from me. Can't you see Oliver? I can." Again she would appear as if gazing into space, but bright with the thoughts that animated her , and say, "There he is; and there's Jerry's wife and her baby, and they're so happy; oh! so happy."

Over the way the funeral terminated Jacob Ormsby liad but little to say, except to ascertain what it was necessary to do for his wife. He virtually consented to Jerry's course of reasoning and action in everything. As the months rolled by of Mrs. Ormsby's sufferings, he grew indifferent about going to church, and towards the members of his denominaJerry's interpretation of his mother's visions, and the voices that she said she heard, encouraged her to tell her experlences in this direction. His words were the great medithe that brought about her complete restoration to a balanced condition mentally, enabling her to wholly outgrow anced condition mentally, enabling her to wholly outgrow and ignore her old beliefs, and to assume her duties again as A Most Remarkable Book Concerning the Existence therwife and mother of the household.

Several years had passed since Oliver's funeral. Father and Mother Ormsby, with Jerry, were seated in their home offpeace and pleasantness on the side-hill farm with a view of the Connecticut river and valley stretching to the south that would have charmed an artist painter of landscape scopes, and inspired a poet capable of interpreting great Nascapes, and inspired a poet capable of interpreting great Nature in language of the soul. They had been having a good visit, because Jerry had not been home for several weeks, and had got to a subject where the old people seemed willing to prefer to listen rather than to say anything.

"Rending the Vail" is pronounced by and various kindrage questions. All the color of the soul. That fully, but all rationally understandable, also phenomena, inspiration and such to many, knotty subjects, are freely and the congress for four sessions.

Turning to his father, he said: "Father, of course you re-Turning to his father, he said: "Father, of course you remember when you set Oliver and I laying the stone wall for the new barnyard. I'll never forget that day with him; he was full of the Old Scratchen. We worked nearly all day, then our old dog. Prince, chased a woodchuck into the wall then our old dog, Prince, chased a woodchuck into the wall we laid, and that boy tore it more than half down to help the trol of the medium; William Denton, meeting the minutes in full were read, we laid, and that boy tore it more than half down to nelp the dog get it. It doesn't seem so very long ago, but it's more than ten years. He and I had lots of good times, and fun that often made the dog laugh. There was nothing bad about him; he was as full of mischief as a good ripe pumpkin is of geeds; but for all that, you and mother know you wouldn't have had him any other way, than his plain, mischievous, natural self. He was always good company with anybody. Everybody that knew him liked him. But he's dead. That ign't the end of him though, not by a long shot. I believe dying is only a birth into a higher condition of life. That's where he is now, and free from all troubles and pain, and we'll see him and be with him, and the whole family will be were drawn by a form standing out in the watch.

"In addition to this mass of messages, not be amiss here. As high as 1,200 words a minute were written by actual trations—44 of them portraits. These were drawn by a form standing out in united in that realm of the higher life. I tell you, though, inited in that realm of the higher life. I tell you, though, the room at a desk, the form or personthat old preacher that tried to make everybody believe that

ality to be sketched at the doorway of that his work has been admirably done Oliver was in hell, and that all the rest of us was going there maiserable right here in this world, and nearly killed mother,

manded to one or the circle and filed matter and the matter parentheses, no interpolations or matic parentheses, no interpolations or ipse dixits of the scribe. He simply distant that "a form purporting to be" ought to have been shaken over a good brimstone fire and smoke until his teeth fell out. I guess I made it pretty warm for him anyhow, and people have been slow ever since in kind, in thought and style with those or in writing. in this neighborhood to turn out to such preaching. The fact is, some of the people are getting a little more sense about religion and death than they used to have. There's on our book-shelves. no good reason for representing death as a scare-crow, nor the Cause of the world we live in as a blundering, revengeful tyrant. Folks of this day and generation that are reputed to have reasonable understanding of human and divine things can't believe it. Hell-fire preachers, with their doctrinal sermons, in a few years will be as scarce as hens' teeth. Human nature is asserting itself. The God of Love and Wisdom is pushing it to the front, to perform its part in begg told is there, as soon as the devil gets his education completed."

Note.—The statements made in this story put into the mouth of the Rev. Joshua Mather, about Francois Marie Arouet de Voltaire, and Thomts Paine, I listened to, at a vevivalist meeting in 1859, in a little village in Broome county, N. Y. I was fairly well enough posted on the lives of these great men to sense the falsehood, and at the close Turning to Mr. and Mrs. Ormsby, and addressing them dim of the sermon, when a call for testimony, and for those desiring prayers was made, I got up, and in a courteous manner, I was sure he was greatly in error in relation to what he had said about them. For my, what he called presumption, he opened the Bible, and read to the audience the verses from I. Galatians given as part of the text for the funeral sermon n this story.

The other strong theological and doctrinal points set forth in the sermon I heard at a funeral in 1860, and the mother was driven insane by it. They can be found in the writings and sermons of Jonathan Edwards, Charles Hadden Spurgeon, and others classed as the leading preers of Christianity as taught in all Protestant churches ex- sished and can scarecly fall to arouse ity, hallucinations, psychic action of one

A Poem With a Moral for all Slaves of Precedent.

A calf walked home, as good calves should,

One day through the primeval wood

But made a trail all bent askew,

A crooked trail, as all calves do. Since then two hundred years have fled, And I infer the calf is dead. But still he left behind his trail And thereby hangs my moral tale. The trail was taken up next day By a lone dog that passed that way: And then a wise beliwether sheep Pursued the trail o'er vale and steep. And drew the flock behind him, too. As good beliwethers always do. And from that day, o'er hill and glade, Through those old woods a path was made. And many men wound in and out, And dodged and turned and bent about, And uttered words of righteous wrath Because 'twas such a crooked path; But they followed-do not laugh!-The first migrations of that calf: And through this winding woodway stalked Because he wabbled when he walked. The forest path became a lane That bent and turned and turned again. This crooked lane became a road Where many a poor horse with his load Toiled on beneath the burning sun, And traveled some three miles in one. And thus a century and a half They trod the footsteps of that calf. The years passed on in swiftness fleet-That road became a village street, And this, before men were aware, A city's crowded thoroughfare. And soon the central street was this Of a renowned metropolis. And men two centuries and a half Trod in the footsteps of that calf. Each day a hundred thousand route Followed the zig-zag calf about, And o'er this crooked journey went The traffic of a continent.

A hundred thousand men were led By one calf, near three centuries dead. They followed still his crooked way And lost one hundred years a day. For this such reverence is lent To well-established precedent. A moral lesson this might teach, Were I ordained and called to preach: For men are prone to go it blind Along the calf-paths of the mind, And try to work from sun to sun To do what other men have done. They follow in the beaten track, And out and in and forth and back. And still their devious course pursue

To keep the path that others do.

-Sam Walter Fost,

of Man, and All Things, and All Being It Was Written by Materialized Forms at the House of

RENDING THE VAIL

J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

member of congress for four sessions, fully discussed.

were drawn by a form standing out in the cabinet and the finished picture —not only faithfully and efficiently, but handed to one of the circle and filed with excellent taste. There are no dog-

even the non-Spiritualist reader is that states that "a form purporting to be" the topics treated by Prof. Denton, So. appeared and delivered the Thomas Paine and Prof. Faraday, are following"—stating whether it was oral to which their active lives in this world were devoted—in literary character as it all, this modest, self-retiring, literal different here as in their works extant rendering of these extraordinary hap-

"In reading the book, and I have read our book-shelves.

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KADESH BARNEA. (Continued from page 1.)

der by which alone human society can exist. It is plainly told in the opening chapters of the Book of Genesis, that the primeval phase of civilization called the Adamite era, was grounded upon a revelation of truth from Jehovah God

That revelation was substantially the same as the one given to Moses on Sinai—the laws of the Decalogue. They constitute the beginning and foundation stone of human society, that is of civilization; and without the Decalogue, so ciety, governed by law, could never have had a beginning. Society is not a product of spontaneous evolution From the beginning it has rested on a Divine revelation. There is no such thing on record as a herd of man-animals uplifting themselves, by the agency of their inherent mental powers, into the condition of a society governed by

Civilization must be attributed to something higher than the spontaneous exercise of mere animal instincts. Every seed produces its like. Man is not the legitimate child of an animal father. whatever may be said of the maternal principal. History records no instance of self-evolved society. Without any other evidence, the writings of Moses furnish ample proof of the existence of earlier revelations, to which he makes specific reference, and from which he has preserved quotations in his own writings. He names specifically Book of Jasher, the Book of the Wars of Jehovah, the Book of Enunciations, and he quotes bodily from the first ten chapters of the Book of Genesis from a very ancient revelation, as we are told vincing proofs of the truth of his asser-

The prophet Heber was the last of the very-ancient prophets and religious reformers who flourished before the time of Moses. By him a general religious reformation was effected. His reformation spread over the region which of old had been called Eden, the Eden of the Adamite era, namely, Arabia, Syria and the whole drainage basin of the Euphrates and Tigris. It may be compared to the reformation of Mohammed, which covered the same region. Two systems of doctrine, or two religious sects, sprung from Heber's reformation, as, also, from the Mohammedan, as we learn from the tenth chapter and twenty-fifth verse of the Book of Genesis. The Pelegites flourished in Syria, including Palestine, and the basin of the Euphrates and Tigris, while the Joktanites, or posterity of Joktan. occupied the Arabian peninsula. In Genesis xl:15. Joseph in Egypt calls the land of Canaan "the land of the Hebrews," because the reformation of Heber was accepted by its inhabitants.

Through the prophet Heber the laws of the Decalogue were proclaimed anew to the tribes who had relapsed to a state of gross idolatry. He also prepared a code of laws—a book of the law—for the government of the tribes; for in that region the tribal form of society has prevailed from the beginning of civilization. A very ancient inscription, discovered on a ruin in Hadramaut, southern Arabia, about the middle of the last century, furnishes incidental confirmation of the truth of the Mosaic The posterity of Joktan had colonized that division of Arabia. The inscription declares that the people had lived there for many ages in peace and prosperity, governed by righteous laws derived from the sacred books of Heber. The Heberite code of laws prevailed over all that vast territory until the time of Moses, who introduced a new reformation by proclaiming anew the laws of the Decalogue to a world that had again relapsed into idolatry. And he also prepared a civil and criminal code, as Heber had done many centuries before.

In the time of Abraham the code of Heber prevailed over all the land, "For the iniquity of the Amorites was not yet full." (Genesis xv:16.) But in the time of Moses the iniquity of the Heberites, or Hebrews, was consummated, and the Israelitish reformation was introduced with a new divine revelation. Not new laws, but a new revelation of the identical laws which had constituted the foundation of the Adamite civ-

We are now prepared, perhaps, in some measure, to understand the significance of Moses' long sojourn at Kadesh Barnea, the En Mishpat of old. He there probably had access to the sacred writings upon which were founded all the antecedent religious dispensations. all the antecedent phases of civilization, since they were identical. He copied extensively from the most ancient sacred writing, as we have seen, and makes specific references to some of

the Heberite books. How his civil and criminal code compares with that of Heber cannot now be told, since the latter is not now extant. But it is fair to assume that they are similar in substance, if not'in form; hecause the laws of righteousness never

It is possible that Kadesh Barnen may

A SPECIAL assume new importance and new inter est in the future as a new field of exploration for ancient records. Its identity, so long a subject of uncertainty and conjecture, has in recent years been fairly established by an American possessed of a real genius for explora-tion. It is certain that the easis of Ka desh Barnea was for ages a place of great importance and the scene of some of the most interesting events of high antiquity. Possibly its soil may con ceal records of higher interest to Christians than any of the archaeologi cal discoveries of Egypt or of the As syrian Empire.

PASSED TO SPIRIT LIFE.

Chicago, Ill.

[Oblivaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line. I

Passed to the higher life, from his home in Genoa, Ohio, Geo. M. Rude, in the 77th year of his age. He was one of the pioneers who assisted in the development of locality; an earnest Spir itualist who put his belief into his life He leaves a wife and three children. The funeral services were performed at the residence, by Hudson Tuttle. .

Warren Russell, formerly of Lowell Lake county, Ind., passed to spirit life, at Grand Ledge, Mich, September 26 1903. He was the oldest of a family of twelve children. He leaves a family of three sons and two daughters. He was a Spiritualist, and we record his epitaph as a very conscientious and good man; the highest tribute attainable in J. P. RUSSELL.

Nancy Wilkinson, 65 years of age, of Strongsville, Ohio, passed to the higher life, September 21, leaving two sons and many other relatives to mourn her earthly loss. She was a great sufferer, but the knowledge of Spiritualism enabled her to bear all with great pa-tience. Funeral services were conducted at the home of her son by Mrs. Alice Baker, of Cleveland, Ohio. COR.

Mrs. Lydia Thompson passed to the higher life from her home in Conneaut, Ohio, September 14, 1903, at the age of 64 years. Our loss is her gain. was a kind and indulgent' mother, a good friend and neighbor. To know her was to love her. She was a Spiritualist, and lived her religion. The writer officiated giving comfort and consolation to her loved ones, dwelling upon her exemplary life, the influence of which will live in other lives for many years to come.

MRS. AMANDA COFFMAN.

Passed to the higher life, at Pueblo, September 24, 1903, Chas W. Steele, of Grand Junction, Col., aged 59 years. He was at Pueblo attending to the Mesa county fruit exhibit of the state fair. While there he was taken down with pneumonia, and was sick only a few days. He was a faithful Spiritualist, energetic and kind, and one of Mesa county's most useful citizens, and will be sadly missed by all. He was buried by the Masons on Sunday.

John Lee passed to spirit life at Curtisville, Ind., September 26, 1903 at the age of 86 years. Mr. Lee was a pioneer of Tipton county, and leaves many warm friends whom he acquired by the upright methods of his life. He leaves wife and three sons. He was a reader of The Progressive Thinker for many years. Funeral services were held at the Christian church, and were conducted by the writer.

FRANK T. RIPLEY.

Passed to the higher life from Detroit, Mich., Sept. 22, 1903, Mrs. Fronia Potter, daughter of A. S. Degolia. She leaves a dear father and one son to mourn the loss of her sweet presence, but they realize she will return in spirit, and their loss is her gain. Services conducted by REV. NELLIE S. BAADE.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; afternoon session at 3 o'clock. The ladies furnish refershments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Richmond; name poems given to strangers. Mrs. S. J. Ashton, assistant pastor.

Spiritual services conducted by Julia M. Learnerd, every Sunday evening at 7:30, at Marble Hall, 467 West Randolph street, corner Sheldon. Church of the Spirit Communion. Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at

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The Spiritualistic Church of the Students of Nature hold services at Nathan's Hail, 1565 Milwaukee avenue, corner Western avenue, Sunday even-ings, 7:30 p. m. Mrs. W. F. Schu-

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Bel-mont avenue. Services held every Sun-day and Thursday evening at 8 o'clock. Tests and music at every ser-

Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue. The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be se cured to give interest at every meeting. To spread the truth is the object of this society. Eva L. Stewart, secretary, 543 E 55th street, where all communica-

tions should be addressed.

Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two services each Sunday at No. 77 East Thirty-first street. Conference at 3 p. m., and lecture and tests at 8 o'clock Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings between the meetings. Also free dem- For sale at this office.

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The Englewood Spiritual Union will open its fall meetings the first Sunday in September. Lecture in the evening at 8 o'clock. Conference in the afternoon. The Ladies' Auxiliary will meet Thursday afternoon, Hopkins' Hall, 528 West Sixty-third street, Englewood. For further information, address Geo Hamilton Brooks, 6600 Normal avenue

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10

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The Arogressive

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NO. 725.

THE EDITOR AT LARGE.

Hudson Tuttle, One of the Most Profound Thinkers of the Present Age, Gondemns the Book, The Great Psychological Grime.

Such is the "scare-line" title to a book which under skillful advertising is creating a sensation among Spiritualists. Its author has not chosen to give his readers the assurance which comes from a writer's name. That is a mat-ter which he has the right to decide, but the reader also has the right to infer that he is not brave enough to stand for what he writes. The book is in keeping with this withholding of the name, and furnishes the only means by which we can judge of the motive which impelled him. The impartial reader after careful perusal, will unerringly come to the conclusion that the book was written for the one object of injuring the cause of Spiritualism. The attack is one of the most subtle and insidious that has ever been made. It is by a pretended friend, pretending wide experience, who comes with soft words, and extends a velvet hand, holding a stiletto to stab to the vitals.

It is reported that he is or has been a Chlcago lawyer, which is confirmed by his style, that constantly reminds of the pettifogging pleader making out his case regardless of facts or reason, and reiterating and dividing his subject to

There are scores of pages of superfluous padding written in the interests of the cult which is publishing the "Harmonic Series" of books, of which this is Volume II. It is claimed by the editor, that this series "will constitute the Phi-losophy of Individual Life as taught today by the school of Natural Science." As: this school is frequently alluded to as authority for his statements by the author, the reader ought to be informed as to its character. Is there such a school in Chicago, or anywhere? Who are its professors? Is the author president, professors and attendant pupils,

There are pages of verbiage which are added to divert the attention, incidents introduced as illustrations, with fication, and the catch-words, "science," "scientific," "scientific facts," tists," are used to nauseation. All this I let go by, and confine my criticism to the one point in the book of interest to Spiritualists. This is the black and abhorrent crime of mediumship! This is the Great Psychological Crime! It is "such a crime against the intelligent soul of man as deprives it of any of the inalienable rights, privileges, benefits, powers or possibilities with which God

or Nature has invested it." In plain words, this crime is allowing another hypnotic control over the individuality. This is the condition trance, and all forms of inspiration. This is the condition of

The discussion of hypnotism takes up a large space in the book, for it leads up to the denouement. As a spirit influences a medium exactly as a hypnotist does his subject, whatever injury may come from the latter may be logically inferred to be expected of the former.

As the similarity of spirit control and hypnotism is granted, there is here no contention. With the assertion that hypnotic control, for the cure of diseases, and otherwise, leads to insanity, we decidedly object. The assertion is made as to hypnotism, that it may be reflected on mediumship, which the author claims to be identical, only a spirit hence every medium is on the brink of

the precipice of insanity. He has the subject reduced to mathematical accuracy. "A fraction over nine per cent develop insanity." "On a basis of nine percent, the city of Chicago would furnish about 180,000 insane to be cared for, if hypnotism were practiced upon the entire community instead of recognized systems of medicine. The city of New York would produce about 300,000, and the city of London about 450,000." Where are the census reports, or any authoritative state-They do not exist except in the author's imagination. He makes this tremendous assertion with the assurance of an oracle, and gives not a ref-

erence to authority. If hypnotism has been such a potent cause of insanity, the reports of the insane asylums should show the fact, and as a great many more individuals are subject to spirit control than hypnotism, the asylums ought to be filled with mediums. And so they are according

to this author (p. 278.)
"In one of the largest western institutions for the United States, six hundred diagnoses have been made showing with absolute certainty that in fiftyeight per cent of the cases thus examined the sole immediate cause of insan ity was mediumistic subjection." "Making ample allowance for local variations, however, it is reasonably certain that more than fifty per cent of all the insanity in the United States is the direct result of the mediumistic process."

Where is this "largest institution?" Where are such "facts" obtainable? The charge is serious and damnatory if true, and should be supported by un-impeachable evidence. Let us see if this "evolution of statistics out of his

own head," will stand the test. " The reports of these institutions do not bear out the assertion, but prove quite the contrary.

in 1877, Dr. Eugene Crowell, impelled the constantly reiterated assertion that Spiritualism was filling the insane nsylums, obtained reports of 56 public and private institutions. The total number of inmates was 23,328. Of these 412 were reported insane from religious excitement, and 59 from excitement caused by Spiritualism. (See Spiritualism and Insanity, Colby and Rich.) What proportion of these 59 re-

tween the author's speculative assertion and these statistics! Prejudiced as the officials of most of these institutions are, we may be assured that no partiality was shown the unpopular cause, and a case of hypnotic insanity would have been too gladly reported.

We now come to the pivotal question of mediumship, which the author says, "is nothing more nor nothing less than spiritual hypnotism." "These facts beng established, it follows with irresistible logic that the mediumistic process is inimical to individual life and the

well being of society in general." "From the beginning to the end the mediumistic process involves a continued loss of nower on the part of the tion of power on the part of his con-

"Inasmuch as mediumship slowly but surely destroys the individual power of self-control, its inevitable tendency is toward animalism. The law is inexor-

In proof of this the case of a lady me dium is given, but name and every data withheld, as usual, so that there can be no verification. Admitting, however, this illustrative story as fact, we enter protest against these libelous

A hypnotist cannot control everyone. In fact only a very few, and these must have a certain sympathetic relation to himself. A spirit cannot control all me-diums, nor a medium be controlled by any spirit who may desire to do so. There must be a responsive relation such as between transmitter and receiver in wireless telegraphy. The two must be attuned alike. No hypnotic subject or medium can be controlled to do what he or she would not do himself or herself if restraint were removed. If a medium becomes deprayed, and drifts toward animalism, it is a weak excuse to charge it to the "control." The

'lady" in the story, was in her organization exactly what she became. Her excuse that her control influenced her was no justification. She could at any moment have turned from the life she was leading, if she had not preferred it. The "animalism" was dominant, and of itself is fully sufficient to provide the motive of her downward course.

Mediums are not in the hands of irresponsible demons. Yet the author

says, "Natural degeneracy of the medium as a direct result of the mediumistic process: The direct and overwhelming domination of vicious controls." are the 'two distinct and separate causes." "So long as Spiritualism gives its

sanction to the mediumistic process as the corner-stone of its superstructure, just so long will it be compelled to defend itself against the charge of promiscuity, moral laxity, and free love."
This is not an objection, it is an infamous libel on the good name of every Spiritualist in the world. The charge has been made by the enemies of the cause, as that of insanity, and credulity and fraud have been, and has been disproved by the lives of Spiritualists. Is there a greater ratio of desertions or divorces among Spiritualists than church members? Are there more moral failures among mediums than ministers of the gospel? I recently received the reports for the year of fourteen penitentiaries and prisons, and found not a Spiritualist or medium, designated as

Unless the facts are clear and unmistakable, such assertions, however softly made, are simply poisoned arrows shot from ambush by an enemy. Even the orthodox have ceased to make these charges. In all the books on Spiritualism, moral laxity is rebuked, and social order, individual responsibility, strength of will, virtue, and the love which is

The tendency of spirit influence is upward, and if in exceptional cases it is the other way, the organization of the medium is the promoting cause.

The most wonderful piece of "scientific" work and statistical accuracy is the classification of mediums, and what

becomes of them. Seventy-three per cent "dévelop abnormally increased and uncontrollable sexual passions. Ninety-two per cent

"A fraction over sixty per cent develop hysterical and ungovernable temper, while as high as 85 per cent show marked increase of nervous debility." "Fifty-eight per cent develop dishonesty and fraud, while ninety-five per cent show lack of moral discrimination and courage."

"A fraction over seventy per cent develop inordinate vanity, while ninetytwo per cent become more or less ego

"As high as ninety-eight per cent de-velop some discernable form of selfishness, sensuous desire, emotional weakness or degrading physical appetites."
"In no instance does the process de-

velop marked individual improvement from a moral standpoint." The great and beneficent cause of Spiritualism from its beginning through half a century of growth, from the rap-ping in an obscure cottage to world-wide ecceptance; and the evolution of a philosophy of life, here and hereafter, on the crumbling ruins of old faiths, has been the work of mediumship, which is thus arraigned, as the most destructive condition, and leading to spiritual death! Is it possible that decaying roots in a poisonous soil, can support such a glorious tree with its heaven-reaching coronal of branches bending with fruit for which mankind hungers

and thirsts?
By what means have these exact per-

The Great Psychological Crime. The Destructive Principle of Nature in Individual Life.

from hypnotism, the average examining physicians could not be expected to discriminate. But what a contrast believe "but to be the physicians of the mentioned "School of Natural Science" but to be the physicians could not be ence "but to be the physicians could not be expected to discriminate. thority. It is then the fancy of this author, who "just writes it out of his own head." His facility of manufacturing "facts," to meet his theories, is as wonderful as his partition of the subject to t wonderful as his putting aside facts which conflict.

My acquaintance reaches over almost fifty years. I have that we are responsible only to our-seen cases where the possession of this selves for ourselves." ower was abused, as every good thing derstood and rightly used it tends to this author parades as a scare-crow physical healthfulness and intellectual through his four-hundred pages, and and moral exaltation.

whoever is enabled to receive thoughts from the spirit realm is a medium. It does not change the aspect of the sub ject to call it by another name.

Not new. I quote from a work on Spiritualism, published twenty-five years ago, where this same danger of mediums yielding passively to control is discussed: "This is a fearful state of things, it is exclaimed; yes, it would be were sensitiveness necessarily a state of passivity, which it has been, and is taught to be. It may be one of exceed-ing positiveness, accompanied by the strongest will and trained mental faculties, and then becomes an able auxili ary, an open passage to the world of

light, instead of a blind master."
"As the spirit enters the spirit world just as it leaves this, there must be an innumerable host of low, undeveloped uneducated of in other words, evil spirits."

There are those who largely advertise ness which has not been subjugated (in as "mediums," who are a disgrace to the sensitive) and undeveloped characthe cause, but this author has no right to take the advertisement of the most fest themselves. That they do is well prazenly unscrupulous of these counter- established. But that we are surthe genuine. Mediumship is no more evil spirits, who are anxious to commit responsible for the character and actions of these frauds, that the government is responsible for the character and actions of these frauds, that the government is responsible for the character and actions of these frauds, that the government is responsible for the tendence of the same actions of the same acti ment is responsible for the counterfeiting of its currency. mediums fundamental principle of Spiritualism

It will be thus seen that Spiritualists nay be, but these were exceptions. Un- fully understand the dangers which well know how to guard against them. Now comes the most wonderful statement in the book. The author declares control of others cannot in all instances The yielding of personality to the

that he "is not a medium," "never has be regarded as a crime. In fact, every-been hypnotized, mesmerized, or subject of psychic control." "Notwithers, often unconsciously, and again with standing these facts he has developed full understanding. The soldier when

A HIGHER GONDITION THAN ORDINARY MEDIUMSHIP

The Venerable J. S. Loveland, One of the Most Critical Thinkers in the Ranks of of Spiritualism, Condemns Subjective Mediumship.

A GREAT PSYCHOLOGICAL CRIME. | great spiritistic movement has retained | the surrender of this highest and most

Response to Suggestion for Review.

So far as the main positions of the author of The Great Psychological Crime are corcerned, they are the very ones which I have advocated for many vears. In my works on mediumship, in written articles, in public lectures and private conversation, I have most emphatically condemned the theory and ractice of being "controlled," crime against personal selfhood; as reducing one's self to the position of a slave or tool for another's use. I have repeatedly declared that I hated the word control. The result has been that I have not been in favor with that class of mediums, and have been denounced as opposed to mediumship. I confess the charge to be true so ft. as that phase is concerned. I have the utmost detestation to hear persons proclaim themselves as only "instruments in the hands of spirits," and hence, not responsible for their utterances. They are responsible as the drunkard is responsi-ble for the acts of his induced madness. have also shown that there is a higher condition than ordinary mediumship open to all persons. I have termed it the "Higher Mediumship." My posi-tions and teachings have had but a limited influence and I am glad that the Spiritist public is at last aroused and compelled to meet their long-practiced criminality face to face before the public mind.

With these preliminary statements I now propose to restate my main posi-tions upon the question of mediumship as heretofore published, and show how the Spiritist public has disregarded them and become the creator and pat-ronizer of fraud; and thus brought the sure foundation for its ultimate extinction, and the evolution of another movement in harmony with science, and embodying the co-operative principles of universal brotherhood.

In opposition to the common notion of passivity and control, I have submitted that mediumship should be an intelligent co-operation between the me-

The same law holds as to all forms of assumed control on the part of spirits. But so far as the great mass of mediums are concerned there is utter ignorance of who, or what controls them. The claim put forth as to the personality of the control is accepted without guestion, and hence, we have mediums controlled by Henry VIII, the pirate Kidd, Humboldt, Jesus Christ, God Almighty, and nearly all the prominent characters of history, to say nothing of hundreds of lesser lights. Proof, in most or all cases, is entirely out of the question.

This widespread, ignorant credulity shows the necessity of a profound knowledge of the physiology and psychology of mediumship. This, I have in a measure, imparted in my works. I have shown that mediumistic trance is precisely anologous to the mesmeric trance, and that the physiological condition is very largely the same as in natural sleep. And one of the most signifi-cant, and tremendously important facts is that this condition is one of hallucination! The capacity for independent observation and intellectual deduction is asleep, and hence, all the vagaries of our dream life. In natural sleep, by suggestion, the dreams can be con-trolled and the subconscious self be so impressed as to act out the impression in subsequent conscious life. But who would allow their sleeping child to be manipulated by any and everybody who chose to play upon its unconscious susceptibilities? And who but an ignor-amus would allow himself or herself to pass into that condition and thus become the passive tool of any influence, might contact with their susceptible sensibilities? But this is precisely what the great majority of spirit mediums are doing; and it is only the innate integrity of human nature that hinders mediumship from being one vast field of imbecility, insanity and immoralism. All criminals are mediums; not of discarnate spirits but of the social wholeness of which they are integral units. And as boils and ulcerous sores are mediums for the discharge of poisonous elements from the personal organism, so are criminals mediums for the manifestation of the criminal immoralisms latent in the social organism. Human evolution develops the individual type amenable to the social force, which is crime-inducing. The same evolutionary force develops the mediumistic susceptibility, which is precisely the same as in the criminal class, and it is only the surrounding conditions which make the difference in the outer manifestations. control, placed in the same conditions as the denizens of the penitentiary would be with them wearing their stripes. The primary crime is the same in both cases; it is the substitution of impulsive impressions for the deductions of reason fortified by the ethical sense of justice. Our religion, Catholic and Protestant, constitutes the mighty power which fosters and keeps alive the surging, living tide of our widespread criminality.

It is a sad and sorrowful fact that the

this damnable doctrine of control by ome invisible power real or imaginary. Yahveh is the supreme control of the Christian world; and it is exerted by the Holy Ghost and the Ghost accomplishes this by impressing popes, or priests in councils to proclaim the mind and law of God. With Protestants the individual can have the Holy Ghost impress him directly, and bear witness in his consciousness that he is an adopted child of God. With the Spiritists, it is the "spirit world," or some imaginary wise spirit that makes the impression and gives authoritative commands to those who accept the doctrine of control. It is simply a change of terms. The same falsehood is at the basis, and the demoralizing effect is the same

whether you say God or "spirit world," or simply "the spirits." Submitting to control is a process of depersonalization. It is a renunciation of selfhood, and the assumption of an extrinsic domination of our life manifestations. It is a confession of our own inferiority, and incapacity to live a perfect life. It is an attempt to become omebody else, or something else. And the effort, thus made, is by no means a futile one. The great law of transformation comes into play, or rather is in perpetual operation, and we become molded into the image of what we constantly contemplate. "By beholding, we are changed into the same image,' whether it be angel or devil. Reason, fettered by control and suggestion, is made the servant instead of the master. Bounds are set which it is not allowed to pass, and its mightiest efforts only result in its more abject subjugation to the tyranny of the assumed supremacy of some spiritistic authority either human or divine.

it is mournfully conceded that the vast field of modern mediumship is not merely spotted, but permeated with fraud, and false and puerile communications from the "spirits." And it is also affirmed that multitudes of persons are obsessed by spirits. And this obsession leads to suicide, drunkenness, theft and other criminal and foolish acts. The majority of Spiritists fully

the motion, but are no more compelled to write than is any amanuensis.

its, eager to get into magnetic rapport with persons in the flesh. Their motives are various, but thousands upon thousands have no motive but to gratify the animalism of their earthly life. Some control the mediums to get drunk, steal, become licentious sexually, rush into some wild financial scheme ending in ruin, or engineer some great movement to revolutionize the whole world. No one can fail to see that, if the position of Spiritists and churchmen is correct as to a future existence, and that of the former that spirits decarnate can influence and control persons in the form; and that those most depraved and undeveloped are earthbound, or nearest to mortals, and that mediumship is acquirable only by a course of rigid passivity, or submission to the influence of spirits, this yielding one's self to spirit domination is an open door to all the hosts of ignorance and vice to come in and work their sweet will in making mediumship a pandemonium of crime and disorder, and

tools of this advent of devilism.

But I shall be told that there are good spirits, high spirits who are working for human benefit and uplifting. Very well. They can't or don't control the criminal class. They don't protect the mediums from capture by the evil ones. Instead of giving speeches "of a high order" had they not better be doing a little work in uplifting in their own special realm of being and save us from such a deluge of evil spirits?

To submit to such subjugation is not only a crime against personal integrity but also against society, as it renders the individual incapable of performing the duties owed to his fellows. Spiritist public is the principal victim but it is also the promoter of this great mass of fraud, for it teaches the false

doctrine of passiveness. But there is one more most important feature of this subjejct, which cannot be passed over without especial consideration by every careful thinker. It has been demonstrated in late years that there is a widespread prevalence of psychometric and telepathic power. There is but little doubt that they are really the same so far as the basic susceptibility in the human organism is concerned. It is mental or psychic sensing, independent of any known physical organ as the sensing agent. The first forms of animal life had but one sense, that of feeling. Evolution has developed organs for the use of distinct forms of sensation, so that the eye, ear, etc., are the instruments of different forms of feeling. They recognize different forms of force manifestation. Psychometry is to the psychic self simple sensation was to the primitive animal. It is the basic psychic sense. Differentiated by evolution, special forms of psychic sensation are developed, which are termed clairvoyance, clairaudience, etc. These senses have their sphere of action in the invisible realm of nature's activities. It is the realm of energy.

The more or less perfect development of these senses constitute the medium-istic temperament, or the possibility of Dreams at what is termed mediumship. And it is state to come.—Bailey.

sacred department of our being to the domination of assumed spirits, and all other forms of unknown influences that constitute the most of modern medium ship. It is the prostitution of the highest to the basest uses. It yields the highest to the lowest position. What should serve the regal reason is made subject to the selfish instincts. No reasonable person can fail to see that a very large share of what are termed spirit manifestations are merely the results of the exercise of these innate powers of humanity. And, until we have established their limitations, it is very difficult to affirm where independent spirit agency begins. Many years ago A. J. Davis could find only ten per cent of the phenomena really from spirit persons...Ninety per cent fessed fraud! But the major portion of it is, in one sense, innocent fraud. The perpetrators—the so-called mediums really think the exercise of their own powers to be the work of decarnate spirits, and so do the dupes who receive their messages. Through hypnotic suggestion the names of illustrious characters are given as the authors of the drivel and falsehood so common in these messages. But the criminality is there all the same, despite the ignorant innocence of the actors. . Powder will explode whether ignorance or knowledge applies the match. Strychnine will kill whether taken with suicidal intent

or thought to be sugar by a child.

It should never be forgotten that these mediumistic qualities are only, senses, and hence, like the outer senses, of themselves utterly incapable of knowing the character of the object impinging them.

It requires the exercise of other faculties to create knowledge. The senses are not knowing faculties. They furnish the elements of knowledge, which are used by the comparing, co-ordinating intellect to deduce knowledge. But hese needed processes are all superseded when the despotism of control is evoked and practiced. The source and meaning of the phenomena are assumed and affirmed independent of any scientific process whatever. As senses, they have no independent action. They are simply receptives and, like a mirror. reflect the impressed images, sensations upon the intellect.

It is nearly forty years since I made the discovery that most so-called spirit nediumship was simply mental reflection! That the mediums were mirrors, and very largely reflected the seeker upon himself. His hopes-day dreams, constituted, in the main, the spirit messages and prophecies which he re-

And right here I put in my protest against the unblushing, and almost universal slander of the world of spirits Spiritists, as a general custom, charge all the folly, fraud and crime of all phases of mediumship upon "the spir nothing whatever to do with the matter. The responsibility all rests upon themselves. They have gone to trolled" mirror, which has reflected the impressions, made by themselves, and in other ways, in the form of a spirit communication. The inquity inheres in the deceptive system which you create and foster as spirit mediumship.

There is one more phase to this subject, and it shall conclude this article. Many years ago, I saw that the culture and development of the psychic senses would put us in possession of most, if not all the powers manifested by ordinary mediums, and this I termed the "higher mediumship." It did not require the control or aid of discarnate spirits, and was hence open to all who would pursue the discipline of self-development of their psychic faculties. It was a step from this discovery to the natural deduction that those attaining that phase of development, having retained perfect mental independence, would be able to converse and reason with spirit persons on the same plane of equality as we do with our fellows

Perhaps I was aided in reaching this conclusion from the fact that the most important event in connection with my work in the Spiritistic field, was an experience lasting some months, during which I conversed with an assumed spirit person as familiarly as I ever did with any person whatever. I received prophecies which covered years of time and hundreds of contingencies, all of which were fulfilled to the letter. I have seldom mentioned this fact to any one, and I am sometimes in doubt whether I have done right in keeping it so closely in my own consciousness. But this I know, that we can attain to that condition where, if there are any spirit intelligences, we can converse with them as intelligibly as with our fellows, and receive predictions covering years of time. This I term "Higher Mediumship," and it is an intelligent co-operation of the two departments of numanity to effect a common purpose, It is far above all the passive siveness of one man to the behests of another. It is the proclamation of personal, independent righteousness. The exercise of perfect moral liberty in contradistinction of the baleful crime of yielding the psychic self as a slave—a tool of unknown and uncontrolled be-

ings or influences. Doble, Cal. J. S. LOVELAND.

Absolute morality is the regulation of conduct in such a way that pain shall not be inflicted .- Herbert Spencer. only in driving a tack straight.-Russell

Dreams are rudiments of the great

REVIEWS OF The Great Psychological Crime

We devote our paper this week to the exclusive discussion or review of a book published by the Indo-American Publishing Company, 19 North Kedzie Ave., Chicago. The author attempts to demonstrate that subjective mediumship is dangerous, is unhealthy, and calculated to injure the medium, and he claims there is an Independent Method which enables a person to see spirits and talk with them, and get better results by far than through subjective mediumship. The discussion of this question will prove the motion, but are no more compelled to allow their hand to the motion, but are no more compelled to write than is any amanuensis.

The discussion of this question will prove the motion, but are no more compelled to write than is any amanuensis.

The discussion of the claims there is entirely independent of all control as much so as we are in our social intercourse with each other. In reply to the objection that some forms of medium-ship like automatic writing necessarily involves control, I simply reply that no one is compelled to allow their hand to write automatically. They consent to the motion, but are no more compelled to write than is any amanuensis. interesting, suggestive and valuable to every thinking Spiritualist and medium.

portunity and facilities for carrying on

subject, has found the right way to not a crime for the patient to surrender communicate with spirits. He does not wait the assistance of spirits. He is for the physician to take advantage of able to accomplish what no one else has the opportunity.

The property of the opportunity ever done, he can lift himself to the spiritual plane by a tug at his own bootstraps! He can do more. He can in-

to perform the same feat! He is an independent medium, and the one superior to all others. In fact at present, he stands alone in his sub-

lime egotism! and thought transference. It was writ-ten in the Arcana of Spiritualism more han twenty-five years ago, that there were two general forms or methods by which communication was made. In one the medium preserved his selfhood, and by concentration of mind brought it to the required tension. The most potent factor was study of the subject on which a communication was desired. Thus Tennyson opened his mind to the entrance of the thoughts of other poets; thus statesmen become conscious of the thoughts of departed statesmen: thus Edison is the receiving instrument of a circle of inventors. This independent elicitude of mediumship was recommendately lieves in the great facts of Spiritualism,

should approach him. notically control the mind.

edge how by concentration of mind to sanity and spiritual death he claims to pass into this state. That is preferable, have discovered a new kind of medium-there can be no doubt, for it enables the sonsitive to command, and not to im-plicitly obey like an automaton. But it must be borne in mind that sensitiveness, which is the foundation of mediumship gained by whatever means, imferred to Spiritualism might be insane centages, even to "a fraction," been ob plies receptivity—mediumship, and

the ability to exercise his spiritual sen- he enlists, gives to his superior offisory organism independently, self-concers absolute control, even to life and sciously and voluntarily, at any time." It is by a different process than that of parents. The subjects of singical oper-mediumship," and "under competent ations do not hesitate to take an anesnstruction any man of equal intelli- thetic which for the time places them gence, courage and perseverance, and a in the hands of the physicians, with abright motive may accomplish the same solute abandon. Even were mediums results, providing he have the time, operations of the same required to place themselves thus completely in the keeping of spirit friends, it would be no more than these every In plain words he is a medium, but it day occurrences. Surgeons have is by another process. He alone of all abused this confidence and taken adthe millions who have thought on this vantage of helpless patients, yet it is

place himself under control of the hypnotist, or of spirits, but it is a crime for struct any man as intelligent as himself the control to take advantage of such confidence, if this be possible, and invade the personality of such sensitive. The medium is like the receiving instrument of the wireless telegraph, he must be in harmony with the transmit-Mediumship is the ability to receive ter. He is unlike in that it is within communications from departed spirits, his own power to adjust himself to a and the process is similar to hypnotism, norant of the laws of control he may be forced to helplessly receive whatever spirit that finds him receptive, but

with understanding he is able to adjust himself to those he may desire. The assertion that this is not possible, is opposed to the experience of representative mediums as recorded during the last half century.

Books are usually written for an object, the principal one heing for pecuniary gain. Now and then one is written because the author has something to say and must say it. For what purpose was this book written?

ed, as one leaving the medium to choose the order of intelligences which in its interest, yet not a page, not a should approach him.

The other form is passive receptivity, and necessitates the loss of self-control, for the communicating spirit must hypothesis a damnatory defamation. Some of his illustrative stories reach the ragged single sentence from beginning to end rotically control the mind.

This control is "The Great Psychological Crime." It is this yielding of self-hood which leads to destruction! Even the control is wise and good, the

hood which leads to destruction! Even when the control is wise and good, the demoralization leads to degradation worse, infinitely, when low controls succeed in gaining a place. The author is not justified in his claim that he has anything new, for A. J. Davis has the counterpart in his "Superior State."

Every medium arrives at the knowledge how by concentration of mind to intelligent as himself. He does not in-form us what it is, for he is preparing another volume on the "Mastership of Individual Life," in which we presume

Continued on page 2)

A PROMINENT LEGTURER GRITIGISES THE BOOK.

C. W. Stewart Condemns "The Great Psychological Crime."

written for the purpose of checking the not be stopped by a dam, but it is led practice of hypnotism and mediumship, out in ditches over the valley and probut probably to compel an unwilling and indifferent public to enter into a closer investigation of these important sub-

That it is a masterly production, written by one who is a thinker, a scholar, with much legal and scientific knowl- [argument of this book against hypnoedge, as well as a most thorough knowledge of the special subjects with which he deals, is apparent in every page and chapter of the work, from first to last.

The author freely and fully admits

each and every material allegation set forthby both hypnotist and medium, and claims that both are really one and the same, with certain minor differences, and then proceeds to argue that the practice of either or both is the sure road to physical, mental, moral and That this comes as a result of the destruction of the individual will through yielding submission to the positive will of another, and that this destruction of the will not only destroys the individuality of the subject or medium, paralyzes the mental and moral qualities, reduces the person to the level of the beast, but actually lays the foundation for the utter extinction of mentality, and the consumed cells of the individuality of the soul hereafter, resulting in total annihilation; and that this constitutes "The Great

Psychological Crime." The work contains a great deal of truth. And were we to accept the maconclusions, for the writer follows an UNBROKEN CHAIN OF LOGICAL REASONING FROM REGINNING TO jor premiss of the argument we should

principli. On page 60 the author says: ing the co-ordinating power of the "The more deeply scientific subject of brain, but too close application to the the cellular action of hypnosis has been study of mathematics, or anything else purposely omitted," etc. He gives as a will do the same. A moderate use will appeal to none but a few scientists, permanently destroy the will of the lion and that it would require a century to by the exercise of his superior will? and that it would require a century to bring the alleged dangers of hypnotism and mediumship before humanity. Humanity is not so obtuse on scientific knowledge as this writer would have us

The real reason for the omission is that the whole theory of body, soul and spirit which forms the major premiss of this book is totally unscientific, is unsupported by a particle of evidence, and is a mere rehash of the threadbare speculations of the Greek philosophers, and of the schoolmen of early Christlanity, as shown by Bain in "Mind and Body," and to be found in any history of

So-called materialistic science has utterly demolished all this transcendpart of God, a spark from the Infinite, a parate and distinct entity and so on, ad nauseam.

Thought is an effect, with brain activity as its cause, and will always be such in this and all possible worlds. And a certain class of pseudo scientists and Brahminism as Spiritualism, and revamped paganism as Christianity, are twins that science will never consent to

pole-star of true spiritual philosophy. Paul's statement that "the first man is is of heaven, may be very pretty, but it nipulation. is not true. No sweet little cherub Part sec floats about in space waiting for the nuptials of Jimmy Brown and Sally Jones to make it possible for it to be point. come a citizen of the United States, and all such pretty stories will go to seek head of "significant admissions" says: the fabled stork and Santa Claus, in "It is admitted that Modern Spiritualtheir retirement. Prof. Huxley once ism is the natural and logical outsaid that "vitality" would share the fate growth of mediumship, and that it has of all other "itys" that lay dead along the path of scientific investigation. He years to open the way to an unprejusaid that it was just as absurd to assume a mysterious principle called vi- ena, and that such an examination must tality which made things live, as to as necessarily result in benefit to those sert that when oxygen and hydrogen united to form water, a mysterious ate the results in all their bearings." principle called "aquosity" entered into it to make it wet!

Man's conscious being, which is but the smaller part of his existence, de-pends entirely upon the effect of his enrironment upon his senses, one portion of his brain and nervous system acting upon another portion, or as Bain says, 'Mind body acting upon mind body, and when the brain becomes weary the unconscious automatic activity becomes dominant, and sleep and rest enables the circulation of the blood to rebuild the wasted energies.

So to have entered into a discussion of cellular psychology would have made 'The Great Psychological Crime" a great psychological farce, hence the

The author of the book in question form a part of nature's economy, are tial, accurately describing the progress governed by natural law, and like all of the soul through those spheres, adother phenomena, should be investi- mitting in toto the whole body of spirgated for their intrinsic value as such. in order, like all other phenomena, that that he could get in no other way than they may take their proper place in the body of human knowledge. How, then, ately goes on to prove that all this can the suppression of any fact in na- source of knowledge is the way to ture add to our knowledge. Or how can death! humanity be benefited by the suppression of truth. Does this author desire to erect another scarecrow along the highway of human progress? He makes an earnest appeal to all of the learned professions to bring their influence to tain all his knowledge "self-consciously bear for the suppression of hypnotism and voluntarily at any time." In other and mediumship, oblivious of the fact that those very professions have all in turn come under the ban of ignorance. Nay, even the great truth of Evolution upon which the author bases his argument, would not be in existence if the frantic efforts for its suppression had been effective. Hypnotism is either true or false. If it is true it is, like everything else, liable to both use and are, to use slang, "all from Missouri, abuse. The fact that in unskilled hands and are waiting to be shown!" it may be productive of mischief no more constitutes a reason for its suppression than would the misuse of matches in the hands of an incendiary call for the suppression of their manu-

facture. Every good thing in the world is ilable to abuse.. Even liberty itself which is the key to all progress is mentally, and morally, why do not the abused every day. But Macaulay, when penitentiary records show it? abused every day. But Macaulay, when asked what was the remedy for the evils which came with liberty, an-

swered; "more liberty. If it can be shown that one single case of suffering has been alleviated through hypnotism, that one case is sufclent to establish its merit. Morphine and chloroform have proved a boon to millions of sufferers, but who would argue in favor of suppressing them because now and then some weak person becomes addicted to a deleterious use of them. As well talk of suppressing tion but is true of every other relation flouring mills because some one should out enough brend to make him ill!

A book with a purpose. Ostensibly | The Platte river in Colorado, could duces fields of grain and rich gardens.

That which appears to menace danger when not understood, becomes a blessing to humanity in proportion to our knowledge of its nature, and the laws which govern it. Therefore the tism is but the old, old story of dogmatism opposing the advent of new truths and discoveries into the world.

This author devotes several pages to what he is pleased to call the "deadly parallel" of Prof. Quackenbos, but its deadliness disappears when it is known that no human being can be hypnotized without his consent. The author is very particular in his references on this point, giving names, dates and pages of authors quoted, but when telling us of the awful wrecks that hypnosis has made he leaves us wholly in the dark as to both names and dates and we must depend entirely upon his unsupported statement as to the facts. Whether intentional or not, this is manifestly unfair.

are replaced by new ones, it follows that unless it can be shown that hypnosis permanently destroys the brain bevond the power of physiological recuperation, the theory of the soul's de struction falls.

That mechanical injury may destroy writer claims that hypnosis destroys But the major premiss is a petitio the will. It can only do so by destroy reason for this omission that it would not do so. Query: Does the lion tamer It is not true that the will is a faculty per se, but is simply a particular desire coupled with the ability to obtain that which is desired. All such so-called di visions of the mind are tainted what is called in logic, cross-division,

and are mere unsupported theories. The soul is, in reality co-ordinated brain activity when acting normally, and any lack of co-ordination marks the various phases and degrees of insanity The word "spirit" is a misnomer, and like many other words borrowed from theology should always be used with a mental reservation.

Unless it can be shown that all insane persons become extinct at death, then the theory that hypnotism kills the ental twaddle about the soul being a soul is the "baseless fabric of a part of God, a spark from the Infinite, a dream." Because all that the most intense and continued hypnosis could accomplish would be to derange the brain and cause insanity.

And it is a cardinal tenet of Spiritualistic philosophy, that the spiritual body that is born into the next expression of Spiritualists have their own folly to life, by reason of its very character, rethank for all such books as "The Law stores itself to a normal equilibrium of Psychic Phenomena," and "The under law, just as the resilient forces of Great Psychological Crime." Revamped nature restore health to the physical nature restore health to the physical body in this life, or cause a broken bone to knit together. As to the details of this part of the book, if it can be shown that the major premiss is wrong, the Materialistic science is the hope and rest of the argument fails. There can be no objection however, to regulating hypnotism so that it may not become a of the earth earthy and the second man menace to people through unskillful ma-

Part second of this book being

On page 138, the author, under the done something during the last fifty diced examination of psychic phenomwho possess the intelligence to appreci-

Does not this, when interpreted, mean that Spiritualism has, through its media, brought life and immortality to

Has it not compelled a complete revision of all ideas concerning man's relationship to nature, destroyed the anthronomorphic tyrant of the skies, with his greater arch foe and antagonist, the devil, put out the fires of hell, and annihilated the absurdities of a post-mortem, materialistic heaven?

Is not every admission of this author. covering several pages of the book, a confession that his attack on mediumshin is an effort to destroy the greatest boon that has ever come to a benighted, king-cursed, priest-ridden world?

Here we have an author admitting that there is a hereafter, even telling us that there are thirteen spheres, admits that hypnotism and mediumship are natural phenomena. If so, they seven of the terrestrial and six celesitual phenomena and philosophy, truths Death temporal and death

eternal! He says that he is not now, nor has he ever been a medium, but he, notwith-standing this, has so developed his spiritual sensory organism that he can obwords, he has found a new kind of me diumship, through which he can get all the chestnuts out of the burr without

pricking his fingers! Suppose he has, it is still medium ship, and if he has transformed the stage coach into a palace car, all medidiums will not only rejoice at the discovery, but will transfer at once!

But is it fair to point out all the weaknesses of frail human nature, weaknesses that pertain to all classes everywhere, and attempt to saddle them all upon a class called mediums?

If such a great percentage of medi-ums are bad, if the tendency of mediumistic control is degrading physically,

The fact is simply this: A medium, male or female, who possesses native ionesty, virtue and honor, and who demands that all spirit controls shall be of like character, will pass through all the fires of life without harm and will keep unsullied the beauty of his or her character. While a careless medium. who has not a well developed character, and who attracts and submits to undeveloped controls, will go downward. And this is not only true in this rela-

of life in this world. The claim that there is a constructive

and a destructive principle in nature, in the sense set forth in this book, is not scientific. There are constructive principles in nature which build, and there are destructive principles in na-ture which disintegrate all forms, but their action is purely mechanical and not teleological. And if any mediums weak. fall under these destructive principles, it is by violation of either physical, mental or moral law, and not because they are mediums. The author is only endeavoring to call back to life the old extinct habit of personifying the pro-cesses of nature. Only re-erecting an old humbug with a new outfit!

Organic chemistry causes a tree to row, and when the tree can no longer adjust its internal conditions to its environment whether it be caused by caterpillars, drouth, or a stroke of light-ning, it is disorganized by chemistry in another form. Both processes are pure-ly mechanical, natural, unconscious, and are the result of action and reacforms in nature.

But our author is brave enough to itualists themselves. ace his logic, so to earry out his theory, he tells us that a physical stone has its order: Does each particular piece of rock have a spirit, or does only the would not desire his "suppression" on whole rock have it? If the former, what that account... a multitude of little rock ghosts must be hovering about a quartz mill out west! And such a theory as this is dig-nified with the name of "Natural Sci-Whose science is it? Only this, that the dualistic theory must be sustained even if the natural forces of attraction and cohesion are deffied! (See pages 143-144.)

You must have an immaterial rock that you may have an immaterial tree. An immaterial tree, in order to an immaterial dog. An immaterial animal paves the way to an immaterial human ghost, and there you are!

But spirits tell us that they eat food, that they breathe, that they have periods of activity and rest. And these facts are all predicated upon the still greater one that they are natural, individual bodies. That they are just as real, natural beings on their plane of ribration as we are on this plane, and the difference of the two planes of vibration makes it impossible for us in a burning of Salem, but education, cul

The writter ligreof is able to testify from oversthirts years of experience that somerof the strongest willed persons he ever mot were professional mediums. Atal times who were otherwise were thus not because of mediumship, but because their will was naturally The determination to face

obloquy and the persecutions of ignorance, and give their message to the world would tend to strengthen the will, just as constantanuscular effort would strengthes the arm.

That mediumsigrow suspicious of the public is drue, because like begets like and the ignorant public is always treating mediums astahough they were criminals. Take the most moral young man you can find and let the whole commu-nity pronounce him a thief for a term of years, and note the result. "Increased sensitiveness to unim-

portant things," "increasing nervousness," etc., may and certainly does characterize some mediums, but it is tion under evolutionary law. What is not the result of mediumship but of the true of the tree is true of all other decvilish treatment imposed upon them by ignorance, and much of it from Spir-

"Childish vanity, egotism and selfish ness are not the result of mediumship ethereal counterpart, which actually but of the innate weakness of human survives for a time the disintegration nature, and is shared by nearly all peof the stone. Now this question is in ple, not excepting the author of "The Great Psychological Crime!" But we

> Would this author have suppressed the divine Goethe because of his egotism and self-worship? Would he have extinguished Byron because of his "growing irritability"? Would he have assisted at the crucifixion of Jesus Christ, because that great medium was

It would seem that this writer would run amuck against all genius and reduce the whole human race to the dead

level of mediocrity. There is not a single fact in the chap ter on mediumship and morality that cannot be applied to any other class of people as readily as to mediums.

Some are moral and some immoral not because they are mediums, but because they are human beings.. If they are naturally moral they will attract moral influences. If immoral they at tract the undeveloped influences

The remedy is not the rehabilitation of the old Jewish law, nor yet the witch

AN OBJECT LESSON OF GREAT IMPORTANCE.

Illustrating the Fact that Mediumship Has Its Perils and Dangers, and that Spiritualists Must Boldly Face the Same.

and Provide a Remedy. ...

For nearly one year, I have suffered from the result of investigations made by me for the purpose of determining the possibility of communicating with friends who have passed away from the earth. I began by using an instrument called a "Psychograph," and advertised by one of your leading writers, but in a short time I "developed." unfortunately, to such a degree, that I found it more satisfactory to hold a pen, and allow my hand to be guided by the unseen being by my side. I found that the pen wrote more rapidly than it ever did when I used it alone, and that the danger of making mistakes was avoided. The "Psychograph" is so nicely balanced, hat the needle will not always stop just where the writer wishes it to: that eads, as extemporary prayer does, at times, to the composer saying some-thing before he finishes, which he did not at all intend to say when he began.
It was not my belief in Spiritualism

that brought me results, for I did not pelieve in it when I began to investigate. I had no faith, but I was willing to be convinced. I wished to do what so many others claimed to have doneget messages which were not of my own forging. Unfortuntely I was successful in my endeavors.

I could not help believing that the messages that I very soon began to get, were really from my father, mother and brother, as they were signed. They were full of love, and they spoke of many things connected with my life; knew that some one was writing who had followed me over the world, and watched me for many years, and who could it be if not my parents, and

brother? That was the natural conclusion.

It was a wrong one, however; my in-visible correspondent soon undeceived me. He claimed to be our old family physician, a man who having lived useful and respectable life for years, had taken to evil habits in middle life, and died an inebriate. He acknowledged with paralyzing frankness that his condition and character were much worse than they were when he was on earth; that he was on the downard path, and de lighted in evil; that he was my enemy and had come to me, for the sole pur pose of making me trouble, and that he intended to "TORMENT ME TO DEATH" in time.

I did not take him seriously, for I re membered that when he was on earth he always talked a great deal for the sim ple pleasure of talking. He was very disagreeable at times, and would jerk my hand back and forth when I was try ing to write (unless I was writing to him). He loved above everything else to hold the pen, and write himself. He had moments of being kinder. At

that he was gaining more and more Brooklyn, N: Y. L.

suffer from loss of memory?

analytical power of mediums?

Do no persons other than spirit medi

ims lose the power of concentration?

Are all people excepting mediums, ex

perts in analytical thought? On the

An Experiment With the Psychograph | power over the every time that he guided my hand with my consent. I had been warned of the danger I was in, by my friend, Doctor Morgan, who had treated and cured other cases of "obses sion." Had I been wise enough to follow his advice, I should have been spared the terrible experiences of the past ten months. When it was too late, I realized that I had been playing with fire; it was too late for anything except nre; it was too late for anything except to fight for my freedom. I have been fighting for hearly a year, and the battle is still on. During the past few months, I have read "The Great Psychological Crime," and I know that the author is right. I cannot go into details here; my time is limited, but I must say this: From the moment I began to understand the real danger. I refused to understand the real danger, I refused to let "Frank" write with my hand, and the trouble began. He had never let me know his power until I crossed his wishes, and then it was "almost too

I have been tormented beyond expression, but the doctor's treatment is beginning to undo the work of my egregirobably be some months yet before I can hope to be en-tirely free from my tormentor. I have his own testimony, if it is needed, to show whether it is wise or not to let an unseen being get control of one's hand. even for an instant. I made some re mark about having united the two worlds. (He had already confessed that he was not any member of the family, but he had not yet told his real name. He answered me:
"YES, YOU HAVE UNITED THE

TWO WORLDS; BUT WHAT GOOD HAS IT DONE! THE PLACE WHERE I AM IS FULL OF PEOPLE JUST LIKE ME, WHO ARE WAITING TO DO TO OTHERS WHAT I HAVE DONE TO YOU; AND WHAT I IN-TENDED TO DO, FROM THE MO-MENT THAT I KNEW YOU WERE GOING TO GET A PSYCHOGRAPH." It had not seemed possible to me. that he was serious in saying that his object in coming had been to make trouble, but when I saw that Doctor Morgan was right, and that I was beginning to suffer from "outside influences." I spoke to "Frank" about it. I asked him to answer the question that I was going to ask, as truly as he hoped for happiness or mercy in the future: Do you think it does me any harm, when I let you write with my hand?"

He replied, "yes," without an in stant's hesitation.

"Why?" I asked, and he answered "BECAUSE I AM A WICKED MAN, AND BY DOING IT YOU PUT YOUR-SELF IN MY POWER! I HAVE MO-MENTS OF WISHING TO BE BET TER, BUT IT NEVER LASTS LONG. Remember what he said; what he has done to me others like him; and such times, instead of hindering me he even worse than he is, are waiting to would guide my hand for hours, thus do, wherever they are given the chance. enabling me to do in a few hours what | YIELDING TO SPIRIT CONTROL DEwould have taken double the time, had STROYS THE WILL POWER. AND been working alone.

When I let him do it, I did not know KNOW THIS FROM EXPERIENCE.

ence. And that through the agency of Spiritualists patronize only the true,

ence. And that through the agency of persons called mediums, they can and do come in touch with us and prove their continued existence.

It therefore follows that it is the property and function of brain to think as it is the function of the stomach to secrete gastric juice and digest food, and of the lungs to aerate blood, and that it requires all of these combined functions to make a man or woman hereafter as well as here, else there would be no necessity for a so-called spirit being a natural organized body or the lungs and that none but noble man and the law of the great and the moral mediums and the law of the great and the set will attend to all others. Let them cease highting fraud and seek only the good by or proving all things," and the reby create a demand for only the true, the good by or proving all things," and the reby create a demand for only the diums the shield, of the order," and, instead of thating file mote from their neighbor's eye pluck the beam from the necessity for food and rest. but noble men and women from the hither side shall use their organisms the necessity for food and rest. Mediumship, then, is not an abnormal, but a supranormal condition, by for manifestations, and that none but which the individual may be raised, so truthful manifestations shall occur, and

to speak, to a plane of vibration that that all things shall be done "decently

harmonizes with the next sphere of ex- and in order, This course will elevate our cause to istence. They are sensitive and susceptible to both good and evil influences the plane to which its importance entitles it, and the noble and the good of and there is much truth in the sum ming up on page 219 of this book. But humanity will not hesitate to attach thomselves to it And this will be the surest and most mediums who have a "for-away and abstract manner?" Do none but mediums "The Great Psychological Crime."

C. W. STOWART. "Spiritual songs for the Use of Circles, Campaneotings and Other Spiritcontrary, is it not true that the whole of | ualistic Gatherings By Mattle spiritual philosophy is the result of the Hull. For sale at this office. Price 10

GANDID REVIEW OF "THE GREAT PSYGHOLOGICAL GRIME."

By Dr. Geo. B. Warne, a Leading Light in Spirualism and, President of the Illinois State Spiritualist Association.

Spiritualism is rapidly nearing either taste, smell, hearing which correspond an eclipse or a reformation. The superwith those of the physical organism. A ficial student diagnoses its dangers as an inherent antagonism between its nicate with its companion or with an mental and phenomenal phases. These embodied spirit. Each will be in full mental and phenomenal phases. These should be accorded a position equitable allke to both. Either one, if genuine, is mediumship results that is wholly difthe other's complement. He who delves into the underlying causes of the surface symptoms finds impending peril in the antipodal motives which actuate the what he calls it. His blows are aimed several segments of the adherents of at the subjective, or senseless eagerour cause. On the one hand are those ness for a spirit control without diswho hold that its primary mission is to crimination as to its grade of advance furnish men and women material means for a livelihood. Blissful indifference bear the name of some to all obligations of the Golden Rule soon leads them to demand for partial teach: "To your own self be true; adulterations, or entire substitutions, never seek to be dominated by another the same remuneration that is cheerfully conceded to genuine work. Closely into its birthright of possibilities. Welallied with them are the individuals who welcome any means, even those of higher planes of purity and truth. downright dishonesty, which win, converts to Spiritualism. This partnership makes of mediumship a mint which issues spurious, or genuine coin at the individual's selfish option. Here, as in the realm of finance, the demand for the baser output soon drives the better one

into retirement. Opposed to these two classes is another one, steadily gaining in numbers. which maintains that our foremost obligation is to furnish humanity the greatest attainable amount of the highter is made a secondary consideration; was struck against mediumship?
that continuity of usefulness is not Had the author of this book created found through noise, or numbers, but in the world he would undoubtedly have untainted evidence; that reputation peopled it with the white race only. may rest upon pretense but character is Like other nationalities, the Indians of builded upon principle; that ability to the spirit spheres are divisible into the give a genuine manifestation from those senseless and sensible. The first named in the upper spheres is the supreme reacome back to hold periodical pow-wows son why inferior or simulated ones for reviving a medium's waning notoshould never be willingly permitted; riety, or to replenish his private pockthat any system is only as enduringly ets. They do not disgrace our cause influential as the ignorance, or deception, it sanctions; that a success that is the public eye and car. Their perform-

power. We who now stand in their termined wills, unswerving loyalty, and stead should welcome honest criticism.

Only by careful attention to it can we the life of progression and they only become impregnable in defense and in-profess to be pioneers for superior in logical Crime points out weaknesses but Their assistance is of great value. Hail offers remedies for them. The latter's and welcome to the better class of Inume's mistakes need only be stated to is their mission.

Insure for them an ephemeral circula
We cannot yet agree with our author the product of a single brain, nor alone and Gomorrah from annihilation. of minds dwelling in human bodies. Its in which his co-laborers are Wise Men than mention that we feel a debt of on both the physical and spiritual obligation for the mental stimulus this planes of life. Lack of their identity book steadily offers. compels its consideration without prejudice towards, or adulation for, its aution of all factions of Spiritualism the thors. Judgment must be passed upon following quotation from it: "But phe-

when our author says that mediumship denrives the medium during its exercise of the ability to use each and every faculty and power of his mind and soul, he does not wish to be understood as claiming that every one of such powers is to be in constant and simultaneous action, but rather each one, like minute men, must be ready for the instantane ous summons of necessity.

Spiritualists will join issue with him that mediumship is, without exception, a subjective or hypnotic process, and always attended with injury to the individual who submits thereto. Jacob pillowed on the stone of Bethel, received mediumistic revelations. Similar experiences occur, in more marked degree, among our own acquaintances. One of them missed a valuable animal from his drove. The first day's search was fruitless. That night one of the family while sleeping, seemed to hear the words, "Go to Mr. G's." three-quarters of a mile away. On the following morning the owner and a companion went in the opposite direction. Finally the dreamer became restless, went to the point named and had the wanderer at nome when the earlier searchers returned. Nature, not the communicating intelligence, nor the sleeper, was the operator, or so-called hypnotizer. The former had no violation of laws to while the control used conditions it did not create.

Again, mediumistic demonstrations occur when the will is holding the mind in the most tense concentration upon problems of business, or personal interwhich are wholly foreign to psy chic thought. At such times spirit presences are unexpectedly announced by raps, touches, sight of familiar forms, hearing of words, or perhaps the busy person looks up from his desk to find a loved one etherealized at his side, when his voluntary powers, as needed, are in most active exercise. When the mind is keenly absorbed in

invention, literary composition, profeshousehold, intelligences of kindred sympathies add by the unmeasured power of impression their strengh to the human worker, often without his consciousness thereof. Not so long ago we at the flood tide of fluency, his eyes mospeaker answered a personal invitation by Vernal Saw Palmetto Berry lle tact soon mollified his brusqueness, either not always necessary, or else the voluntary powers, as property This thought-stirring book carefully

distinguishes between hypnotic suggestion and independent telepathic sugges tion. The latter is defined as a mental process, occurring without physical alds, when two parties are in full conscious control of all their powers. The commandments Analyz cents. Big Bible Stories, scious control of all their powers. The scious control of all their powers. The author concedes continuation of power author concedes continuation of power to the individual will after death and arting, hence communications intended for gues for its better recognition in the life of the mortal. He attributes to man's office not later than the previous Saturspiritual body organs of sight, touch, day morning. Bear this in mind.

spirit disrobed of flesh can then commupossession of his sensory powers and ferent from hypnosis. The author unmistakably believes in and has attained to objective mediumship, no matter ment, or any requirement, save that it man or woman. Let Spiritualism first soul until your own is greatly grown come only spirit teachers from the

moral weakness among mediums are held in abeyance. Empiricism is as possible in figures as in medicine or theology. How and by whom were they gathered? How many and what cases were investigated? What proportion were genuine and what self-styled mediums? What entries in each case were charged to heredity, education, environment, and the common frailties of er truths, even though bread and but human nature before the debit balance

a synonym for shame is always dearly ances are often best hidden under the bought.

Those of Early Spiritualists faced mobs and the latter class come with all the magwithstood pulpit and press. Opposi- netic powers of children of nature, suption whetted zeal and multiplied their plemented by great thoughtfulness, devincible in attack. The Great Psycho- telligences, as was their earthly lot. efficacy remains to be tested. The vol- dian guides. Healing and guardianship

tion, but its truths can never be over- when he insists upon the "entire abancome. Its own fundamental definitions and freedom from technical terms make gree of mediumship," for he himself adthe book understandable without con- mits "there are some honest mediums" sulting a dictionary. Typographically and "some honest spirit controls." and mechanically it is as inviting as a Their existence is sufficient warrant for table covered with snowy linen and set with flowers and decorated china. Per- ber may be surely increased, rather plexity confronts the readers at the out | than for their desertion. Ten righteous set because the book is not offered as persons could have sayed even Sodom

We have failed to note our uncountauthor is one of the spokesmen for what ed agreements with statements of the he names the School of Natural Science author. Space will not permit of more We commend to the thoughtful atten-

it in accordance with each reader's ex- nomena of themselves do not and can perience, observation, flashings of in- not constitute a religion, nor a philosotuitive perceptions and sober reason. phy, nor a moral code, nor an ethical Let us at the beginning agree that simply constitute data from which a religious creed or a philosophical system or an ethical code may be formulated. GEO. B. WARNE.

...... HUDSON TUTTLE'S ARTICLE.

(Continued from page 1.)

the instructions will be given. We are

here to understand by "Mastership," mediumship. That is his new name for the rose: the rose that has been car rion until he gave it a new name. Having taken two dollars from the Spirit ualists for slandering the cause and supplying the enemy with weapons of attack he will extract another two dol lars from their pockets, for the informa tion how they can undo the mischief they have caused during the last fifty years, and save themselves from spirit ual death and their cause from ruin! However wonderful a medium he may he himself, walking and talking with spirits as with mortals and exercising unheard of hypnotic control, he cannot make good the claim that he can im part the same to any man as "intelligent as himself." All have some degree of mediumship, which may improve by culture, but few there are who can reach such development, and the claim to be able to impart such knowledge, is parallel to the advertisements of the fakirs who promise to teach any one who sends them the pay therefor, how to hypnotize and control any one they please.
HUDSON TUTTLE.

Do You Know What It Means to Cure Constipation?

It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Constipation means sional work, activities of trade, or of that the bowels are weak, so that they cannot keep up that constant motion the doctors call peristaltic action When that stops passages cease, the blood begins to absorb the poisons through the walls of the intestines and listened on successive Sundays to an eminent theologian and teacher. When Death often lays its foundation in this way. Torturing diseases like dysmentarily closed and some or the audit pepsia, indigestion, kidney troubles, liver complaints, heart disease, headors felt his ideas and language were liver complaints, heart disease, head-reinforced from sources he failed to aches and a hundred and one other recognize. After the services our com- complaints start that way. A cure must panion, a fine clairvoyant, described the come through toning up, strengthening attention and methods of the spirit op and invigorating the bowels. This can erators upon the platform. Later that be easily, gently, and permanently done speaker answered a personal invitation it is a tonic laxative of the highest to address a Cheago mass-meeting with it is a tonic laxative of the highest the words, "I am no Spiritualist;" a lit-class. It builds up the bowels, restores the lost action and adds new life of manner. Negative conditions are and vigor. Only one small dose a day either not always necessary. or else win positively cure constipation of any not wholly dependent upon paralysis of degree by removing the cause of the trouble. Try It. A free sample bottle for the asking. Vernal Remedy Co., 166 Seneca Bidg., Buffalo, N. Y. All leading druggists have it for sale.

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preclude a full review of the work, or particular animal ghost or spirit and anything like a detailed refutation of kept a record of it from the time of its each particular point to which the crit- appearance on the spiritual plane to its ical reader must, as it seems to me, disappearance therefrom; for, by some take exception. My analysis and critisuch method of investigation only can cism must therefore be incomplete and little more than suggestive.

First, as to the alleged "demonstrated merely the author's unsupported word accurately observed and the period ac as a basis, and therefore in any school of logic, other, perhaps, than that of demonstrated fact and not speculation, the "School of Natural Science," would surmise or inference, we must remembe considered far from demonstrated. ber, that the author is claiming to give For example, in the chapter on "Facts us, for he says, "The purpose of this Demonstrated" we are told that it is chapter, therefore, is briefly and condemonstrated that "All physical matter, both inorganic and organic, integrates conjointly with a finer ethereal or spiritual pattern, in such manner as to constitute what may properly be termed a double material entity."

We are not told when, how nor by whom this so-called fact was demonstrated. For aught that appears it is firmed, the author states, under the but a dogma of the author, not borne head of demonstrated fact, that under out by any scientific proof whatever. the operation of the constructive prin-The author leaves us helpless as to the ciple in nature, the individual demonstration, contenting himself with gresses from plane to plane of spiritual the flat assertion that "it simply ex-life; while under the operation of the ists." Neither is the anomaly ex-plained as to how it is possible that "a Destructive Principle," he retrogrades finer ethereal or spiritual pattern" by reason of failure, neglect or refusal should become one of "a double mate-"to make the effort to obtain or exerrial entity," and the reader is here cise control of his individual faculties again left to his imagination, or is capacities and powers," until he finally forced to conclude that the author, in "disappears from the lowest plane of this instance at least, was careless of his spiritual life in a manner which corthe use of words and did not accurately express his real meaning.
As yet, from any scientific point of

view, the real nature of matter is far appear (at least in identical or distinfrom having been demonstrated, or its guishable form) upon any of the higher spiritual double far from having been planes of spiritual life which are disestablished; nor do I understand that tinctively related to this particular natural clairvoyance reveals the fundamental substratum or essential basis of matter in the ultimate. Matter as tributes, conditions, manifestations and time of physical death, ninety-nine one-states, such as density, ponderability, hundredths of the human family, from cohesiveness, heat, light, attraction and the beginning of its habitation of the repulsion, motion, and, to the clairvoy- earth to the present time. ant vision or spiritual sense, certain latent qualities denoted by different emasuch a nature, inheres in the physical particles of the matter which compose them and not in the mass or bodies tute a mass entity or real spiritual being as a counterpart of the physical. that its existence is but a phenomenon

There is, so far as science knows, absolutely no foundation for the statedissolves and to every appearance returns to its original elements." These But the theory of our author is radi and authority in the world.

its myriad individual ethereal or "spir-"for a much longer period than does the sophical or scientific support. ethereal body of a stone." This, too, is all sheer fancy and has no basis in any ality, will, nor of individual choice, but demonstration of science so far as we know, and the author merely states it human making, asking or desire. Man without citing us to any respectable au- is born into this world whether he wills thority who may be interviewed or any it or not; he passes out of it by the experiments which may be verified by same inevitable law into a spiritual repetition. So far as we know by actthere seems to be no spiritual quality or later discovers that one of the inevit principle in an individual cabbage, po-tato or squash which should entitle it evitably brings to the human soul prog to perpetuation on the spiritual plane ress in knowledge and wisdom which in of being for an instant of time, and so turn as inevitably bring improvement far as we know psychic science proves and finally perfection in morality. Is nothing more on the subject than it this science? Is it knowledge? does with respect to the mineral king-intuition. It is consistent with the dom, with the addition, perhaps of con- principles and laws of nature which ditions which indicate the existence of a general life principle in nature mani- matter throughout the limitless ages festing itself under suitable and necessary material conditions. The substance | tient, breathing, loving, thinking, glori of the vegetable world is the same as ous man,-for without man nature has that of the mineral world, and the life no meaning nor cause for being, and impulse being drawn from the tree, for nature does not destroy that for which example, gradually (it is impossible to it itself exists. withdraw it suddenly) the disintegratree. What earthly object can be subserved in keeping the ghostly tree hovany length of time whatever, remains for some of the "Wise men" of the "School of Natural Science" to point out, for certainly no one else would un-

The author next takes up the long of the pen, thus: "At the period of physof time, "disappear from the spiritual ment of the mediumistic condition, plane of the animal kingdom" and do only a fraction over seven years." matter as something unproven.

author knows this he does not state; so are satisfactorily answered, the fearned spiritual atmosphere of those above it bie of producing good and beneficial resynthesis, conscience or moral feeling, who have the care or training of chilibat, if we are to believe the states author must excuse us if we refuse to in spiritual life, except by permission suits to mankind.

This book is a much overdrawn pic- | ment we must infer that the author, or ture; partial and mistaken in its facts; some of his school, has, by observation wrong in its fundamental principles or oft repeated, noted on the "spiritual philosophy, and faulty in its reasoning. plane of the animal kingdom" the ap-The limits prescribed for this article pearance and disappearance of some we conceive of the statement being truly scientific; but in such event the period of spiritual existence of the anifacts," it is to be observed that most mal need not have been left uncertain, of those set forth in the work have nor indefinite, for it could have been

curately noted by the observer. It is eisely to state the demonstrated facts of Natural Science," etc.; and yet, so far as we can discover, his facts are merely surmises or general conclusions from unknown data.

As to man, the being of whom alone in any proper sense of the term, a spiritual nature and destiny can be afresponds in every essential particular with the disappearance of the animal. In this latter instance "he does not re

An oracular statement indeed and one which if true, would probably result we experience it, possesses certain at- in wiping out or annihilating at the

Does any man in his senses believe that this is a scientifically demonstrated nations varying in color, profuseness fact? Assuredly not, for to demonand penetration; but nothing, so far as strate the final extinction or "disaplant astone has a spiritual double life" of a single human being would be which in form, size, color and weight is to follow him or her from the grave to the counterpart of the material stone. The spiritual nature of stones, sticks and to witness the disappearance from and grass, if there can be said to be that estate with absolute certainty that the identity of the individual had been continuously kept in view for every moment of time from its appearance on themselves in such a way as to consti- any spiritual plane to its final disappearance from all spiritual planes; and then again no scientific assurance would Just what matter in the ultimate may arise that the individual as such had be is, and quite likely always will be, a finally disappeared as an individual; question for philosophical speculation; for, like the ego of our Theosophical the materialistic school of thinkers friends, the spirit might have been hiberholding that it is a substantial entity nating for a time in some devachanic and the only reality of the universe, the state of its own, independent of ev-Spiritualistic school holding that it is in ery particular spiritual plane, there reality spiritual in its ultimate nature, getting good and ready for another and the idealistic school maintaining start on the rounds of its spiritual career, and thus have eluded even the all of mind and without substantial being but omniscient eye of the lawyer-au-of its own. but omniscient eye of the lawyer-au-thor and his confreres, the "Wise men" of "Natural Science."

A forthcoming volume, however, is to ment that "upon the sudden and forced reveal the secret of it all. Meanwhile disintegration and dissolution of the we are to take the unsupported word of physical stone its finer ethereal body or an unknown "Natural Scientist" who duplicate remains intact for a compara- merely assures us that it is so, and upon tively brief period of time," nor that "in such unsupported word we are abdue course of time," it "disintegrates, jured to throw all mediumship to the

notions are wholly fanciful and in no cally wrong. He evidently has no clear wise scientifically demonstrated by any conception of the soul, or that principle school of science of recognized standing in man which makes of him an immortal being. The notion that a being of We find more dogma under the head- sufficient spirituality to survive the deing "Facts Demonstrated" of a similar structive chemistry of death, should character. The vegetable kingdom has after a time in a spiritual world become extinct by reason of deeds done in the itual-material" doubles which "persist body for which on the theory of this intact," after "sudden disintegration author he is in most cases not responand dissolution of the physical body" sible is inconsistent and without philo-

Immortality is not a question of moris a great fact in nature, independent of world which he finds to be his true and observation or experimentation natural home, and he also sooner or preserve indestructible dull and sodden for the one sole purpose of serving sen

Our author also indulges freely in so tion of the tree sets in and continues called statistics and undertakes thereby until in time it becomes complete and to substantiate his theory that medium the tree ceases to exist in the form of a ship is destructive of morality and hu man life; yet he withholds from his readers all information as to the ering between heaven and earth around source of his statistics and as to their its slow decaying physical form for compiler, so that the one may be investigated and the other shown to be in or otherwise untrust competent worthy, by those who may care to take the trouble to learn the truth for them selves.

But we are dealing with the work of mooted question of animal existence in an unknown author whose fairness in the spiritual world, and disposes of it controversy may, perhaps, be measured in the affirmative with a single stroke by his lack of courage in concealing his identity from those whom he so grossly ical dissolution of an animal, it is clear misrepresents. However, let us scru (to one who is able to observe the tran- tinize one set of the so-called statistics sition) that the spiritual body carries presented. First it is alleged (p. 214) with it (or accompanies) the animating that "the most recent and reliable sta principle of the animal entity." Carlo, tistics show that the average life of however, and Old Dobbin, in due course the medium, dating from the developnot come back into physical form again us ask, when were these statistics by any sort of process, transmigrational gathered? By whom? In what docuor otherwise. Is this demonstrated? If ment or book are they to be found? so, how, when, where and by whom? Over what period of time and territory Is the author simply giving us what he do they stretch? At what age was the | medium who objects to any particular fancies or believes he, as a natural initiatory stage of mediumistic develop-clairvoyant or "psychic," has subject ment fixed? By whom and why was it ment fixed? By whom and why was it ively seen or experienced? It may pos- fixed at that age? In how many cases, sibly be true that animals have a lim- if any, was some form of disease or ited spiritual existence, but the mere physical weakness already existing in statement of one clairvoyant to that ef- the subject at the period of mediumistic fect, does not make the statement a development? How many mediums in demonstrated fact of science, and until all were examined? How many, if any, there is some tangible evidence which met with accident or died from causes may be verified we may dismiss the other than mediumship, after the inception of mediumship? How many The animal, however, in due course starved to death from lack of proper of time, disappears from the spiritual nourishment of the body? Until these plane of the animal kingdom." How the questions and others of a like nature

fidently places before us as the result of

to the method and sources of compilation, are forthcoming, they deserve to ums are often of lower grade of moralbe treated with nothing more than a including men and women in and of the best families, birth and culture, of ancient, medieval and modern times, without the slightest attempt to justify his tatements, is in my view far more immoral than the lowest of those whom he

thus calumnintes. I now come to the author's chief propand thereby demoralizes him and reduces him to a mere animal. This, too, and unhappy? is a monstrous proposition, utterly without support in fact. Mediums of all phases will be likely to deny, from personal experience, the proposition that they are the abject slaves of their spirit controls that the author labors through page after page to demonstrate, I have been told by both public trance speakers and private mediums that they at any time during the trance state possessed the power to resume control of their own organism at will. presented to his auditors through his lips, and could, and sometimes did, for-

bid and stop an utterance of which he did not approve or of the historic accuracy of which he had doubts. Then, too, how often at a promiscu-

attach importance to, or even to con- and for some specific purpose. There are plenty of abuses in the ciple which gives us the human mind, sider the statement that he here so con- fore, if there be those among mediums practice of mediumship both psychical- spirit or soul. This is a principle mani-The "statistics" presented on pages of its phases, it is because the medium it should be decried. We all know that seed in the prenomenant of its phases, it is because the medium it should be decried. We all know that seed in the prenomenant of its phases, it is because the medium it should be decried. We all know that seed in the prenomenant of its phases, it is because the medium it should be decried. We all know that seed in the prenomenant of its phases, it is because the medium it should be decried. We all know that seed in the prenomenant of its phases, it is because the medium it should be decried. We all know that seed in the prenomenant of its phases, it is because the medium it should be decried. We all know that seed in the prenomenant of its phases, it is because the medium it should be decried. We all know that seed in the prenomenant of its phases, it is because the medium it should be decried. We all know that seed in the prenomenant of its phases, it is because the medium it should be decried. We all know that seed in the prenomenant of its phases, it is phases, it is because the medium it should be decried. We all know that seed in the prenomenant of its phases, it is ph tatement with complete information as have not found, either by experience or mankind forsake and relinquish alto essence formless, like the principle of

contemptuous and flat denial. The found it to be the case in general that tions? I trow not. The remedy is not decay and are not destroyed. Forms mailed hand of the Jesuit whose grasp spirits experience difficulty in finding in the killing of the patient, but in a part only are completely changed and pass of friendship is the fron grip of death, its so clearly revealed in these two pages that he who runs may read. An author who will put such matter in printed form impugning the moral chart.

If mediumship is all wrong and is but the system and build up and conserve the goes on, eradicate the evil from dividuality, after separation from the system and build up and conserve the goes on the learning of the patient, but he persons in earth life whose lives, itent, sound and careful diagnosis and treatment of the disease, which shall, man persists as an ego, or intelligent in the system and build up and conserve the goes on, eradicate the evil from dividuality, after separation from the printed form impugning the moral chart.

If mediumship is all wrong and is but the goed and the healthy, both morally, physical organism is a fact too well. acter and personal habits of thousands bound, decarnated souls seek to and do physically and spiritually.

demonstrated to be questioned in this of persons all over the civilized world, gratify their evil propensities to the The author's attitude towards Spirit age. The great fact is the persistence

ized earthly instruments from these struction"). The manifestations are devils decarnate is: Do the right! Obey true and genuine, but they are instievil, happy and glorious or miserable with only the substitution of an imper-

mediums, that our status in the spirit | the world within us, two grand controll- | self-conscious being in man; it destroys spheres is fixed by our deeds, thoughts, ing agencies, a constructive and a delistelf to itself by the moral law through aspirations and desires in this world; structive principle? Are Ormuzd and the stings of conscience whenever it that our spirit home is builded by the Ahriman, Osiris and Typhon, Jehovah aural emanations of our feelings, senti- and Satan, God and the Devil, indeed in repentance and forgiveness of itself it ments, emotions and thoughts in this the saddle again, with their respective renews or brings itself to life and pre-world, and changes for the better or cohorts in heaven, the nether world and serves itself true to itself again. It One very prominent trance speaker, a worse as those conditions change; that few years since, assured me that while speaking he was perfectly conscious of not only the words that he uttered, but of the ideas in limine that were being word, deed and thought, emotion and matter and spirit, but of good and evil of the ideas in the colors in the total and the world?

The author has laid down a doctrine of dualism in theology, not simply of dualism in theology, not simply of matter and spirit, but of good and evil of the ideas in the colors and the world. ual habitation can only be purged and philosophic thought. cleansed by the uplifting and purifying of our hearts through the entertaining a unity in diversity is now the feeling

observation, that the controls of medi- gother the relation and the divine

the moral law; for as you sow shall you gated by the devil, and therefore must Persistently, consistently and universally does the teaching come, through trance, inspirational, impressional, seeting, hearing, materializing, slate-writing, hearing, materializing, slate-writing, trumpet and all sorts and kinds of exhibited in the world around us and spirit realizes or creates itself as a spirit realizes or c

desire here; that the dark places and which may well be challenged in the dismal swamps surrounding our spirit- light of modern science and advanced ever though the heavens and the earth

of pure thoughts, charity, kindness, and thought; and that behind the ap-

who teach or practice ander spiritual ly and physically; but that is no reason festing itself in various aspects through guidance and control, immorality in any why all mediumship and all practice of the human organism. It is not an ob-

pass away and become as dust ashes

Mediumship is really founded

vised on their part, for it only served

to show us that they considered us

weak enough to be frightened and dis-

honest enough to be bribed.

I was then just bordering upon

trance control, and it now became our

joint task, not only to free Mrs Hams-

ley from spirit control, but also for me

to preserve my individuality and exer-

cise constant self-control in order to

shield myself from the dangers of ob-

Seeing that it would simplify matters,

we moved to Louisville, Ky., the fol-

lowing February, to escape our friends

who seemed determined not to let my

wife give up her practice of medium-

Here we began the fight FOR SELF-

POSSESSION in earnest, a fight that

none may understand unless they yield

themselves to the control of another in-

Feeling that we needed the personal

Crime in this effort to regain our abil-

ity to exercise self-control and over-

come mediumship, we removed to Chi-

I shudder as I think of the nights my wife and myself have walked the

streets of Chicago, not daring to lie

down to sleep, knowing that the mo-

ment we lost self-consciousness in sleep

there were vicious intelligences only

waiting for an opportunity to take con-

We knew that our only salvation lay

us, even after we had lost the ability to

simply that they might have another

Crime pointed out to us, we have fought

MRS. HAMSLEY AND MYSELF

ARE AT LAST FREE TO LIVE OUR OWN LIVES UNDER THE CONTROL

OF OUR OWN WILLS; WE FEEL

THAT WE ARE ABLE TO SEE CLEARLY, THINK DEFINITELY,

AND ACT PROMPTLY WITHOUT CALLING UPON THE SPIRITS OF

THOSE WHO HAVE "GONE BE-

We do not, however, pretend to say

that we are indifferent to our friends in the spirit world, or that we think their

But we do think that there is a bet

ter way to demonstrate "the continuity

of individual life after physical death'

than by self-destruction, a better way of

CHAS. R. HAMSLEY.

the good fight and won.

FORE."

opinion valueless.

life than the mediumistic.

cago in May, 1901.

session.

construction itself, and can no more be ums are often of lower grade of moral-principle of love involved in it because destroyed than can the constructive or ity than their mediums, but I have of its perverted and erotic manifestal any other principle. Principles do not

utter destruction and damnation of ualism is closely analagous to that of of the individual, the immortality of the their earthly instruments who are the its ecclesiastical opponents. The person, the spirit or soul; and my arvictims of their unholy desires, how church abhors Spiritualism professedly gument is that that principle of mind, comes it that the almost universal in-junction given through the poor victim-Darkness" (P. of D., "Principle of De-realization or individuation in the first instance is logically capable of self-perpetuation and preservation to the end of time, because it stands, not as an indiosition, viz., that mediumship deprives reap; as you live here in the flesh so be put down and the medium be stoned. I widual form against and at war with the the subject, or medium, of self-control shall your heavenly home be, good or Our author takes the same position universe around, but it is the representative in particular form of a gensonal principle for his Satanic Majesty. eral and universal principle which is

love. It answers to the cry of the hu-

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ume, 500 pages, finely illustrated, describing the Pacific Islands, New Zea-land and Australia, India and her magic, Egypt and her pyramids, Persia, Ceylon, Palestine, etc., with the religious manners, customs, laws and habits of foreign countries. Price, \$1.50.

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MY SUBJECTION, CONFLICT AND ESCAPE

A Young Man of Sterling Integrity Makes a Brave Fight Against Being Controlled by Spirits-He Fully Endorses the Book, The Great Psychological Crime.

An interesting Experience in Resisting was very kind in explaining to me the ing the Great Difficulty in Releasing One's Self From the Bondage of Unscrupulous Spirits.

I have not only read the "Storm Center Book," but have had such experiences along mediumistic lines, as justifies me (I think) in responding to your invitation to write my views on the question.

It may interest your readers to know that although I was a medium I had never exercised mediumship for anyone outside my immediate circle of friends, and then not in a professional way. Being with a party of friends who suggested as an evening diversion that we attend a trumpet seance, and having nothing of importance to do, I went. I had never attended a seance before, and had no idea of what the phenomena to

be presented consisted. In a general way I was given to understand that "the trumpet would move and voices come through it from the spirit world, and that spirits would com-

municate. Never having come into contact with to me, and I must confess that I had explicit confidence in the assertion made and expected to find myself in the presence of "the angels of God"; -just why communicate" that I could not help be was conducting. coming imbued with the same idea.

Imagine my disappointment when the trumpet was controlled by a grade of inany one with whom I had ever associated, inferior not only mentally, but morally as well, judging from some of the answers given in response to a question regarding "the sanctity of marri-

I left heartily disgusted with myself, my friends and Spiritualism. I was thoroughly convinced that if this was mediumship I wanted nothing farther

to do with it Some time after this experience the card of a professional astrologer fell into my hands. Here I decided was by the ordinary means used in testing any other business proposition.

I visited the astrologer and had a horescope drawn. This was better, while the greater part of the horoscope consisted in predictions which I had no possible means of verifying, and admonitions which I did not understand in stones, herbs and precious minerals; still there was given a rather accurate description of my character, habits and natural tendency which left no doubt in my mind that "there was something

something, or gets something psychic-

ally, which she will not tell him in pub-lic because of its private nature; thus

showing that she is exercising her own

judgment and control over the whole

matter. In such cases at least-and

they are numerous—there is no such

complete subjection of the "will and

voluntary powers" of the medium to an

'outside intelligence" as the author al-

leges and which leads to that gross ani-

malism and hideous "dance of death"

with which the author winds up nearly

every chapter of his bogy book and

seemingly with no other purpose than that of frightening people into letting

As to evil-minded spirit controls per-

suading, inducing or compelling their

depraved course of life, the whole sum

and substance of the allegation is swept

away by the fact well known by all me-

diums as well as by careful students of

the psychology of mediumship, that no

act or course of conduct involving a

code of morality of which he does not

in his heart approve, can be or is ever

against his will. An evil spirit, if there

be such, who possesses sufficient knowl-

edge and psychic power to control a me-

dium, on a well known law of spiritual life enunciated again and again by me-

diums and seers since the days of Swe-

denborg, can not endure the spiritual

Spiritualism severely alone.

sitter that she sees something, hears that is noble, good and true.

mediums to evil actions or an evil and power or virtue is given by the operator

compelled or in any way forced thereto mind, or organism, by another mind or

Obsessing Spirit Influences, Illustrat- philosophy and phenomena of Spiritualism, at the same time assuring me that as death did not affect the essential character of the individual, we must expect from the spirit world all the errors. ignorance and misrepresentations which exist on this plane of existence; but that good as well as bad spirits com-

In order to prove to me that what she asserted was true, she asked me to attend a scance with her; saying that she had recently met a medium who was (to quote her) "one of the finest test mediums" she had ever met; adding that "you will have no cause to complain of the intelligence of the "controls," for they are about as intellectual a set of disembodied men as I have ever heard speak through the lips of an entranced

I accented her invitation, and in August, 1898, went with the astrologer to the home of the medium. I had never met any medium before who was not past the years of girlhood, consequently was not prepared to meet a girl not yet twenty years of age, still

diumship of one so young. also became interested in the philoso-I believed this I am unable to say, but phy, and made arrangements to join line of investigation, the ABSOLUTE see them, the influence of disembodied my friends were so sure that "spirits do the classes Miss Metzger (the medium)

> In a short time I had developed "inspirational mediumship" and was delighted with my new found "power." phrenology together and soon found growing to think likewise. ourselves under "the control of the same band of spirit guides"

In October, 1899, Miss Metzger attended the N. S. A. convention. I was (of course) interested in her progress convention more enthusiastic than ever in the "cause," and more anxious than ever to teach the "glorious truths of we were married there was but one thing she was troubled about "the fundament- our salvation" from mediumship something tangible that might be tested al principle involved in mediumistic gether. control.

I had never even heard the subject ion than the "controls" made known questioned before, and thought that no their desire to communicate; we matter what "the principle involved" was, so long as the teaching of Spiritualism brightened the lives and gave hope to be reaved ones that death was that while a very few were with my but the open door to another and hapregard to my "mystic affinity" with pier life, that mediumship itself was all larger part of the band were in opposiright.

had been friends and fellow-students, but as we discussed this question I became impressed that upon her decision n regard to this question depended her The astrologer was a Spiritualist and future welfare, and I felt that the de-possible for us to earn a livelihood in

The author compares hypnotism and

mediumship and finds them the same in

process, and that each is alike de-

structive of individual self-control. His

criticisms of hypontism may or may not

be well founded; although from my lim-

ited knowledge of the former, they seem to be very much overdrawn. Hyp-

notism, abundantly proven as a fact in

psychology, has however, no rational

purpose to subserve, unless it be cura-

tive or anaesthetic in its tendency, ex-

mind of one person over the mind or organic functions of another person.

The will is never controlled, either in

hypnotism or mediumship: it is at best

but suspended in its operation. Through

hypnotism no new knowledge, added

to the subject or through the subject to the world at large. Far otherwise is it

with mediumship in Spiritualism. In

calculable good to mankind has flowed from Spiritualism, which is founded upon mediumship. Hence the compar-

isons of the author have no value as a

test of utility, to say the least; and

however deleterious the control of one

will, in the case of hypnotism, and for the ordinary purposes of that occupa-

tion, may be, the only legitimate infer

of hypnotism is that it is a misuse or

cepting to illustrate the power of the

cision she made would in some way af any other than mediumistic work, de fect not only her own life, but mine as claring that if we would continue under well. ery way possible.
This attempt at coercion was ill-ad-

At any rate when she expressed the determination of renouncing mediumship to take a course of instruction under Mrs Florence Huntley (who first awakened Miss Metzger to a sense of the dangers of mediumship) I decided to follow her into this new field of investigation, so that I, too, might see both sides of the question.

We had become so thoroughly en rapport by this time that we could communicate telepathically, and were almost constantly under the inspiration of spirit guides. We were practically living our lives

along lines pointed out by the "con-trols," and felt each day a growing dependence upon them for advice and uidance. In proportion as they "solved the problem of living" for us, in just such roportion did we yield ourselves to

heir desires. Up to the time of Miss Metzger's visit o Chicago to attend the convention the telligence and seek to free themselves 'spirit controls" had agreed upon every of that control. question in regard to her work; she had been unusually successful financial-ly and the "class" often remarked that and author of The Great Psychological "it seemed as if nothing but harmony could exist upon the spiritual side of life, judging from the perfect concord of opinions manifested through the com-

munications received." I had become thoroughly convinced by this time that it was possible not only for spiritual people to return and communicate, but that good, bad, and willed, sensitive individual whom they desired to use as an instrument for any

less did I expect to be convinced of the purpose they chose, truths of Spiritualism through the me-I had visited every medium in the city in which I lived and went to see every I was not only convinced of the phe visiting medium, desiring to learn all minds in the positive condition that our that was possible through this channel. work demanded of us; feeling around One thing struck me forcibly in this DESTRUCTION OF INDIVIDUALITY

spirits who sought to gain control of us BY MEDIUMSHIP. Mediums and Spiritualists seemed "instrument" through which to manialike to consider the opinion and will of fest the glorious truth of Spiritualism. their "guides" and controls as being su- Walking in the path which the editor Miss Metzger and myself studied perior to their own, and I found myself and author of The Great Psychological

Consequently, I was not very much surprised when Miss Metzger and I were married at high noon, December 16, 1899, even though neither of us exnected to take such a step an hour beand expected she would return from the fore the ceremony which made us man and wife.

We realized when left alone, that as to do as self-respecting individuals, that prised when she returned to find that was to face the situation and "work out

> No sooner had we reached this decissponded and found that the usually "harmonious" band of spirit friends were warring amongst themselves, and wife and myself in the decision, the tion.

They declared as we had been mar Up to this time Miss Metzger and I rled under the "direction" of the spirit controls, so they would separate us, and GAIN IT; EASIER TO DESTROY should we persist in our determination they would, if necessary, make it im-

This much I am in position to The experiences my wife and self have had along mediumistic lines have con vinced us both that it is far easier to LOSE SELF-CONTROL THAN TO RE THAN TO REBUILD. Chicago, Ill.

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"Child Culture, According to the aura or soul atmosphere of a good per- or moral purpose, with due regard to sciousness, with its concomitants of Laws of Physiological Psychology and son or medium in the flesh more than it the laws governing it and by persons, or self-consciousness, intellection, concep. Mental Suggestion." By Newton N. can endure or intrude itself into the spirits, of good moral intent, is capa tion, perception, abstraction, analysis, Riddell. A most excellent work for all

ous public seance will a medium tell a love, truth, virtue, forgiveness and all parent discord, inharmony, struggle and man heart bereft of its treasures of clash of phenomenal being there is a love, and with the touch of angel hands power (one power) that makes for thrills the soul with a heavenly joy. It righteousness. A constructive princi- pushes aside the veil and sweetly ple we have to be sure; all nature is to the sorrowing of earth: "Look, builded by and through it. It is the brother, sister! See how beautiful the

> vegetable, animal and human. Forms are singing anthems of joy and love be decay and pass away in order that new cause they know that all will be well forms in the kingdom of matter may with you in but a little time. arise, and thus progress in evolution be made. If the first and all preceding shall mediumship be—and it will not be forms of life persisted forever no prog. a crime unless love itself shall also be ress could be made in the organic world, hence the constructive or formative principle operates as well to re move old forms as to build up new ones, and that which is apparently destructive is only the negative or night side of the great principle of construc-

tion in evolution. No principle is required to destroy; only the withdrawal of construction is needed in order to some new and possibly higher form of life upon the planet.

tion or perfection of form in the mate- ticulars and prices of Oils. ence to be drawn from the evil effects rial world. But not only that, there is Dr. W. O. Bye, Kansas City, Mo. (Cut now introduced, evolved, involved, or this out and send to some suffering one. abuse of a power which in itself is otherwise obtruded upon our notice, angood, and hence when used for a good other principle, the principle of con-

formative principle of the universe. mountains, plains, valleys, seas and Without it there was not anything made rivers just beyond! That is your home. that was made. It is the prototype, the Those angelic ones you see in the vista subjective cause of the organic world, are your best beloved, who even now

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ical reader must, as it seems to me,

merely the author's unsupported word the "School of Natural Science," would For example, in the chapter on "Facts ter, both inorganic and organic, integrates conjointly with a finer ethereal or spiritual pattern, in such manner as ly surmises or general conclusions to constitute what may properly be termed a double material entity."

We are not told when, how nor by whom this so-called fact was demon- itual nature and destiny can be afstrated. For aught that appears it is firmed, the author states, under the but a dogma of the author, not borne out by any scientific proof whatever. the operation of the constructive prin-The author leaves us helpless as to the ciple in nature, the individual pro-demonstration, contenting himself with gresses from plane to plane of spiritual the flat assertion that "it simply ex-life; while under the operation of the ists." Neither is the anomaly explained as to how it is possible that "a Destructive Principle," he retrogrades should become one of "a double material entity," and the reader is here cise control of his individual faculties again left to his imagination, or is capacities and powers," until he finally forced to conclude that the author, in this instance at least, was careless of the use of words and did not accurately responds in every essential particular express his real meaning.

natural clairvoyance reveals the fun- planet." damental substratum or essential basis of matter in the ultimate. Matter as we experience it, possesses certain attributes, conditions, manifestations and states, such as density, ponderability, cohesiveness, heat, light, attraction and repulsion, motion, and, to the clairvoyant vision or spiritual sense, certain latent qualities denoted by different emanations varying in color, profuseness and penetration; but nothing, so far as I am aware, which shows, for instance, that a stone has a spiritual double which in form, size, color and weight is particles of the matter which compose them and not in the mass or bodies themselves in such a way as to consti-Just what matter in the ultimate may that its existence is but a phenomenon

no foundation for the stateduplicate remains intact for a comparadissolves and to every appearance returns to its original elements." These wise scientifically demonstrated by any and authority in the world.

ing "Facts Demonstrated" of a similar structive chemistry of death its myriad individual ethereal or "spiritual-material" doubles which "persist and dissolution of the physical body" for a much longer period than does the ethereal body of a stone." This, too, is all sheer fancy and has no basis in any demonstration of science so far as we know, and the author merely states it far as we know psychic science proves and finally perfection in morality. nothing more on the subject than it this science? Is it knowledge? It ditions which indicate the existence of impulse being drawn from the tree, for nature does not destroy that for which example, gradually (it is impossible to it itself exists. withdraw it suddenly) the disintegrauntil in time it becomes complete and the tree ceases to exist in the form of a tree. What earthly object can be subserved in keeping the ghostly tree hovering between heaven and earth around its slow decaying physical form for any length of time whatever, remains for some of the "Wise men" of the 'School of Natural Science" to point out, for certainly no one else would undertake so fatuous a task.

The author next takes up the long the spiritual world, and disposes of it in the affirmative with a single stroke of the pen, thus: "At the period of physical dissolution of an animal, it is clear (to one who is able to observe the transition) that the spiritual body carries with it (or accompanies) the animating principle of the animal entity." Carlo, however, and Old Dobbin, in due course of time, "disappear from the spiritual ment of the mediumistic conduction of the animal kingdom" and do only a fraction over seven years." ively seen or experienced? It may pos-

author knows this he does not state; so are satisfactorily answered, the learned that, if we are to believe the state author must excuse us if we refuse to in spiritual life, except by permission sults to mankind.

This book is a much overdrawn pic | ment we must infer that the author, or ture; partial and mistaken in its facts; some of his school, has, by observation wrong in its fundamental principles or oft repeated, noted on the "spiritual philosophy, and faulty in its reasoning." The limits prescribed for this article pearance and disappearance of some preclude a full review of the work, or particular animal ghost or spirit and anything like a detailed refutation of kept a record of it from the time of its each particular point to which the crit-appearance on the spiritual plane to its disappearance therefrom; for, by some take exception. My analysis and critisuch method of investigation only can clam must therefore be incomplete and we conceive of the statement being truly scientific; but in such event the First, as to the alleged "demonstrated period of spiritual existence of the anifacts," it is to be observed that most mal need not have been left uncertain, of those set forth in the work have nor indefinite, for it could have been accurately observed and the period acas a basis, and therefore in any school curately noted by the observer. It is of logic, other, perhaps, than that of demonstrated fact and not speculation. surmise or inference, we must remembe considered far from demonstrated. ber, that the author is claiming to give us, for he says, "The purpose of this Demonstrated" we are told that it is chapter, therefore, is briefly and con-demonstrated that "All physical mat-cisely to state the demonstrated facts of Natural Science," etc.; and yet, so far as we can discover, his facts are mere-

from unknown data. As to man, the being of whom alone in any proper sense of the term, a spiriner ethereal or spiritual pattern" by reason of failure, neglect or refusal "to make the effort to obtain or exer-'disappears from the lowest plane of with the disappearance of the animal." As yet, from any scientific point of in this latter instance "he does not review, the real nature of matter is far appear (at least in identical or distinfrom having been demonstrated, or its guishable form) upon any of the higher spiritual double far from having been planes of spiritual life which are disestablished; nor do I understand that tinctively related to this particular

> An oracular statement indeed and one which if true, would probably result in wiping out or annihilating at the hundredths of the human family, from the beginning of its habitation of the earth to the present time.

Does any man in his senses believe that this is a scientifically demonstrated fact? Assuredly not, for to demonstrate the final extinction or pearance from the planes of spiritual life" of a single human being would be to follow him or her from the grave to the counterpart of the material stone. the ends of the spiritual estate beyond The spiritual nature of stones, sticks and to witness the disappearance from and grass, if there can be said to be that estate with absolute certainty that such a nature, inheres in the physical the identity of the individual had been continuously kept in view for every moment of time from its appearance on any spiritual plane to its final disaptute a mass entity or real spiritual be-ing as a counterpart of the physical. then again no scientific assurance would arise that the individual as such be is, and quite likely always will be, a finally disappeared as an individual; question for philosophical speculation; for, like the ego of our Theosophica the materialistic school of thinkers friends the spirit might have been hiberholding that it is a substantial entity nating for a time in some devachanic and the only reality of the universe, the state of its own, independent of ev-Spiritualistic school holding that it is in ery particular spiritual plane, there reality spiritual in its ultimate nature, getting good and ready for another and the idealistic school maintaining start on the rounds of its spiritual career, and thus have eluded even the all of mind and without substantial being but omniscient eye of the lawyer-author and his confreres, the "Wise men" There is, so far as science knows, ab. of "Natural Science."

A forthcoming volume, however, is to ment that "upon the sudden and forced reveal the secret of it all. Meanwhile disintegration and dissolution of the we are to take the unsupported word of physical stone its finer ethereal body or an unknown "Natural Scientist" who merely assures us that it is so, and upon tively brief period of time," nor that "in such unsupported word we are abdue course of time," it "disintegrates, jured to throw all mediumship to the

But the theory of our author is radinotions are wholly fanciful and in no cally wrong. He evidently has no clear conception of the soul, or that principle school of science of recognized standing in man which makes of him an immor tal being. The notion that a being of We find more dogma under the head-sufficient spirituality to survive the de character. The vegetable kingdom has after a time in a spiritual world become extinct by reason of deeds done in the body for which on the theory of this intact," after "sudden disintegration author he is in most cases not responsible, is inconsistent and without philo sophical or scientific support,

Immortality is not a question of morality, will, nor of individual choice, but is a great fact in nature, independent of human making, asking or desire. Man without citing us to any respectable aulis born into this world whether he wills thority who may be interviewed or any it or not; he passes out of it by the experiments which may be verified by same inevitable law into a spiritual repetition. So far as we know by act- world which he finds to be his true and ual observation or experimentation natural home, and he also sooner or there seems to be no spiritual quality or later discovers that one of the inevit principle in an individual cabbage, po able laws of that world is, that, time in tato or squash which should entitle it evitably brings to the human soul prog to perpetuation on the spiritual plane ress in knowledge and wisdom which it of being for an instant of time, and so turn as inevitably bring improvement does with respect to the mineral king- intuition. It is consistent with the dom, with the addition, perhaps of con- principles and laws of nature which preserve indestructible dull and sodden a general life principle in nature mani- matter throughout the limitless ages festing itself under suitable and neces- for the one sole purpose of serving sensary material conditions. The substance | tient, breathing, loving, thinking, gloriof the vegetable world is the same as our man.—for without man nature has that of the mineral world, and the life no meaning nor cause for being, and

Our author also indulges freely in so tion of the tree sets in and continues | called statistics and undertakes thereby to substantiate his theory that mediun ship is destructive of morality and hu man life; yet he withholds from his readers all information as to the source of his statistics and as to their compiler, so that the one may be inves tigated and the other shown to be in competent or otherwise untrust worthy, by those who may care to take the trouble to learn the truth for them selves.

But we are dealing with the work of mooted question of animal existence in an unknown author whose fairness in controversy may, perhaps, be measured by his lack of courage in concealing his identity from those whom he so grossly misrepresents. However, let us scru-tinize one set of the so-called statistics presented. First it is alleged (p. 214) that "the most recent and reliable statistics show that the average life of the medium, dating from the develop-"disappear from the spiritual ment of the mediumistic condition, is not come back into physical form again us ask, when were these statistics by any sort of process, transmigrational gathered? By whom? In what docu or otherwise. Is this demonstrated? If ment or book are they to be found? so, how, when, where and by whom? Over what period of time and territory Is the author simply giving us what he do they stretch? At what age was the fancies or believes he, as a natural initiatory stage of mediumistic develop-clairvoyant or "psychic," has subject-ment fixed? By whom and why was it fixed at that age? In how many cases, sibly be true that animals have a limit any, was some form of disease or lted spiritual existence, but the mere physical weakness already existing in statement of one clairvoyant to that ef- the subject at the period of mediumistic fect, does not make the statement a development? How many mediums in demonstrated fact of science, and until all were examined? How many, if any, there is some tangible evidence which met with accident or died from causes may be verified we may dismiss the other than mediumship, after the inmatter as something unproven.

"The animal, however, in due course of time, disappears from the spiritual nourishment of the body? Until these plane of the animal kingdom." How the questions and others of a like nature

"statistics."

The "statistics" presented on pages 230-231 of this book relating to sexual abuses by mediums, are false, insiduous and vile; and until a full tabulated contrary to this author's observation I is so clearly revealed in these two pages that he who runs may read. An author who will put such matter in printed form impugning the moral charcter and personal habits of thousands of persons all over the civilized world. ncluding men and women in and of the best families, birth and culture, of ancient, medieval and modern times, without the slightest attempt to justify his statements, is in my view far more immoral than the lowest of those whom he thus calumnintes.

I now come to the author's chief proposition, viz., that mediumship deprives the subject, or medium, of self-control and thereby demoralizes him and reduces him to a mere animal. This, too, is a monstrous proposition, utterly withthey are the abject slaves of their spirit controls that the author labors possessed the power to resume control of their own organism at will. One very prominent trance speaker, a presented to his auditors through his did not approve or of the historic accu-

racy of which he had doubts. Then, too, how often at a promiscu-

attach importance to, or even to con-sider the statement that he here so con-fidently places before us as the result of who teach or practice, ander spiritual

statement with complete information as have not found, either by experience or to the method and sources of compilation, are forthcoming, they deserve to ums are often of lower grade of moral-be treated with nothing more than a lity than their mediums, but I have of its perverted and erotic manifesta-contemptuous and flat denial. The found it to be the case in general that tions? I trow not. The remedy is not mailed hand of the Jesuit whose grasp spirits experience difficulty in finding in the killing of the patient, but in a pa-only are completely changed and pass of friendship is the iron grip of death, persons in earth life whose lives, tient, sound and careful diagnosis and away. If mediumship is all wrong and is but the system and build up and conserve the agency by and through which earth- the good and the healthy, both morally bound, decarnated souls seek to and do physically and spiritually.

gratify their evil propensities to the utter destruction and damnation of

and unhappy?

ing, trumpet and all sorts and kinds of exhibited in the world around us and mediums, that our status in the spirit the world within us, two grand controllthrough page after page to demonstrate, spheres is fixed by our deeds, thoughts, I have been told by both public trance aspirations and desires in this world; I have been told by both public trance aspirations and desires in this world; structive principle? Are Ormuzd and the stings of conscience whenever it speakers and private mediums that that our spirit home is builded by the Ahriman, Osiris and Typhon, Jehovah forgets its divine origin; then through they at any time during the trance aural emanations of our feelings, senti- and Satan, God and the Devil, indeed in repentance and forgiveness of itself it world, and changes for the better or cohorts in heaven, the nether world and serves itself true to itself again. It worse as those conditions change; that on earth engaged in deadly conflict for alone is the arbiter of its destiny; but few years since, assured me that while if we would have happy, bright and speaking he was perfectly conscious of not only the words that he uttered, but of the ideas in limine that were being word, deed and thought, emotion and matter and spirit, but of good and evil of the ideas in limine that were being to carrie the supremacy of men and the world?

The author has laid down a doctrine spark of individuality which it possesses than it can annihilate the principle back of it, for it is one with that desire here; that the dark places and which may well be challenged in the principle, and must abide forever and lips, and could, and sometimes did, for dismal swamps surrounding our spirit- light of modern science and advanced ever though the heavens and the earth bid and stop an utterance of which he ual habitation can only be purged and philosophic thought. cleansed by the uplifting and purifying

There are plenty of abuses in the ciple which gives us the human mind, practice of mediumship both psychical-spirit or soul. This is a principle manithoughts and desires are clean and treatment of the disease, which shall,

comes it that the almost universal in-junction given through the poor victim-ized earthly instruments from these struction"). The manifestations are instance is logically capable of self-perdevils decarnate is: Do the right! Obey true and genuine, but they are insti-the moral law; for as you sow shall you gated by the devil, and therefore must reap; as you live here in the flesh so be put down and the medium be stoned. shall your heavenly home be, good or Our author takes the same position evil, happy and glorious or miserable with only the substitution of an impersonal principle for his Satanic Majesty. But are there two principles in na-Persistently, consistently and univerout support in fact. Mediums of all sally does the teaching come, through the phases will be likely to deny, from personal experience, the proposition that ing, hearing, materializing, slate-writbuilds his whole criticism? Do we see self. spheres is fixed by our deeds, thoughts, ing agencies, a constructive and a dements, emotions and thoughts in this the saddle again, with their respective renews or brings itself to life and pre-

That there is a oneness of things and of our hearts through the entertaining a unity in diversity is now the feeling of pure thoughts, charity, kindness, and thought; and that behind the aplove. It answers to the cry of the hu-

ly and physically; but that is no reason festing itself in various aspects through why all mediumship and all practice of the human organism. It is not an obit should be decried. We all know that ject in the phenomenal world, likened the world is full of crime and misery, to a stick, a stone, a tree or a mount-"destruction and death," growing out of ain; and is not, like them, subject to or-the relation of the sexes; but shall ganic change and destruction. It is in mankind forsake and relinquish alto essence formless, like the principle of gether the relation and the divine construction itself, and can no more be destroyed than can the constructive or any other principle. Principles do not decay and are not destroyed. That the formative principle within

pure enough for mediumistic purposes, as time goes on, eradicate the evil from man persists as an ego, or intelligent individuality, after separation from the physical organism is a fact too well demonstrated to be questioned in this The author's attitude towards Spiritage. The great fact is the persistence ualism is closely analagous to that of of the individual, the immortality of the their earthly instruments who are the its ecclesiastical opponents. The person, the spirit or soul; and my arvictims of their unholy desires, how church abhors Spiritualism professedly gument is that that principle of mind, petuation and preservation to the end of time, because it stands, not as an individual form against and at war with the universe around, but it is the representative in particular form of a general and universal principle which is the substratum of both the subjective

Spirit realizes or creates itself as a self-conscious being in man; it destroys itself to itself by the moral law through

Mediumshin is really founded in

ery way possible.
This attempt at coercion was ill-advised on their part, for it only served to show us that they considered us weak enough to be frightened and dis-

to preserve my individuality and exercise constant self-control in order to

Seeing that it would simplify matters, we moved to Louisville, Ky., the following February, to escape our friends who seemed determined not to let my wife give up her practice of mediumship.

Here we began the fight FOR SELF-POSSESSION in earnest, a fight that none may understand unless they yield themselves to the control of another intelligence and seek to free themselves of that control.

treats of Jesus, Mahomet and the gnos-tics. What the Talmud says about instruction and friendship of the editor and author of The Great Psychological Crime in this effort to regain our abilty to exercise self-control and overcome mediumship, we removed to Chicago in May, 1901.

wife and myself have walked the streets of Chicago, not daring to lie down to sleep, knowing that the mo-ment we lost self-consciousness in sleep there were vicious intelligences only waiting for an opportunity to take con-

in work, and after nights of sleepless watching how hard it was to keep our minds in the positive condition that our work demanded of us; feeling around us, even after we had lost the ability to see them, the influence of disembodied simply that they might have another "instrument" through which to mani-Walking in the path which the editor and author of The Great Psychological

MRS. HAMSLEY AND MYSELF ARE AT LAST FREE TO LIVE OUR OWN LIVES UNDER THE CONTROL OF OUR OWN WILLS: WE FEEL CLEARLY, THINK DEFINITELY, AND ACT PROMPTLY WITHOUT

We do not, however, pretend to say that we are indifferent to our friends in the spirit world, or that we think their

ter way to demonstrate "the continuity of individual life after physical death than by self-destruction, a better way of life than the mediumistic.

This much I am in position to say The experiences my wife and self have had along mediumistic lines have convinced us both that it is far easier to LOSE SELF-CONTROL THAN TO RE GAIN IT: EASIER TO DESTROY THAN TO REBUILD.

Chicago, Ill.

MY SUBJECTION, CONFLICT AND ESCAPE cision she made would in some way after the state of the stat

A Young Man of Sterling Integrity Makes a Brave Fight Against Being Controlled by Spirits-He Fully Endorses the Book, The Great Psychological Crime.

An interesting Experience in Resisting was very kind in explaining to me the ing the Great Difficulty in Releasing One's Self From the Bondage of Unscrupulous Spirits.

I have not only read the "Storm Center Book," but have had such experiences along mediumistic lines, as justifies me (I think) in responding to your invitation to write my views on the question It may interest your readers to know

outside my immediate circle of friends, and then not in a professional way. Being with a party of friends who

had never attended a seance before, and | medium." had no idea of what the phenomena to be presented consisted.

In a general way I was given to understand that "the trumpet would move and voices come through it from the

spirit world, and that spirits would com-

plicit confidence in the assertion made and expected to find myself in the pres-ence of "the angels of God";—just why I believed this I am unable to say, bu my friends were so sure that "spirits do communicate" that I could not help becoming imbued with the same idea.

Imagine my disappointment when the trumpet was controlled by a grade of intelligence that was inferior to that of any one with whom I had ever associ ated, inferior not only mentally, but morally as well, judging from some of the answers given in response to a question regarding "the sanctity of marri-

I left heartily disgusted with myself. my friends and Spiritualism. I was thoroughly convinced that if this was mediumship I wanted nothing farther

Some time after this experience the into my hands. Here I decided was by the ordinary means used in testing v other business proposition.

I visited the astrologer and had a prescope drawn. .This was better, while the greater part of the horoscope consisted in predictions which I had no possible means of verifying, and admo-nitions which I did not understand in stones herbs and precious minerals; still there was given a rather accurate description of my character, habits and my mind that "there was something

The astrologer was a Spiritualist and

Obsessing Spirit Influences, Illustrat- philosophy and phenomena of Spiritualism, at the same time assuring me that as death did not affect the essential character of the individual, we must expect from the spirit world all the errors ignorance and misrepresentations which exist on this plane of existence; but that good as well as bad spirits communicated. In order to prove to me that what she

asserted was true, she asked me to attend a seance with her; saying that she that although I was a medium I had had recently met a medium who was (to never exercised mediumship for anyone quote her) "one of the finest test mediims" she had ever met; adding that 'you will have no cause to complain of the intelligence of the "controls," for suggested as an evening diversion that they are about as intellectual a set of we attend a trumpet seance, and having disembodied men as I have ever heard nothing of importance to do, I went. I speak through the lips of an entranced I accepted her invitation, and in Au-

gust, 1898, went with the astrologer to the home of the medium. I had never met any medium before who was not past the years of girlhood, consequently was not prepared to meet a girl not yet twenty years of age, still Never having come into contact with less did I expect to be convinced of the purpose they chose.

> I was not only convinced of the phealso became interested in the philosophy, and made arrangements to join the classes Miss Metzger (the medium) DESTRUCTION OF INDIVIDUALITY spirits who sought to gain control of us was conducting.

In a short time I had developed "inlighted with my new found "power." Miss Metzger and myself studied phrenology together and soon found growing to think likewise. ourselves under "the control of the same band of spirit guides"

In October, 1899, Miss Metzger at tended the N. S. A. convention. I was (of course) interested in her progress and expected she would return from the convention more enthusiastic than ever in the "cause," and more anxious than ever to teach the "glorious truths of Spiritualism." I was more than surcard of a professional astrologer fell prised when she returned to find that she was troubled about "the fundament-lour salvation" from mediumship to something tangible that might be tested al principle involved in mediumistic gether. control."

> matter what "the principle involved" was, so long as the teaching of Spiritualism brightened the lives and gave hope to bereaved ones that death was but the open door to another and hap wife and myself in the decision. the "mystic affinity" with pier life, that mediumship itself was all larger part of the band were in opposiright.

Up to this time Miss Metzger and I had been friends and fellow-students, natural tendency which left no doubt in but as we discussed this question I became impressed that upon her decision should we persist in our determination in regard to this question depended her they would, if necessary, make it im future welfare, and I felt that the de-

At any rate when she expressed the determination of renouncing mediumship to take a course of instruction under Mrs Florence Huntley (who first awakened Miss Metzger to a sense of the dangers of mediumship) I decided to follow her into this new field of investigation, so that I, too, might see both sides of the question. We had become so thoroughly en rap-

port by this time that we could communicate telepathically, and were almost onstantly under the inspiration of spirit guides. We were practically living our lives

along lines pointed out by the "controls," and felt each day a growing deendence upon them for advice and guidance.

In proportion as they "solved the problem of living" for us, in just such proportion did we yield ourselves to ielr desires. Up to the time of Miss Metzger's visit

Chicago to attend the convention the spirit controls" had agreed upon every question in regard to her work; she had been unusually successful financially and the "class" often remarked that it seemed as if nothing but harmony could exist upon the spiritual side of life, judging from the perfect concord of opinions manifested through the communications received."

I had become thoroughly convinced by this time that it was possible not only for spiritual people to return and communicate, but that good, bad, and indifferent could control any weakwilled, sensitive individual whom they desired to use as an instrument for any

Never having come into contact with less that I expect to be contact with Spiritualists, the idea was entirely new truths of Spiritualism through the media in which I lived and went to see every visiting medium, desiring to learn all nomena of Spiritualism that night, but that was possible through this channel. One thing struck me forcibly in this line of investigation, the ABSOLUTE BY MEDIUMSHIP.

Mediums and Spiritualists seemed spirational mediumship" and was de alike to consider the opinion and will of fest the glorious truth of Spiritualism. their "guides" and controls as being superior to their own, and I found myself

Consequently, I was not very much surprised when Miss Metzger and I were married at high noon. December 16, 1899, even though neither of us expected to take such a step an hour before the ceremony which made us man

We realized when left alone, that as we were married there was but one thing to do as self-respecting individuals, that was to face the situation and "work out

No sooner had we reached this decis I had never even heard the subject ion than the "controls" made known questioned before, and thought that no their desire to communicate; we responded and found that the 'harmonious" band of spirit friends were warring amongst themselves, and that while a very few were with my

They declared as we had been mar ried under the "direction" of the spirit controls, so they would separate us, and should we persist in our determination possible for us to earn a livelihood in

tion.

honest enough to be bribed. I was then just bordering upon rance control, and it now became our oint task, not only to free Mrs Hamsiey from spirit control, but also for me

shield myself from the dangers of obession

Feeling that we needed the personal

I shudder as I think of the nights my

trol of us. We knew that our only salvation lay

Crime pointed out to us, we have fought the good fight and won.

THAT WE ARE ABLE CALLING UPON THE SPIRITS OF THOSE WHO HAVE "GONE BEFORE."

opinion valueless.

But we do'think that there is a bet-

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sitter that she sees something, hears something, or gets something psychically, which she will not tell him in public because of its private nature; thus showing that she is exercising her own judgment and control over the whole matter. In such cases at least-and they are numerous—there is no such complete subjection of the "will and voluntary powers" of the medium to an 'outside intelligence" as the author alleges and which leads to that gross ani malism and hideous "dance of death" with which the author winds up nearly every chapter of his bogy book and

seemingly with no other purpose than that of frightening people into letting Spiritualism severely alone. As to evil-minded spirit controls per suading, inducing or compelling their mediums to evil actions or an evil and deprayed course of life, the whole sum and substance of the allegation is swept diums as well as by careful students of medium who objects to any particular upon mediumship. act or course of conduct involving a in his heart approve, can be or is ever compelled or in any way forced thereto against his will. An evil spirit, if there be such, who possesses sufficient knowledge and psychic power to control a medium, on a well known law of spiritual ife enunciated again and again by mediums and seers since the days of Swedenborg, can not endure the spiritual aura or soul atmosphere of a good person or medium in the flesh more than it

that is noble, good and true.

process, and that each is alike deited knowledge of the former, they seem to be very much overdrawn. Hypnotism, abundantly proven as a fact in psychology, has however, no rational purpose to subserve, unless it be curative or anaesthetic in its tendency, excepting to illustrate the power of the mind of one person byer the mind or organic functions of another person. The will is never controlled, either in aypnotism or mediumship; it is at best but suspended in its operation. Through hypnotism no new knowledge, added power or virtue is given by the operator to the subject or through the subject to the world at large. Far otherwise is it way by the fact well known by all me with mediumship in Spiritualism. Incalculable good to mankind has flowed the psychology of mediumship, that no from Spiritualism, which is founded medium who objects to any particular upon mediumship. Hence the comparisons of the author have no value as a code of morality of which he does not test of utility, to say the least; and however deleterious the control of one mind, or organism, by another mind or will, in the case of hypnotism, and for the ordinary purposes of that occupation, may be, the only legitimate inference to be drawn from the evil effects of hypnotism is that it is a misuse or abuse of a power which in itself is good, and hence when used for a good other principle, the principle of conor moral purpose, with due regard to the laws governing it and by persons, or can endure or intrude itself into the spirits, of good moral intent, is capa-spiritual atmosphere of those above it ble of producing good and beneficial re-

The author compares hypnotism and power (one power) that makes for thrills the soul with a heavenly joy. It mediumship and finds them the same in righteousness. A constructive principushes aside the veil and sweetly says process, and that each is alike deple we have to be sure; all nature is to the sorrowing of earth: "Look, criticisms of hypontism may or may not be well founded; although from my limited knowledge of the former that was made. It is the brother, sister! See how beautiful the mountains, plains, valleys, seas and Without it there was not anything made rivers just beyond! That is your home. principle with condition in the creation

of life upon the planet. Human life is reached as the culmina tion or perfection of form in the mate- ticulars-and prices of Oils. rial world. But not only that, there is now introduced; evolved, involved, or this out and send to some suffering one otherwise obtruded upon our notice, ansciousness, with its judgment and will—in short, the prinderen. Price 65 cents.

subjective cause of the organic world, forms in the kingdom of matter may with you in but a little time." arise, and thus progress in evolution be forms of life persisted forever no prog-ress could be made in the organic a crime unless love itself shall also be ress could be made in the organic a crime. A. M. GRIFFEN. world, hence the constructive or formative principle operates as well to remove old forms as to build up new ones, and that which is apparently destructive is only the negative or night side of the great principle of construction in evolution. No principle is required to destroy; only the withdrawal of the active influence of the principle of construction is needed in order to inorganic state to be again prepared for the active and positive co-operation of

ous public seance will a medium tell a love, truth, virtue, forgiveness and all parent discord, inharmony, struggle and man heart bereft of its treasures of clash of phenomenal being there is a love, and with the touch of angel hands builded by and through it. It is the brother, sister! See how beautiful the are your best beloved, who even now vegetable, animal and human. Forms are singing anthems of joy and love be decay and pass away in order that new cause they know that all will be well made. If the first and all preceding shall mediumship be-and it will not be

As long as love shall endure, so long A. M. GRIFFEN.

breast or a man's cheek or nose in a

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ualist Association. Mr. Tuttle has been engaged to an swer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

THE CIRCULAR CAMPAIGN OF G. W. KATES.

I do not desire to make you think that I am electioneering for Brother Kates in any extravagant manner. Had the Spiritualist papers seen fit to open their columns to a full examination of the merits of each possible candidate for N S. A. president, and not refused to publish endorsements, I should have nothing more to do than issue a call for endorsers of Brother Kates. As we have not been able to present his merits to the public except by private circulars I have resorted to that means.-W. J. Hicks, Anaconda, Mont.

Brother W. J. Hicks, away off in Montana, is managing the Presidential Circular and Letter Campaign of G. W. Kates. He is the only candidate who has a manager to promote his interests; in other words, he is ardently seeking the office (instead of allowing the office to seek him), and is sending out hundreds of flaming circulars condemning The Progressive Thinker and its editor, and eulogizing Mr. Kates. The various Spiritualist papers, in refusing to publish the fulsome endorsements of Mr. Kates, have all had, no doubt, cogent reasons for so doing. They know what is best for the cause.

Mr. Kates is the only candidate in the field who is resorting to political methods and wire-pulling. There is not, we are credibly informed, a single candidate in the field who is seeking the of- tal being? He must be freed from the fice of president of the N. S. A., by this galling spur of desperation. questionable method, with the excepby sending out 'circulars condemning the Spiritualist papers, and making statements in regard to Editor Francis that are wholly false. If any one of the other candidates is elected, it will be BECAUSE THE OFFICE SEEKS HIM and not he the office.

Manager Hicks foolishly thinks that because we said at one time, "Mr. Kates would make, no doubt, a good president,' ever after we must maintain that untenable position. We have cogent reasons for changing our views in regard to him Brother Hicks says in his Campaign Circular:

"Why criticise Kates' article— 'SHALL WE BE SIDETRACKED?" It was the truth, and we all know it." Mr. Kates says in his article:

"NO CAPABLE WORKERS HAVE BEEN HERALDED, but frauds have been denounced with vehemency at the Spiritualist camp-meetings, conventions and in their press."

Look that statement squarely in the face-"No capable workers have been heralded by the Spiritualist press-by the Banner of Light, Light of Truth, Philosophical Journal, and The Progressive Thinker. That falsehood stands mountain high, for all the Spiritualist papers without a SINGLE EX-CEPTION, are constantly mentioning our prominent mediums and speakers in their columns. Do the various Spiritualist papers want such a man who will make such a slanderous statement against all the Spiritualist papers, to stand at the head of the N. S. A.?

Do the delegates want to antagonize all the Spiritualist papers and place them in opposition to the N. S. A. by electing a man as president who has wilfully and grossly misrepresented them? Try it, Mr. Delegates, and watch the result.

Besides, Mr. Kates while receiving no end of favors from this office, notices of him being published in The Progressive Thinker, some written hy himself, praising his own work-while we have extended him every courtesy in our power, he has been working insidiously and viciously against us, telling John W. Ring, president of the Texas State Spiritualist Association, and many others, that we are NOT a Spiritualist. We NOT a Spiritualist, we who have been what the world calls a medium since a little boy! We NOT a Spiritualist, when we have visions, see spirits, have prophetic insight and travel in the spirit realms, and are in touch with spirit intelligences who have never, up to date, led us astray! We NOT a Spiritualist, when every day we are sending out books treating of Spiritualism, for less than actual cost to us, and alding thousands in establishing the nucleus of a Spiritualist library in their homes-sending out ten valuable Spiritualistic and occult books for the present, \$150.

\$3.10 (leaving only \$2 for us after paying postage and which heretofore would have cost the purchaser not less than \$12), and yet NOT a Spiritualist. NOT a Spiritualist, yet giving the past year \$100 to the N. S. A., which put Kates in the field and paid his expenses, enabling him to travel around the country and

misrepresent us. Mr Kates, you ought to be ashamed of yourself to go around the country telling such falsehoods. And again, to vary his charges against us, he has stated that we are a Theoso phist, another malignant falsehood! We are as far from being a Theosophist as we are in not being in favor of having such a man as Kates as president of the N. S A. A man who will pursue such a course is not only not fit to be president, but he IS NOT FIT to even be a missionary of the N. S. A.

Again, we know that The Progressive Thinker has the CORDIAL ENDORSE-MENT AND GOOD WILL of all the officers of the N. S. A., with the exception of Mr. Kates, and that ALL the candidates besides him have the most friendly feeling for The Progressive Thinker and the great work it has done and is doing for Spiritualism, for the N. S. A., and for humanitarian work.

Harrison D. Barrett.

In the multitude of important questions which will call for the N. S. A's. attention at its October convention, we trust that the delegates there gathered will consider all with calmness and act with the decision of convictions born of careful deliberations. It will be no time for tearful hysterics and impulses of emotion. Let every thought be for the nearby, as well as more remote advancement of our cause. Eliminate all tendencies to gush and appeal to reason rather than to impulse. The best good of the greatest number should be the foremost motto.

One of the most delicate matters which should be considered there is how to best recognize the great obligations the Spiritualists of the United States are under to Harrison D. Barrett, the retiring president. He has voluntarily voiced his convictions that it is best for himself and the cause that he should no longer hear official bur-dens. His real friends feel that this step is wisely taken. With health shattered by labor, anxiety and affliction he must have release from work and worry. It is folly for him to think of toiling on under the intense strain of necessity until the vital cord is snapped and he thereby hastens the putting aside of mortality. New energy and methods should now supplement his past achievements. Worthy successors can be found. Ten years of travel, abuse, misunderstanding and success in varying degrees have been his presidential harvest. His voice has commanded respect on countless and far-scattered platforms, while his pen has been a tire-In the years to come even his enemies will revise their present judgment of him and concede the purity of his motives and the earnestness and wisdom of many of his endeavors.

The friends of the N. S. A. boast it is a corporation with sixty thousand dollars of assets. Why not vote Brother Barrett an annual allowance which will keep want from his door and enable him to rest, rest, rest until nature shall have recuperated his physical and men-

tion of G. W. Kates. Not one besides diers are pensioned for their past endurhim has resorted to the undignified, ance and fidelity. Will Spiritualists resilly and petty method of electioneering | ward their invalided officers with forgetfulness and indifference. We will only grow great by what we do for all who are deserving.

Free him from public burdens and provide for his private comfort.

OUR SYMPOSIUM.

The Progressive Thinker for this veek and the week following, and indeed for some time to come, will prove of especial interest to all readers and thinkers interested in Spiritualism and matters of psychic and psychological import.

The subject of mediumship in its subjective or hypnotic aspect is of vital interest to Spiritualism, and it is discussed pro and con with the earnestness of deep convictions on both sides of the question. The stalwarts of Spiritualism are not slow nor cowardly in defense: they have been used to the flercest attacks since the appearance of Modern Spiritualism in the field of public thought. They have met and vanquished theologians and scientists in the arena of discussion and investiga-

A new phase of discussion is now sprung upon us, with peremptory challenge that must be met.

We have no fears for the result Truth will win, and Spiritualism gain in the triumph of truth.

While the warriors are on the field of intellectual conflict, let us bear in mind

"Progress the Universal Law of Nature; Thought, the Solvent of Her Problems."

AN OBJECT LESSON.

The Progressive Thinker this week presents an object lesson of deep, thrilling and impressive interest. It is an EXPERIENCE MEETING of great value to every reflective mind. It brings forth to the reading public matters of vital importance. From this conflict of thought the truth will emerge, and the right triumph. We have no fears. Spiritualists, you must face new problems! You can not hide your heads in the DRAPERY OF SELF-CONCEIT. and say, "We have the whole truth!" We have spirit communion, in many respects, grand, beautiful, uplifting; our rostrums are occupied by some of the brightest lights in the world. Our Cause has done a noble work in breaking the shackles of superstition. The world has never before seen such a light as given by Spiritualism, and that light must continue to grow brighter by the accession of new truths.

The Price of the Storm Center book, "The Great Psychological Crime," is for

This Symposium Edition.

It has been our aim, in the selection of articles from the abundance of our accumulation, for this Symposium Edition, to give both sides of the discussion equal freedom of expression, and to so arrange them as to leave ho room for just complaint of "preference," "prejudice," or that we have been unfair to anyone. We will be obliged to continue the Symposium next week, after which the discussion will be in the hands of Lyman C. Howe, representing Spiritualism, and Mrs. Florence Huntley, editor of The Great Psychological Crime.

During the coming year we shall place other relevant questions before our philosophers, to be discussed, and shall make The Progressive Thinker so interesting that those who do not take it will always regret that they were not subscribers.

Look Out! See Our Next Paper!

The Symposium will be continued through our next paper, and will even be more suggestive, more interesting and more startling than our present issue. The Editor of The Great Psychological Crime, Mrs. Florence Huntley, has furnished answers to many leading questions presented by the Editor of this paper, and the same will appear next week, with articles from many leading minds. Now is the time to send in your subscription, and thus keep posted as to what is going on in our ranks.

SGIENGE KNOWS NOTHING OF GHOSTS."

Hot Words for a Pseudo-Scientist, by Our Editor-at-Large.

ances into the realm of nothingness.

reference book on biography, "Who's Who in America," he is a piain editorial of reports. They found that not all writer and author of sensational, pseu- "supposed ghosts" were "pure illustrations of the control of the cont do-scientific books.

his name. It is a common practice for a not here. class of lecturers and quacks to prefix this title to their names on their handthis title to their names on their hand-bills. There are readers who would re-lt extended the reign of law over the gard the opinions and assertions of realm of spirit. Myers, Crookes, and if expressed by one without the title.

a belief that he was president of a kindly office of mediums and circles, World's Scientific Congress. The Amerand thus evoking "ghosts," and suppleican, as all the journals controlled by menting the "testimony" by facts ob-Hearst, is ready to publish anything and everything against Spiritualism, and them world-wide distinction as sciensneeringly reject everything favorable

The article by "Prof." Serviss is presented with stunning headlines. "Prof." Serviss does not directly attack Spiritualism. He does not even mention the name. His efforts are directed against the old-time ghosts, and the research of the Psychical Society. able evidence that they are creations of He says: "Moreover, it has happened again and again, that supposed ghosts, of whose reality as ghosts, the have no doubt whatever, have turned out on investigation, to be pure illusions. Such being the case, science would be untrue to its principles, if it may know, everything. did not demand something far different

regards as just such a collection of sto-ties which only bring the ghost-seers than all others combined. more prominently before a wider pub lic and "worthless as scientific proofs."

What is "science," which Mr. Serviss sets un as supreme judge of a court ence in the abstract is knowledge-demonstrated being understood. In its concrete branches it is a record of facts, sciences call simply for observation. In for a double berth.

The thirty or more original members can join the party, at Indianapolis and of the Psychical Society were leaders in Cincinnati. GEO. B. WARNE, Crookes and Myers ought to know what the scientific method is, and when they entered on the study of this new science they ought to have known its requirements. A ghost cannot come at beck and call. It must selze the favorable

occasion. The literature of the world abounds The literature of the world abounds in these stories. Possibly they might throw light on spirit manifestations. The members firmly believed that these ghost stories were delusive, and they are the process of the proc

The Chicago American, of Sunday, | There was only one way open, and that September 17, has an article by Prof. was to gather all accounts of ghosts and Garrett P. Serviss, on the above sub-jest, which in a captious, off-hand man-those that could be explained by other those that could be explained by other causes, reserving the residuum which nces into the realm of nothingness.

Who is Prof. Serviss? The weight of ghostly visitation. The members bethe matter depends on the man, for lieved that there would be no residuum, some men's opinion is almost a demon-stration. According to the standard vestigation. They were disappointed. Enough remained to fill many volumes sions," but on the contrary the evidence of the senses and conclusions of reason There is no law, as there should be, of the senses and conclusions of reason against anyone writing "Prof." before could not be depended on anywhere, if The departure made in this study,

"Prof." Serviss, as of greater force than if expressed by one without the title. This explanation is made necessary by his lofty language about "science," and its demands, which would tend to helief that he was a result of the scientific style, the served with that care which has given tists.

Now when Mr. Serviss says: "If a man says to me, 'I have seen a ghost therefore a delectable morsel, and is my response will be, show it to me,"

The article by "Prof." Serviss is my response will be, show it to me,"

The reply can be made that ghosts can be brought in evidence. Mediumship furnishes the means.

The objection of Mr. Serviss that ghosts always appear as when alive, which he puts forth as an unanswerfancy, has no force if we accept the spiritual doctrine of the survival after

death of personality.

Instead of saying that science knows nothing of ghosts, with the light of spiritual phenomena we say it knows, or

Spirit, its evolution, development and from a collection of ghost stories as the its future, is thus taken from the dobasis of an investigation of these phe main of religion and theology and made nomena." The voluminous reports of the foundation of a new branch of scithe Society of Psychical Research he ence of more intrinsic value to mankind

Editor-at-Large N. S. A.

ALL ABOARD FOR WASHINGTON. Spiritualists of the West who are go-

ing to the N. S. A. convention at Wash ington, are invited to buy their tickets via the Big Four and Chesapeake and observations, and the theories founded Ohio route, and form a united party thereon. Mr. Serviss says: "The meth-from Chicago with the delegation from ods of the society (of Psychical Re that city. Special concessions and search) are not truly scientific, because grater enjoyment can be thus obtained. they are concerned almost entirely with Train leaves Chicago at one o'clock p. testimony, while science stands not on | m., Sunday, October 18, reaching Wash testimony, but on experiment." No one ington at half-past three Monday afterwill dispute, that there are branches of noon, in ample time to make ready for science, which are founded on and cul- the evening reception. Fare for the tivated by experimentation. In the round trip, twenty-three dollars and

wide realm of natural history and bot twenty cents (\$23.20). Sleeper from any there is no experimentation. These Cincinnati to Washington, three dollars chemistry, experiments lead, as in phys. through Indiana, Kentucky, West Viriology. It must be clear to everyone ginin and Virginia; offers more extended who has thought on the subject that the sive glimpses of the scenery of the Allevarious branches of science must be gheny mountains than the northern studied each on its own-lines, and with routes, passes through many important the material furnished. If you study cities and such historical spots as botany you want flowers, and gather White Sulphur Springs and the battleand compare them. If you engaged in fields of Culpepper:Court House and chemistry, you want operators, and the Bull Run (or Manassas), overlooks the substances with which to form and dis- magnificent Biedmont Valley, with a organize compounds. If astronomy at glance at Monticello the home of tracts you, then a telescope and other Thomas Jefferson, If our party num-instruments to make and record your bers twenty or more, a special car will observations are essential. But, Mr. be reserved for the Spiritualists. Let Serviss will not have it so. All "scius unite for pleasure as well as busience" must be studied in the same way. ness. Send your name at once to I. P. If you have seen a ghost, he cries, do Splning, passinger agent, 234 Clark not stand idly telling us about it, but street, Chicago, if you will join us. bring your ghost before us and let it testify. If you cannot, science knows tions. Do not delay. No better rates nothing about you.

> "The Life Booklets." By Ralph Waldo Trine. Three daintly beautiful little books, finely adapted for holiday presents. The titles are, "Character, Building by Thought Power," "Every Living Creature," and "The Greatest The matter is of

President Ill. S. S. A.

LYMAN. C. HOWE TO THE FRONT!

Mr. Howe, one of the Ablest Champions of Spiritualism, Well and Favorably Known Throughout the Country, in a Masterly Manner Criticises "The Great Psychological Crime." He Is Followed by Bishop A. Beals, the Well Known Poet, Lecturer and Medium, on the Pacific Coast, Who Gives the Book a Cordial Endorsement.

This is a book of unusual character, put the whole problem in our hands, from mere statements and assumptions Florence Huntley—is a sufficient voucher for its literary merit and its moral worth. But without any name, the character of the work commends it to the intelligent reader and enlists a ject to that, profound interest before a score of I infer that pages have been digested, and the inobservation erest grows with every succeeding chapter. Many of its statements are startling, and are likely to shock the reader whose opinions are fixed and pronounced where it strikes its deadliest blows. But the spirit that pervades it is so gentle and candid, and the reasoning so definite and clear, and the subjects treated are so well arranged in progressive order, that however radically one may differ from the conclusions expressed, he is charmed and almost persuaded against his will. But Spiritualists are likely to meet it in some of its aspects with vigorous dissent, if not with determined opposition; for it aims directly against mediumship as a death trap for the unwary. The first chapters are devoted to an exposure of the evils and dangers of hypnotism. The author finds nothing but evil in it, no matter by whom ap-but evil in it, no matter by whom ap-plied or for what purpose, or what the observations and in his interpretations and in his interpretations which it came.

is, he asserts, a destructive principle, acting upon the psychic plane, and under all circumstances inimical to individual life, and an enemy to the 'luman but our conclusions must depend upon soul. The human soul and human reason - protest against slavery. Public conscience condemns it. Every moral in his data may spoil his whole system, sentiment or lofty emotion resents it. One mistake in the validity of a position sentiment or lofty emotion resents it. "Therefore these men" (hypnotists) "stand before the world charged with

the souls of their fellow men."

We have had statements from seers
This is a strong indictment, but it is whose accuracy of vision has been interest of Spiritualists in these days, although under the names of mesmerism and psychology, it is recognized as having been the precursor and intro-ductory agent of Modern Spiritualism. It is, moreover, generally regarded by Spiritualists as the manifestation of the same law that operates in the development of mediumship; the difference be enslaving, to the human soul, apply with equal force to all phases of medi-

But he makes no exception. Both hypnotism and mediumship, which he -mediums, and do communicate, and been accomplished by them. Some sorrowing souls have been comforted.

Some doubters have received the evidence that death is not the end. But
however great the blessings may be, the
author insists that they are at the ex
and observation, and confirms conclu
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title to give an extended of both medium and spirit, subject and operator, whether in the body or out. Thus it is said—page 213—that "the direct and specific effect of the mediumconclusion is paralysis of the physical orain and physical sensory organism of

the medium And again, page 214: "This is also fully verified by the most recent and reliable statistics which show that the average life of the medium, dating from the development of the mediumistic condition is only a fraction over seven The author must have had access to a different class of mediums

from those known to the Spiritualists of this country.

The charge that mediumship is denoralizing is not new. It has been a staple in the spiritual diet of the ignorant, and sectarian bigots for fifty years. But I do not know that any attempt has heretofore been made to reduce it to a cientific basis, and statistical proof. But a cursory view of facts, and general observation of the lives of mediums of all phases, as compared with the avernot shown against mediumship. The author cites a few sample cases: but they are extremes, and evidently excep-

tions and cannot be consistently taken as evidence that mediumship is essentially demoralizing. But the key to the problem, on which depends, is individual responsibility. This, the author affirms, is invariably surrendered in all mediumistic processes, progressively as the development proceeds; and that it is invariably lestructive to the individual life, both in this world and the next. Still more startling is the statement that this process if continued, as it is, slowly de-

out into the eternal night of annihila-This is serious matter, if true. Much depends upon the validity of the data, from which this conclusion is reached. The author claims it as "science:" but just what is meant by this is not clear, as he does not refer to his authorities

He claims that there is a more exthat there is a way by which a person but a select few), may become as familiar with the denizens of the spirit converse with them as freely and natneighborhood.

If this be a reality attainable by a large number of persons, when it is with the destructive principle, we may once established we will have no need of abnormal hypnotic mediumship. I mal and earthy, and disappear from the infer that the author has already spiritual plane forever.

The author's name does not appear to the reader, but the name of the editor—and domination of spirits, we will be and instead of being subject to the will to scientific certainty? Is it really any and domination of spirits, we will be thing more than speculation? If we able to regulate all spiritual experi-ences by our own intelligent volition, and be masters of the two-world relations. Surely no Spiritualist will ob-

ed in this book, as to the evils of mediumship, the destructive influence it has soul, derive their authority from this

ans.. They have, from the first been in accepting the author's conclusions, trained, by spirits, to hold their own individuality, reason, and moral sense sunot present some enticing challenge to preme, above all voices and visions, and quote. But i will content myself, at all mandates from angels, devils, Gods present, with one more quotation. On and men. This maxim must serve us page 286 is this: "The ultimate destiny and men. This maxim must serve us now. Whatever this author may see, or hear, or learn from his relations to spirits, angels, nature, or men, must come to us as the testimony of a man that is not infallible. However sincere and truthful, he is liable to err in his observations and in his interpretations. of what he observes. His testimony "AND THIS IS THE WAY OF DEATH may impress us, and we may acknowl- AND THE GENESIS OF HELL."

edge its weight and be influenced to examine the data from which he reasons; the agreement of his statements with (if we can get it), and nothing but the our experiences and reason. One error truth. or the significance of an apparent axiom, one wrong interpretation of a fact system of philosophy.

well sustained by experiences related many times proven, which are diametand the logic of their bearings. As rically opposed to some of the definite hypnotism does not usually enlist the affirmations in this book. Seers, like rically opposed to some of the definite ing had weakened the reflective faculmediums, and spirits, have limits, and are liable to err, even upon the most gument that applies to-day against good vital questions, upon which we would expect the clearest and most reliable more good than harm and have been decisions.

diumship as a dangerous evil, they will ment of mediumship; the difference being only in that, in the latter case, the
hypnotist is an excarnate spirit. This
is precisely what the author of this book

If they should find it a
demonstrable fact that mediumship is
hypnotism, especially the latter, and by demonstrance lact that mentalists may not be an evil, that in all its phases it is progressively destructive to the individualists and one clusions that hypnotism is in all cases all classes of minds, from the inner clusions that hypnotism is in all cases. and discountenance it.

process is towards animalism. After mind as oplum or other narcotics, declares are identical, receive the stamp of disapproval. They are both realities, spirits do control—hypnotize from the platform, as inspirational author does not disapprage the developspeaker, and several years in the spe ment of spiritual gifts of the mind, but the author agrees that some good has been accomplished by them. Some sor-

pense of an immeasurable crime against sions I have held, and advocated for book as a scientific work, its great imthe human soul, and the moral nature forty years. If it is uncomplimentary portance to our cause and the public in to mediums, it is equally so to Method-general, but to emphasize its value as ists. Much in this chapter tempts my I see it at this stage of spiritual develpen, but I will skip it, and quote only rect and specific effect of the medium-istic process, from its inception to its tionalism, like mediumship and hypnotismtism-and for the same reasontends toward animalism. This is a sci- principles, are left for the careful,

> cape. MEDIUMSHIP AND MORALITY.

This chapter is very suggestive. The ssertions-are-many of them-startling. I will quote but two. Page 220: When its natural sustaining power, the power of self-control is neutralized, suspended or destroyed, the gravity of the oul, like that of the apple, carries it downward toward the plane of the earthly animal."

"In no instance does the process develop marked individual improvement, from a moral standpoint.

"From whatever point these facts may be viewed, their meaning is per-fectly plain. They speak for themselves in tones which should be heard age of all classes of human beings, has by all the children of earth, both now and throughout all the generations yet to come. They clearly and unmistakably identify the principle back of the mediumistic process as 'The Destructive Principle of Nature in Individual

In this hasty review I have covered but a very little of all that is important, and remarkable in this epoch-making book. It should be read and studied by every Spiritualist and every lover of the human soul. So far as I am aware the author deals

it is all scientific, but does not give the reader the benefit of the particular scistroys the individual soul, and results ence to which he refers. He gives in a final disappearance, downward and many illustrations of the two grand divisions of nature, to which he ascribes all; the constructive and destructive: but when these are carried beyond the physical plane we are left to take his assumptions for facts. We are told that all bodies have a soul, but that the lowest forms die-disintegrate-togethin the sphere of physical science, and forms—vegetable, animal, human, live the inference seems to be that he has in spirit longer and longer, at each ada science of his own, which to him is vance step, and that animal infants cease to grow and begin to die, in snirit as soon as the body dies: that matured cellent way, by which the spirit world animals persist many times longer than can be realized, and the life over there vegetables; but they, too, decay and demonstrated, without any risk or evil disappear from the spiritual plane; that consequences, and I infer that he thinks human infants continue to grow and he has the key to it and is in free and mature in spirit, and that adult souls easy communication with the denizens hold the key to their own destiny. They of the spirit world. In fact he claims can, if they desire, so live, think and act, as to increase in all that makes for your next month's issue, but I have no (but I think not all persons, and likely soul life, becoming more and more stable, and less and less subject to the make what I wrote on the subject more liabilities of the destructive principle, world as they are with this world, and advancing from plane to plane, and umship that yields up one's mind to the from sphere to sphere, indefinitely, and urally as with people in the fiesh, and presumably forever: that the active see them, and their habitations as per- will conserving the moral nature, and fectly as one sees a landscape here, and regulating all the subordints desires, communes with the people in his own appetites and passions, can determine the eternal destiny of the soul!

reached this desideratum, and is teach. Now, much of this we have had in ing the process for its development. If spiritual teachings. But who can demend it be a general success, it will contract these things and reduce them Now, much of this we have had in eternal mountains of the ages.

accept the assumption that there are two great, and opposing principles in nature, the one constructive, the other destructive, and that all destructive processes lead to death, and that medi-I infer that it is from this table land of observation that the author obtains the information that he calls "science," and that the positive statements, off repeat that the positive statements, off repeat that the positive statements of medical to the look as to the evils of medical to the look as to the evils of medical to the look as to the evils of medical to the look as to the evils of medical to the look as to the evils of medical to the look as to the evils of medical to the look as to the evils of medical to the look as to the evils of medical to the look as to the evils of medical to the look as to the evils of medical to the look as to the evils of medical to the look as to the evils of medical to the look as to the evils of medical to the look as to the evils of medical to the look as to the evils of medical to the look as to the evils of the look as to the look as the look as the look as th orous protest against all efforts to develop mediumship, or to use it for any upon the individual life, its utter subversion of moral responsibility, and the ultimate annihilation of the conscious these fundamental statements, are the pivot on which the whole question turns. If they are in all respects abso-But Spiritualists are not authoritari- lutely true, we can make no mistake

Scarcely a page that I scan that does

There is no question with which in-telligent Spiritualists fear to grapple; for we want the truth, the whole truth LYMAN C. HOWE.

Our Cause Has Reached a Crisis. I have just finished the perusal of the book entitled "The Great Psychologthe offense of practicing an art which or a series of facts, may ruin a whole ical Crime," advertised and sent out by the Indo American Bulletine of the book entitled "The Great Psychologine of the Indo American Bulletine of the Indo American Bulle the Indo-American Publishing Co., No. We have had statements from seers 19 North Kedzle Avenue, Chicago, Ill. Some ancient sage was of the opinion ties of man by reading the thoughts of others too much. But this is not an arbooks for they have done infinitely lecisions.

Before Spiritualists can accept these dormant faculties stimulating the aspistriking innovations, and abandon merations for knowledge and a more careful study of psychic laws, the ground be likely to analyze, sift, and thoroughly work of spiritual facts on which all demoralizing to both subject and oper this book comes most opportunely to ator, they will not be slow to abandon | check the mad craze for reckless experi-The author says, page 354, that "the natural tendency of the mediumistic hour. Such experiments act on the menters who have no other object in

> alone attract the eye or attention and the philosophy and science the basic entific fact from which there is no es- painstaking student to build the foundation of our superstructure upon free from visionary speculations, morbid

> fancies and vague theories.
>
> The popular question of the middle ages was, as some writers assert, to know how many angels could stand at one time on the point of a needle. This all-absorbing question was sufficient to engage the interest of the greatest philosopher and schoolman of that day at the exclusion of all other important subjects.. This condition cited among the thinkers of the old philoso phers of the past, may be justly likened to the present condition of our civilized society, not contented with facts and demonstrative truths, but led by their conceit and vain imaginings, have built up strange doctrines and called around the deluded victims to dominate and subjugate to further their selfish. sordid ends. Star-eyed reason once more is piercing the murky darkness and flashing the X-ray of spiritual brightness through myth and dogma, and the air is sweet with the fragrance of a new dawn when spiritual freed from the thraldom of bigotry, shall emancipate the world and give man his freedom in mind and spirit prop that will aid in this evolutionary and revolutionary work from moral and a good deal in assumptions. He claims rational teachers, from the pen and press and public and liberal platforms to direct the stream that is flowing in from the unseen world and as it has been demonstrated after years of experience by the assistance of intermediary or "mediums" they are apt to be unsatisfactory. Every person should be his own medium and learn to open up the secret store-house of knowledge through hidden and unseen sources across this practically unexplored world -the world just across the Borderland. In this study of psychic laws and mediumship, no greater help can be found than the careful perusal of this remarkable book, "The Great Psychological Crime." BISHOP A. BEALS. Summerland, Cal.

To the Editor:-What I wrote and sent you for publication of "The Great Psychological Crime," I am aware will conflict with many who will have some thing to say in regard to the book, in words to retract, but would rather emphatic against the practice of medicontrol of another's will, whether spin

its in the body or out of the body. I believe our cause has reached a crisis (a house-cleaning time) when more critical analysis of the subject makes mediumship not merely a machine for spirits to turn the crank to give forth a jargon of words and incoherent utterances but will be looked upon as something sublime, elevating and ennobling like the light from the

BISHOP A. BEALS. Summerizad, Cal., Sept. 21, 1903,

HAS NO USE FOR "THE GREAT PSYCHOLOGICAL CRIME."

Mrs. Cora L. V. Richmond, a Lecturer of Remarkable Eloquence and Power, and a Splendid Medium, Well Known in This Country and Europe, Strongly Condemns the Book.

"Prove all things, hold fast that are a few isolated facts stated, as per-sonal experiences, which of course are "Me thinkest thou dost protest too mot valuable, as the author is not this statement whatever; it resis upon

The editor does not claim to be the

it is not entitled to the least consideration until the name of the author is

No person has any right to appear before the public anonymously stating alleged facts solely upon his or her authority without enabling the people to know who the author is. But as some of my particular friends, especially Spiritualists, think the book ought to be answered, and request the writer to make an answer. By the request of those friends, I have read the book, therefore, am aware of its contents. If it contains anything to answer Spiritualists and Spirit alism are per-

fectly well able to answer it. Without questioning the sincerity of the writer; the book is based upon assumption, upon egotism and upon a kind of denunciation that does not bear the test of honorable and fair criticism

of the subjects discussed.

The editor explains, that the book is either the result of "experiment, experience and demonstration," as is claimed, "or it is not worth the material

That it is the result of experiment and that it is the result of experience in trying to prove the difference be as far as the author goes there is no doubt. That it is demonstration is not

As an individual or personal expression of personal experiment, experi-the author of the book. But I know the ence and opinion, it is only valuable in world of materia medica will not be proportion as the person forth is valuable, as his testimony is en- by its being called scientific—and the titled to credence, as his authority is statements in this book are called sciconsidered authority by those qualified entific also-I know that even the egoto judge. Therefore, as an anonymous production it should be set aside.

things claimed as "The Great Psycho- said, that hypnotism is not permissible logical Crime" in the book. The as-sumption that there is a school of Natu-though it relieves pain, even though it ral Science other than the usual scientific schools that are known to the eration from suffering. Because there world, that has enabled one to know is the everlasting bugbear of the loss of more things than other people, is as-That this school of Natural bility, the loss of personality, and indi-Science has enabled the author of this viduality. book, whosoever the author may be, to perceive mysteries in nature that are

scientific phraseology and assumed scientific method in stating the things that people do know. That which is stated of the subject the better the hypnotic as being new and claimed by the au- experiment; the more exalted the indias said before, assumption.

nature. Of course we know that. But ture of the subject. we also know that the integration and Then hypnotism opens up the avprinciples are either constructible or de- nied by the author of this book. structible. Consequently the application of the principles to the construct as experiments in Mesmerism and Psyquite in keeping with that which is western New York, a plain, comparaand quite in keeping with science—not name of Joe Walker (half brother to the School of Natural Science that is Mrs. Mary F. Davis, former wife of Anmysterious and vague—but all science. drew Jackson Davis), experimented in This principle is admitted: that what-ever can be constructed is constructed; came clairvoyant. He placed her in a whatever can be destroyed is or will be destroyed.

Since neither construction nor destruction reaches any principle, atom or his teacher. This hypnotic state enabled whatever in the universe is primal, the her to pass freely from physical limiauthor makes the mistake of stating tations to a state of spiritual insight and thinking that it is proven that the same principle applies to the moral ence of spiritual beings and was inand spiritual nature that applies to the formed concerning the work in spirit physical universe and existence. The states. She told him she saw spirits, author picks up the moral nature some- that they were of higher intelligence where in the course of man's evolution and that they could guide and direct his and seems to ultimately pick up the pursuits and studies, and he became her "soul" or "spiritual nature" somewhere; pupil. Nevertheless, he could at any then proceeds to say that the moral na time with her consent place this lady in it is a distinct, deliberate, intelligent, ture and the spiritual nature are alike the unconscious state as far as external subject to this law of construction and things were concerned but he never course It is not proven to be true; it is after the state was induced. The same

After a little while it transpires that whom many refer to as the greates the principle thought in the mind of the seer of the past century. He passed into author, his bete noir, is hypnotism. the unconscious state by the assistance Hypnotism is the crime; hypnotism is of a hypnotist, and entered into the tal, moral and spiritual nature. Be not by any attainment of his own, by cause the author says that everybody is any of this positive persistence that entitled to his or her individual existing and accepted method known of angels, only control human beings just because choice and to free judgment; that hyp-spirits and men; the help of disembodnotism destroys the choice, the judg- ied spirits. ment and the free will. Therefore, anybody who is hypnotized is on the road that have occurred scientifically credto intellectual, moral and spiritual lible were under the care and experi-

lsm in our day, but this is Calvinism in so if they would. a scientific guise. It is ready with a single word to destroy the entity of the ligence, the supreme soul of any man lieve, that out of the thirteen spheres spirit or to preserve the spirit. Every or woman is not given to the keeping of that the writer of this book has claimed thing that is occult or thought to be occult is explained away by this School of Natural Science that is hidden away by the author of The Great to have climbed up to on this little lader of Natural Science, only those of Natural Science that is hidden away by the author of the book just as the first and lowest sphere are permitted to the property of Natural Science, only those of the first and lowest sphere are permitted to the property of Natural Science, only those of the first and lowest sphere are permitted to the property of Natural Science, only those of the first and lowest sphere are permitted to the property of Natural Science, only those of the first and lowest sphere are permitted to the property of Natural Science, only those of the first and lowest sphere are permitted to the property of Natural Science, only those of the first and lowest sphere are permitted to the property of Natural Science, only those of the first and lowest sphere are permitted to the property of Natural Science, only those of the first and lowest sphere are permitted to the property of Natural Science, only those of the first and lowest sphere are permitted to the property of Natural Science, only those of the first and lowest sphere are permitted to the first and lowest sphe those that are members of this "natu- emphatically as the former orthodox through mediumship. These spirits are ral science" body know anything about minister used to tell you that if you your friends, your loved ones, those who the consequences of hypnotism, yet hyp- played on Sunday or did any worldly

argument which proves nothing. There however kind, however beneficent, how- is the logic of the book. All spirits and

known. But there are thousands upon bare assumption. It relegates all hu thousands of counter facts, well known man experience, especially the experi The Great Psychological Crime is revealed on the title page. It is a perfreely published in their works.

In the first place: the ego, the indi-vidual will, the supreme volition, is not Florence Huntley, the editor, is touched by hypnotism. In the next known to many of your readers by place, that which is set aside, for the name as an agreeable, interesting time being, with the consent of the writer, a thoughtful student in many despartments of modern thought.

subject, in no wise degrades, or causes degeneracy in the subject. In the third partments of modern thought.

The author is anonymous. If it were a letter you would put it in the waste again ever since the days of Antoine basket. If it were a literary effort it Mesmer down through the days of paywould pass for what it is worth in a chologic and "hypnotic" investigation, literary sense. As a statement of facts that the spiritual and moral natures of the subject are not dominated by the hypnotist in the least.

It has been shown over and over again that hypnotism is valuable as an anesthetic in hospitals and in cases of

surgical and other operations.

The author of the book admits this, but denies the method as being permis sible even though the results are good. It is purely assumption, that hypnotism debases, destroys or disturbs the individuality of the subjejct. It is assumption that the hypnotist is guilty of crime, or that the hypnotists as a rule ever employ hypnotism for other than laudable, humane and justifiable purooses. If they desire to employ it for other purposes they are not and cannot become hypnotists. The author says that harmless sug-

gestions by physicians, such as giving bread pills for medicine and other deceptions are not to be classed with the suggestions or thoughts that are employed by the hypnotist upon the mind of the subject, that he or she may re-cover and get well. The latter is gross that is used in putting it out." I quite and immoral deception. The former is agree with the editor.

A great number of pages are occupied by the author tween hypnotic suggestion and what the author calls real suggestion, which is permissible. All this difference exists solely and unqualifiedly in the mind of putting it bribed into the acceptance of this book tism of the usual schools of materia roduction it should be set aside. medica will not be deceived into ac-There is no demonstration of the cepting so flimsy an argument. It is prevents one undergoing a surgical op-

Considering that 999 out of every 1,000 of the human race are subject to not known to anybody else, is assumption, and not demonstrated by the book. The assumption that the school of Nat | book is evidently subject to a great ural Science has demonstrated the deal of delusion, I think I am willing to things claimed in this book is not sustained by the book itself. The assumption or intimation that this School of by them. Besides, the professional Natural Science is related to mysteri-ous cults or orders in India and Egypt, ous cults or orders in India and Egypt, and that these have been handed down probity, of honor, of good thoughts and subject. The misfortune is, in every case where those who have been hypnosumption. The intimation that through some direct process these people have entered into and taken possession of exercised balefully by professional or knowledge not known to others is as-sumption also. In fact, the basic and possibility a relic of Oriental barbarfundamental ground work of the book ism. There is no such thing, except in s assumption. the fear of the person upon whom it may be supposed to be exercised.

"science of nature" is entirely, viduality of the person that is hypnos said before, assumption. tized and the hypnotizer has a more val-That which is not new rests upon the uable and intelligent subject that no foundation, primarily, that there are one of a lower moral nature can hypnoconstructive and destructive forces in tize or influence the higher moral na-

disintegration of nature can only apply enue to the realm not known before and to things than can be constructed and discovers that it reveals powers in the can be destroyed. No one claims—and human mind not previously known. we presume it would not be claimed by That it opens the pathway to higher the author of this book—that primal spiritual gifts is well known, though de-

In the early days of what was known tion and destruction of physical life is cho-biology, some sixty years ago, in known by anybody who cares to know, tively humble but good man by the hypnotic state when she soon developed clairvoyance of a spiritual order. Instead of being his subject she became Of controlled her sources of knowledge and is a distinct, guided, well governed was true of Andrew Jackson Davis, e destructive principle of man's men- realm of spiritual intelligence. It was

All manifestations of a hypnotic kind ment of those who had no wish to domi-We have had a good deal of Calvin- nate other lives, and who could not do

hypnotist and on the part of the sub-leot, the one who is hypnotized.

There is a very lengthy and labored that the hypnotist, however humane, dlum to communicate with you. This

ence of 75 years to the domain of the ignorant and false, and elevates this one author to the plane of knowing it all. It is not true.

The author very deftly and very care-

fully through the volume appeals to pro-fessional pride of physicians, and as said before, permits the "suggestion" and deception of physicians while explaining, or endeavoring to explain, that hypnotism sends its subjects to gradual immorality, degradation, drink and ruin. If we admit (which is only for the sake of argument) that one man is made a drunkard through hypnotism, are not thousands of drunkards made through the methods of medical observance, when whiskey, morphine, chloral cocaine and other drugs are administered to patients? Why! the streets of Chicago are full of inebriates, morphine and chloral victims, as the result of this exalted school that the author of this book appeals to to suppress hypnotism. As illustrations, instead of wellknown, honored and respected names, our very impartial (?) author-as "he" claims (using the masculine pronounvery frequently refers to irresponsible, public showmen called "hypnotists," and professes to prove his statements by citing a few cases in which people have been dragged down to ruin, as it is said by him, by this hypnotic process. Now there are other avenues by which people are dragged to ruin in public shows or public exhibitions of any kind. Unless one is very well balanced, there will be the usual human weakness manifested in a large proportion of these

Unless the lecturer or "professor" is really an intelligent man, the claim of "hypnotism" is largely assumed. In many cases it is simply a trick like the ricks of the prestidigitator or con-

It is not fair nor just to class such people as these with the intelligent hyp-notists whose words and experiences are worthy of credence. It is not fair to use cases of that kind where the persons who have been hypnotized are inferior in the control of their physical appetites, and say, that any particular weakness is the result of hypnotism.

It is well known that while hypnotism is not regarded as a valuable therapeut agent, it is regarded as one of the means by which pain may be alleviated without any after detrimental results to the nervous system or to the subject

The claim that a subtle influence remains, and that any hypnotic subject is at any time and under all circumstances subject to the will of the hypnotizer is a preposterous and false claim. Hypnotism violates none of the laws of man's well-being, but it often admits the student into a realm which, of course had been forbidden by theology and decried by science, but which is a real realm. It was at one time the only means by which the inner and higher nature of the human spirit had been revealed to men of science. It has not in any well-accredited instances been proven to be detrimental to the self-control of the tized or those who have hypnotized were adjudged insane, the superficial mind would perhaps attribute the insanity to hypnotic experience. It has not een justly attributable to that cause, but if it were the percentage would be no more than in other nominal causes. An artist goes insane painting a pic ture, therefore it is a crime to paint pictures! An inventor goes insane over some invention, therefore, it is a crime to have inventions. Somebody study ing goes insane, therefore, nobody must study any more. That is the logic of

But all this is preface; all this is carefully studied preparation. Although at the end of each chapter the reader is told that this (hypnotism) is the way of death." But whatever help anyone may derive from hypnotism the method is wrong, says the author; it is the Great Psychological Crime.

But this is not all the author is aim-

ng at! The real crime is in spirit in-

telligence and control. The author admits all that Spiritualists claim; admits that there is another world; admits it and he has introduced very labored arguments to demonstrate what all know; then he says that mediumship is substantially just like the hypnotic state. that the control of spirit is hypnotism. I contend, and it has been so taught through me, that the control of the spirit is not hypnotism; but if it were it would not be a crime. However the author of the book proceeds to endeavor to explain that any control of the mor-tal medium by a spirit is a crime. Using the word "control," as a dominat-ing, usurping and violent contravention of the "constructive" principle of this School of Natural Science, which the author has taken away somewhere and hidden in a closet. However mediumship and spirit control are against the

constructive principle. As far as spirit control is concerned. well guided, and well governed act. As far as Spiritualism is concerned, it was and well appointed ministration and movement.

Of course, according to this book spirits that control mediums are all from the lowest, the "first sphere"; are earth-bound spirits; have all the passions and appetites of earthly life. No matter what good they may do, what exalted truths they may teach, they are all they like to be bad, or because they are not exalted spirits in this School of Nat-

ural Science.

Any intelligent mind who was not a Spiritualist before, will be one after reading this book. THE WRITER COULD NOT HAVE DONE SPIRIT-UALISM GREATER SERVICE. The supreme ego, the supreme intel- there is no intelligent mind that will bemoved and influenced your lives while a crime on the part of the act on that day you would go to hell, here. According to our author they are

continue, through the mediums controlled by them, to give you their bless such mistaken instructors as the author ings. A great dear of stress is laid of The Great Psychological Crime. upon the fact that evil spirits control
most mediums for their own purposes,
and because they love to have some one
to harm because they have evil impulses, because they have nothing else
to do In the perme of spiritual and her

does not have to self any spirit to help In the name of spiritual and human intelligence, what are the other

igence, reason, persistence and knowl- kind. What is he doing has claimed to let upon the world. Just of this author. EVERY MEDIUM HAS A BAND OF GUIDES; EVERY MEDI-CONDITION OF GUIDES; EVERY MEDI-CONDITION OF A HIGH-MINDED CLASS OF SPIR-LITS WHO WISH TO BENEFIT THE WORLD.

THE WORLD HE IN MEDIUM HAS DECIDED HE IN THE CONDITION OF A HIGH-MINDED CLASS OF SPIR-LITS WHO WISH TO BENEFIT THE WORLD.

diums have a low class of influences ty-five to fifty years and upwards, around them. Now it is true that near-

ANOTHER'S WILL.

umistic and hypnotic control.

notic control.

come such.

mediumship, I had the opportunity to

umship upon others. H 611

and self-control is destroyed:

umistic process.

any one to receive messages through a unintelligent spirits do for the medi-medium controlled by one's friends. The answer is simple—they give Nevertheless, your spirit friends will strength. That question proving the

does not have to ask any spirit to help him, but he can do all that the medium spirits of the other spheres doing? does. How can he prove what he says? Maybe they have climbed up to such a He does not know and cannot prove but lofty height by this ladder of Natural what he is under the control of spirits. Science and attained such spiritual ex- just as he attempts to prove that all the altation, that they are above mortal mediums can be deceived by spirits contemplation.

If the area wise, good, kind, be-If the way of life is the way of intel-neficent when they are nothing of the people in the other world to offset this enables him to peep into the other ripple of intelligence that this author perhaps with his preconceived opinion, has claimed to let won the world and see what spirits are doing, ripple of intelligence that this author perhaps with his preconceived opinion, he sees, according to those opinions as soon as a medium is under control, just the same as Dante did when he the fact that the medium is under control is proof contrary to the statements epinions. Or as Swedenborg saw when of this author. EVERY MEDIUM HAS he looked into the hells and saw the

der of conceit and is fooling this man

Now this author takes great pains to all the time. demonstrate the inferiority of the Indians, and cites "Indian controls" as evidence of the statements made concernions the statements of the statements made concernions the statements of the s ing low orders of spirits, but further on depleted physically, intellectually nor in the book says, the Indian in contramorally; those that have been the subdistinction to the negro, is well poised, jects of trance mediumship, trance conhas great self-control, cannot be hypnotrol, trance speaking are doing their tized, and has great natural resources. work now, unless after mature years, Having proven that as controls of medi- like Mrs. Frances O. Hyzer, they have ums the Indians are destructive, weak, passed on. The author says that the bad, malicious and passionate, he average life of one after practicing meproves just the contrary in the state-diumship is but seven years. Most of ment concerning the Indians and the negroes. But just because mediums tualists have ever known have been have Indian controls he says that me- practicing their mediumship from twen-

Those who advertise as mediums in ly all mediums are accompanied by In- the daily papers in sensational adverdian controls, but it is not true that the tisements are not considered reputable Indian is the principal mide. It is true mediums by Spiritualists. The author that the Indian is capable of gathering of this book quotes the advertisements

AN EX-MEDIUM GONDEMNS MEDIUMSHIP

to Maintain Self-Control, and Not Allow Tom, Dick, Jack and

Harry to Use Her Own Individual Organism-She

Favors the Independent Method of Com-

municating with Spirits.

Spiritualistic people except these few, the elect, are in this sphere. All who consent to control feediums are doing tharm. Even though they do not know it they are committing a great crime. Just like the "Uppardonable Sin" of theology. It is the path of death for any one to receive messages through a sensationally under the head of medi umship in the daily press is not medi umship and has never been so consid Yet it is this kind of advertisements that this author claims legitl mately represents what mediums and mediumship are. Of course every intel-ligent or well informed person who cares to know, knows this is false.

The The author admits too much. facts being true, the spirit world being true and mediumship being true, one may take one's chances of getting to the thirteenth sphere just as soon as the author of The Great Psychological

There are only thirteen spheres that that author has discovered which he says have been scientifically proven. Well! that's a good many. Of course he expects in the next volume, which is very cleverly and carefully advertised all through this book, that you will be told how to get up there.

Now we are told as the result of all this wonderful and surpassing intelligence that two thirds, or at least 50 per cent of the insane in asylums are so by "mediumship." Does any sane person believe this? The records of insane asylums say to the contrary. If this person, who has such a wonderful gift of clairvoyance, developed in the closet of the School of Natural Science has seen, as is hinted, any institution for insanity in which 50 per cent are there by mediumistic practices or spiritual influences, we do not hesitate to say, that person has seen falsely.

Nothing is mediumship that is not so admitted: much is not mediumship that is so designated. If it is psychology, that is another subject. But the author of The Great Psychological Crime would saddle upon the name of mediumship every subject of nervous and other insanity that is found in the insane asylums, contrary to the facts of the case contrary to the known and admitted causes in the case, and would say, "I know, even if you do not, that that person is controlled by evil spirits

Unfortunately a good many Spiritualists think that many cases of insanity are "obsession." This brings me to the point: In some cases among Spiritualists there seems to be that which at first view justifies the thought of obsession by, so-called, undeveloped spirits; but it is not so, not only not a majority, not 50 per cent, but it is not so in

one in a thousand cases.

I think you will all admit that I have had opportunity in the course of fifty years of speaking and writing as a me-dium of knowing something on this A Gifted Young Lady Speaks from Actual Experience, and Proposes subject. You will admit that even the student of Natural Science, who has been filmbing up an especial ladder for twent, years, may not have had as good an opportunity for observation. Admitting the intelligence of the writer which is something, and admitting the motives to be right, which you are bound to in the absence of other proofs. 1 have personally come in contact with several hundred persons who thought that they were obsessed by evil spirits, who labored under the dominating idea that possessed the mind, that they were spirits that wished to do them harm. in every instance where they have come into my presence for help, for aid, for advice, for counsel or protection against the so-called evil spirits, I have found wise, good, beneficent intelligences trying to aid such persons out of physical and mental diseases of their own I, for one, will not consent that hyp

notism, spirit influence, or mediumship shall be saddled with the known dis-eases of human beings, who at certain kinds of illusions, all kinds of nervous symptoms and all kinds of delusions and who frequently hear voices that do not speak, and consider that they are pursued by bad spirits. A person in he delirium of fever good faces and hears voices and often the best friends near him are thought to be enemies. Therefore he must be under the control of evil spirits. That is according to what this author says. Here are people suffering from delirium tremens, their nerves are overwrought from unnatural stimulants and there is reaction; they see forms and hear the sounds which their condition creates. There are no spirits in heaven or hades doing anything whatever to them, more than that, many people are trying to help them in this world who can, and all spirits are

rying to help them in the other world drunkards or deceased criminals of any iquor. Drunkenness is of the body, but the mind the spirit is weaker than first or second sphere of spirit life.

Psychological, hypnotic or spirit pow er to control and influence others is in exact proportion to knowledge and spiritual unfoldment. If it were not so here would not be one human being left to tell the story to-day. If it were possible that opening the gateway of spirit influence to give man the message of immortality led to loosing these leeches upon the world, then give me belief in the Christian orthodox hell and the personal devil, for he is wise; these

This book shows too much; it overeaps the mark and unwittingly declares in this very manner the school or select circle of people or spirits who have nothing else to do than to magnify their own egotism and place themselves as judges for millions of intelligent human beings, intelligent spirits, and Spir-

We have had enough of the religion of fear; the "Black Art" is wiped out by he intelligent spiritual forces, and today no hypnotist can fasten upon you or any other human being, however weak, his base, vile, malicious and unwarranted purposes. That which rises to the rescue of every human life, and ultimately comes to the rescue of all human beings is the experience that is needed, and mediums and Spiritualists must learn their lessons just like other people. It ill becomes the pen of the author of this book to say, that any medium who has been before the public manifesting spirit influence and intelligence is very depraved. It is perfectly true of individual responsibility that no one can think, live, or act for another. It is fortunate of all these spirits and mediums that to be the "controls" and teachers they cannot be "chained" to the medium; they are always governed by the law of adaptation and permission. The instruction of the medium is palpable. Every medium receives this nstruction more or less according to their adaptability. If they do not receive it it is nevertheless true that the first message received through the hand, through the table, through planchette, through the lips of a child or grown-up person is: "Be temperate, be true, be kind, be good, be harmonious; these are the best conditions for spirit communion, for human happiness." n rule Spiritualists are tectotalers; they are advocates of temperance.

There is not one medium in ten hundred that falls a victim to intemper ance. In such case it is not the fault of the spirits controlling that medium, but because the weakness was inherent in the medium. You cannot find any criminals, you cannot find in the cells of any prison-house those who have been made priminals by mediumship. Then talk about "The Great Psychologic..."

The doors of the other world have been flung wide open, it is true, but the average human being is neither an inebriate, a murderer, nor any other class of a criminal. The majority of human beings are expressing their lives in response to their highest knowledge. The law of spirit control is, that no one lower than yourself can for a magnet approach you to do you harm. It is the spiritual nature that is the dominant nature; it is the moral nature that is the dominant nature. If you have any spiritual or moral convictions no hypnotist can interfere with them. The absence of these is weakness, not power to do harm.

All people are going to be mediums. The author goes to great length—hysterically almost—in trying to prove that mediumship is not a "gift" nor "power." It is decidedly a "gift," (i. e., some-thing bestowed by the spirit world) without which modern theology and modern science would have plunged the world into worse than annihilation -which is your fate, Spiritualists and mediums, according to this book. It is a gift that opens the gateway of spiritual knowledge, that imparts both to the medium and those receiving the message of higher knowledge and love, that opens the pathway of individual prog-

The writer of this book assumes (by inference) that the inhabitants of the earth, until Spiritualism and hypnotism came were a reasonable, well-balanced, well-governed race, thoroughly capable of doing right under all circumstances; that there had never been crime, there had never been disease, there had never been anything objectionable in the world until hypnotism and Spiritualism

Now the theologians, who the author admits on the one hand, are guilty of emotional religion, on the other of denying the future life, are appealed to, to put a stop to these "hypnotic" influences, as being most degrading.
Fortunately there will be no great

spiritual cataclysm as the result of this book. Fortunately your friends will continue to minister to you in both worlds. Fortunately the processes of mediumship are the justified processes of obtaining a knowledge of a future life, until the human race is unfolded to know it—not by this Natural Science ladder that enables you to climb up through evolution to find the soul principle somewhere along the way-but by the knowledge that comes from within, and from above, from the immortal soul, which always was and always will be. Fortunately until then, until the human race shall enter into its full and entire inheritance this mediumship will continue. It is not claimed as a finality; it must be the process, it does not jeopardize your spiritual, or your moral, or your physical well-being.
You are in no danger although told

so by the author who holds to all the objectionable phases of this book of the second and final death of the soul."

The soul cannot die! If it can, I would rather die with the millions of human beings who are seeking to do their best; with the spiritual gences that are seeking to do their work of ministration to the human race than enter into that self-appointed, exclusive, egotistic and "persistent" heaven that is attained, or professed to be attained, by the followers of this socalled School of Natural Science!
CORA L. V. RICHMOND.

CURES DEAFNESS AND CATARRH

ONLY ONE REMEDY IS CERTAIN AND THAT IS "ACTINA."

Deafness is the direct result, in 95 out of every undred cases, of chronic catarrh of the throat and middle ear. The effect

of catarrh is to fill up and clog the air passages with deposits, these in a short time stopping the action of the vibratory bones. Dearness ensues, and the hearing cannot be restored until these deposits are removed. It is impossible to reach the inner ear by probing or spraying, and that is the reason why the greatest aurists and physicians find their skill baffied. But science has discovered a way to reach

these heretofore inaccessible portions of the head. This discovery has been named "Actina." It is a vapor current which, passing through the Eustachian tubes attacks and dissolves the clogging catarrhal attacks and dissolves the clogging catarrhal deposits, so that they pass away, and at the same time loosens up the bones (hammer, anvil and stirrup) in the innerear, so that they immediately respond to the slightest sound vibration. Ringing noises in the head are also caused by catarrh, and are the premonitory signs of deafness. "Actina" never falls to cure this distressing affliction: we have known cases of years standing to be cured in three weeks. "Actina" is also a certain specific for asthma, bronchitis, sore throat, weak lungs, colds and headnehe; all of which are either directly or indirectly caused by catarrh. "Actina" is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cures. Professor Wilson's 160 page Dictionary of Disease, also sent Free. Address New York & London Electric Association, Dep. TD 929 Walnut Street, Kansas City, Mo.

a pay Sure and the will thew you the locality where you like. Send up you and the will thew you the locality where you like. Send up your address and we will said any where you like. Send up your address and we will said in the business fully, remember we guarantee a clear profit of for every day's work, absolutely sure. Write as tonce, and the pay of the pay o

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page. right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to Keep watch of the number co the tag of your wrapper.

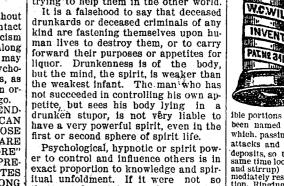
KEEP POSTED

In Current Spiritualistic and Occult News.

You can do it by reading each week The Progressive Thinker. The Phile-ophy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can atford to be without the paper. Its price is within the reach of all.

The New and the Old, Or the World's Progress in Thought. By Moses Hull. An excellent work by this veteran writes and thinker. Price 10 cents.

Molecular Hupothesis of Nature: The Relation of its Principles to Continued Existence and to the Philosophy of Spiritualisms By Prof W. M. Lockwood. Paper, M cents.



are ignorant.

itualists in both worlds.

As such a traveler and discoverer i

cerned; the giving into the hands of an-other that which should be the most SPIRITUAL LIFE, AND I ASK YOU priceless and valued possession of an TO HEAR AND HEED THE TESTIindividual; namely, the ability to exer- MONY OF ONE WHO KNOWS. I clse self-control.

ASK YOU TO ABANDON THE DE-

in a certain field of research he or she FACEMENT FOR A CONSTRUCTIVE can have no definite knowledge of the SYSTEM OF SELF-DEVELOPMENT. facts which that particular field emShould you decide, as did I, that you bodies. This is especially true in reare being made the victims of THE gard to "psychic research."

GREAL PSYCHOLOGICAL CRIME, The very process which develops a there is for you even as there was for

To the Editor:—After a careful read-MENTAL PRINCIPLE INVOLVED IN ing of the "storm center" book (The MEDIUMSHIP IS THE DESTRUCTIVE Great Psychological Crime), the editori-PRINCIPLE OF NATURE OPERATals and the articles written by Lucinda ING IN INDIVIDUAL LIFE."

B. Chandler, Jas. C. Underhill and Dr. My conclusion is based, first, upon Geo. B. Warne, I thought it might inter- personal experience; second, upon perest your readers to know something of sonal observation, and, third, upon au-

the actual experiences of one who was thoritative teaching. In the interest of the men and women at one time a medium, and who through the teachings of the editor and author who have yielded themselves to "the of "The Great Psychological Crime," destructive principle of nature in indihas abandoned mediumship, thoroughly vidual life," whether consciously or unconvinced that it is in deed and in truth consciously (through mediumship or "A Great Psychological Crime WHICH obsession), and in the yielding to hyp-ROBS AN INDIVIDUAL OF SELF- notic and mediumistic control have lost HOOD, AND EVEN TEMPORARILY the power of self-control, I respectfully MAKES ONE THE INSTRUMENT OF submit to you the above statement of

facts which any unprejudiced investiga-Having at one time been a medium, I tor may see demonstrated, daily.

In the second of am in position to speak with some de-gree of assurance concerning some of Crime" will revolutionize the present the natural consequences of the medi-mode of communication between the world of physically and the world of As a medium it was my privilege to spiritually embodied intelligences, may test almost every phase of mediumship be an open question; but that any sane, known to Modern Spiritualism, and I observant individual who has bad an opwant to say to your readers that it has portunity to study the effect of mediumtaken me almost four years of patient, ship upon those who practice it, or that persistent and unremitting effort to re- any medium who has carefully noted its gain that of value which I lost in the effect upon himself will deny its self-evrocess. ident proposition in regard to the prin-As a medium I proved to my entire ciple which underlies the process of mesatisfaction the fact of the continuity of diumistic and hypnotic control, seems

individual life after physical death. I incredible, have demonstrated the possibility of in- One thing seems at least reasonably telligent communication between hu- sure, that is, that whatever errors may man and ex-human beings, I have dem- be incorporated in the teachings of this onstrated the fact of hypnotic and me-book, they will soon be brought to diumistic control of the human will. light.

But to my sorrow and regret I have The work is being reviewed without also proved to my entire satisfaction fear or favor, and should it survive intact that there is something radically wrong the "storm" of opposition and criticism with the fundamental principle involved which always attacks progress along in the process which lies back of mediany line of human endeavor, we may mistic and hypnotic control.

In my own experience I found that logical lines in Spiritualistic circles, as the development of mediumship had the Hydesville rappings produced in ormeant the loss of SELF-CONTROL; thodox circles, some half-century ago.
that inasmuch as I became the "instruIF BY A COURSE OF INDEPENDment" of disembodied spirits in just so ENT SELF-DEVELOPMENT WE CAN much did it become impossible to resist HOLD COMMUNION WITH THOSE their influence, and the more difficult to OF OUR LOVED ONES WHO "ARE

assert and maintain my own individ- NOT DEAD, BUT GONE BEFORE AND IN THAT COMMUNION PRE Beside this distressing condition, SERVE THE NOBLER ATTRIBUTES there was an ever increasing nervous OF OUR OWN SOULS, WHO AMONG irritability, an exaggerated sense of my US WOULD NOT EXCHANGE THE own importance owing to a belief PRESENT SYSTEM OF SELF-EF founded upon assertions of the "con- FACEMENT FOR THE SELF-CON trols," that I had "a great work of re- TROLLED AND BETTER WAY? formation" to do, and a gradual but cer-tain loss of the power to give my undi-WOULD NOT EXCHANGE SLAVERY

vided attention to any subject, a loss of FOR FREEDOM? memory, and inability to resist hyp-I speak to you, my mediumistic friends, as one who has left his own Now had I alone, been so affected by the "development" of mediumship I he might personally investigate and reshould have attributed the cause to port upon its advantages.

some peculiarity of my own organiza-tion; but the fact is that having a wide I speak to you as one having over come the delays and difficulties of this acquaintance with mediums of all classes and representing all phases of upland journey, and as having found in this new land all that makes life desirable. I have returned to say to you, "Come, go with me, for I have found a judge somewhat of the effect of mediland favorable to our highest develop I found, so far as my experience goes, ment." that the average mediums is a weak-

willed, negative, yielding, nervous is my duty and my pleasure to make willed, negative, yielding, according this report to those now engaged in the supplements mental degeneracy. Now this is not an attack upon medimy own life consecrated, viz., the giv ums, honest or frauddient; on the coning to the world regardless of personal trary, it is intended as a warning to loss and cost the blessed assurance of those who are, and those who would be "the continuity of individual life after physical death," I feel a deep personal sympathy for By the aid of a new instruction and a

tice of mediumship be professional or private, fraudulent of genuine.

The development of mediumship and the yielding to hypnotic control mean but one thing to the individual control that is a personal experience I am prepared to say to you! THERE IS A HIGHER ROLE FOR EACH OF US THAN THAT OF MEDIUMSHIP.

Until one becomes actively engaged STRUCTIVE SYSTEM OF SELFER.

medium is that process whereby his me, "an open door of escape."

ability to succeed along any line of endenvor which requires the exercise of yourselves of this "open door," I am

independent volition, rational thought, sincerely yours, for truth and humanity, ESTELLE METZGER HAMSLEY. Hence I conclude that "THE FUNDA. Chicago, IL

.. GENERAL SURVEY ...

THE SPIRITUALISTIC FIELD-ITS WORKERS, DUINGS, ETC., THE WORLD OVER.

CONTRIBUTORS .- Each contributor is alone responsible for any assertions or statemoats he may make. The editor allows this freedom of expression, be lieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.-We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

Take due notice, that all items for this page must be accompanied by the full name and address of the write. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Dr. J. O. M. Hewitt, of Chicago, has been engaged as speaker for the society at St. Joseph, Mo., for a month. Spiritualists of that city are to be congratulated for securing the services of Dr. Hewitt. They will find in him a very able, well-informed, interesting and instructive lecturer.

L. Dustin writes from Rochester, N Y.: "G. W. Kates and wife have just been paying their annual visit to Rochester, and were warmly welcomed by their many friends. They came on Sep tember 24, and gave us five grand lectures which were an inspiration to their many listeners. Coupled as they were on each occasion by messages through Mrs. Kates from the loved ones on the other side of life, gave us a realizing sense of our nearness to, and oneness with those who have passed the border They go from us to their rural home, and thence to their field of labor in Philadelphia for the month of Octo-

Dr. Beverly writes: "At Lakeside Hall, last Sunday evening, many extra chairs were in demand to seat the crowd that came to hear Dr. Angus of Toronto. His phase surely convinces anyone as to what took place at Pentecost in the 'gift of tongues' as the Doctor, under control, speaks fluently fifteen different languages Mrs. Dr. See, every Sunday at 3 p. m. draws increasing crowds to hear an exposition of the higher thought. She is without doubt one of the finest and clearest teachers before the public to-day. Next Sunday she will give the Philosophy of Materi-

John D. Vail, of Marshalltown, Iowa writes: "Mr. T. W. Woodrow gave a course of five lectures in the hall at White Pigeon, Iowa. He is a logical and eloquent speaker. He draws good audiences and holds their attention till the close of his lectures; not only Spiritaulists, but everybody expressed themselves as well pleased with his discourses. As he will be in Iowa a few weeks, the Spiritualists of our state cannot do better than by keeping him employed, giving the bread of life to hungry souls. He can be addressed in care of me at Marshalltown, Iowa."

A. W. Belden writes from Denver Colo.: I find the most interest manifested here in this beautiful city in relation to our beautiful philosophy in the work of Mrs. Georgia Gladys Cooley, who is now serving the Spiritualists of Denver. She is doing a vast amount of good through her ministrations here. She is a strong combination of grace, intellect and sympathy. She presents a magnifi cent appearance on the rostrum, which at once draws forth admiration of her audience. The fine quality of thought In her excellent lectures appeals to their reason and intellect at once, and her clear spirit messages given through Mayflower in the sweetest and most sympathetic manner, astonishes the skeptics and comforts the believers. She is, indeed, the soul of sunshine and brightens and cheers all lives with whom she comes in contact. In her private trance work Mrs. Cooley is exceptionally fine, the spirit friends of the sitters often taking full possession of her organism, entering into the minutest details of their lives and of their relations as well, or giving most beautiful descriptions of the spirit world."

The Spiritualist Temple at Columbus, Ohio opened the season of 1903-4, on Sunday, October 4, with two large audiences who most thoroughly enjoyed the able discourses of Brother D. A. Herrick, of Grand Rapids, Mich., who will officiate during the month of October. For November Mr. and Mrs. Wm. Ripley of London, Eng., will be the speakers and mediums, followed in December by Miss Elizabeth Harlow, the cream of the Spiritualist rostrum.

Marguerite St. Omer Briggs is pastor of the Church of Spirit Communion in Massilon, Ohio, which holds services every Sunday afternoon in Burd's opera house. The society has held meetings there every Sunday with two exceptions since they were organized last March. She is also pastor of the Church of Psychic Research, in Canton, O., which holds regular services every Sunday evening in Red Men's hall. She will of ficiate at marriages and funerals. Her residence is 317 W. 7th street, Canton,

John W. Ring, a young man of great promise, and an indefatigable worker, and president of the Texas State Asso ciation of Spiritualists, passed through the city last week, to fill engagements

Mrs. Alice Baker, lecturer and mes sage medium, of Cleveland, O., writes: I am serving the Independent Associa tion of Spiritualists of Toledo, Ohio, for the month of October. I would be pleased to hear from societies within reasonable distance wishing my services for meetings through the week. would like to correspond with societies en route to Springfield. Mo., as I go there in November. I will answer calls to officiate at funerals. Address me at No. 387 Tenth street, Toledo, Ohio."

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Wanted-A medium who can cure obsession and can bring testimonials that will prove he can. Such a person is invited to call at No. 3550 Rhodes avenue, second flat.

Will C. Hodge is serving the society at San Diego, Cal., during October. His address there is in care of "The Wil-

Harry J. Moore's Chicago address during October will be 5900 La Saile street.

J. A. Toren writes: "Large and en-

thusiastic audiences were in attendance at the hall of the Society of the Psychic Forces, corner of Cottage Grove avenue and Forty-seventh street, Sunday, Oct. 4. In the afternoon we were highly entertained by the presence of Dr. Angus, of Toronto, Can. The addresses by the first three controls were especially touching and a feeling of delight per vaded the entire audience. Italian Spanish, Scotch, Irish, Negro and Chinese controls next demonstrated their ability to come in touch with mortals through this remarkable sensitive. Dr. Angus is now on his way to Europe and all express the hope that on his return we may be blessed again by another visit from him. At the evening meeting Mrs. Cochonour delivered one of her delightfully characteristic lectures, highly appreciated by all. The tests given at this meeting by Mrs. Hodge, Mr. Ed Dierkes and Mrs. Isa Cleveland, were positive demonstrations of spirit return. On Sunday evening, October 11, Mr. Ed Dierkes will address this society on the 'Evolution of the Human Family.' These meetings are becoming more and more interesting, and we are

especially pleased to announce increasing attendance." W. Kirchmier writes from Indianapo lis, Ind.: "The First Spiritualist Church

was opened for work, Sunday, October 4, a month later than usual. Miss Lizzie Harlow, our speaker, was sick with rheumatism; although not completely cured, she is able to do her work." Mrs. J. J. DeVault writes from Seattle, Wash.: "Our society has just moved into a new hall and we are now more

harmoniously situated. Our speaker and medium, Mrs, Mrs. Lillian Nagell, was at the Etna camp-meeting, and also visited the Spiritualists of Portland, Or., and she was proud to tell us on her return that the Spiritualists of Seattle are not behind the times in point of progression. Mrs. Nagell has been our pastor for the past four years, and we all love and esteem her most highly. A more spiritual and loftier soul one can not find; and we have now taken up our work and we feel our society will be a prosperous one. With our teacher on the platform we will enjoy many beau-tiful lessons and hear the grand light of Spiritualism spread out to enlighten the

J. M. White writes from, St. Joseph, "On September 20, I began work for the society here and will be here for quite a while yet. I would like engagemnts between here and Lincoln, Neb. and will stop at any point on reasonable terms. I may be reached at Windsor Hotel, St. Joseph, Mo."

Mrs. Isa Wilson Kayner has gone to Grand Junction, Colo. Mrs. Kayner is an excellent medium, having inherited her gifts from her father. E. V. Wilson. Gertrude Soffel, secretary, writes, speaking highly of the lecture of Corrinne S. Brown, before the Church of the Golden Rule.

W. D. Noyes writes from Utica, N. Y .: 'Mrs. Noves and self have conducted spiritual meetings here, and at each service the audience has constantly increased. There is no society here, but good material for one. A little help from the state association would build a strong local society in Utica. We leave Utica for Albany, N. Y., October 19, and will conduct spiritual services in that city, opening October 25, at 7: 30 p. m."

Dr. Freedman, the excellent Australian healer, is in Chicago again, after a delightful summer in Kalamazoo, Mich. where the work of him and his wife was highly appreciated. Mrs. Freedman made a number of converts by her phenomenal method of reading sealed etters. The Doctor has located at 431 Washington Boulevard, Chicago, where he can be consulted. The Doctor and Mrs. Freedman will answer calls to lecture, give tests and spirit messages in lowns nearby Chicago.

Will C. Hodge writes from San Diego "The first meeting at Temple Hall was held last evening under very auspicious conditions, and we propose to do a work for the fall and that will count along constructive lines, and further what we believe to be the best interests of Spiritualism. We are harmonious and hopeful of a very suc-

Aug. Recht writes from Brooklyn, N. Y.: "The Society of Spiritual Truth held its fourth meeting Sunday afternoon, October 4, at Crosby Hall, 423 Classon avenue, which was well attended. The speakers of the afternoon were Mrs. E. M. Cahoon and Dr. John Wyman, who spoke on the influence of earth-bound spirits on our physical bodies. Mr. J. Rasmussen gave a number of beautiful communications from the spirit world, which were recognized."

Societies in Chicago, take notice. You all have standing notices of your meetings, and cannot be allowed a lengthy notice besides in the General Survey each week. Cut your notices down to the bare mention of facts, giving names of change of lecturers, etc. We are always glad to publish such notices.

(Continued on page 7.)

MOSES HULL CRITICISES THE BOOK.

Mr. Hull, One of the Most Profound Biblical Scholars, and an Eloquent Lecturer in the Ranks of Spiritualism, Condemns the Book--He Is Followed by a Hindu Physician, a Man of Great Wisdom and Well Versed in Psychic Science, Who Commends the Book.

The book entitled "The Great Psycho-idinate vanity. "Physician, heal thylogical Crime," is, in some respects, a self." great book. It is great in the great truths it brings to the front; also in its cent great errors. No one interested in sta- tical." tistics can read this book without a regret that the supposed statistics so strongly indicate that they were manu. The eight per cent who are not here factured for a purpose. The author should at least have given his name. will, when they find it out, feel as One does not like to read anything like though they had been slighted. Medistatistics from an unknown author ums, like other people, are all of them, which simply say that. "This is also "more or less egotistical." fully verified by the most recent and reliable statistics, which show that the high as ninety-eight per cent develop average life of a medium, dating from some form of selfishness." the development of the mediumistic years. This includes mediums of both umship either regularly or as a busi- umistic] process develop improvement

Thinkers, before accepting such state ments will be inclined to inquire where these "recent and reliable statistics" listic process?" If not, he is asserting first came to them. The persons men. This may be an exceptional case, but tioned are only four out of several dozen who have spent a score or more of years in the field of mediumship

mediumship comes to many who are al- captandum vulgus. ready invalids. Tuberculosis seems, in its approach, to in some way, prepare have not noticed any commendable porits victims for communion with the de tions of the book, but I could not feel parted. In such cases the early demise that I had done my duty by this book of mediums should not be charged to without quoting and commenting once their mediumship.

I have not intended to here question

These statements come apparently with all the authority of statistics, yet they that fifty-eight per cent of those exam-

creased and uncontrollable sexual passions, while as high as ninety-two per appetite or desire.

2. A fraction over sixty per cent develop hysterical or ungovernable temper, while as high as eighty-five per cent show marked increase of nervous

irritability. "3. Fifty-eight per cent develop dishonesty and fraud, while ninety-five deserve more than a cursory reading.

per cent show lack of moral discrimina-

tion and courage.

"4. A fraction over seventy per cent develop inordinate vanity, while nine WHICH WISHES TO CONTROL, ty-two per cent become more or less egotistical.

ishness, sensuous desire, emotional weakness or degrading physical appe-

moral standpoint. These wonderful statements, which seem so statistical, should be reviewed

1. "Seventy-three per cent of the me-

sexual passions." This author must know just the number of mediums, as well as the efforts which have been made to control their passions; how else could he know the exact percentage of those whose passions are positively uncontrollable? He knows more than this. He has somehow personally, or by some other means, found out that their sexual passions are actually uncontrollable. Why does he not tell his readers where and

how he learned all this? 2. "Ninety-two per cent show marked increase of the sexual appetite." Here is proof that this unknown writer somehow found out the extent of the sexual appetite of these mediums both before and after they were touched by the hand of the spiritual world:

"And still the wonder grows, How one small head can carry all he knows."

3. "A fraction over sixty per cent develop hysterical or ungovernable

tempers. Here this statistical author is so deflnite that he goes into fractions. "A fraction over sixty per cent have developed ungovernable tempers." strange it is that no Spiritualist ever

4. "Eighty-five per cent show marked increase of irritability."

This is definite enough for anybody.
Spiritualists will be glad to learn just

the per centage of nervous irritability developed by mediumship. They will however regret that this author gives no evidence outside of his own unsupported ipse dixit.

5. "Fifty-eight per cent develop dis-honesty and fraud." How- is this known? If there is so great a percent age of frauds among mediums how does he know that some of them were not frauds before they became mediums? This unknown author is entirely too statistical. Many of his supposed facts exist only in his imagination.
6. "Ninety-five per cent show a lack

of moral discrimination." Possibly that percentage will hold percentage. It would be well to find springfield. the exact "lack of moral discrimina Mr. and Mr. tion" among those who deal in such wholesale slander as is here indicated. 7. This writer says, "a fraction over seventy per cent develop inordinate

medium; otherwise how could be where. know just how many develop this incr-

8. We next have ninety-two per cent who become more or less egotis-Why does not this statistician make this an even one hundred per cent? classed as "more or less egotistical"

9. Next we are informed that "as

Is that possible? Will this writer condition, is only a fraction over seven tell us in one of his often-advertised forthcoming volumes, who has not de sexes and of all ages who have given veloped "some form of selfishness"? themselves up to the practice of medi-

What a statement this is. Has this

from a moral standpoint."

can be found. If the author has reas a mere opinion as a fact. Ex-parte ons for withholding his own name, he guesses may satisfy some of the oppose should not withhold the authority for ers of Spiritualism, but they will hardly his "recent and reliable statistics." go down with those who think. That Some of us have known mediums who the statement is absolutely untrue can have been before the world constantly be proved by hundreds of cases. Here, for about fifty years. Individually I am, on this Southern California campacquainted with dozens of mediums ground, where I am now writing, is an who have been constantly at work for ex-minister, who in conference this more than twice the length of time indi- morning stated that he was born with cated in these "recent and reliable sta-tistics." Mrs. Hull has been before the had tried every known means of ridding world as a medium for a half-century; himself of his tobacco habit. He had her health was never in all that time fasted and prayed; had "sworn off" better than it is now. Lyman C. Howe, many times; he had tried every tobac-Mrs. Cora L. V. Richmond, and Mrs. co cure he could find, all to no purpose. Elizabeth Lowe Watson, if they have Finally he became a medium and left not reached the second half century of the pulpit. When he left the pulpit he their mediumship, are close on its bor- left every desire for tobacco. He had der line. These persons apparently en- not had one longing for the tobacco joy as good health as when mediumship "flesh pots" in more than ten years.

there are many such exceptions. These ten points are handed out and reviewed as specimens of the statistics Possibly the life of a mediumistic which will be found in great plenty in worker may not average quite as long this book. There is not among them as that of a blacksmith or a wood-chop- one known to be a true statement. per, but it should be remembered that They are all what the Latins called ad

This review is already too long, and more. On page 278 this writer says:

I have not intended to here question "In one of the largest institutions for the statements of these statistics; I the insane in the United States, six only regret that such important docu- hundred diagnoses have been made, ments could have no responsible names showing with absolute certainty that in attached to them.

On pages 230-231, are more startling amined the sole immediate cause of instatements than those given above. sanity was mediumistic subjection. are statements which nobody in the ined were at the time under domination world can know to be true. Here they and control of outside spiritual intelli-are: and control of outside spiritual intelli-Seventy-three per cent of the that more than fifty per cent of all the professional mediums referred to soon-insanity in the United States is the dier or later develop abnormally in rect result of the mediumistic process." Fifty per cent of all the people of the

United States, when they read the cent show marked increase of sexual above will know that it is not true, and will not wonder that the author se cretes himself behind Florence Huntley Here I must leave this point of this review. There are many good things in this book. Nearly all that is said on hypnotism is absolutely true. On mediumship many points are well taken, and

> BY EVERYTHING ON THE OTHER SIDE OF THE RIVER OF DEATH VERY BAD. I HAVE FOR MANY are natural psychics; but as far as my

DIUM. "6. In no instance does the process of co-operation between wise inhabitied or disembodied entities, develop marked improvement from a ants of the spiritual world and spirit. ually developed persons in this world, by which they come into as close communion as is needed. This communion injures no one. God has not ordained that evil-disposed spirits can come and diums have developed uncontrollable steal away the individuality of persons, and not allowed an occasional Moses and Elias to return and talk with a Jesus concerning his decease which he should accomplish at Jerusalem. Hell is not uncapped to let its legions out

upon the earth while heaven is so shut quire after the souls of those they love who are yet in this world of sorrow. While I know of no case where mediums being subjected to the domination

of ignorant and wicked spirits has not been a positive hindrance to the development of the better part of our natures, I know that wise and good people from over the river, can co-operate with us for our good. Such fellowship can be made mutually advantageous to all parties concerned.

If this book shall develop more individuality and less control among mediums the author can be partially forgiven for dealing in questionable statis-

The idea taught in this book, that immortality is to be earned by developng individuality in this world, is en tirely unproved. It is an hypothesis which to me seems to have no backing. MOSES HULL.

Letter From John W. Ring.

At Joplin, Mo., regardless of inclem ent weather, a number of friends as sembled in the Temple, and we had a pleasant evening, talking lyceum. Mrs. Alice Sheridan ministers here with marked devotion, and the Temple is the result of her efforts and the earnest cooperation of the friends.

Several days in Jasper, Mo., gave me ized from which I hope to hear good reports. .. :tl

Sunday was spent'in Springfield, Mo., in the homes of J. Madison and M. whom Spiritualists should delight to Theresa Allen, speakers, and E. R. Huxley, treasurer of the society. After-thought and patient research into Nature 1982.

day after, the president, Mr. Langdon, presented Mrs. Allen with a lovely pen sketch of Steamboat Island, as a token Here we are in fractions again, which of appreciation for devoted ministrashows that this writer knows exactly tions. Growth is the watchword of the a strong, logical thinker, on a deeply what he is talking about. He must be lyceum cause, and is manifest every a medium; otherwise how could he where. JOHN W. RING, National Sup't. Lyceum Work.

A Visiting Hindu Physician.

As one interested in psychic science and its practical application in therapeutics, I have naturally tried to invesigate the progress of this science in different parts of America during my present short visit. I came in contact with a number of clairvoyants, professional and non-professional, in different parts of California, New York and Chicago; but I became perfectly disgusted with almost all of them, not because failed to get any valuable information from them, but because I found that not one of them was an independent psy-

While talking about it to a friend of mine here, I expressed my regret and surprise that the educated Americans with all their spirit of independence were so easily led away by such sub jective mediums, most of whom I found as typical, hysterical and wrecks. Thereupon my attention was immediately drawn by my American friend to the new book, "The Great Psychological Crime."

I at once sent for it, and when I care fully went through it I was perfectly pleased with the book. In it the author has laid before the public many of the facts connected with hypnotism and spiritual mediumship in a very elaborate, unbiased and logical manner.

In giving these facts, most of them being his own personal observations, the author has withheld his name, doubtless because he desires the public to form an independent and unprejudiced opinion as regards their merits or demerits. The mere fact, therefore, of his withholding his name should not deter anyone from giving to them the due consideration they undoubtedly deserve.

Most of the facts stated in this book tally so closely with my own personal observations (and I dare say with those of many critical observers of psychic phenomena), that they seem to be genuine, demonstrable facts, and not mere products of the imagination of the au

The author seems to be quite familiar with the facts and principles of science, and this familiarity is sustained throughout the book. While admitting that some of the most valuable information has been secured through the agency of hypnotic subjects and spiritual mediums under control, he has very correctly shown that, from his point of view, the ends do not justify the means. The process involved in both is undoubtedly destructive, and THERE IS CERTAINLY A BETTER WAY OF GETTING SUCH VALUABLE INFOR-MATION REGARDING LIFE ON THE

SPIRITUAL PLANES. As in everything else, there is always a right way and a wrong way of attaining spiritual knowledge. The Great Teachers of India ever caution their pupils against these subjective processes. The various facts set out in this book are quite in keeping with the old established Hindu ideas, and leave no doubt in my mind that the author is an independent psychic.

According to my own personal observation I quite agree with the author that in a majority of cases insanity is the result of mediumistic and other subjective processes. Most of these people, not being aware of the dangers and the destructive nature of these subjective processes, honestly believe that the course they adopt for the develop-ment of their spiritual faculties is the SUBMITTING TO BE CONTROLLED right one, and they are thus led into it

almost unconsciously. can women honestly believe that they egotistical.

"EARS DOUBTED WHETHER WISE,
"S. As high as ninety-eight per cent
develop some discoverable form of selfishness sensions desire emotional
"EVER SEEK TO CONTROL A MEwill-power; or in other words, they are will-power; or in other words, they are more or less in a subjective condition There is a blending process—a kind so as to be easily controlled by embod-

Commercial people here, from pure selfish and mercantile motives, are ever ready to make use of these subjective mediums for their own purposes, and thus mediumship here receives great encouragement from all quarters, and not the least attention is paid to the destructive results of these subjective processes upon the mediums by either themselves or those who employ them. Under the circumstances, a book of this kind was a great desideratum, and the author has really shown an amount up that not one of its denizens can in- of moral courage in placing the facts regarding these subjective processes so vividly before the American public. Every man and woman here ought to go through the book very carefully and without any prejudice, and I have no doubt that if they use their own reasoning powers they will not differ es-sentially from the author in the conclusions he has drawn from the various demonstrable facts.

Let every medium honestly, in his or hér own interest, reflect upon his or her own past experience of a mediumistic nature, and verify for himself or herself the words of the author on the

I admit that the book will give a terrible electric shock to the present rising Spiritualistic movement here, but in the nterest of humanity and for the cause of truth, I believe that the author is ully justified in placing before the public the various demonstrable facts concerning the subjective process.

With these facts before us, let us all exercise our own independent right of individuality, and seek the Truth. A HINDU PHYSICIAN.

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The innate desire to "control" the | sleep, without the magnetism of the oplife action, thought, sociological beliefs, and the accruement of the human race, has ever been a dominating concent of those whose egotism and selfish ambition for social prestige have been greater than their moral motives to instruct by the demonstration of truth, or to educate through the sensory processes of the intellect.

Fear and force of arms are the weap ons this element of humanity has always employed to carry on their nefarious propagandisms, coupled with vile intrigues duplicity, necromancy, sorcery and superstitions. Taking advantage of the prevailing lack of erudition of mankind in matters pertaining to his life principle in its relation to its environment and to processes of development, knowing the prevailing tendency of the human to accept the miraculous, the magical and mysterious, or being deeply in the mire of these supersti-tions themselves, they do not hestitate nisquote history and scientific data, or to warp and construe a part of a truth into any form of thought to conserve their own selfish ends. They hypothecate "three distinct

Gods in one God," "three distinct persons in one person," "three distinct brains in one encephelon or brain, "three senarate and distinct bodies in one body with a brain suited to each body in one body," "four distinct and separate bodies in one body," (Besant) "two etheric bodies in one body," "somebody of former regal splendor in one body, and nobody in particular in all hodies from monad to man." They affirm that each and all of these hypotheses are scientific, having been discovered by the "School of Natural Science

Dear reader, just think of it. Just where these ancient schools of Natural Science were located, is only known to the author of The Great Psychological purpose of his work that he does not tell; yet one would suppose from his frequent allusions to these schools, that they are continuing in business at the old stand. When we reflect that science is purely "a method of inductive and deductive reasoning," the frequent reference of our author to such schools seems a little vapory and ancient; and our sensory system will need a more passes of his intellectual hand, before we can be put into a state of complete hypnosis, and accept the inductions of these remarkable ancient schools, or the statements of the au

This class of writers, while ignoring the idea of the original "fall of man," affirms as a working hypothesis and sci entific fact, the continuous fall of man polypode for the sake of rounding out man's karma, in the quest of his soul for justice and compensation.

These reflections were induced by a careful reading of the treatise upon hypnotism, alluded to above. Just why author should select the term "hypprogeny, but like many a parent who desires that his name shall not be known, he places his infant in the care and keeping of a lady to nurse it into being, while strengthening its spinal vertebrae for fear undoubtedly that it may die a somatic death.

The title of the book is certainly euphonious enough to attract the attention of all of the gods of the orient, and if "Universal Intelligence" which our author claims "lies back of all life," does not invoke another war in heaven and cast this abnormal monster Hypnosis out, which has such destructive designs on the souls of men which he created in the beginning of time, it will be because His pity and commiseration is so far-reaching for the sufferings of an author who seems as deficient in logical conistency in premise and sequences of reasoning, as he is prolix in method and mental somersaults in his effort to cast a stigma upon mediumship. Let us note some of his methods.

He acknowledges on page 9, last paragraph, that "he has made no attempt to conform to the specific limitations of any lexicographer." He says: "There is a good and valid reason for this seeming repudiation of established authorities. It will be found in the following brief explanation." Now note carefully his explanation.

"It is assumed that, whatever may be his (the reader's) individual views upon the various phases of the subject to be considered, he (the reader) is nevertheless honest in his desire to understand the exact meaning and intent of the writer. In order that he may be successful in this undertaking, he (the reader) is therefore asked, for the purpose of this particular work, to AC-CEPT THESE DEFINITIONS WITH-OUT QUALIFICATION."

Now, dear reader of The Progressive Thinker, are you ready to be hypno tized? Are you willing to have your will, voluntary powers and sensory or ganism" controlled by an author who acknowledges that his exact meaning and intent for the purpose of his work is to repudiate the meaning of words and terms as given by standard lexicographers, to make such new and specific definitions as shall conserve the purpose of his work, to understate authors whom he assumes to quote, to mis interpret the data of natural philosophy and scientific analysis, to give you unverified and unverifiable statistics, to introduce as a factor in the science of natural physics, "Magis," "White Magic," and "Black Magic," to hypnotize your common sense by assuming that it is not a part or "the purpose of is work to affirm the hypothesis of re-ncarnation," while devoting several)ages in his concluding chapter to the

basic to this dogma. Let us analyze and amplify some of his statements. Mesmer affirmed that the trance condition of a patient was induced by the transference of animal magnetism from the operator to the patient who placed himself in a state of passive receptivity. Dr. Braid claimed on the other hand that any who desired, could make themselves passive by con-

presentation of various hypotheses

He named this sleep "Hypnotic"; af-firming that it was self-induced. Dr. Beard of New York, who made extended experiments with hypnotic sensitives eached nearly the same conclusions. The ancient Yogin of India, however

nduced the same trance sleep, while acquiring adeptship, by going into retire ment, stripping to the waist and sitting n a cross-legged position and holding his left great toe with his right hand and his right great toe with his left hand, and looking with great concentra-tion of mind at the tip of his nose, or his navel. Our author evidently forgot some of the former practices of his constituency, when he wrote his chapter of

negations against "Auto-Hypnotism."
Be that as it may, let us note that the terms "Hypnol," "Hypnology," "Hypnosis," "Hypnotizm," and "Hypnotization," all and each come from the same Greek root, "Hypnos," meaning simply sleep. It does not mean "abnormal," or "artificial sleep," as our author affirms. Sleep, whether recurring in the order of rest from toll, or induced by an anesthetic, or hypnotic, is attended with analygous physiclogical phenomena in the relaxation of the tension of the functional ganglionic structure.

Neither of the terms Mesmerism nor Hypnotism is suitable to express the physiological, pathological or psychoogical phenomena attending psychological states and trance conditions; and our author is as unwise in selecting the term Hypnotism with all of the new definitions he gives it, to express in a suitable and scientific manner these varying states, as he is reckless in the application of his knowledge of physicogical anatomy through which psychic henomena obtains.

To affirm that man is composed of a physical body, a spirit body and a soul, and that the physical body has a sensory system and the spirit body has another sensory system, to affirm that the physical body registers only physical vibrations, and that the spirit can only be impressed with spiritual vibrations, is contrary to all modern scientific physics and to the science of function and physiology.

In the first place, what is called "physical matter," never registers only psychic modes of motion. Secondly, what is called in physiological anatomy "the sensory system," is at most only ganglionic tracts, connecting consciousness to objective nature, through which tracts pulsate invisible modes of psychic motion. Thirdly, a piece of tin foil, a waxen disk, or a ribbon of the hardest steel can be made to register any form of oral thought expressed in through successive retricernations, with any language; and not only do they regan locasional slump into a proteus or lister, but they reproduce the thought, voice, and largely they reflect the individuality of the speaker. Besides, these records possess many of the attributes of memory—they have no glottis, epiglottis, palate, or sublingual glands of speech, nor a cerebrum. Tell us, Mr. Author, where are "the will and notism," to show that mental psychology has a criminal tendency, may reof these divergent forms of physical main as obscure as his name; for it seems that he omitted to tack his cognomen onto the skirts of his mental gestive Hypnosis"? What a terrible thing it is, to contemplate that this psychological processing to the views of our chic (but according to the views of our author), this "Destructive Principle of Nature," can and does register its action in what our author calls physical matter, although he affirms that it can only register physical vibrations.

Then again: If I desire to send Brother Francis a telephonic message, commendatory of the literary democracy of the columns of The Progressive Thinker, even the telephone wire submits to my "overpowering hypnosis," and the ground current hypnotized by your "Universal Intelligence," aids me in this forward, downward and backward sweep of "Nature's Destructive Principles." It really begins to look as though your "physical matter" never registers anything but psychic and spiritual vibrations; therefore is physical only in its visible aspect. This being the real truth, it follows that matter is the medium for every visible spiritual phenomenon of cosmic process; and your statement that "matter registers only physical vibrations," cannot be

demonstrated Equally untenable with the author's postulate of "The threefold nature of man," page 43, is the assumption of "Three Brains." Although admitting that the brain of man comprises the encephalon or contents of the skull, we are informed that "For the purpose of his work, these three distinct parts or general divisions constitute three distinct and separate brains." Thus you ee, dear reader, that with the metaphysical postulate of three hodies in one body, our author must have three brains in one brain, to operate the three bodies in one body, in accordance with the threefold nature of man's ego, in one brain. This is all very clear, and known only to that wonderful School

of Natural Science centuries ago."
Why he should briefly speak of the Pons Varolii as a bridge connecting the three brains, after having said that hese three brains are separate and distinct, is one of the mysteries of meta-physical reasoning. The truth is, that the interior of the brain is a mass of connective nerve fibers'known under the erms of "projection," "commissural," and "association" fibers. When it is understood that there are upwards of two thousand millions of these fibers associating and connecting the entire cortex of the brain to every nerve of the entire encephalon, the reader can readily see how closely interwoven and associated are these divergent functional

organisms, which our author claims to "separate and distinct." The kind of psychology that can be structured upon the basis of "Harmonics of Evolution," will require just the kind of state ments and counter statements that the author of The Great Psychological Crime seems called upon to make, to bolster up its antique anatomy and

chameleon physiology.
On page 38 chapter VI, we find the following extract from "Harmonics of Evolution," which our author claims as the basis of his work. "The physical body is provided with physical sensory organs. Nature has conditioned these organs to receive and register the vi-brations of physical matter only." Now centrating their eyes and thought on we affirm distinctly that there are no

a visible sense. The sensory system does not register physical vibrations. Modes of motion below consciousness induce reflex action on the motor nerves and fibers connected with the sensor process. These "modes" cannot in their nature be registered. In conscious pro cesses vibrations are not registered upon the brain. They cannot be. All modes of motion inducing action in the

sensory system arousing sensation, are first impacted upon consciousness before sensation is evoked. All sensations are conscious sensations, and sensation of whatever character is the result of psychic reaction. We are told on the one page that,

"Each of the physical organs of sensa-tion receives and registers a different range of vibrations." "Range of vibra-tions!" Whew! Our author speaks of the "range of vibrations in the sensory system," as though they were like those of a plano string, and could be measured with a dynamometer. Merciful heavens! what next? And "the spiritual sensory system has a different range of vibrations," also (page 89). It will amuse the modern physicist to have our author explain how it is that 'physical vibrations being coarse and here be affinity?

the boat was running he could not blow There are some writers when they think, they can't write. The "Harmon- hypnotic or mediumistic process, yet as ics of Evolution," upon which our au- a medical man my attention has been thor bases his treatise, is the product of such a brain. The few passages quoted in our author's work, are thoroughly at and soul of the subject, and to find the variance with modern treatises in their anatomical, physiological, and psychological view of man.

Much of his thought, and many of his

keeping with popular opinion fifty years ago. The magnificent discoveries made during the last half-century in anatomy, physiology and nature's psyinto theosophical platitudes of "White Magic," "Black Magic," "The threefold nature of man," and the "Three Brains." This kind of mental verbiage illy fits the grand inductions of modern physiclogical discovery; and it indicates a state of mental poverty, or a morbid metaphysical intellect

The author of The Great Psychological Crime has a special object in view in the publication of his book; and that s to cast a stigma of prostitution and intellectual blight upon every phase of mediumship. If his pen had been actuated by a monkish Jesuitical priest of the 17th century, it could not have manfested greater duplicity and cunning hatred. Admitting as he does, all of the phenomena of the philosophy of Spiritualism to be true, affirming his acceptance of its verified data, his effort to repudiate it and classify the entire ing up to control is repeated often system as a low form of mental spiritual hypnosis, borders closely on the line of mental perjury.

"Mediumship The chapters upon Neither a Gift Nor a Power," "Medium-ship Destructive," "Mediumship and Morality," "Mediumship and Affinity," 'Mediumship and Insanity," are strong witnesses of the author's duplicity and claims. All those who enjoy the antics of an author in extricating himself from his own mental tangles in his haste to convict the medium, should read the book. As a specimen of this tangled reasoning, on page 89, in speaking of the varying degrees of susceptibility of different subjects of hypnosis, and the significance of such facts, our author says: "It means that around every individualized intelligent soul, Nature or physical desires and passions, which the great God of the Universe, has run riot in so large a percentage of the erected certain barriers to protect him | mediums and sensitives. from the unscrupulous encroachments of all those who would otherwise trespass upon his indivdual rights. It also practice his destructive art upon a fellow creature, must first batter down. and his intended victim." The words puny, sickly, sentimental spectacle of a a God our author introduces in his book, as the "Fool," in a play—a God whose fortresses of Omnipotence, a common hypnotist easily batters down. It must first "overcome," "subvert," and "paralyze" the voluntary powers, will and sensory system" of our author's

'Almighty God." But lamentable sequences are in keeping with our author's idea of his God, throughout his entire work; for he employs the terms, "God," "God of the Universe," 'Nature" and "Universal Inelligence" AS SYNONYMS wherever he speaks of the wrong use of the natural powers in such manner as to supplement and conform to Nature's structive Principle. As Nature is God. the God of the Universe and Universal Intelligence, according to our author's dictionary, it seems after all, that he makes God the real author of Nature's destructive principle, and the hypnotist and medium only confirm and supplement, Universal Design. Antique Anatomy, Black Magic Physiology, an unscrupulous Hypnotist, a degraded Me dium, ridiculous logic and an almighty poor God, as the leading stars in this

DO YOU WANT TO ENJOY LIFE? Are you weak, tired or exhausted? Do you lack ambition? Are you rest less, cross and easily irritated? Are you subject to dizziness or spells of faint ness? Do you see that your memory is failing and that your mind is losing its vigor? Do you feel blue and discour-

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the nerves. It will strengthen and nourish them, and restore them to com-plete health. It will impart vim, vigor, ritality and virility to weak and depleted sexual organs. If you want to enjoy life, you must

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Seneca Building, Buffalo, N. Y. "New Testament Stories Comically Illustrated. Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts." Heston's drawings are incomparable, and excruclatingly funny. Price in boards, \$1. Cloth. \$1.50.

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THE BOOK GOMMENDED

W. E. Morgan, M. D., a Prominent and Cultured Physician of Chicago, a Man of Great Scientific Attainments, a Prominent Lecturer before Medical Societies and Masonic Lodges, Presents His Views of The Great Psychological Crime, and as He Sees Spirits at Will by the Independent Method, after only a few days' Instruction. His Views Will Be Carefully Considered by Thoughtful Spir-Carefully Considered by Thoughtful Spiritualists Everywhere, and Will Make a Profound Impression.

phy as incontrovertible. Between four man who had a steamboat, the boiler of with the author of the book that has which was altogether too small.. When kicked up such a storm cloud, and for effects in a general way of the subjectwrite they can't think; and when they | ive condition produced either by the hypnotic or mediumistic process, yet as turned almost exclusively to the evil efbest way to combat these evil effects. And I would like to say right here, that all the effects that I have been able to find, both immediate and remote, have statements would have been more in been EVIL and nothing but evil to the indivdual who was the subject of out-side control, whether that was hypnotic control or the so-called mediumistic control.

> ies of the subjects have been of two kinds, first the effects following excessive indulgence in the physical appetites and desires, and second to a peculiar anemia or lack of vitality with an increasing loss of resistance to outside diseases, and an apparent giving off of the vital energy to every thing and person they may come into contact with. Number one is often dependent on number two, and as often is number two dependent upon number one, and both of them together are dependent upon the loss of self-control that comes inevitably to those who give up their mind and soul and personality into the keeping of any person whomsoever, and it makes no difference what the motive of the controlling mind may be, nor does the purpose of the subject make any difference in the result, if the givenough, my experience has led me to believe that one or the other or perhaps both are sure to follow.

The evil effects on the physical bod-

The evil effects upon the mind seem to be first a loss of the power of continuity of thought and purpose; second, the education of the consciousness to a hyper-sensitive perception of physical stimuli, and third, a loss of the ment as to the relative value or influence of either thought or aution upon themselves or other beople. The loss of continuity of thought and purpose is many times associated with the anemia and loss of the vital power in the physiical, while the acute perception of any physical irritation, coupled to the loss of or arrest of the judgment will often account for the excessive indulgence in the practices for the gratification of the

The evil to the soul of the subject of either hypnotic or mediumistic control which has attracted my closest attenmeans that a hypnotist before he can tion has been the apparent loss of the moral sense, either partial or complete. or in other words there is in almost ev overwhelm and destroy this natural ery case where control of either kind years ago that Spiritualism was God's fortress (the fortress God made) of the has been frequent, a partial or complete human soul which stands between him paralysis of the moral center. This one thing is the cause of the great amount be desired. I had also decided that evin the parenthesis are ours. What a of fraud that is so patent in mediums and is the one thing above everything else that has driven more honest investigators away from Spiritualism than the total number of Spiritualists are today. It is this loss of the moral sense would seem from this that the hypnotist | that leads many Spiritualists, apparently honest in themselves, to hide the fraud in the ranks of the Spiritualistic mediums and combat every attempt to cerned, by death in a mad-house eliminate this fraud and dishonesty by whomsoever made.

That Spiritualism has proven and is proving every day the continuity of life and individuality after the change called death, can be demonstrated by any person who will take the time and make the effort, and is not disputed by those who have made this effort for long enough time to get a satisfactory demonstration. But it is also true, in my mind, that Spiritualism will never be more to the world than it is to-day until all the fraud and fraudulent medi ums are thrown out bodily and a plat form of truth and honesty adopted upon which all who would be known as Spiritualists must stand unequivocally and ermanently before they are allowed to be called or call themselves Spiritualists. But that can never be done until the fundamental principle of Spiritualsemi-metaphysical literary foundling.

W. M. LOCKWOOD.

Ism is entirely done away with, and that principle is the domination of an individual or medium by a spirit control, for to that control or domination and that alone is due that LOSS OF THE MORAL SENSE WHICH PRODUCES MORAL SENSE WHICH PRODUCES the author asserts, I have, in my own ALL THE DISHONEST AND VICIOUS experience, BEEN ABLE TO VERIFY, RESULTS, and to get rid of the bad re. and because of its utter truthfulness as sults you must remove the evil cause. The individual development of the spiritual faculties, by an educational process, to the point where the dividual at all times has the perfect and rational use of those facultiesmunder the absolute control of his own wild; is to my mind the only correctifian and the only substitute to be found and bo far as know, this development is raught only by the School of Natural Science, the philosophy of which is so well voiced by the author of The Great Psychological Crime, which is the cause of the immense cyclone in spiritdomii

During the last twonyears neonnection with the author of The Great Psychological Crime as a student, I have had directed to me or rather referred to me about twenty cases of mental diseases which have been variously diagnosed as acute insanity, chronic insanity, moral degeneracy due to heredity, etc., every case of which I found to be either a case of obsession (a possession of the personality with a repression of the ego) or one of undue influence from outside spiritual personalities; in other words, each and every case was under the complete control or partial domina-tion of a spirit or spirits.

Two cases had been treated by pro-lessional hypnotists before coming to me, as they said by hypnotic suggestion, only to be made worse; two cases were not treated by me at all, because in one case the patient was over eighty years old und for years had been in the same condition, so long that changes had taken place in the structure of the brein

To the Editor:—I have been watching, cells, so that while she might have been with a great deal of interest the articles dispossessed, she would have still been in your paper under the heading of mentally deranged; the other case an low," can in any way connect the soul sto objective nature. Unless the soul is join in the discussion as I have both no place to keep her safely nor no polar to physical vibrations, how can read the book and accepted its philosomeans of restraining her until she could means of restraining her until she could be kept free from her control long Lincoln once told a good story of "a and five years ago I came into contact enough to gain her self-control, was obliged to see her taken to an asylum kloked up such a storm cloud, and for for the insane where she is to-day in the the last four years, I am proud to say, same condition. Three are still under the whistle, and when he blew the whistle the boat could not run" I have been a pupil of this same author, my care, although practically well. The whistle the boat could not run" up to this time have had no return of the difficulty. In some of the cases the subjective condition which made possession possible was produced by an attendance on revival meetings in some of the orthodox churches; several had been produced by sitting for development as mediums; two cases were caused by the use of the psychograph, while one case that I know of and was consulted about, but which was not treated by me, was caused by suggestion only.

The one thing above everything else to attract my attention, has been the fact that in every case the control or influence, however induced, has been of the most degraded character and action and that in every case the attack has been made through the sexual organs. The high moral character, thorough education, intelligence or social standing of the patient has made no difference in the class of controls. Where the controls were supposed to be friends or acquaintances, soon they were apparently driven away and their places taken by those of increasing viciousness.

A doctor seldom ever reports cases or a secular paper and I would not make even this much of a report for you, did I not feel it a duty to send out a warning to all of your immense list of Cloth, \$1.10.

"Mediumship and Its Development, in "Mediumship and Its Development, the control of t readers, a large number of whom, in their intense desire to learn something and How to Mesmerize to Assist Develof the future life and of dear ones that opment." By W. H. Bach. Especially have crossed the border, are engaged in practices that will surely expose them to the dangers of undue influence f not to absolute possession. I cannot make it too plain or too strong, there is danger, great danger, DANGER to BODY, MIND AND SOUL in giving or in attempting to give yourself into the of the author's latest and choicest keeping, or to the control of MAN, poems. Neatly bound in cloth, and with DEVIL, ANGEL OR GOD, incarnate or decarnate. Your duty is to yourself; grow into the full stature of a spiritual man, with the knowledge, taught by expowers whether physical, spiritual or psychic, INTELLIGENTLY for the good of humanity. The first step to the realization of which depends upon the complete CONTROL OF SELF.

W. E. MORGAN, M. D.

cure some of this wonderful writer's

I have often asked myself, "have we advanced one jot past the door which

mass of contradictory evidence fur-nished by our professional mediums, answers "No." In fact all we can be

sure of through modern spiritual phe-

nomena is, that we live on after this

life and can manifest to our friends in

a very unsatisfactory manner. Much that

well as the unanswerable logic of the

rest, convinces me that the source of

this knowledge is far beyond that which

is talked by our public controls. There

will be bitter opposition to the book. The medium whose mediumship is his

bread and butter, and the old wheel-

horses of Spiritualism, whose cranial

whom a progressive step comes hard,

sutures have long ago ossified, and to

must needs occupy the position of Demetrius at the advent of Christianity.

But to one who can read the book without prejudice, it speaks truth in no

incertain manner, and he is compelled

to take the author at his word in the closing chapter of the book, that he is

upon the one hand to Light, Life, Lib-

erty and immortality, and upon the

Their craft (profession) is in danger.

the Fox sisters opened?"

knowledge..

TWO LADIES ENDORSE THE BOOK.

tion and Death." The first part of The Great Psychological Crime had a most depressing ef-fect upon me, for I had decided twenty KATIE L. HAYES. Sigourney, Iowa. Profoundly Logical and Scientifically greatest gift to mankind; that medium-Consistent. ship was the one condition above all to For over a year I have been an eager ery individual was immortal, animal as student of the School of Natural Science. I have made a most intense and well as man. Several years ago two cases of obsession came to my knowlabsorbing study of its formulated ethedge, one of which was a young woman ical standard, and I have found it a of bright mentality and who, after the most beautiful and satisfying guide for obsessing "devils were cast out," was left a prey to "nerves," and a greatly diminished vitality. The other case ended so far as physical sight is conthe living of a natural and practical life—a life of continual development and increasing self-satisfaction. Being personally interested in the author and editor of The Great Psycho-These two cases caused me to feel that subjective mediumship might not be so desirable, except under certain conditions and in certain cases, though I was nowhere near the point where I wanted to say, "IT IS ALL BAD." And this was where I fought my mental battle,

A Spiritualist Convinced by the Book. other to Bondage, Darkness, Disintegra

ogical Crime, I am naturally deeply concerned in the discussion in the Symposium issue. Knowing of their sincerity, integrity, and their single devoton to the needs of an unsatisfied and troubled humanity, I am hoping the time has come for the truths which and where my pride of intellect was vanquished. For the author's course of they formulate, to be recognized. Intelligence admits that truth must conreasoning is so logical, so far-reaching quer. May this be the dawning of a and so overpowering, that after the smoke cleared away, and I had buried new day in the spiritual and ethical life of the world. my dead, I finished the volume with a Thank God, there is a right way of feeling of thankfulness, and an evergrowing desire to know more, and to se-

finding out the truths of life, if one have the requisite "intelligence, perseverance and courage," without resorting to the pernicious method of mediumship. This is through a process of natural psychical development, in harmony with nature's constructive principle, and in no way hypnotic or abnormal. And natural science has demonstrated and established as a fact-which we

may prove for ourselves—that such development enables one to advance from lower to higher planes of spiritual life, and results in immortality. To all those who are searching for

the truth and for a guide by which to live a life of greatest value to themselves, these books, The Great Psychological Crime and Harmonics of Evolutioin, should be of vital interest. The philosophy presented therein should be studied

Its profound logic and scientific consistency should carry conviction to all unbiased minds. It presents facts, not theories, based upon the personal demonstration of the author, who clearly and repeatedly de-

clares, that this knowledge is accessible to anyone who possesses the necessary qualifications with the time and opportunity for proper instruction.

One holds one's breath when he con-

templates the possibilities held out of individual achievement, psychic develsetting up "guideposts" at the cross-individual achievement, psy ings and partings of the ways that lead opment and ultimate happin ALICE L. HARPER.

Omaha, Neb.

Lonesome Without the Paper.

My dear old Progressive Thinker, I am lonesome, oh, so lonesome without you, Brother Francis, I feel that I shall never be able to pay you in full the debt of gratitude I owe you for so glorious a comforter as The Progressive Thinker. God reward you. R. M. WILBUR.

GENERAL SURVEY.

(Continued from page 6.)

Mrs. G. Partridge, psychometrist, is absent from the city for a brief period. All mail addressed to her, care of The Progressive Thinker, 40 Loomis street,

Frances E. Bonney writes from Con-

neaut, Ohio: "Sunday, October 11, closed a series of successful meetings held under the auspices of the First Spiritualist Society of Conneaut, Ohio, with Mrs. Amanda Coffman, of Grand Rapids, Mich., as lecturer and test me dium. This rarely gifted woman, with her sweet spiritual face and graceful, winning personality, always captures her audience on her first appearance be fore uttering a word. Her lectures are given both inspirationally and while enranced, and always exhibit clearness of thought and excellent command of language. Her spirit messages and marvelous blindfold tests rarely fail to convince the most skentical of the continuity of life. Our society is progress ive and harmonious, and has we earned its name of the 'Banner' society of Ohio. We have a wide-awake president in Mr. S. Mahaffey, and a flourishing Ladies' Aid assists, with willing cheerfulness, in defraying financial ex-penses. Our progressive lyceum is under a competent leader and our thought exchange is fast becoming an important center of psychic influence."

The wonderful medium, John Slater, is in the city. His Steinway Hall meet-ing last Sunday was crowded. The tests were short, but truthful and very impressive. He will be at the same hall Wednesday, Thursday and Friday evenings. Steinway Hall is on Van Buren street, just east of Wabash ave

"A Conspiracy Against the Republic." By Charles B. Walte, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the gov-25 cents. For sale at this office.

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useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents. sale at this office.

'Spirit Echoes." By Mattie E. Hull.
This pretty volume contains fifty-seven

portrait of the author. Price 75 cents. "Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehen perience, to use all your capacities and sive. Paper, 50 cents. Cloth, \$1.25. powers whether physical, spiritual or For sale at this office.

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By Ralph Waldo Trine.

Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it.—From Title-Page.

CONTENTS—1. Preinds; 11. The Supreme Fact of the Universe; 111. The Supreme Fact of iluman Life! IV. Fuliness of Life-Bodly Health and Vigor; V. The Scors, Power and Effect of Love; VI. Wisdom and Interior Illumination; VII. The Realization of Perfect Peace; VIII. Coming into fullness of power; IX. Plenty of All Things—The Law of Prosperity; X. How Mon Have Become Prophets, Seers, Sages, and Saviors; XI. The Basic Pripciple of All Religions—The Universal Religion: VII. Entering Now into the Realization of the Hiphest Riches. For sale at this office, Price, postpaid, \$1.25.

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The Life."
The Divine Pedigree of Man,or the Testimony of Evolution and Psychology to the Fatherhood of God. By Thompson Jay Hudson, LL. D., a most remarkable work demonstrating the this istence of the Soul and Future Life. It is selected that the Company of the Psychology of th

The Great **Psychological** A SPECIAL OFFER For a Limited Time to the Subscribers THE

PROGRESSIVE THINKER.

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Ist, Harmonics of Evolution-Vol. I, Net, \$2.00; Special Price, \$1,50. 2nd, The Great Psychological Crime-Vol.

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A MOST IMPORTANT DISCUSSION.

Between the Veteran Worker, Lyman C. Howe, and Florence Huntley.

Please remember, LYMAN C. HOWE, of Fredonia, N. Y., one of the ablest lecturers on our rostrum to-day, a profound thinker, and in all respect amply qualified to maintain himself in any capacity he may be called upon to act, WILL HOLD A DISCUSSION in the columns of The Progressive Thinker, with MRS. FLORENCE HUNTLEY, a lady who ranks high in the literary circles of Chicago, and who is the editor of "The Great Psychological Crime," and the author of several other books. of great value to the world. She and Mr. Howe will enter into a discussion In regard to the merits of THE GREAT PSYCHOLOGICAL CRIME, and the same will be published in The Progressive Thinker, affording a rich and valuable intellectual treat, never before offered to the readers of any Spiritualist paper. The discussion between Mr. Howe and Mrs. Huntley will follow right along after the Symposium, which will appear some time in October.

Now is the time to send in your subscriptions for The Progressive Thinker. RENEW AT ONCE. Just think for a moment, this large paper furnished for two cents per week. Don't miss the valuable intellectual feast we have promised. You can not afford to stand in the rear destitute of the knowledge we give. You cannot afford to have we may yet find a better way than that "Rooms to Rent" in a vacant brain. Read over our Premium List and send in your subscription at once. Particularly should every medium in the land read the discussion between Mr. Howe

T. S. GIVAN,

A Prominent Citizen of Louisville, Ky., Criticises the Book.

In reviewing this marvelously wellwritten and valuable work, there are two fundamental questions which require our deliberate and most careful consideration First: Should mediumship be toler-

ated? it having now been branded as The Great Psychological Crime of the

Second: Have we any reasonable grounds for belief in the claim of indivdual immortality? since this truly able author definitely declares there will ultimately and inevitably be death and extinction of both body and soul On page 206 he says:

'The question before us is entirely a question of principle. Because mediumship has given to the world that which the world has desired, that is, definite assurance of a future life, is the principle and process of medium-

He then proceeds to discuss mediumship in its varied processes very extensively, definitely deciding that me diumship is not only entirely wrong in principle, but utterly destructive-bad, physically, mentally and morally—ending only and inevitably in hell, and absolute death to both body and soul!

This, it seems to me, is a morbid and sad conclusion. He does not even admonish us to try the spirits, whether they be of God, and of our own worthy and beloved associates before they were disembodied, but broadly assumes that they are such devilish and deceitful hypnotists as will invariably and inevitably lead us to hell and utter extinc-His illustration of spirit control. by the hypnotic process, is comprehensive and commendable, but his assumption that every hypnotist, either in the physical or spiritual form, is utterly unworthy and all of his efforts harmful is, we think, too inclusive to be fully warranted. It is true we should endeavor to safeguard our spiritual avenues, (if we have them) as we would conserve the well-being of our beloved children.

On pages 205 and 206 the author

says:
"To many a lonely and anxious soul spiritual mediumship has been the open door through which the dove of peace has entered, with its olive leaf of glad tidings. It is not strange, therefore, that those who, through this open door, have watched for the coming of this I and the father are one, and as Molwinged messenger of hope, should bar the approach of those who would forever close it against them."

Seemingly they should strenuously oppose the closing of that door forever, and from everlasting to everlasting; the until they know the workman's good source of all life, for he is all and in all, reasons for doing so. As one deeply interested, I have tried to compare. with the utmost fairness, his arguments istent and co-eternal with him. No living mediumship The Great Psychologing mediumship The Great Psychologic plice, being eternal, existed before the psi Crime of the world, and his proposition of each body, and will continue to printed and bound. Price \$1.

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tion to give a greater comfort and open a higher door, than "the mere leaf of hope in the beak of a fleeting dove," un-der the claims of mediumship.

I thank the author for his very valuable contribution to the world's volumes of worthy literature, and especially in behalf of the Spiritualists, who are undoubtedly the pioneers, seeking that greater comfort, for the betterment of universal life; but there are such strange contradictions in his book as to make it amazingly inconsistent.

How could there ever be mediumship, either good or bad, if the dead are extinct, both body and soul, or why argue for immortalty either by choice or inherence, if the physically dead are also spiritually dead?

Yet he says that:
"Man holds the key to individual immortality—that persistence of spiritual life, after physical death, is dependent upon individual choice—and individual immortality is a possibility, to all appearances. Individual immortality is an achievement of the soul, and not an arbitrary imposition of God or Nature upon all mankind, without regard to individual choice!"

"Our meaning of immortality is quite a different thing from any of the definitions expressed by the lexicographer and the theologian. By choice, we may live for a brief time after physical death, but both physical and spiritual death is ultimately inevitable."

"Like the animal, man lives for a time in this world of progressive degeneracy, and then goes down to spiritual death. So far as science knows, this means the death of the soul, or total individual extinction!"

And he emphasizes this view by asserting that the work of disintegration and dissolution of the individual is so complete that all combinations are

Now shall we, who have enjoyed the comforting hope of a future life, and the sweet and elevating assurances thereof that have come to us through the means of mediumship,—shall we unprotestingly, accept these plain and painful words that, after a brief time, there is only death and absolute extinction of both body and soul before us? He pronounces all past ways of teaching and defining immortality as errone-

ous, because no one has lived an eter-He says: "All the material facts of Spiritualism are admitted. They have been fully verified by scientific demon-

stration. Then why deny immortality and say there is only death and extinction for both body and soul?

Having made his position clear to our readers we will now proceed to the consideration of the two fundamental ques-

First, Is mediumship right? Mediumship having answered the world's most momentous questions and in the most assuring way of all other known methods, we appreciate that fact as a bright blessing to the world, in stead of as a curse; and not knowing of a more wholesome and beneficent be both incarnate and decarnate, may see and know the ways and walks of our lives, and aid us by their ennobling interest in our well-being. I sincerely believe mediumship is right, even though which seems, to some extent, deleteri

ous to the human organism. For there is nothing else in heaven or on the earth more sacred and worthy than the loving desire to know what ever may be known of our said-to-be dead dear ones; where they are, and whether we shall meet them again, and every effort and evidence toward that end should make us better men and

better women.

Having studiously read the doctrines of the various systems of religion, I am thoroughly of the opinion that no other means of moral suasion, or private or public teaching for the betterment of the human race and universal life, may he found elsewhere than in the teach ings and practical lives of the Spiritual Admitting all the evils of which this writer complains, excepting alone his contention that mediumship is wrong in principle and utterly bad in results, yet there is absolutely nothing within the entire history of Spiritualism that will so shock the finer sensibilities of man as will the intolerance, bigotry, hatred, persecution, torture, war, and ignominious death, abounding in and resulting from every other leading system

of so-called religion or reform Can any other belief or knowledge exert a more wholesome and elevating influence upon man than the positive conviction that his best loved friends in spirit life, earnestly wanting him to hecome just such a being as the very best may proudly love and trust, can know of and sadly regret whatever unworthy

things he may do? May God and good men and women, incarnate and decarnate, bless and help to ennoble every means of mediumship, thus to spread the comforting convic tion of eternal life, and the golden truth that its joys spring alone from duties well done, so that men may no longer revel in sin, believing the priest, in the twinkling of an eye, can change them upon the hangman's scaffold from which they mistakenly expect to leap into heaven and glory.

Now, have we reasonable grounds for belief in eternal life? Yes. But eternal life is not "an achievement." It is in no sense a matter of choice to be accepted or rejected, as we have quoted from this writer. It is not a gift; it is not a matter of attainment: it is an inherent principle. We had no choice as to the life we now possess, and the same life must be con-tinued, to be eternal. Life is in no sense an acquisition; it is a self-existent, self-intelligent entity and eternal prin ciple, without beginning and without "That which is born of the flesh is flesh," truly, but the body alone is the physiological result and representative of those who stand in the relationship to the child as its father and mother. They are but the loving and faithful agents who gave the spirit the soul-house in which it lives here for a brief time. Call no man on the earth your father," said Christ, "for one in leaven is your father," in spirit even as chisedec, the king of righteousness, is without father, without mother, without descent, having neither beginning of days nor end of life. God is uncreated,

in whom we all live and move and have our being, consequently we are co-ex-

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good wishes and moral support that is desired more than the money.

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exist after the death of each body. We can neither add to nor take from the visible and invisible substances in existence, but through the ceaseless order of change, by procreation and transformation are displayed to our comprehension what we term the divinity of intelligent achievement and general progress. But all the scientists of the world could not create a mustard seed, and impart to it the principle of life, or

spirit of life. forms that perish, other forms supply." The indestructible matter of a decomposing form becomes dispersed over all planetary, animal, vegetable, fossil and norganic existence, transported by the elements of air, ether, electricity, etc., and eventually transmuted or re-ab

sorbed into other bodies. Now, if even matter is immortal, as demonstrated by its precipitation into forms again, how irrefutable must be the fact that Life-the invisible power which gives energy, animation, respiration, motion, feeling, voice, and full fruition of the intellectual faculties-that life, the ever-existing source of power, is immortal? That it is immortal is beyond refutation, and its permanent individualization is self-evident. Man was always a man, the bird was always a bird, and their reincarnations reproduce in kind the same sort of bodies.

The immortality of matter is sus tained through the organic energies of nature, though the form or body is re-peatedly decomposed and recomposed. The soul and body thus form a part of the power and plan, invisible and visible, which alike in all things else, cooperates with the universal agency of God and nature, spirit and matter, to perpetuate the universe in all of its forms and actions.

Matter is the eternal visible identity that forms the constituent whole of na-ture, the great integer of all visible bodies, which can never be annihilated, and the ever-living personality of man is the invisible soul-essence, with its faculties of mind incarnated into atoms of matter formed into a temporary material body. We die but to live again, a sweeter

life, as we sleep to awake refreshed and and time, by and through its own invisible, indestructible and eternal powers of cohesion, attraction and transformators before the truth is the object of this tion of matter, makes its own temporary material body, not of its own free and conscious choice, but through these involuntary powers, even as our respiration, digestion, etc., is entirely free

from our conscious choice or voluntary Therefore, aside from all material manifestations and corroborative evidence through mediumship, we claim reasonable grounds for belief that we are inherently immortal.

Louisville, Ky.

Letter From Oscar A. Edgerly.

workers, and while they are few in onstrations by C. A. Beverly, M. D. numbers they are nevertheless doing a president. good work for our cause. My stay was pleasantly divided between the most hospitable homes of Mr. E. R. Newton and Mr. Leon Barker, two families that give much of their substance to the cause of Spiritualism. Mrs. E. R. Newton is a medium and speaker of wonder ful promise, and I am sure the public will hear much in regard to her good

work in the future.
This month (October) I am back with the most enterprising First Spiritualist Society of Battle Creek, Michigan. Judging by past experience I expect the hearty co-operation of the society, so hope to do a good work while there. I shall attend the N. S. A. convention

at Washington as a delegate from one of the local societies of Michigan. From all I can learn in this vicinity I think Michigan will be quite well repre-

sented at the convention.

I have read the book, "The Great Psychological Crime," and hope later to have opportunity to air some of my opinions in regard to its contentions. However I will say here that in my opinion such agitation as it may arouse in the public mind will eventually re dound to our benefit.

I shall serve the First Spiritualist Society of Bay City, Mich., during the month of November. I would like to make engagements for February and Home address, 29 Public Square

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room make a doll-baby and endow it with the 512 Masonic Temple every first and pirit of life.

Pope says, in his Essay on Man: "All noon session at 3 o'clock. The ladies furnish refershments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Rich-

mond; name poems given to strangers. Mrs. S. J. Ashton, assistant pastor. Spiritual services conducted by Julia M. Learnerd, every Sunday evening at 7:30, at Marble Hall, 467 West Ran-

dolph street, corner Sheldon.
Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. n. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music. The Spiritual Research meets every

Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend. b.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue,

corner Western avenue, Sunday evenings, 7:80 p. m. Mrs. W. F. Schumacher, pastor. P. Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove ave

nue, every Sunday. Conference at 3 p. Lecture at 8 p. m. Conducted by Isa Cleveland. A Spiritualist in Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8

o'clock. Tests and music at every ser Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue. The First Hyde Park Occult Society holds regular meetings every Sunday at rejuvenated. And the soul of each and everything, in its own determinate way tween Monroe and Kimbark avenues. The best talent available will be se society. Eva L. Stewart, secretary, 543 E 55th street, where all communica-

tions should be addressed. Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two services each Sunday at No. 77 East Thirty-first street. Conference at 3 p. m., and lecture and tests at 8 o'clock.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and inves tigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and mes-sages by carefully selected mediums. filled a very pleasant engagement with the society at Kalamazoo. I find the society there a very earnest bond of

> The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Englewood Spiritual Union will open its fall meetings the first Sunday in September. Lecture in the evening Conference in the after noon. The Ladies' Auxiliary will meet Thursday afternoon. Hopkins' Hall 528 West Sixty-third street, Englewood For further information, address Geo Hamilton Brooks, 6600 Normal avenue. Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10

The Progressive Society holds services every Sunday at 183 East North avenue, corder Builing, at 3 and 8 p. m. Good speakers, tests and messages at every session Mrs. Hilbert, pastor.

The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. Georges Hall, 3337 State street. Good speaking, tests and music. Pas-tor, Mrs. Maggie Waite. Residence, 3148 Indiana avemie.

The Second Church of the Soul meets in Van Burene Opera House, Madison street and California avenue, every Sunday at 3 and 2 p. m. Mr. Shaeffer will lecture, unswer questions and give spirit messages, assisted by other mediums.

Spirit Church of Universal Brother hood holds services Sunday at 3 and 7:30 p. m., in lodge room of Lincoln Turner Hall, near corner Sheffleld avenue and Diversey Boulevard, near Northwestern elevated railroad. Tests and messages at every meeting. ducted by Mrs. G. A. Cowen, psychic. Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East

Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes. The Universal Occult Society, Ma sonic Home Temple, 3118 Forest avenue. Hon. R. Gilray, Dean. Services lively to severe." It is a book to be every Sunday evening at 8 Lyceum, aftreasured and richly enjoyed by all who ternoons at 3. Mrs. G. W. Aitken, psy-

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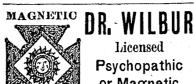
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MINA M. YANG.
Pee Dee, Ky., Oct. 20, 1902.

more for me than all the doctors on earth, and I hope you are well and still

Stanton, Mich., Jan. 19, 1902. Mrs. Dr. Dobson-Barker—Dear Sis-ter:—I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years.

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VOL. 28,

CHICAGO, ILL,, OCT. 24, 1903,

The Humanitarian Utility, and the Individual Blessings of Mediumship,

"The Great Psychological Grime."

Knowledge That Comes Through the Experience of Many Years as a Public Medium, Brought Forth to Refute the Charges of the Book Against Mediumship, by Mary T. Longley, Well Known as an Eloquent, Logical Lecturer, and the Efficient Secretary of the N. S. A.

sideration in this symposium on the merits and demerits of "The Great Psychological Crime," namely, the blessings and benefits that come to mediums and to humanity at large through the exercise of mediumship, I will endeavor seems to call for remarks on many points from the thoughtful minds that thor refers to himself on many pages as having studied his subject, and as having passed through experiences which convinces him of the truth of from such experience that knowledge of things that is proven—in the light of | istic labor. further revelation—to have been but mere conjecture, or a reasoning upon false premises, hence, every intelligent into the world, to start another human mind must reason upon and judge of his entity upon the roadway of experience experiences for himself.

given "The Great Psychological Crime" candid and careful perusal, and that responsibility thus impinging upon start out in this article with the adstart out in this article with the admission that very much which the work contains has my unqualified indorsement. That "hypnotism" has its dangers for its subjects, no unprejudiced crime in the world, or that all parents reasoner will deny; that "mediumship" may prove to be dangerous or even | tion" and spiritual death. fatal ground for the too negative or over zealous sensitive, we may all admit. But, because one medium may be so sapped of his vital magnetism, and so der the ministrations of such workers saturated with the aura and personality in the field of Spiritualism, as have of a foreign intelligence that his own only taught the highest moral precepts individuality is practically submerged, and ethics can be proven, and to profit by no means proves that all mediums by the ministrations of such noble are thus affected, or that mediumship as a process of spiritual revelation is a an Achsa Sprague, a Thomas Gales curse and menace to the world. That the exercise and cultivation of true mediumship is a blessing to humanity. lives and honest work of countless mediums who have brought consolation. intruction and enlightenment, mentally and morally speaking, to thousands of fashion, to seek the stimulation of his men and women for the light that has thus dawned upon them. In a wide experience with Spiritualists and mediums, I have met with many persons who have been absolutely redeemed from the indulgence of lower appetites because of the messages of warning and exhortation from their loving spirit friends through mediumship.

Among others, I have in mind a gentleman of this city, who was notorious for his profane speech, drinking habits and other indulgences of a depraved nature, who, for six years has been a mediums to be arbitrary "controls" model in conduct, character and reputaa drunkard and whose appetites generbrought to him by spiritual medium-The names of these and others can be furnished if necessary, and thou-

Therefore, the mysterious authorwho makes his sweeping charges against mediumship from a secret ambush-is unjust in his claims that the practice of mediumship is degrading to the medium and only a curse to the world, and that such practice leads to spiritual death from which there can be Association. Allow me here to say in gained no foregleams of immortality to passing that the latter office does not moral force and magnetic vitality so sapped, that he has sunk or must sink to the animal plane, and be mentally and spiritually snuffed out of conscious.

That promiscuous developing circles are more likely to be harmful than helpful to the sensitive, is no doubt true, and the unwise rushing after mediumsee with individuals who think they may become popular and wealthy if they can "command" the spirits come to and help them, is to be decried. I tyrants. No true Spiritualist will commend such practices, but this is only a side issue urally born negatives, who are from of mediumship, and of the subject of birth swayed by whatever influence, Spiritualism, and we have no right to make a wholesale condemnation of these subjects because of it.

That the home circle has brought forth upon the public rostrum, and into FLUENCE, and unfortunately it is often the more private, though "professional" practice of mediumship, some of the noblest teachers, reformers and benevolent workers the world has ever known can be readily attested by an impartial

To the Editor: -As you have kindly | canvass of the work and history of Spirassigned to me the subject for my con- itualism, and we can safely challenge our critic to point to grander representatives of human progress and of moral worth than are shown in the lives of hundreds-yea, thousands of spiritual teachers, philosophers and seers, some of whom will have place in the great to confine myself to that line of thought, symposium on the "Psychological although the book under discussion Crime" through the pages of The Pro-

gressive Thinker. We admit that the stimulation of mediumship should be approached with caution, and Spiritualism per se, is teaching this fact constantly; as a rule the most worthy and useful media have been sought out by spirit intelligences which he asserts, so perhaps the writer and brought forth to the work without of these lines will be pardoned by your themselves personally seeking "devel-readers if her article deals somewhat opment"; now and then an exception to largely with personal experience—in this only proves the rule. It is a great the realm of mediumship—since it is responsibility for any medium or oper ator of any class to undertake in develhas been mostly gained on the points oping mediums; no one can make a me-"Knowledge is dium of one who is not naturally a psy-Power" and it is only through knowledge that the human mind can rest its latent mediumship to gain expression. convictions upon a sure foundation of It is a tremendous responsibility for one Fact that cannot be swept away, but to undertake this, and to aid in starting sometimes we think we have knowledge a medium upon the road of Spiritual-

So it is a tremendous responsibility for a human being to bring offspring and expression, and thousands who do Allow me here to state that I have give mortal life to such entities, no doubt do so without forethought of the progeny. Yet, even the most pronounced Malthusian will not claim that parentage is a curse and a universal

That sweet and good mediums have been stimulated and uplifted in the output of helpful psychical qualities, unteachers and their "spirit guides," as Tuttle, a Fannie Conant, a J. V. Mansfield, and countless others, will surely may be proven by reference to the noble be as helpful to the timid sensitive seeking light, as to turn such an one loose into the cold world amid the harpies of greed, mammon, selfishness and own individuality and powers.

Thus, while the responsibilities of parentage are great, and while many human beings are brought into the world against tremendous odds, because of the carelessness, neglect and want of thrift on the part of parents, yet we know that thousands upon thousands man entities are fostered by sheltering parental care, and given the best of conditions for their intelligent and physical growth; and the parallel runs true in mediumship. For it is by no means necessary for spirit workers through the sense of binding the medium in the tion because of the light and strength chains of servitude, notwithstanding brought to him from the spirit world. the assertions of our critic to the con-Another, in Boston, Mass, who had been | trary. I have seen many mediumsally were of the lower order, became a since the age of fourteen, personally moral, abstemious and honorable man served as message medium for the Banthrough the instructions and blessing ner of Light for fourteen years, for the Voice of Angels in the same capacity who have been uplifted and redeemed for the Light of Truth; also having through the blessings of Spiritualism traveled as a platform speaker through many states, from Maine to California sands of Spiritualists and mediums can and labored in the field of Spiritualism. as test and medical medium in Massa chusetts and California.

.Thus I have come in contact with .. very large number of spirit mediums and while at the Banner of Light, with most of the prominent psychics of this country; also during my five years as secretary of the National Spiritualists can for the exercise of negative quali ties, or of mediumship in any form, but for clear brains, quick thought, and some degree at least of "Individuality" and personal intelligence. Having met with hundreds of mediums and thou-sands of intelligent Spiritualists, I beupon this vital subject, and that I am correct in saying that the majority of well-developed mediums find their spirit counsellors or "guides" to be co-opera-tors rather than despots; advisers or suggestors rather than commanders or

It is the half-developed media, the natphysical or mental, that reaches them, who if taken under control by spirit neonle, are dominated without let, or hindrance BY THE PARASITICAL INjust such persons who eagerly seek for psychical development at promiscuous

circles or elsewhere.

stay and strength, the vanguard and light of Spiritualism never lose their inlividuality nor become the prey of vicked spirits, for they have an internal light of moral consciousness that no amount of spirit "control" can quench, and their inherent individuality can never be lost.

Again I ask pardon for some elaboraion of my own experiences as a melium. In a court of law, the testimony of one intelligent witness is as good as that of another-all things being equal -and I see no reason why the testimony of an intelligent Spiritualist-medium or not-should not be as effective thor of a much-advertised book, who afirms that he knows whereof he speaks ecause of his own experience.

However, he is not a Spiritualist, not medium and by personal experience knows nothing of the conditions, pro-cesses or disciplines of mediumship. He affirms, though, that he has personally seen decarnated spirits and noted all the details of their nefarious work on mediums, but that the power by quired personally, independent of me-diumship of any sort, and that this he will explain in some future work. Now, then, I can and do sneak from

actual mediumistic experience. I claim

to be a trance medium, in the sense that when my organism has been used by spirits to give messages of identifica tion and consolation to their friends. the work has been done by no conscious volition of my own. I knew not what I was to say till the words were spoken, nor the name to be given as that of the "controlling" intelligence till it was involuntarily uttered by my voice. Yet,•I are degraded and only fit for "Devolu-tion" and spiritual death. sages and counsels that my lips have uttered. At the Banner of Light circles which were free to the public, for fourteen years I voiced these messages. which were taken down verbatim by a stenographer, and printed from her manuscripts; thousands of these messages were given by spirits of whom I could have known nothing; they were of, and for people in all parts of the United States and other places. Great numbers of them were accepted and verified by those to whom they were addressed—entire strangers to myself and to the Banner people. These verifications were published in the paper. I have in my possession a mammoth scrap book, containing specimens these published verifications, and have received hundreds of letters from strangers gratefully recognizing the messages of consolation and advice they have received through the Banner of Light message department; and I challenge any critic to show wherein these messages or this mediumship

have in any way degenerated the medium, or proved anything but a blessing to those who thus received comfort and instruction through this mediumship. Nor is this an isolated case, since other mediums, some in similar seances, many in other fields, have been the instruments for conveying just such benefactions—temporal and spiritual to mortals and spirits alike. In my own experiences, at these same Banner of Light circles, and elsewhere, especially upon the lecture platform. I have found my own mentality expanding, and my individuality increasing under the influ nce of my beloved "guides" and I know

that this has also been the experience of many others. As before said, when in the superior state, I am not insensible to what is passing around me on the mortal side, hence can listen to, approve or criticise what is being spoken through my lips, and I do not hesitate to mentally ques-tion the utterance, if it is against my wn reason or opposed to my judgment, although sometimes. I have been forcer to revise my opinion, under the patient and lucid explanation of the intelligence

who speaks. At the Banner circle and elsewhere questions on all sorts of philosophical, scientific, spiritual and general sub-ects, have been presented for reply, the same having been sent by strangers or given by some one in the audience, and have not seen or known of them till hey were read for reply.

Sometimes, on hearing an abtruse or obscure question, or some-thing on scientific or other lines of which I was not at all familiar, I would mentally say to the spirit attendant, "Father Pierpont, how in the world are you going to answer that?" but in the midst of a benign influence which he held over me, and which I do not think interfered with my individuality in the least, my lips would part and the intelligent answer, as from one who knew what he was talking about, would be given and be printed without revision or addenda of any sort.

In this experience, as well as in lecture work, I have felt an uplifting, quickening of vibratory force, an illumination so to speak that has enlarged The intelligent, naturally endowed my own mentality. I have been edu-common-sense mediums who are the cated by the very spirit controls that

our unknown man declares vitiate and devolutionize any medium, I know it; by their advice and suggestion—never command-I have read books that have been of value to me. By their invoca tions my naturally materialistic half German brain has developed a fair porment in the universe, and a sort of devotional aspect towards the Divine principles of life, though personally I do not think I have enough of this to hurt me. By the matter which I have writter under spirit impression or uttered when "overshadowed," as Spirit Pier-pont calls it, by my beloved teacher, I have been instructed in many things, for by the force of circumstantes, I only attended the common schools a few years, and never after the age of twelve years. Therefore I know that mediumship has been a blessing to me, that it has been a blessing to thousands through my organism, who have received evidence of its verity, and that as I am only one of many mediums, honest, not self-deceived, or destring to deceive others, and who are conscientiously doing their best for self-improvement and for human benefaction, I as sert that mediumship is a blessing to the world, and of benefit to its posses sor, if under the guidance of unselfish

and humanitarian spirits.

Nor do I find that an unconscious trance medium need of necessity lose all individuality and personal responsibility, as I have known some of these who are good moral men and women with strong reasoning powers, and whose individuality is quite unlike in many ways, that of the spirit controls who possess them during the hours of entrancement. One might write a volume on these points, but alas, we have not the privilege of promising another book that shall explain all that is left unsaid, and which may be of the ut most importance, as our critic avows he will do. Had he paused at such important points in the book before us to explain and to teach the methods he employs in arriving at his conclusions and affirmations, we could all have given more oredence to his statements, and a better opinion of his claims, as it is, we see asked to accept this statement, that all mediumship is degrading, and that if its practice is persisted in, no matter how instructive, consoling and uplifting it may be to humanity, the mediums will be devolutionized, that is, will lose all individuality, descend shally to the animal plane, lose all soul power and go but into nothingness; that the tendency of mediumship is a corruption of mor-als, and sure descent to sensuality; that fifty-five per cent of the insane in asylums are mediums or psychics; and ever so many more extravagant affirma tions; that he is not a medium but has gained the knowledge of all this by his own inner sight and powers, and that sometime he will show us all where and how we can attain the same desirable power of looking into spirit realms and at spirit people without endangering our iduality and our eternal provided, we have the power, perseverance and opportunity to engage in such a task But I must not dwell upon the charges made against mediums and mediumship, by this man; it must be the province of other writers to meet them as mine is to point to the blessings and utility of mediumship; but I must be permitted to speak a word in defense of the "Indian controls," for while I have listened to some silly twaddle, presumably spoken by half-tutored or lenorant Indians through mediums, I have also listened to a great deal more of wisdom logic, comforting assurances and lofty eloquence of a philosophical nature utter by progressive spirit indians well-cultivated mediumship. through that I have heard from some self-con scious, egotistical would-be 'teachers, who are sore afraid that they will not

be given due credit for their efforts and I find in "The Great Psychological Crime," that magnetic healers and medical mediums are attacked and traduced; as an illustration, on page 253, the author tells of some lady who he came a great magnetic healer, and that step by step she was led onward and downward by her controls, until the magnetic treatments' became only another name for the indulgence of the most deprayed passions of human nature," etc. Such a case may have occurred; we do not question it, but we also positively know that hundreds of magnetic healers and medical mediums. under the guidance of good and wise spirits, such as Dr. A. A. Kimball and nis estimable wife, the late Dr. A. S. Hayward, Doctors Richardson, Grover, and many other men and women, not excepting my own brother, who for sixteen years was a most successful and prominent magnetic healer in Boston; all pure, good and conscientious workers for the blessing of humanity, curing the sick and dying who had been pronounced incurable by the regular physicians, have done a nobler work for the world, than tongue can ever tell. Their monuments are the good deeds they have performed, the lives restored to use fulness and to health of mind and body the blessings which rise for them from thousands of grateful hearts; nor by their works, even though, as in many in-stances they dispensed their magnetic healing while under the control of some spirit helper, have they lost their individuality or their personal responsibil

But I despair of beginning to tell the olessings and utility of mediumship in one article. We need to write a book upon the subject to do it firstice. The millions of human souls that have been emancipated from the fear of death and the ignorance of superstition by its influence may bear some weight of evidence in its favor though the critic

sweeps them all aside as of po value. We know there are frauds professing o be mediums, and the critic prints ar advertisement of one such in kis book, and calls it the card of a medium. Such ndividuals are no more true mediums, man the glow-worm lights are the stars

of the firmament.

We deplore the trauds managerading as mediums, but we claim that they should not be selected as examples of mediumistic processes and work; when Spiritualism has so many thousands of respectable and conscientious mediums to choose from.
Our critic states that as mediums are

dominated by spirits in their work, they are in complete slavery. This would be true if the psychics never could assert their own authority, but we happen to know of a number of mediums who have a goodly quantity and quality of self-will, and who do not hesitate sometimes to bring it into / peration and shut out the spirit who desired to control. I know very well that unless I am "pas sive," none of my dear band of spirit co-workers can use my medial organism, and when I have thought it not best or wise to allow them audience with the mortals around me, they have been kept away or silent, even though they gave me clear understanding of their presence and desire. I also know that many a medium has exercised the same right and privilege of decision, and some of them are of the unconscious trance phase, too. This is a fact, as many can testify. In such a case, what becomes of the charge that mediums sink their individuality and finally lose it so as to become non-immortal, and of the animal plane, provided they persist in the exercise of mediumship and do not become so positive

that a spirit can never influence them? As to the matter of being controlled dominated by another power, what of the devotee of fashion, of religion, of mammon, of any of the dominant ideas and passions that may control an individual until his life is absorbed by that ruling power? Do they so lose their individuality that they are in great danger of becoming non-immortal?

What of the sheep led by the ecclesi-astical shepherd, who never think for what their hypnotic pastors tell themare they to lose immortality through the paralysis of their thinking or reasoning powers?

What of the mother whose identity is well nigh sunk in her child, so domi nated is she with the idea of constantly sacrificing self for her offspring, and of practically effacing herself for his comfort and pleasure, is she to be non-immortal because of soul-paralysis?

What of the millions, not known to be mediums in the accepted sense of that term, who walk the cities of earth, inhaling mental effluvia, moral miasma, and death-dealing destruction from the haunts, aura, and lives of the wilfully debauched and debauching monsters of vice and sin-in low resorts or in high places—sensitive to influences and conditions over which they have no control, but which are not caused by decarnated spirits but by persons and conditions of earth-are they to be everlastingly con demned, or such of them as may fall be

neath the influence or the temptation? True, our author states a clause in the latter portion of his book that "so long as there remains one aspi ration for good, one cry of conscience one prayer for help, Nature responds suffering mediam, the instrument for the uplifting of humanity under the guidance of the reformers, the humanitarians and righteous men and womer of the past who so love mankind that they are willing to return from higher realms, and work with the best means at hand, for the enlightenment and comfort of the world; the psychic who prays the good angels to lead him aright, may so lose his individuality under such ministration, as to part with the soul-element itself, sink below the 'Line of Despair" where no aspiration gleam of conscience, cry for light, or prayer for help can ever come, and thus become Devolutionized, and lost

But I must close; the half cannot be told, nor have I begun to refute the statement made against mediums, and which touch the personality and character of all true mediums; not that I cannot, but for lack of space. utility and blessings of mediumship, how can they be enumerated in such narrow space as this? Are they not as many as the sunbeams of morning, as numerous as the aspirations, the hopes, the fears and the needs of humanity? Do they not come in answer to these needs and prayers? Are they not the outcome of human demands, and the responses of Infinite wisdom and light? They are the instructors, the comforters, the healers of human ills, the assuagers of human woes; they come as angels of mercy and ministration and they are sent by the Infinite Good-Nature or God, what matters the name? Tremendous responsibilities rest upon mediums and upon all of human life. To sift the false from the true, to strengthen the weak, and encourage the faltering, to instruct the ignorant and to heal the sin-sick as well as the physically ill is the work of medium ship; it should also be the work of all true teachers and physicians in their dealings with mediums, not in whole sale charges and denunciation, but in loving benefaction and in the desire to show how mediumship may be made the true co-operation of spirits and mortals for mutual progress and benedic-MARY T. LONGLEY. Washington, D. C.

LAUS MORTIS.

Nay, why should I fear Death, Who gives us life, and in exchange takes He is like cordial Spring That lifts above the soil each buried thing; The lordliest of all things!—

Life lends us only feet, Death gives us O all ye frightened folk,

What daybreak need you fear?-The love will rule you there that guides you here.

Where Life, the Sower, stands, Scattering the ages from his swinging Thou waitest, Reaper lone, Until the multitudinous grain hath

Scythebearer, when thy blade Harvests my flesh, let me be unafraid. God's husbandman thou art. In His unwithering sheaves O bind my -F. S. Knowles.

TWO THOUGHTFUL, GRITIGAL IN-VESTIGATORS ENDORSE THE WORK

An Inspiration and an Authority. What does "The Great Psychological

Crime" mean to me? Taken as a text-book it gives a clear conception of the reason for liv-

It gives a working hypothesis in

It keeps daily before me Nature's two great forces, Construction and Destruction, with either of which I must consciously and intelligently work. It stays forever the indefinite 'drifting" condition into which so many of us idle interminably.

If Nature's great evolutionary scheme is true in the material world then there should be a corresponding science for the great spiritual growth of man. There is the gradual refinement of the human species, the improvement of nations, the development of intellect, of art, and of morals. But over and above there should be a scientific development of each and every soul. This is the question that troubled me greatly for years I sought long for its answer, over a wide field, and in many books. I never found it consecutively and logically answered until I came in contact with the Harmonic Series, and especially with the book entitled "The Great Psychological Crime.

The great plan of Nature unfolded itself to me when I reached the third part, beginning at page 313. I there found out on just what individual development-and consequently immortality depends. How it lies within the power of man to curb his passions, train his intellect, control his emotions, regulate his thoughts, and so develop himself until he becomes like the "Ideal" that he finds implanted within him.

This is not only what he can do, but is his business of life to do, and what as he desires life light and immortality, in its largest sense, he must do. First of all he must "know himself," that he may strengthen the weak places, eradi cate the errors, and grow strong in the

virtues that are admirable.

There is no other way to attain but by the development of the four great soul-forces-Self-consciousness, pendent Choice, Reason, Independent Self-Conscious and Rational Will-power There is no other way to command your self-respect, and the respect of others, but through the absolute control and direction of these soul-forces.

Hypnotism is teaching men by the hundreds how to control others, com-pletely overlooking the great essential lesson of life which is to control one's It is putting in its deadly work on its subjects, killing in numbers, that greatest of all factors of evolutionary progress, "the human will." same time carrying no good results to the hypnotist, for his development, like that of other men, depends upon selfcontrol and not of subjecting others to his will. Moreover, when we take into consideration the great over-ruling Law of Compensation we cannot but realize that the backward swing of the pendulum must inevitably bring him due retribution in one phase or another, either in this plane of life or the next.

The book is especially welcome to me inasmuch as it lacks the "tearing down" element which abounds among new theories. "Tearing down and giv ing nothing in its place" is a very simple proposition. But this work holds out a great hope, it fills life with a great purpose, it gives a definite reason for "being" and "doing." It sounds the key-note of "Individual Immortality," and leaves each one of us to work out the great scheme personally as his reason directs, and as he can train his will to perform. In pointing out the path of development and life, it, at the same time, shows the way of retrogression and death. By carefully following the thread of reasoning there sems no way of evading the conclusion, the truth works the same in both directions.

We are here in this physical world to work out our own salvation, to grow consciously and intelligently into "Being" that forms the "Ideal" of our inner consciousness. Virtues are the same all the world over and age. Buddha. Confucius. Christ. teach the same truths. Epictetus, Paul, Marcus Aurelius, Shakspeare or Emerson there is not much differing among them when we come to essentials. And this book which shows to us, in a new light, the great psychological crime against nature, which is the dwarfing or killing of that part of man which is man, is a

book which will be a gospel to many.

There are those of us not personally

oncerned with hypnotism and mediumship, and yet are struggling alone and n doubt as to what is the reason of this physical existence. We find ourselves here, seemingly against our will, and are asking ourselves what should be our most reasonable purpose in life that we may best fulfil its mission. The book tells me it is to develop those soulforces, that when we find ourselves at last out of the physical body, and yet with our self-consciousness, individual choice, reason and will-power clearer and more active than ever, we may progress upward still, to where we shall gain higher knowledge, be stronger and purer in our inmost being, more loving because of a larger nature, and more helpful to others because more loving. Following rationally this thought there would be no limit to the spiritual attainment, it rests with each individual soul to make of himself what he will.

But that which really gives the impulse to this startling book is that it is a statement of fact and not a mere theory. The book is not an argument, it is a recital. The author does not say "I think, he says, "I know, for I have accomplished this independent development. I have seen and heard. I know the fact of the continuity of life as I know life itself. I have proved this destructive principle in nature as any man of science proves a principle in natura. speak with authority, for I know whereof I speak."

It has been my privilege to know both the editor and the author for the past and unalterable purpose three years, and I am at the present

A Per From the Cyclone Cellar at the "Storm Center."

Spirit land, like our heaven of old, is not-to some of the earnest, fair-minded students at least--what it appeared to be from the distance.

Remotely we saw nothing but the "pearly gates," the spires of a "temple fair," the turrets of "many mansions" and the "walls of jasper." All this ("not half has ever been told") led us to believe that it was the home of

peace, joy and happiness forevermore. But when we entered by Reason's gate we found many dismal-looking cottages shrouded in gloom (some of the family being absent) and undesirable, unexpected and embarassed neighbors everywhere. A kind of foggy strange-ness made dull our sense of justice when we were told how an immortal soul, filled with divine love, can sing "Glory to God in the highest," play the accompaniment on a "harp of a thousand strings," and keep in tune with the angels, when he can plainly hear the reverberating echo of the "gnashing of teeth" or scent the smoke of an "everlasting fire of brimstone" in the basement, where, perchance, some faithless member of his own family has been compelled to take lodging. A mysterious something wthin us (conscience) told us that it was not good to be here,

and we walked out. And so in the realm of the spirits our hopeful hearts are building their castles while our voices ring out-not less earnest nor more certain-as of old, There'll be no sorrow there."

Let not sentiment usurp our throne of judgment. Every top has its bottom—every day its night. There is sure to be some darkness in the dawn of Spir-

By and through scientific research ve have learned that the spirits of our departed friends and loved ones still live, can and do return to us, an are able, by a mediumistic process to communicate with us.

This knowledge, no doubt, is very gratifying to us and a source of great joy and happiness to both parties con-cerned. If, by good luck, we have made connection with an intelligent individual on the other side, it is but natural for us to attempt to get a bird's-eye view of spirit land, the condition of its inhabitants and their mode of life.

"Eternal Summer!" comes back the answer from a thousand tongues; preme joy everywhere and unalloyed appiness, even from the spirit hell" of a man "hanged in Texas" that I heard of some time ago.

How captivating the idea appears to us dwellers of a material earth! Here, where the enjoyment of our flowers is of a winter's chilling frost. Is it any wonder that the only road (mediumship) we hear of, is running "extras" and "specials," besides its until everything on wheels, from a Pullman to a hand-car is going to the gold fields of happiness? * * * Fair Summerland, have thy roses no thorns, thy skies no clouds and thy joys

no sorrows? In vain do we strike the rock of wisdom of the wisest spirits. No answering stream of knowledge comes forth to alleviate the thirst of our doubting

minds and satisfy our reason. We read Spiritualistic literature, -good, bad and otherwise-by the masters of the faith, until our minds either become intoxicated with the desire to travel in spirit realms via the much advertised medium route or we feel as though we had been to one of "Marmecide's [mental] feasts" and would appreciate very highly a sandwich from

Reason's lunch wagon. With what satisfaction one enjoys a book like "The Great Psychological Crime"! What a hunger, accumulated during many years in the desert of speculation, it satisfies. To me it was the first unclouded message of a future

Welcome alike, though it were given From sulphurous shades, or vales of heaven."

Its author-if nothing more-is most certainly a master of logic. With the trowel of Thought he spreads the cement of Reason; with the liberal use of the square of firmness, yet gentleness and the plumb of admonition for those who have eyes to see and cars to hear, he has erected a landmark in the Spiritualistic wilderness; a wilderness where "contest seems to have no hope and danger no glory." He points out the wrong, the danger and peril, not of the medium, but of the process employed, and tells of a better, safer and more satisfactory road to those who possess the necessary intelligence, courage and perseverance.

The awful thought occasioned by a dim foreboding of how intimately our future destinies are welded together with those of our mediumistic controls, of whom we know nothing, should serve as a palladium against all familiarity with them, as such. One must read this truly great work to fully appreciate the light, the shadow, the novelty of the whole as well as the vivid and durable impression it produces on the reader.

To the thoughtful, earnest and conscientious student, it is both stimulating and satisfying, and it can not fail to prove a lesson of high import to all fairminded Spiritualists.

It is a "STORM CENTER" in fact, for its truth is mighty and may be the means of clearing away the fog of uncertainty in Spiritualism. son's Moneybag, may this book prove to be "the fruitful parent of a hundred more.' R. E. ITLAK.

Omaha, Neb. time under a definite system of instruc-tion and development which has proved to me to be an emergence from mental chaos to order. from doubt to certainty, from weakness to courage, and from a life of drifting into one of steady, fixed

EMILY U. MEISBLBAR.

RINGING EGHOES FROM THE FAR WEST PSYCHOMETRIC

Will C. Hodge, Prominent as a Lecturer-on the in the East, Brings his Critical Mind to Bear on The Great Psychological Crime, and Buries It Beneath his Logic. He Sees the cunning Hand of the Jesuit in the Book.

This is a sweeping statement and sounds very familiar, for has it not been

the stock in trade of churchmen and

raps first sounded at Hydesville? What

prevented the loss of reason and saved

That there are cases of what is

our asylums for the insane, has been

It is not, however, the result of Spirit-

It is not necessary to be a Spiritualist

and sit for development (?) to become

a victim of some invisible hypnotist or

control. The law of vibration, polarity,

or of correspondences, is one of nature's

processes, and in its operation contin-

ually affects all humanity, whether they

be Spiritualists or know absolutely

A lady who shall be nameless-in

fact, I do not know her name, but who

was in great trouble-called upon me

last week for advice. She was refined

in appearance and possessed of more

"At the conclusion of a letter which

had written to a friend, my hand was

seized by some power beyond my own

volition, to write. The communication

proved to be a message from a dear

friend in spirit life, and I was delighted

Other messages of a pleasing nature fol-

lowed, when the influence or power

changed and I began to receive mes

sages couched in the most vile, profane

and obscene language imaginable. It

was perfectly awful, and I threw the

This woman was not a Spiritualist

had never sat in a circle nor attended

Spiritualist meetings, and knew nothing

whatever of Spiritualism or of medium

ship, and yet was not immune to hyp

We boast of our civilization, yet con-

sion of life the profane, the vile and ob-

scene: then we wonder at the natural

returns and inevitable results, and the

end is not yet, for it is the flat of uni-

versal law that we shall reap what we

We must make conditions for the ele

vation and education of these unfortu-

nates and stop sending them to spirit

The remedy does not lie in denounc

Our unknown author cites extreme

cases which were already known to

grading and destructive, even to the

That better methods should be em-

way while preserving intact the central

will more readily welcome the improve-

that results in healthy bodies and

own will naturally gravitate to us by

This, however, does not necessitate

tion of our spirit bodies and our immor

The book contains many truths, but

nothing new which is demonstrable, and

lines to discover the animus of its real

a Jesuit was displayed in the writing of

any book, it is displayed in this produc-

to me that no one can doubt this when

address to Spiritualists. He says:

your people upon this particular sub-

ject, you must insist upon the entire

abandonment of every phase, form and

There you have it! and this is the

milk in The Great Psychological Crime-cocoanut. WILL C. HODGE.

How Some of Our Readers Can

Make Money.

Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than 19.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washing Co., of St. Louis, Mo. I used it to take orders and sold 19 Dish-washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as men.

John F. M.

"Healing, Causes and Effects."

Ву

The Willard, San Diego, Cal.

"However radical the departure may be

reading the conclusion

My own opinion is, that character is

attention to

tion of the soul itself.

ment than myself.

We need to pay more

mediumship and the facts involved.

in a study of mediumship, its poss

writing pad and pencil from me in per-

co-operation.

mediumship.

fect horror."

have sown.

notic or mediumistic

her in greater or less degree.

The author of The Great Psycholog to science" the mediumistic process cal Crime declares "that in the higher leads to spiritual and the second science and philosophy of life, it is death. known that there is a principle in nature which impels every entity to seek vibratory correspondence with another is the direct result of the mediumistic like entity of opposite polarity and that this is known as the law of vibration, law of polarity, law of correspondences, law of affinity," or in common par-lance as has been continually affirmed preachers of the Talmage stripe, as well by Spiritualists, that like attracts like. as the opposition generally, since the So far as I am informed, no intelligent Spiritualist disputes the above proposiabout the mediumistic process that has

It has also continually been affirmed many from becoming inmates of the inby intelligent spirits that conditions in same asylums? Many such cases are the spiritual realm are as strictly natu-on record, and I happen to know of ral as on the material plane of life, and some where the evidence is indisputthat death or the change from the vis- able. ible to the invisible expression of life termed obsession among the inmates of makes no change in the individual except a physical one.

With this proposition our unknown the opinion of Spiritualists themselves author seems to fully agree, and, if true, and for many years. it rationally accounts for the multiplicity of diverse opinions among spirits ualism, nor of orderly spirit control or themselves, as each must express himself or herself according to the individual unfoldment or the light they pos-Bess. How in the nature of things could it possibly be otherwise?

It has been demonstrated to intelligent investigators of Spiritualism that these two states (physical and spiritual) are so interblended, so continually impinging each upon the other, that no human being is or can be exempt from nothing of Spiritualism. hypnotism or more or less psychic impression from invisible realms, and when our unknown author makes the statement that "He has never been a subject of psychic control in any form, degree or manner whatsoever," he makes a statement than ordinary intelligence, and made the following statement: which the facts will not bear him out in

How does he know? and how does it occur that he alone is exempt from this universal law or principle in nature? Again and again it has been declared the intelligent from invisible

realms, that we are the children of nature; that we are the legitimate fruitage of the action of nature's principles and of the planet upon which we were born, as much so as the apple is the natural fruitage of the tree upon which it grows, and as the tree persists upon growing the fruit until full maturity, so does God or Nature persist in growing men and women until full maturity, when immortality becomes a fact in nature and is our natural inheritance. Where is the proof that "at a certain in the evolutionary process, the Great Intelligence invests the entity THERE ARE THOUSANDS more like with the soul attributes of reason, independent choice and an independent self-consciousness and rational volition tinue sending to the invisible expresnecessary to its self-preservation and independent action, then severs the tie which makes it a child of nature and emancipates it from all paternal dominion and control"?

Much that the author of this book has said regarding the misuse of the power of hypnotic influence or control from both the visible and invisible expression of life, will be heartly endorsed by the realms, or continue receiving their psy-reader. To use this power for the pur-chic impress from the other side. pose of circumventing one's neighbor, to secure advantage in trade and rob ing mediums and their controls, but him of his possessions or in any manner to infringe upon his right to life, liberty and the pursuit of happiness, is to simply become a thief. My definition of a thief is, any one who obtains any- ties and its dangers, lies our only thing of value from another, of what safety. ever name or nature without that other's consent, and by whatsoever process employed, steals it, and the hypnotic or | Spiritualists, and because of these, asmediumistic process that lowers the sumes that all communion and co-opera-moral tone of the individual or that results in mental domination is radically wrong and from my standpoint, crim- death of the spirit body and disintegra-

I have been severely criticised because of stating from the platform that ployed, many Spiritualists will agree, promiscuous so-called developing se- and if the author can point out a better ances and for indiscriminate results. were, to say the least, dangerous, and facts of the spiritual philosophy, none that there is a dangerous side to medi-

fully believe that mediumship on the plane of domination, with the sur- the only basis for a safe and orderly merendering of individuality, is not only diumship, and that when we make as wrong and in a sense destructive; much effort to spiritualize humanity as while mediumship without domination, we now do to materialize spirits, we and on the plane of intelligent co-opera- shall hear less about the destructive tion and for worthy purposes, is not in tendencies of mediumship. any manner nor in the least degree destructive, but often results in the uplift- that form of individual development ment of body, spirit and soul.

"By their fruits shall ye know them" clearer intellects with the development is as applicable now as in olden time. of moral character. When this is ac-"Men do not gather grapes of thorns nor complished we shall find our proper figs of thistles" now, any more than in sphere in the psychic realm and our the days of Jesus and his disciples.

If, however, the tree can be judged by the law of vibration or polarity. its fruit, there is plenty of ripe, lus- in my judment will be a vast improvecious and nourishing fruit grown upon ment over the too prevailing method of the tree of mediumship, notwithstand- forcing the development of psychic powsome that may be badly decayed ers at the expense of other consideraand EVEN ROTTEN.

Again, our author declares: "There is no such thing as mediumship without the abandonment of mediumship, and "Mediumship we shall continue to receive cheering mental domination." without mental domination and control messages from the beyond, and the lovis a scientific impossibility." This is ing, helpful ministrations of spirit surely very bad for science, for it is well friends, even at the risk of the destruc known there are many forms of mediumship that do not dominate the mental | tal souls. and are not in the least deree contingent upon mental processes. It is a well known fact that many people have it is not necessary to read between the naturally been in rapport with the psychic and spiritual realm from early projectors. If ever the cunning hand of childhood and, without detriment in any way whatever.

What shall we do with these intelli- tion which sounds like the last dying gences who come to us from the invis wail of orthodoxy and priestly power ible side, who are not invoked, but who with the evident purpose of utterly de come at their own time and pleasure stroying mediumship and staying the and who leave a spirit of upliftment by onward march of Spiritualism. It seems their visitation, and how are we to prevent these visitations, even if it were desirable to do so? Shall I strive to matter in the words of the author, in his prevent the visitation of my own mother, who invariably enfolds me in an atmosphere of love, joy and peace. from the past and present position of and who usually comes on the vibrations of music and without any refer ence to my mentality? As well strive to prevent the action of the principle of degree of mediumship. gravitation or the orderly action of any of nature's processes.

Again: "The natural tendency of me-diumship is toward animalism." This is not only untrue, but is a foul slander and gratuitous insult to many noble men and women and their spirit friends helpers and advisers. It is a slander that ought to blister the tongue of any man who would utter it. I utterly deny the proposition that the spirit guides and helpers and their instruments are paying penalties in spirit life simply be cause of co-operation, or that there are any such dire results from the exercise of normal, rational mediumship as the author of this book would have us believe. The reader of the book will observe that even the author gives us the benefit of the doubt, for he repeatedly uses the expression, "so far as known W. P. Phelon, M. D. Price 50 cents DELINEATION.

a Well-known Psychic.

"The Great Psychological Crime" has been read by me, carefully, slowly, and psychometrized. It is immiossible to hide one's true meaning, whether we speak verbally or stamp our thoughts in books. It will tell itself; as the infal-lible index of truth is found in the tone

Soul detects the meaning and reads between the lines the true import of the writer. "There is nothing covered that shall not be revealed, nothing hid that Again: More than fifty per cent (58) of all the insanity in the United States shall not be known," so justice will not

> The subject of hypnotism which is so elaborately calculated from the author's code of "Natural Science," looms up before one like a picture for the reader to concentrate upon and receive impresions which will awaken a certain train of ideas that shall cause him or her to become attuned to the author's mood of mind and be prepared to receive the second dose (Spiritualism) as a part of that evil (hypnotism) and to embody every thought, every emotion which belongs to it; thus causing the reader to arrive at a conclusion which corresponds to his or her state of mind.

> Whether the author's statements are diseases of the intellect or not, and that he views the subject through diseased eyes, must be determined by our best judgment, our experiences and our associations with those who have passed over to spirit life, remembering that each has cultivated different faculties and that each has powers the other can not aspire to. Science skims the sur-

face; soul penetrates the depths. My experiences as a psychic for thirty years, have been elevating and ennobling, my influences always teaching morality and instructing those with whom I have come in contact that what we worship, whether spiritual or sen-sual, whether intellectual or physical, it not only rules us, but it also fashions us, and what we sow that must we expect to reap.

Does this instruction smack of sensualism and animalism? I most emphatically deny the assertion found in this book that "the inevitable tendency of mediumship is toward animalism."

Almost the next paragraph states that "it needs but an intimate acquaintance with those who follow mediumship as a profession or business to find the unanswerable demonstration of this fact." This leads one to query who were his friends? as, to know a thing to be a fact one must needs be intimately associated with the object of discussion, and if this is the process by which he has gained his knowledge (as it is the only way to know) I am thankful there are few Masters.

He alludes to his method as the only way of gaining access to spirit realms without becoming contaminated with the spirits of our fathers and mothers and our loved ones, as all who desire to come in rapport with earth friends have a "low, debased intent" and their only object is to make us more like animals. My spirit influences always come in

that spirit of light and love which partake of the celestial elements that exist in their abode "over" there," and were they deceptive, seeking to degrade and demoralize, they could not appear in that radiance, as thought and intent create their own forms of light and darkness and east their shadows before them, whether expressed on this side of life or on the other, as like will attract

To say that one who is pure and clean in thought, unselfish and truthful, does lie in a better understanding of can be influenced by spirits or mortals on a low plane to do their bidding, is absurd and shows a mental derange-Forewarned is to be forearmed, and

No medium has fallen, no person has been drawn into the web of immorality without first having the germ within to be inflamed by coming in touch with

their likeness. Character, inclination, and habits form a life in which every one moves, and where one feels at ease in his or her proper element.

The natural tendency of some people is to jump at general conclusions from particular cases and not from the standpoint of knowledge, and it is very evi dent that the author knows very little of the subject about which he is talking, when he calssifies all kinds of mediums, even to our highly inspirational ones. with the scum of the earth.

This wise man does not seem to real ize that the great wrong in a mistake like his, is that it reaches out and injures those who are guiltless.

It has never been known of one with a clear conscience, honest convictions and lofty aspirations, to hide behind a screen when he had some work of reform to present to the world which was a crying need of the day, and I feel that the thinkers of the past did not waste time discussing "the will, voluntary powers and sensory organism,-facul ties, capacities, appetites, passions, desires, propensities and ambitions,' when the hour warranted their immedi ate action in this special field of labor. Only Jesuits are known to perform all their work under cover of darkness, and this is because their deeds are dark: and I should judge from the setting of the story, the climax and the conclusion, that the author and Jesuits were

mental comrades. MRS. G. PARTRIDGE.

The Next President of the N. S. A. Mrs. Jennie Hagan Brown, who is now lecturing in Iowa under the auspices of the State Association, writes as follows in reference to the next president of the N. S. A.:

I shall not be able to be at Washington, D. C., this year, but desire through The Progressive Thinker to express my wish in regard to the matter of our next president for the N. S. A. Without prejudice or malice I hope and trust our incoming president may be a person who is not a lecturer or medium, or the husband or wife of a medium or speaker, as I do not believe they can as justly and in as unbiased a manner hold the important office, as can one who has no especial favorites or relations that are in the field of public work. I believe our president should be a practical business man, and one just and broadminded enough to treat all matters in the way that will bring the greatest good to the largest number of people; a man that is not trying to aggrandize self, but uplift the cause of Spiritual and Liberal Progress. The people all through Iowa are anxious for a strong, lear-minded, just man for our presi-JENNIE HAGAN BROWN,

of State Association. "The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, \$1.10.

State Missionary for Iowa, under the

management of J. D. Vail, president

Commandments Analyzed, price The 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office. APPROVES THE BOOK.

Pacific coast, and Welland Favorably Known of The Great Psychological Crime, by P. Braun, a Prominent Thinker along Spiritualistic, Occult and Psychical Lines, Endorses The Great Psychological Crime, and Gives Cogent Reasons therefor. He Says: "The Great Psychological Crime, as the Representative of the School of Natural Science, only Advances the Best Interests of Spiritualism."

repeat parrot-like anything you might

exercise of its rational faculties impos-

sible, or to appeal to its intelligence

to exercise its reason and volition, and

through their independent exercise de-

Two Principles in Nature.

of nature, two principles-the con-

structive and destructive. Both are

destructive principle is to destroy

not one would dare to assert that rea-

son and volition have served their uses

in human life, and must be paralyzed or

destroyed. But the hypnotic and medi-

umistic processes do involve a more or

less pronounced paralysis of the dis-

tinctly human capacities and powers, and they invite the operation of the de-

structive principle in individual life to

the extent in which they hinder, pre-

vent or check the exercise of the same.

ical Crime" informs us that the intelli-

gent soul has two organisms, one physical and the other spiritual; that each

organism has five senses through which

the soul comes in touch and contact

does not deny that the spiritual senses

may become active through the pro-

cesses of hypnotism and mediumship,

but he asserts that such an exercise o

not in line with nature's great purpose

In cases where these senses really are

under the control of a "psychic," or to

Better Way to Develop.

"He tells us there is a better way to

develop-really develop-these spirit-

ual senses, and he gives us the assur-

ance that in a future work he will give

gives a few hints of this better method

in the present work which may become

guide-posts to the discerning ones, and

would it not be wise to await his forth-

coming work before we seek to dis-

methods of spirit communion are the

best or only ones? Shall we remain

content with such an assertion and

place ourselves on par with Catholicism

and Christian Science, stopping at once

all further growth and progress through

a narrow, dogmatic, self-sufficiency, or

shall we hold the doors wide open for

improvements in knowledge and meth-

ods? Surely the latter attitude is more

No Book Can Hurt Spiritualism.

divest ourselves of this cramping fear

that this or any other book will "hurt"

Spiritualism. No book can do that

But may it not be barely possible that

there are people who know more than

we do? Let us at all times be willing

to examine every new claim that may

be presented to us, even though it may

cause a depreciation of some cherished

possession, while it immeasurably en-

Control of the Child.

elders to the extent to which it is inca

pable of exercising self-control; but

who, but ignorant parents would desire

to continue to exercise a parental con-

trol when their children become respon-

sible beings, and who, but an undevel-

same relations that existed between it-

would make it unnecessary for these

children to exercise and thus develop,

A Broad View of the Question.

And so, Spiritualists will yet discover

that mediumship is only a phase of the

childhood of Modern Spiritualism. A

more mature development demands the FREE AND INDEPENDENT exercise

of our spiritual senses. And who would

not rather see and speak with the loved

ones that are gone beyond the veil (of

our unopened senses only) while in the

the very unsatisfactory manner in

which communication is now made pos

with kicks and blows for drawing our

attention to the drawbacks in our pres

to show us the better way, test it, and

thank him when it has commended it

The Higher Criticism.

hurt, but advanced, the cause of relig

ion, so will the candid statements made

by the author of "The Great Psycholog

School of Natural Science only advance

ical Crime" as the representative of the

the best interests of Spiritualism. Far

from being enemies or opponents of Spiritualism, these men are its best

friends, and would place it upon more

enduring foundations than the phenom

ena of mediumship. This school does

not rest with mere statements of obser

vations made and facts discovered, but

gives you the assurance that all who

possess the necessary intelligence cour

age and perseverance may for them

of facts and principles made in "The

Great Psychological Orime."

olves prove and verify the statement

As the "Higher Criticism" has no

self to our reason and conscience?

be exercised and developed.

The child is under the control of its

riches us in another direction.

Brother and sister Spiritualists, let us

consistent with our philosophy.

us a knowledge of this better way.

control, he or she is not a medium.

This is plain enough.

The author of "The Great Psycholog

There are manifest, in the operations

It is not my purpose to enter into an ous intervention of outside intelliexhaustive criticism here of so import gences; upon their control of our senses; and upon subjective methodsant a work as "The Great Psychological Crime," but to say a few words with reffor the activity of our spiritual senses; erence to what seems to me to be the or are they not to be used objectively chief question at issue, namely: "Does and independently as we use the physithe control of the consciousness (that cal senses? Has god or nature given cal senses? Has God or nature given is, the individual intelligence) and the them to us to be controlled by others or will of one individual by another make by ourselves? If the normal and natu-for evolution or devolution?" which to ral use of your senses is to depend upon others, why did not nature give them to me is equivalent to this other question: others instead of you? They have their senses, capacities, and powers. Let "Is such a control in line with nature's great purpose evolution?"
There are comparatively few who them control their own, and you assume

have made a study of hypnotism and mediumship, who will deny that at least in the deeper stages, the consciousness and will of the medium or hypnotic subject are under the control of the op-

child—an attempt on your part to con-trol its consciousness, and force it to erator or the "guide."

As I cannot here bring together an array of proofs in support of my statesay to it, particularly under conditions ment, without going substantially over which make an independent, conscious the same ground as the author of "The exercise of its rational faculties impos-Great Psychological Crime" has done, and as it would carry me beyond the while the latter is unifluenced and unspatial limits granted, I must content der its own control, thus leaving it free myself with the mere assertion,

Important Question.

What is the "guide" (so-called) guiding in the transmission of his or her "messages"? Is he or she inducing the medium to exercise his or her own capacities and senses in gathering the information contained in the message, or is he or she not merely using, that is, controlling, the intelligence of the me dium for the purpose of transmitting the messages to other, or third parties, as one person uses a telephone to con vey information to another?

Camped on Spiritualist Grounds. I have come in contact with many me

diums, and "camped" on Spiritualist camp-grounds, and although I am far from making sweeping accusations, yet I am prepared to say that I have seen and heard enough of things and conditions which substantiate the claim of the author of the above mentioned book, that mediumship on the whole involves processes which are destructive of the "independent exercise of a rational vo-lition," i. e., reason and will. But even if space would allow it, I could not give the cased in detail, because most of the with a separate plane of existence. He parties involved are still on this side of life, and the others have friends and relatives, who would resent any at-tempt todrag their beloved into a public discussion; and without giving activity is not under the direct control names, dates, and surrounding circum of the subject or medium, and therefore stances, those who differ with me will attempt to castleiscredit upon my statements, as J. J. Morse did in the Philosophical Journal, with reference to The the extent to which they are under his Great Psychological Crime, because its author felt justified in withholding the names of several mediums and hypnotic subjects. Only two cases I will here refer to.01 One is related by the French scientist. Paul Gibler, in his work en-titled "Psychism." It is that of a me-dium who, while under control of a vicious intelligence, twice attempted to KILL ONE OF THE "SITTERS."

The second is a personal experience. While at the Delphos, Kans., camp-ground, it was my lot to listen to the most vile and filthy discourse from the lips of a medium while under the concredit his statements referring to that trol of a low intelligence, that I ever better method? Are we so perfect that heard in my life. And that, too, di- we cannot stand any more perfection rectly after we had listened to a most and are we to presume that our present beautiful and elevating discourse given through the same medium while under a different control.

Selfhood Destroyed.

It is safe to say that both mediums here referred to would never have acted or spoken as described, had they been in a normal condition; that is, with all their rational faculties under their own control, and why did these mediums not resist, or prevent an attempt to be used and controlled by a low intelli-gence? BECAUSE THEY COULD NOT, once they had given their selfhood into the keeping of others.

Important Conclusions.

And does not the every-day experience of the race show that the less we exercise any faculty, the less it will develop or even deteriorate? And does not all history show that the more any race or individual created or fostered the conditions under which it was possible for others to control them, the less they were capable of self-control, self-determination, or self-government? And why should mediums make an

All personal responsibility depends upon an "independent exercise of a rational volition," and if we ever hope to reach a higher plane in individual evooped child would desire to continue the lution, it must, be under conditions in which we remain at all times the masters of all our capacities and powers.

self and parents during the first years of its life? While it might seem desiris Control Desirable? able to some to remain under the care Control, if not resisted, has ever reand protection of their elders, yet we know that such care and protection sulted in slavery, bondage, and degener-

Read history. When I say that the Roman Catholic their capacities and powers, when nachurch hinders the free growth and deture evidently intends that they should velopment of her members in the measure in which she seeks to control the consciousness and the will of her people, very few Spiritualists will feel dis-posed to challenge my statement, but when I apply the same principle to me-diums, longand lighold! an array of "defenders."

I Freedom Essential. Freedom is essential to all growth, and most particularly to those distinctly human faculties which distinguish possession of all his faculties, than in man from the beast. Let them be suppressed; that is their independent exercise be prevented for any length of sible? And shall we reward the author time, and they will deteriorate. Note of "The Great Psychological Crime" the drunkard or the morphine flend! But some in object. Whiskey attention to the drawbacks in our presand morphine paralyze the brain, and ent methods, or shall we encourage him thus prevent the soul from exercising her higher (human) capacities and powers through the same! But who, friends, gives you the assurance, that the normal brain functions are not depressed, checked, or paralyzed in the deeper stages of hypnotism and trance? The author of "The Great Psychological Crime" claims that this is actually the case. Disprove him.

Freedom! Freedom!!

In government the world is slowly but surely recognizing the fact that the greatest possible measure of freedom is most conducive to individual growth and dovelopment. In education Froebel has recognized the same truth. In re-ligion the world's best thinkers preach the same gospel, and. Spiritualists in sist on the same principle, yet they fall to apply it when it comes to "psychic" opment.

Important Question. Must we always depend on the vicarl- fair, and scientific, and before we have CRITICISES THE BOOK.

Ervin A. Rice, a Great Student along Scientific Lines, and Prominent as a Critical Thinker, Brings His Extensive Experience and Knowledge to bear in a Careful Examination of The Great Psychological Crime. He Says: "It Will Make People Think, and therein lies its value.

bound to criticise the position of the au-thor upon certain vital points, while recognizing and acknowledging the great

as a man, a thinker and a philosopher. however, known to the editor as a gentleman of excellent scholarship, edu-cated for the bar, and naturally a very critical and scientific observer. For a The same attitude is doubtless equally number of years he has been a profound correct as regards certain kinds of mestudent of occultism, and during his researches he has been privileged as have few persons in witnessing many remarkable psychical phenomena and conceput manifestations of an extraordi. occult manifestations of an extraordi- thousands of mediums whose volition is nary character."

character of the author and his un the control of the spirit, the medium's doubted honesty of purpose, I venture spirit roams at will on the spirit plane, my criticisms in the kindest spirit of communicating with other spirits and fraternal courtesy and not at all for the sake of controversy. We are all coworkers in the same field of research The medium's body is simply loaned for and we can afford to be tolerant and the time to the controlling influence considerate even when most severely and is resumed by the medium's spirit critical of ideas and theories. The author's attitude toward Spiritualists is

These mediums who do not surrond thor's attitude toward Spiritualists is These mediums who do not surrender respectful, tolerant and kind, though needed. The legitimate mission of the strongly denouncing what to many as to be classed as exceptional, seems their dearest possession. This Neither does it dispose of the matter to forms and states that have served their uses, and would become obstacles to further manifestation and growth. But article is intended to be written and accepted in the same commendable spirit. Exceptions do not prove a rule unless

and in language that is remarkable for its simplicity and comprehensiveness. aped the attention of the author. In Frequent repetition of statement may these cases the physical body is not the statement of the author. phasis and clarifies the thought. The fusion of ideas, are well deserved and dentally I would remind the author that yet he falls into the same difficulty. His use of the words "spirit" and "spiritual" gives them a meaning wholly un- of the will and at this point his parallel warranted by their true signification.

The author declares the spiritual world and the spiritual body to be but a finer material replica of the physical tirely too brief to admit of an adequate world and the physical body. He calls consideration of this book. Many imit "spiritual material" but it is still portant features must be left untouched matter, nevertheless, and differs from physical matter as recognized by sci- be fatal weaknesses in the author's theence, only in the degree of fineness and ories. His masterly argument for the in the rate of atomic vibration. This is cultivation and development of the inclearly stated in an article by the same author in The Arena of Nov. 1894, where he says: "Not only is the physical universe a universe of matter, but the same is equally true of the world of spirit. Both are material in the most exact and literal meaning of the word. The spirit of an individual is as truly a material organism as is the physical spiritual development could not appear

ter, the one phsical, the other spiritual." the seeming fallacies of the present If the author had called his super-re-fined, sublimated matter "astral mate-rial" or "ethereal material," then the "astral or ethereal world," would be as dation from many quarters but it will clear and the meaning of "spirit" and MAKE PEOPLE THINK AND HEREIN "spiritual" would not have been perverted. Spirit, in its true sense, is not when even Spiritualists are recognizing may be, is not spirit, and "spiritual material" is a misnomer and a self-contradictory expression.

The author holds that man's spirit is plicate every physical organ, heart, liver, lungs, stomach, sexual organs, vermiform appendix and all. It is a perience. scientific fact that unused organs atro-phy and wither away. Will the author kindly inform us whether these "spiritual" (material) organs perform their offices as in physical life? Is this "spirtual" (material) organism sustained by the processes of digestion, respiration, circulation? Is the sex function oper These questions may seem absurd, but upon the author's statement that "the spirit of the individual is a material organism," they are pertinent

to the issue and demand answers. In his definition of the human soul the author is somewhat vague, hazy and indefinite. I believe I do him no injustice when I infer that he regards the soul as "Individualized Intelligence, In other words, a portion of the Universal Intelligence forms a nucleus or eddy around a sufficiently evolved human organism and under favorable conditions develops an individuality that may continue forever and this is the "immortal

In the author's view, however, this immortality is clearly dependent upon the immortality of the spiritual (material) body for he repeatedly states in substance that by the willful violation of Nature's constructive principles, the individual brings upon himself the dissolution and disintegration of his spiritual (material) body and that this is the spiritual death, the death of the soul, total extinction. The argument that a material form may achieve immortality through any means whatever seems wholly at variance with the best scien lific knowledge.

The author aims to establish a broad line of demarkation between Nature's constructive and destructive principles continually at war with each other. The School of Psychic Science as well as modern physical science declares and demonstrates that these principles are all in harmony and all constructive. What seems destruction is merely a change of form resulting finally in construction of higher forms. Let us use the author's own illustrations. The boulder is disintegrated by Nature's socalled destructive forces, but what was a boulder becomes earth and germinates the seed which develops the higher vegetable life. Is not this process really constructive? The vegetable or tree in turn succumbs to the so-called destructive forces, decays, disintegrates and returns again in other and higher forms. The stately oak under Nature's destructive forces as dedescribed by the author becomes a bed of coal and eventually ministers to the sustenance and comfort of man. Is not this a constructive process? The so called two principles are one. What was destructive to the boulder was constructive to the plant. What was destructive to the tree was constructive

actually sought to verify or disprove the author's statements by the use of more reliable and independent methods. we have no right to dogmatize on the correctness or incorrectness of the P. BRAUN. same. Omaha, Neb.

I approach this brief review of "The for mankind. The animal feeds upon Great Psychological Crime" with conthe plant. Nature's destructive principles in the shape of gastric juices act upon the fibres of the plant and they are destroyed but at the same time build up and construct the body of the animal ralue of the book as a whole.

Having had some acquaintance with struction of one form and the constructhe author, it is a pleasure to state that tion of other and higher forms are unihe commands my profoundest respect versally and continually in operation throughout the material universe. This He is a man of unquestioned integrity, attempt to resurrect the old idea of an deep sincerity and wide experience. inherent evil principle in Nature must The editor of The Arena in its issue of fail. Evil is but misdirected good or November, 1894, said of him: "He is, the Universal constructive law not fully understood.

The author's stand on hypnotism is plausible, logical and well-founded. free and independent. During the time Recognizing, therefore, the high the medium's bodily organism is under

say, "Exceptions only prove the rule," The book is written with the clear-ness and precision of the skilled lawyer ently explained. This higher class of be a fault, but in this book it adds em- controlled through the subjection of the medium's will, but by the will of the author's strictures upon the abuse of controlling spirit acting directly upon good English words by making them the bodily organism exactly as the aumean something entirely different from thor describes the action of the spirit the original meaning, thus causing condirectly upon manimate objects. Inciing inanimate objects by direct action between hypnotism and mediumship fails.

The limitations of this article are enand I have only indicated what seem to pendent will is magnificent. I HOPE THE BOOK WILL BE READ BY EV-ERY THOUGHTFUL, INTELLIGENT, PROGRESSIVE PERSON, AND DIS-CUSSED FREELY BY SPIRITUAL-

ISTS EVERYWHERE. It is to be regretted that the author's promised volume on higher methods of body which envelops it. Both are mat- at this time as it might throw light on It will arouse antagonism among

terms "astral or ethercal body," the Spiritualists and will receive commenmatter, and matter, however refined it the dangerous character of certain classes of mediumship and realizing the need of some well defined philosophy which shall explain the many perplexities and suggest a remedy for the many a material organism comprising in du- crudities and excrescences that cling persistently to Spiritualism after more than fifty years of investigation and ex-

The multiplicity of theories and opin ions held by Spiritualists, many of them diametrically opposite is an absurd anomaly and is in itself indicative of some radical defect in principle or lack of harmonious spiritual teaching. great diversity of ideas among Spirit-ualists concerning the future life has always been a weak point, and the N. S. declaration of principles upon which all Spiritualists were desired to unite was a recognition of this fact, and still the diversity continues. Spiritualist authors declare opposite statements as truth. Spiritualist speakers disseminate antagonistic doctrines. promulgate contradictory theories. If out of this chaos there shall ever come order and system, it must origi-

nate in a fundamental division of Spirtualists into two great bodies: (1) These who are content with the phenomena and results of mediumship without regard to the underlying philosophy governing them. (2) Those who regard the phenomena merely as means to an end and whose chief aim is to learn the truth and to establish the true philosophy of life here and here after.

If this book shall do no more than to assist in fixing this distinct line of cleavage, it will have been well worth the author's while.

ERVIN A. RICE. Chicago, Ill.

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The Progressive Thinker Symposium Editions more than this is possible for men. As the two entities in the physical plane can be seen and the operation watched, so also, and equally definitely and perfectly can the two be seen when only one is in the body, and the two be seen when only one is in the body, and the operation of and the process and its affects be only one is in the body, and the operation of the will. (See also The Temple of the two entities in the physical plane can be seen and the operation watched, so also, and equally definitely and perfectly can the two be seen when only one is in the body, and the operation of the will. (See also The Temple of the two entities in the physical plane can be seen and the operation watched, so also, and equally definitely and perfectly can the two be seen when only one is in the body, and the other out, and the process and its affects be only the physical plane can be seen and the operation watched, so also, and equally definitely and perfectly can the two be seen when only one is in the body, and the other out, and the process and its affects be only the physical plane can be seen and the operation watched, so also, and equally definitely and perfectly can the two be seen when only one is in the body, and the other out, and the process and its affects be only the physical plane the two beautiful to the can be seen and the operation watched, so also, and equally definitely and perfectly can be seen when only one is in the body, and the other out, and the process and its affects be only the physical plane that the physical plane can be seen and the operation watched, so also, and equally definitely and perfectly can be a proper than the physical plane can be seen and the operation watched, so also, and equally definitely and perfectly can be a proper than the physical plane can be seen and the operation watched, and the process are all the physical plane can be a proper than the physical plane can be a proper to the physical plane can be a proper to the physical

They admit, as the author says he in-

tended to do, "every material claim set

book and the examination of its posi-

high morality a resplendent star shines

cal nature is reinforced by a knowledge

mand wealth, luxury, notoriety and the

For a man in this day and sitting in

great American city to admit the ex-

istence of such a power and yet to ut-

terly condemn its exercise is enough to

a morality is exhibited a power greater

sought for how it may. It is the Soul

hindrance in any degree that the author

which one person obtains, holds and ex-

ercises control of the will, voluntary

chic relation which exists between

the two intelligences during the medi-umistic process" (p. 134.) This is the

Recognition of the Method.

responds to this recognition of the

ways spoken of those upon whom they

have operated as their subjects.

Spiritualists have during all the years

of the exhibition of the phenomena

trolled", and of these on the other side

of life operating through them, as the

If there be any controversy and dis-

pute here it must come from one who

such a condition goed. Nor must the

demned, it is the principle involved that

has brought forth this book with its

ringing note of warning And in this

line lies a distinction, the clear appre-

hension of which illumines the whole

conditions, physical, mental and spirit-

ual of men or women. And in this it

ment. This vital distinction is between

all such phenomena relating to the sub-

the hypnotic process and state, and all

mediumistic control. In the first is the

control of the will by one without; in

he second is freedom from such control

Conscience Should Play a High Part.

ject as are conditioned in, or arise from

tion of all ethics," and

medium's "controls."

The very nomenclature of the subject

It is against "the (psy-

medium."

cause wonder in the world. But in such

subserviency of many people.

Note the 9th admission in the field

very full and accurate.

(p. 139.) The object of

Bring to Light a Vast Array of Conflicting Thought, the Friction of Which Will Produce a New Light, in Which the Psychic Student, the Spiritualist, the Investigator and the Skeptic Will See the Dawn of a Better Day for Truth, for Which the Whole World Is Seeking.

ENDORSES THE BOOK

An Eminent New York Lawyer of Wide and Varied Experience in Psychic Fields, Cordially Endorses The Great Prychological Crime, and Presents a Vast Array of Statements Confirmatory of the Position he as
"I have often been startled by having patients tell me days after hypnotization, of feelings and incentives to action of which I had said nothing, but which sumes. His Views Will Be Read and Con- knew to be in the back-ground of my consciousness at the time of treatment." sidered by Critical Thinkers, and Will Make a Profound Impression.

Great Psychological Crime" | book and an application of its purpose, is a book of FACT. To confute it one the carefully worded "admissions", both must be prepared to set over against it as to hypnotism and m a statement of facts to the exact respectively at pages 12 and 137, must contrary and to support such state be studiously read. These admissions ment by the most irrefragable proof and in each case cover the field in full. perfect reasoning. He must assert and establish, as a fact, for instance:

1. That in the control established up by the most enthusiastic advocate of by subjection, whether by the hypnotist | mediumship." or the spiritual control the operator thus carefully stating them is to remove does not dominate the will, voluntary these facts from all possible contropowers and sensory organism of his versy and dispute in the reading of the however positive and commanding the

2. That the magnetic fluid does not tion. Therefore, if there be any such diswhich as a current can be turned upon than the facts of the subject. It is subthe subject, and so constitute the vemitted to the candid reader that the subject, and big subject the process. The book is, therefore, a which may finally become unbreakable.
3. That the effect of the process, and continuance of control, both hypnotic and mediumistic, are not physi-

cal, mental and moral deterioration. 4. That this process—the flow and operation of this magnetic light-and of hypnotism. "It is admitted that hypin mediumship, the persons upon the notic power may be so used as to com spiritual side doing the work cannot be and never have been seen and understood, and particularly that the author of The Great Psychological Crime cannot see and never has seen it, and them. as he unreservedly states that he has

But such a denial as this, however, would merely raise a question of ve than the hypnotic, let the latter be racity, and would be of no value in the treatment of that part of the work resting upon reason; and the similar but perfect selfhood. It is against not only less full and definite testimony of a the defeat of such attainment, but its thousand other writers.

5. That the whole subject as to labors and his book pleads. That is, method and process, does not present against the process by and through any moral question whatever. (It seems to be thought by some that the matter of "morality" and "impowers and sensory organism of an morality", is a mere conclusion,—relother person." It is against "the ative rather than substantial; but if psychical relation which exists between that be granted as a sufficient definition, the moral status of the operator, the hypnotic process." This is the hypwhether hypnotist or control, is not notist and his subject (p. 15). It is high but low. It should be noted that against "the process by and through that which falls within the condemna- which a spiritual control obtains, holds tion of the conclusion has as its physi- and exercises control of the will, volcal accompaniment distress and dis- untary powers and sensory organism of

That there is no other method of naturally, normally and rightfully penetrating the facts of Nature, and mysteries of life in relation to the spirit world. Spirit control and his medium. That all such facts and understanding of the mysteries as are indicated rather than disclosed by the hypnotic and mediumistic process cannot be known and domonstrated in any other way. And since, as the most rudimentary knowledge of the subject shows, these demonstrations of fact and revelations of knowledge do not rest upon or come from the personal, independ- spoken of mediums as being "conent and intelligent functioning of the subject—one in the free, full, voluntary. wakeful and self-conscious control of his own will and sensory organismthere is no method or process by which the knowledge can be obtained and the says that these things are right and demonstrations made and yet the inalienable rights of the individual soul issue be obscured by any matter of mere observed. It must be shown degree in the evil results of the process that there is no method and process of The writer admits "that the mischievthe knowledge and demonstration under ous and destructive effects of hypnotic and in which THERE IS NO SUBJECT, (and mediumistic) control do not genbut instead an independent, self-voli- erally manifest themselves at once to tional master and demonstrator fully the observer nor to the subject himself' conscious and employing nothing but (p. 13). It is the process that is conhis own will intelligence and sensory organism.

Propositions of the Book. The propositions of the book in very

brief summary may be stated as follows book, for "it goes to the very essence That in the subject-matter there is a definite law and process to be con-principle which lies at the founda-

2. That this law and proces are life itself." common to hypnotism and mediumship. not only between the phenomena 3. That this process is destructive in under consideration but of states and 4. That this distructiveness appears

in the deterioration of the physical or- has to do with the tendency and direcganism, will power and ethical nature tion of the soul in the way of attainof any individual subjected to its operation; and that these evil effects are carried into the life beyond the grave. 5. That the whole matter therefore

presents a moral question—a question such as are independent of hypnotic or of right and wrong-and one of the most vital importance.

Position of the Author.

The denier of the accuracy of the definitions of the book, and its statements of facts, must be one who can truthfully tablished and continued control.

theories, nor interesting speculations. ments, but the results of a definite, personal knowledge of the facts stated." of Spiritualism. If one is not ittle against the work and its high mor-gestion of the method of such obtaining ality. If he cannot successfully deny is found on pages 41 and 42 of our authese facts, and yet is loth by reason of thor. It may safely be said that many any doubt, to join in the condemnation wait for the fuller exposition promised. of the hypnotic method, he must wait

the light of the facts there stated, the very suggestion of the employment of the hypnotic process should bring alarm to both hypnotist and subject alike. The author of The Great Psychological Crime commits the statement of this pregnant fact to the words of a hypnotist himself, and one who in making the startling statement certainly "makes an admission against his own interest."
He thus states:

onsciousness at the time of treatment,

Our author well remarks: "It is worth while to pause and contemplate for a moment what must have been the results had the impulses and incentives to action in the background' of the operator's consciousness at the time of treatment been of a viious and immoral character.'

Obeying Oral Demands.

Continuing, the writer adverts to the fact of a hypnotized subject's implicitly obeying the oral command of his master up to a certain point and then refusing apparently to further obey. But the quotation above made fully explains it. It is because the subject obeys, not same may seem to other hearers to be, exist in nature and form the agent pute it must be as to something else intent of his master. In other words it the subject, and so constitute the ve- mitted to the candid reader that the notist that are at work, and not those of is the consciousness and will of the hyp-

plea for right. From the firmament of a extent of the complete suspension of the activity of the physical, hypnotists through the whole work. A pure ethi- unite in testifying that the subject is even more intensely conscious of every thought, intention and mental impulse of the operator. From this the next step of the crime is a short one; and again the writer of this remarkable and timely book, himself steps aside and

Prof. De Lawrence speaks: "Suggest to a subject while he is sound asleep that in eight weeks he will mail you a letter with a blank piece of paper inside, and during the intervening period you may yourself forget the occurrence, but in exactly eight weeks h will carry out the suggestion. Suggest to a subject that in ninety days from a given date he will come to your house with his coat on inside out, and he most certainly will do so."

"The deep and ominous import of all this," says our author, will be appreciated when the further fact is known that he (the subject) retains no mem ory or knowledge of what has occurred powers and sensory organism of an during the hypnotic sleep. (p. 109).

Wish and Important Warning.

The earnest wish of the author modestly expressed, must here find an echo in every heart. "It is hoped," says he, that this work in its simplicity, directness and freedom from all technicality, may carry into many homes the needed warning, together with a practical understanding of the principles and processes involved."

But the wish is later supplemented with the most solemn warning. If any man yields to the point of his complete subjection, "He finds himself at last stripped of every valuable possession of he human soul, and now trol a single one of the primary faculmethod employed. Hypnotists have alties, capacities or powers of his being with which God or Nature originally invested him as an individualized, intelligent entity. He has become but an automaton, a plaything, a bankrupt, a lost soul. He has entered upon THE WAY OF DEATH."

> Certain Definite Principles. The steps by which this exposition proceeds and culminates in this portentous warning are expressed in clear se

quence. Underlying every subject are certain definite principles. A clear apprehension of such principles must be had for the understanding of the subject, and for all its applications. For purposes of expression-to say nothing of instruction-upon a subject, these principles must be clearly defined, and the facts dealt with in the particular field, exactly stated. The speaker or writer cannot hope to be understood unless he supplies these requisites, and the hearer or reader cannot expect to apprehend unless he gives the most discrimithe subject, and involves a nating attention to such definitions and nating which lies at the foundahas fully observed these requisites. His It is the distinction definitions are of remarkable clearness, and his statements of the facts with which he deals, very accurate. Within these definitions and facts the whole purpose and scope of the book lies; and within them he is to be apprehended. I know of no subject where these requisites are more imperatively demanded, and I know of no writing which more fully supplies them. Therefore when a medium is here spoken of it must be unlerstood within the definition. But, let it be said, that definition is framed to express the fact and the condition of the vastly major part of persons with whom excarnate individuals work for phenomenal effects, or specific and definite manifestations upon or in the physical-material, the plane of the And again let it be noted that the definition is thus framed from a life-time of experience with probably every phase of mediumship, and with both planes fully and rationally open to and observed by the man who framed the definition.

The Process Involves Two Persons.

Upon the physical plane all have the advantage of being able to know from observation that the hypnotic process involves two persons, and that the destructive effects referred to in the book follow the employment of that process. We can see the two entities, and watch the operations of the hypnotist, and note the effect upon the subject. It becomes a matter of mere observation that the will of the latter falls into a state of suspension, while that of the especially reccommended to ness or in the least measure trifles with other is the active and dominant one. The ganism. The identity of effect in the case of the medium would be sufficient That is, that there was somewhere an invisible hypnotist at work. Certain of the effects of this foreign will working through the organism of the medium lead to conclusions as to the identity of the operator, for it is seen that they are the peculiarities of one known to The matter contained on pages, 54, dead. This conclusion drawn from such 55, 58 and 109 of the book is of a nature premises, in fact, constitutes the whole demanding a consideration in which argument supporting Spiritualism, and To an adequate understanding of the conscience should play a high part. In it is sufficient within its limits. But | Nellie J. T. Brigham, John W. Ring,

and the process and its effects be ob-

Identical Character of the Process. By the testimony of hypnotists; by medical writings; by the direct testimony of observation; by the tastimony of those on the other side of life, given through their subjects; and by the tes-timony of those able to see both sides of life with equal clearness and in equal personal and independent possession and control of the individual (volition and faculties, the identical character of was in 1784. In 1825 the French Acadthe process and its effects is established beyond question. If there be any who desires to enter into controversy upon the subject he must direct his effort to denying that these effects are the same, and that the process and forces employed are the same.. In this he will merely raise an issue of fact to be disposed of as any other question of fact; and that he must produce such an array of witnesses and must marshal such a body of observed and established fact as will overthrow the testimony of every writer and speaker upon and student of the subject.

He must oppose himself not only to the author of The Great Psychological Crime, who has shown himself to be a master not only of the physical aspects | times to change the position of my arms of the matter, and what is infinitely but I had not sufficient power to do so, more important, of the morality, the or even to will it." ethics, the right, and truth and justice involved in it, which matters lie at the etc., a staunch opponent of Spiritualism foundation of the whole human course, but of every source and character of testimony heretofore known. And the would be a matter not of faith but of obobjector must himself qualify as having a personal and accurate knowledge of both sides of life.

Effects of the Process on the Subject. Chapter V, of Part I, pp. 22 et seq., is devoted to an examination of the statements found in the leading works on hypnotism as to the nature of the effects of the process upon the subject. Added to these is the testimony of the nedical profession (p 31). The citations from these authorities leave no possible doubt as to the concurrence of all in

are true, or are admitted facts, when they are not true and have never been

It is plain to be seen that the Theo-

and noble spirits of the spirit world

physicians, scientists and all the com-

Chapter X of "The Great Psycholog-

ical Crime" contains the most vile and

wilfully malicious false statements and

inferences ever uttered against an hon-

est, noble-hearted, truth-loving, self-

nitely his peers, as their work in the

crecy and in hiding, plainly shows.

form or degree or manner whatsoever.

of proof are of no value whatever.

this sublime egotism?

That notwithstanding these facts he has

This author assumes to know more

the hypnotists; and more about the

and without the aid of spirits or medi-

come too frequent for his statement to

Theosophic leaders have eyer attempted to prove their claims, and this writer

out from his hiding place, and give a

Our friend the enemy in his book has

given us the assurance that he has dis-

covered the fact that hypnotism and

uality and to life. That by the practice thereof men are led "down to the

realm of spiritual darkness, to disinte

gration, dissolution, and individual ex-

proof, we will call attention to the fol-lowing named mediums, whose life

works wholly disprove the claims of the

writer of this book. Every one of them

stands as a living demonstration of the

false and slanderous statements of this

would-be annihilator of Spiritualism:

Andrew Jackson Davis, Hudson Tuttle,

Cora L. V. Richmond, Hon. A. B.

Facts do not sustain this claim.

test of his mighty powers.

tinction."

the Theosophic leaders have boa

municating shirits of the spirit world.

subjects, all mediums, and all the wise might envy.

writes about, than do the mediums, the umship.

tals through mediums. He says all are mediums to some

proved, admitted, or accepted as true.

at all familiar with the history of mesmerism that the French Academy Science appointed a commission to examine into the matter. The commission made the examination and in the private report of one of them. M. Bailly, he says, speaking of the subjects: "All are under the control of the magnetizer.' So also another of the commissioners stated that he was forced to admit "the existence or the possibility of a fluid or agent which passes from the one being emy of Medicine also constituted a commission to inquire into the same subject. This body consisted of eleven members, and occupied five years in investigation and experiment. They reported in 1831, the report being signed by all the members. They say in brief that the subject succumbs to a "mag netical influence"—and they add, "The magnetizer's look—his will alone—have upon him the same influence.

The great Agassiz once suffered himself to be experimented upon by the hypnotist Townshend. He says: appeared to me that Mr. Townshend was endeavoring to put me into a sound sleep; my movements seemed to be under his control, for I wished several Prof. Zerffi, Doctor of Philosophy

says: "Animal magnetism does exist Its influence is a fact to deny which stinate ignorance. The late Elliot Coues, of the Smith-

sonian Institute, Washington, D. C. writes: "Mediumship in its very nature is irresponsible in proportion as it is genuine; for it implies the negation of individualty, the suspension of judgment, the abeyance of will-power, and too often the obscuration of conscience."

See also the testimony of Prof. John Duncan Quackenbos, of Columbia University, quoted at page 51 of this book where in different phraseology but with the fact that the result is the control of equal force the same facts are stated.

GONDEMNS THE BOOK

E. W. Sprague, the Able and Efficient Mission-

ary for the N. S. A., and a Most Excellent

Medium under the Control of Spirit E. V.

Wilson, Punctures The Great Psychological

Crime, Showing from His Standpoint its

Weakness in its Attack upon Subjective Me-

diumship and Spirit Control. Speaking as a Medium His Views Will Carry Great Weight among Spiritualists and Critical

The author of "The Great Psycholog-, Carrie E. S. Twing, P. L. O. A. Keeler,

ical Crime" assumes much and proves W. H. Bach, editor of the Sunflower, W. H. Bach, editor of the Sunflower, W. H. Bach, editor of the Sunflower, W. F. Peck, Anna Gillespie, Dr. F. L. H.

the case for his client, and proposes to win it either "by hook or crook." He Willis, Thomas Grimshaw, Marian Carwin it either "by hook or crook." He

pleads his case just as any other law son, Mary T. Longley, Secretary N. S. yer does that has a hopeless one. He does this by assuming certain things are true, or are admitted facts, when Brooks, Rev. F. W. Wiggins, and hundred the second s

ophic cult is the client of this unknown | ter to a half-century in the work.

Like a true hero (?) he goes into am- Colby-Luther, every one of them has

fires his paper wads at his unsuspecting pendence of character and intellectual

ability through the aid of the medium ship that even a Chicago "mahatma"

that have ever communicated to more are born, not made. Nearly all persons

spirits who communicate through mor- dangerous to be a medium and remain

tals using the mediumistic forces are ignorant of the fact. The asylums for

"unscrupulous or ignorant!" He as the insane are full of sensitives who

sumes to know more about this world, know nothing of mediumship or Spirit-

the spirit world, mediums and medium- ualism. The only safety lies in the

ship, and everything else that he proper development of each one's medi-

The Medium's Will and Intelligence. Sir William Crookes states in his Re-

earches in the Phenomena of Spiritualism that the medium's will and intelli gence appear to act in an unconscious A more accurate statement of the fact is that another's will and intel igence are acting consciously through the organism of the medium. So he also states that the intelligence upon the other side of life who was once operating through a medium, stated in response to a question, that he was "play ing on the brain" of the medium "as on a musical instrument, and thus moving er muscles." All this, and much more to the same effect testified to by this careful and most methodical observer, concededly making his observations "scientific," goes to show the subjuga-tion of the medium's will by that of another which thus becomes operative through her physical organism. This being so it certainly seems to accord with reason that the organism and the moral status as well, of the medium must suffer from this species of violence. The fact but too painfully accords with this reasonable expectation. But the element not apparently discov ered by Crookes, and certainly not subject to his observation, is supplied in both respects by the book under discus sion. It is the will of the operator, upon whichever side of life he may be, dispossessing and subjugating that of his victim, and using the magnetic current-a perfectly observable material matter-as the agent or vehicle of its action. But Crookes observed and wrote purely from the "scientific" point to purely physical methods within the purely physical plane. He desired to make the report of his researches appreciable by and possibly acceptable to his school; and this made it entirely necessary that it be limited to a state ment of facts lying wholly within the physical material plane. But even with this so, his labors and conclusions harmonize with those of the author of The Great Psychological Crime, supplement ed though the latter be by a much larger area of fact and observation.

Countless Testimony of Spirits Sustain

which is so forcefully pointed out by the book under review, and for this purpose

was it written. Thus, at page 49 our author says: "It is important to bear in mind that there are all shades and degrees of hypnosis, ranging from the lightest form of hypnotic influence through all the deepening stages to the most profound state of complete functional suspension of the physical organism. In the inciplent stages the subject appears to be almost entirely conscious of all that is transpiring about him on the physical plane. But as the state is intensified he gradually loses control of his independent faculties and capacities as well as his

properly directed, developed, and exerised before the individual is secure. No stronger individuality is expressed among any class of people than is found in the practicing mediums of sacrificing class of moral teachers. It Modern Spiritualism, as anyone unprej seems strange that anyone could stoop udiced, who is acquainted with them solow as this writer has in bringing his must acknowledge. Mediumship develfalse accusations against an intelligent ops individuality in all cases where its class of men and women who are infi- development is carried out. It illumines every faculty and enlight-

dreds more of our medium workers in

Spiritualism that might be named

Most of whom have spent from a quar-

such veterans as E. V. Wilson and Mrs.

Mediumship is natural. Mediums

Mediumship, like reason, intellect

and every other gift or power, must be

open field of life as against his in seeens the mind. It equalizes the forces and gives the organs of the physical This author positively declares "that body normal action, thus generating he is not a medium," "that he never has been a medium." "That he never has whole system. It heals the sick, edubeen a medium." "That he never has been hypnotized." "That he never has cates and develops the spirit or soul, been mesmerized." "That he never has and demonstrates a life continued be been a subject of psychic control in any yond the grave. It is God's best gift to

Several pages of this author's diatribe developed the ability to exercise his are devoted to the abuse of Christians 'spiritual sensory organism independ. He says scientists have been misled, ently, self consciously, and voluntarily and he denies their conclusions. at any time." Such statement from a makers of lexicons come in for a share place of hiding, and without a particle of his criticism. In fact almost everybody and everything that he writes about, excepting the Theosophists and about mediumship than all the medi- the lawyers, come in for a share of his ums; more about hypnotism than all criticism and abuse.

His teachings are not remarkable for spirit world than all the spirits that a Theosophist. He teaches that the ever communicated to mortals. Is not spirit of man may again and again be reincarnated into the forms of the lower The presumptuous self-assertion that animals. That his spirit may disinte this writer has developed independent grate and finally become extinct, or an psychic powers and can see into the spirit world and explore it at any time hell, sometimes called "karma" and in hell, sometimes called "karma" and in this case is the consequence of not umship, is—to use a slang phrase—an obeying or complying with the teach old Theosophic "chestnut." Nearly all ings of this great Chicago "Mahatma." obeying or complying with the teach-

His boast of having cured 349 case as he boasts, of this power, and these claims to such higher powers have beevery case out of 600 examinations made in one of the great institutions of attract much attention, as none of these this country, lacks proof, since he does not tell who the patients are, where the institution is located, or even who he, gives no sign that he is going to come the great healer (?) who makes the boastful statement, may be. Finally, he calls upon ministers, law-

yers and physicians to assist him in promulgating his doctrines of transmigration of souls, reincarnation and annimediumship are destructive to individ- hilation of man, which includes, course, the annihilation of hypnotists; mediums and Spiritualism. What a task lies before him! His ef-

fort will have about as much effect upon Spiritualism and its mediums, hypnotists and their subjects as it would for him to blow his breath up the Missis sippi river with the expectation that the "independent psychic powers" of his, wind would stop the on-rushing waters of that mighty stream.

Spiritualism' will continue to live and grow, ever bringing its blessings to mankind while The Great Psychological Crime will soon sink out of sight, going French, J. Frank Baxter, J. J. Morse, back to its hiding author.

E. W. SPRAGUE.

the Book. As an intermediate between the purely physical observation and that wherein the rational and normal psychical vision is fully opened, is the observer who speaking from the view-point of the true Spiritualist, accepts the existence of the spirit plane as a demonstrated fact, and also accepts communication from that to this, and gives credit to such communications as valuable evi dence of truths which the spiritual vision openly sees. From the spiritual source have come countless testimonies supporting the statements of this book. Thus in the work of Allan Kardec, it is said upon authority of spirit communication, that the means of control is a "fluid." This is the magnetic current of our author upon which the control "rides into the consciousness" of the subject (p. 175). So Kardec states the phase of the operation showing the extreme results of the protine of about treme results of the practice of absolute control so much deprecated by us all and now called the great psychological crime. Kardec calls it "subjugation," and thus writes of it: "Subjugation is a bond that paralyzes the will of him who is subjected to it, and makes him act in spite of himself. In a word it is a real yoke." And he further states that this may be both moral and corporeal; that is to say it may be complete in every department and realm of man. But Kardec, as is true of so many others, seems not to have followed to the end of the line of reason direct and plain though it be, and thus not to have entered fully into the an preciation of the fact that this whole line of phenomena is a gradation of the same things—a series of degrees of the same method, force and vehicle, having at one end a slight phenomenal exhibition, and perhaps unobservable effect upon the subject, and at the other the fearful "subjugation," and the loss destruction and horror of it. This it is

voluntary powers.'

Will of the Controlling Spirit.

And reporting the testimony of the spiritual operator it is stated in the work on Modern Spiritualism by Eugene Crowell, M. D., at page 38, Vol. I, n answer to the question stated, viz.; How do spirits control the minds and bodies of mediums? My answer is, Spirits foreign to the body impress and control it as does the spirit natural to the body; and both accomplish their purpose by will-power, or force. Certain spirits, like certain mortals, are endowed with eminent magnetic or psy chological power, which they can direct upon certain receptive persons with asonishing effect, so that some or all of their faculties and powers become temporarily subject to the psychologizing ntelligence; their sight, hearing, taste. feeling, thoughts and actions all being such only as the will of the controlling spirit determines; his will being substituted for theirs in the control of their own organs and faculties.

"It is by this soul-power that the spirit proper of the body controls the latter, and by which, when possessed in a greater degree by a foreign spirit, it dominates the will of the embodied spirit and temporarily usurps the exercise of its functions." In this same work is stated somewhat

fully the direct testimony of the spirit control, and it bears out with much force the statements of the work now before us. The medium upon that occasion was Dr. Kenney. Dr. Crowell asked the spirit where his own spiritual body was when he was controlling, and the reply was: "Why, now I am standing behind

body. (He invariably called his medi-"Then you do not enter his body?"
A. "No, certainly not."

"When you commence controlling the medium, what is your first act?" A. "The first thing I do is to place my hands over his head and move them around and over it in this way.' ing the action to the word by passing the medium's hands around and over my head in every direction, but not

touching it). "Then all you do, is to make passes over and around his head until you obtain control?' "Yes."

He said that he could not enter the oody of the medium, but that when he had obtained control he performed every act through the organism of the medium, moved every limb through the exercise of his will; and when he thought or willed to speak, the medium articulated the words, but that the latter

was during the time totally unconscious (op, cit. p. 53).

Spirit's Mind Centered in the Medium Dr. Crowell also states his own conlusion, which however, is so obvious that it hardly needs to be stated. He says: "The process would appear from this to be as we before said, similar to that used by magnetizers, and this we believe to be the means used by spirits in controlling; at least until they are able to effect control through will power alone, as many magnetizers are able to control their subjects." The same spirit a few days later when Dr. Crowell again questioned him upon the same subject, said that while controlling "he could hear and see best through the brain of the medium, that his own mind seemed to be centered in the medium's." "It would appear from this explanation," says the doctor, "that the mind of the controlling spirit and that of the medium become blended, and that the stronger WILL OF THE FORMER SUPPLANTS that of the latter. The controlling spirit evidently USES THE ENTIRE ORGANISM OF THE ME-

DIUM.' In this work of Dr. Crowell, therefore, s most striking testimony given to the world in 1874. From the observation upon the physical plane he shows that the identity of the force and the method of its use is arrived at. But sufficient as this ought to be to any reasoning mind, the specific statements and exact illustrations of the operating entity, the control leave no room for a shadow of doubt.

So upon a subsequent occasion, himself at that moment in the enjoyment of being able to see within the spiritual plane, he states with reference to the subject whom he calls the "victim. plainly perceived the spirit of a handsome but very sensual looking man apparently in the act of magnetizing her head" (p. 337). The medium afterwards verified his observation by identifying her control from his description as a man whom she had known while in the body.

Again citing from Dr. Crowell's work for the sake of the literal exactness of his testimony in corroboration of one other of the clear and positive statements of the book under review, attention is called to what he says at page 239. The doctor was also at that time able to see clearly and he saw a most beautiful spirit of a young woman. He states that he felt sure that it was his own daughter, but he adds, that his daughter passed from earth-life in infancy, some twenty years previously, and that he was therefore unable to certainly recognize her, but later had it established to his entire satisfaction that it was indeed she. Here is a statement made more than a quarter of a century ago of one of the facts set out in The Great Psychological Crime, namely: That the human being passing into the spiritual life in infancy grows and matures under the operation of the powers of his own nature. But the statement of the later author is more full, and more exact, and in the setting of the entire book, of much greater satisfaction.

Mesmeric Sleep and Spiritual Trance. Dr. Crowell traces the identity between the hypnotic process and the magnetic agent employed in it, and the process of control and mediumship, and

"The only difference I can perceive between the mesmeric sleep and many cases of spiritual trance, is that one is produced by the will of an embodied spirit and the other by the will of a disembodied spirit; the force and the means of its exercise in both cases being identical, and probably distinct from either magnetism or electricity as these forces are understood in science." Here again is the precise statement of the present work. But the exposition of 1903 is fuller and clearer than that of 1874. The sense of a mystical but potential difference between "magnetism and electricity as these forces are understood in science" and the agent which controls and subjects and renders helpless its victim in hypnotism and spiritual control, pressed in upon the discernment and understanding of the doctor, but he did not place and name it. Now we have it both placed and named. The agent indeed is the magnetic light, but the force of and for which that is the vehicle and executor, is the will of the operator, whether in or out of the body.

The author of The Great Psychological Crime probably has never seen this work of Dr. Crowell, or any of the others referred to in this article, but the complete support afforded by them of his own clearer, fuller and vastly more masterful exposition gives added satisfaction to the reader.

Hear again one who speaks from the standpoint of the operator, he being yet in the body—a hypnotist. ence is made to the great Deleuze. He says: "By an impulse of my will I convey the fluid (magnetic) to the extremity of my hands; by the same act of volition I impress it with a determinate direction, which communicates the motion of my fluid to that of the diseased person. Nothing prevents emitting it, but there may be in the individual upon whom I act, some obstacle which prevents the effects I intend to produce, and then I experience a greater or less resistance in the same manner as when I employ my strength to lift a burden that is too heavy. This resistance may even be invincible." (Hist. Crit. du Magnet, V. I., p. 93).

In this is found the reason why it is so insisted upon as a necessary condition that the hypnotist's subject, and the control's medium must be ive." and "must yield to the influence." That the agent is the magnetic fluid,

and the force the will, we have further good evidence of from the purely physical plane as the point of observation, in the writings of the same Townshend whom Agassiz allowed to try the power upon him. He says.
"I found on one occasion when I

mesmerized a person out of doors that the wind had a manfest power to disturb, and as it were, bear away the mesmeric influence." (Facts in Animal Magnetism, p. 466; see also Von Reichenbach's "Dynamics of Magnetism.")

The Magnetic Fluid Seen.

The deduction from this purely physical observation is corroborated by the vision of the rational and self-volitional clairvoyant who can see the magnetic fluid deflected or dissipated by being

(Continued on page 8.)

The Combination Oil Cure for Cancer. Has the endorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster, which have bereforore been attended with such fatal results. The fact that in the last six years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of Oll. Address Dr. W. O. Bye, Drawer 1111, Kansas City

of the will. It is too late to deny the facts. The proofs are overwhelming. Sufassert personal observation of both ficient of the facts are marshalled in sides of life, and a definite personal chapter V. of Part I. The marvel is knowledge of the forces of Nature em- that the moral aspect has so long been ployed and their law. And he must rationally and in clear satisfactory state- within hundreds of writings, and upon ment account for the deterioration of the surface. In the admirable chapter organism and moral nature uniformly upon "The Will", in F. B. Dowd's "Temoccuring in all cases of thoroughly es- ple of the Rosy Cross", that author says: "The basic principle of all power

The position of our author leaves no and of all development is the will. Will doubt as to what he means to say. He is the first manifestation of the soul, or states: "The declarations herein made the first faculty it creates for its use. concerning the subject of mediumship The will is the great pulsating heart of are not mere idle fancies, nor ingenious the Soul-the reservoir of the Spirit." This being so, how great the offense nor clever beliefs, nor elaborate argu- of him who invades its sacred precincts and hinders or cripples it! If perfection, self-completion, theologically called what these facts are may be the salvation of the soul, be the purpose learned from a perusal of Chap. VI., of God in the creation of man, how great p. 161. The careful study of this chap- the crime which darkens the consciousevery intelligent man and woman it, and denies the will the fullest power and is working through the victim's orwithin and without the ranks and scope of which it is capable pre- fact of its being possible to obtain all pared to declare and establish the knowledge and legitimate power for many, to support the assertion that such contrary facts as hereinbe sought through the process of this the same process was being employed. ore stated he can certainly make but crime, and more also—and some sug-

him in the field. until a fuller knowledge better equips Admission Should be Studied.

J. R. FRANCIS, Editor and Publisher Entered at Obicano Postofflee as second class matte

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SATURDAY, OCTOBER 24, 1903.

TO FOREIGN COUNTRIES. The Price of The Progressive Thinker per year to foreign countries is \$2.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

OUR SYMPOSIUM.

Our Symposium, embracing a discussion of the book, "The Great Psychological Crime," marks an epoch in the history of Spiritualism, and it will continue to agitate the minds of thoughtful Spiritualists-for years to come. Both sides of this interesting and suggestive controversy receive unqualified endorsement from those high in spirit life, and in consequence this difference of opinion will have to be kindly tolerated. Spirits widely differ in reference to this puzzling question-Reincarnation-and exceedingly hot have been the arguments hurled from our rostrum speakers against it and for it; and equally wide is the difference of opinion on many other subjects of vital importance to the thinking mind. Those who believe that subjective mediumship (to which Spiritualism owes its present prominent standing in the world), is harmless, and results in great good to the medium and the world, will continue to work along those lines, while those who entertain the opposite views, that it is injurious, will adopt the Independent Method. Already several have been educated along the new lines, and can see and hear spirits at will, and will be instrumental in doing a grand work for Spiritualism in connection with those who believe in the subjective method of mediumship. Both methods will be instrumental in spreading broadcast the fact that spirits can and do communicate, and advocates on both sides will evolve their respective work, and THE FITTEST WILL SURELY SURVIVE.

The controversy has been specially interesting, and provocative of thought, and opened up a wide field for speculation. Experiences are related by the opponents of subjective mediumship. that are highly interesting and valuable. and will have a place in the history of Spiritualism. Preserve these symposium papers carefully. You will need them for reference in the future.

LOOK OUT.

Next Week we shall publish an exceptionally interesting and suggestive article from the pen of Anna Rose Mc Intyre. She enters into minute details in giving her experience as a church member. On one occasion when a revival was taking place in the Methodist church, she was entranced, and thereafter for a while she passed through some extraordinary mediumistic experiences. These experiences will constitute a highly important and impressive object lesson to all Spiritualists, to all those who are studying the occult forces on the spirit side of life, and to those who are interested in investigating varous phases of obsession and control. As an object lesson it will go down in history, and be quoted as a most interesting product of a revival meeting. Her article will constitute one of the Symposium which we shall continue next week, devoting only one page to the same. She claims that there was in her case a psychological crime committed. Whether that be true or not, the account of her experiences will be a valuable lesson to all who are interested in subjective spirit control. The Progressive Thinker leads in all things that relate to spirit intercourse.

LEFT OVER.

After issuing two numbers of our paper devoted to the book, The Great Psychological Crime, we find quite a large mass of interesting matter which should be given to the public. No discussion has ever appeared before in any Spiritualist paper that created onetenth of the nterest. Subjective mediumship, so dear to the hearts of many Spiritualists, has been ably defended, while those opposed thereto have come forward with pointed aruments, and contested every inch of the ground, presenting statements that have excited great interest. The discussion has constituted a battle royal. Next week we shall devote one page only to the discussion, leading off with the experience or Mrs. Anna Rose McIntyre.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price \$1.

The Progressive Thinker. NATIONAL SPIRITUALISTS ASSOCIATION.

Annual Report of the President Harrison D. Barrett, for the Fisca Year Ending Sept. 30, 1903.

To the Spiritualists of America, Greet-

Congratulatory.

Another year has rolled away into the eternity of the past, and we are once more assembled in convention to review the work of the past twelve months, and to outline the labor of the year that is to come. At the opening of this conclave, I congratulate you upon the results of its year's work. I congratulate you also upon the progress our cause has made during the year and upon the increase of interest that has been apparent in all sections of our country. The people are recognizing the value of the truths of Spiritualism as they never have before, and are looking to the N. S. A. to have them placed before their minds as their importance warrants they should be.

Retrospective. The past year has been one of active work on the part of the N. S. A. in all of its departments. The various almanacs of the secular papers in all of the large cities of the land were supplied with data in regard to the standing of Spiritualism in general in America, and of the N. S. A. in particular, which facts found their way into print when those books were published.

There has been a more general interest in the subject of Spiritualism on the part of the masses than has been apparent during any previous year in the history of the N. S. A., and the treatment accorded our movement by the secular and religious press, with a few exceptions, has been uniformly fair. The masses are demanding information on occult subjects and the press is meeting that demand.

Several estates have been settled from which certain sums have accrued to the treasury of the N. S. A., in harmony with the wishes of the testators. The settlement of a few estates in which the N. S. A. is interested, is now pending. The association will ultimately receive these bequests, the delay being occasioned by the require-

ments of the law. One state association and a few local societies have been organized and chartered during the year. Local interest in Spiritualism has almost uniformly shown a marked increase throughout the nation, the only exceptions being in such places as have had bitter experiences with fraud and charlatanry within a few years.

There has also been a greater mand for literature bearing upon this subject than has obtained hitherto, and the N. S. A. has been called upon to supply as much of it as it could. The Spiritualist papers have been more widely read, and books by our best authors have been called for in the way of sales, and for reading in the public libraries of the country.

From a careful study of these and other indications, I am able to report a decided progress on the part of Spirit-ualism during the year, and can assure you as representative Spiritualists, that our National Association is more generally recognized as the supreme head of our movement than it has ever been

The Railroads.

The relations of the N. S. A. with the West have been most cordial throughout the year. Our clergymen have been treated with uniform courtesy and kindness, and in no instance has any unjust senger Associations have received them promptly, and the utmost consideration has been shown them. All refusals were of the Christian church. have been warranted in fact, and there Transcontinental and Southwestern Passenger Associations. I also recommend that the policy of former years regarding clergy rates be maintained during the year next ensuing.

Eastern Railroad Lines. The Eastern trunk lines do not yet recognize our platform workers as cler gymen and base their refusal of clergy rates to our ministers upon the fact that they are Spiritualists. Their rules declare that special rates are granted clergymen who are resident pastors in cities and towns through which their roads pass, yet they have in two or three instances, refused our resident clergymen on the ground that they were Spiritualists. This matter should be looked into by this convention, and I recommend action in the premises, and a test case taken before the Inter-State Commerce Commission, should the evidence offered be sufficient to warrant

Editor-at-Large.

This important office was created at the last annual convention and was filled by the board of trustees by the election of that gifted writer and zealous defender of our cause, Hudson Tut-tle, of Berlin Heights, Ohio. Brother Tuttle has served the N. S. A. faithfully nd well in doing the work of his office, and has placed every Spiritualist in America under obligations to him for his earnest devotion to our sacred cause. He has promptly defended Spiritualism from every attack to which his attention has been called, and has never failed to worst the opconents of our movement. He has done N. S. A. invaluable service, and added much to its power for good in the land. I commend his report that will be subto this convention, to the thoughtful consideration of every delegate, and urge that his recommendations be made a part of the legislation of this body. I recommend further that the office of Editor-at-Large be con-tinued for another year, and that, if possible, our faithful Brother Hudson Tuttle be re-elected to it.

Missionary Work.

Four general missionaries in the persons of Mr. and Mrs. G. W. Kates, Mr. and Mrs. E. W. Sprague, were appointed under the orders of the last annual convention, and placed in the field, with a roving commission at a salary of sixtytwo and fifty one-hundredths dollars each per month. Their reports, to be received later, will give detailed accounts of their work and the results thereof. They have rendered our cause excellent service, and endeavored to awaken interest in organization wherever they have labored. No one can complain of their zeal or earnestness of spirit in the discharge of their duties. Special attention should be given the history of their work as laid down in their reports in order that intelligent action may be taken thereon. Later in the season James S. Scarlott

was commissioned missionary for the New England states, with instructions to devote quite a portion of his time to Massachusetts. His report will acquaint us with the results of his labors. Brother Scarlett was true to his trust and did his best to serve the N. S. A. wherever he stepped upon the rostrum.

Early in the spring of 1903, Mrs. Loie F. Prior, of Denver, Colorado, was ap-pointed Missionary at Large by our board of trustees, to serve without sal-ary. I am not informed as to the scope of her labors, nor as to the returns therefrom. Her report will no doubt be presented to this convention, and will outline the results of her work. There is an ordinance in Denver prolibiting the practice of mediumship, or restrict ing it to those who pay a heavy license fee. The commission from the N. S. A. as missionary exempted Mrs. Prior from the provisions of this measure. In Seattle, Washington, this commission did not avail anything, hence the necessity of looking into the prosecutions of mediums in that city, as suggested in

another portion of this report. Missionary work is always an important feature in the propagandism of the religion of Spiritualism. It can be made a tower of strength to the N. S. A. and to Spiritualism when it is rightly undertaken. While we have had good results from the efforts of past years, I am led to believe that we can accomplish yet more, at less expense of money and energy, by a change of meth-od. Many friends of our movement are anxious to have the N. S. A. missionlaries visit their communities but can not secure them on account of the expense. Others receive their aid, have a brief revival of interest in Spiritual ism and then return to their former in ert state.

Some weak and struggling local so cieties receive visits of two or three days, only to feel the drain upon their resources for some weeks afterwards with little or no appreciable benefit to the organization. This result is the fault of the method now in vogue, rather than that of the missionaries themselves. So long as they feel that they must pay their way, and turn a surplus into the treasury of the N. S. A., just so long will their work be bar-ren of lasting results. Brief visits of two or three days or arouses interest for the time being, but like the old fashioned revival of the churches, no lasting benefit results

from them In order to be effective, missionary work would be continuous. A man or woman who is sincerely devoted to the principles of Spiritualism, can make a success of missionary work in any community where the spirit of liberalism prevails, provided he does not attempt to cover too much ground. No local society can be expected to flourish on one or two meetings per year. It is steady, persistent work that tells in the end. All missionaries should seek to fill the treasuries of the local societies they serve-not exhaust them-but exhaust them they must if they only visit

them once or twice per year. I firmly believe in missionary work, and recommend more of it for the coming year. Wherever possible, I urge that it he carried on in conjunction with the state associations, and then upon various passenger associations of the the short circuit plan. By this method, a worker can be engaged for a full year by the N. S. A. and instructed to devote himself to the task of building some six or eight local societies within easy disdiscrimination been made against them. tance of each other. This he can do by All applicants whose work entitled them frequent visits, through which he can to permits under the rules of the Pas- impress his thought upon the people,

By means of these short circuits, the is no just cause for complaint on the expense of travel will be avoided and part of our clergy taken as a body. The the matter of compensation more easily Passenger Associations have worked in adjusted. Any one, in fact, all of these perfect accord with the N. S. A., and missionaries, could make the work selfare deserving of special recognition at supporting within one year's time, and the hands of this convention. I, there in three years or less, would be able to fore, recommend that engrossed resolu- aid the N. S. A: This plan would not tions of thanks, under the seal of the N. drain the association of its resources, as S. A., be sent to Eben E. MacLeod, F. C. the N. S. A. would only be called upon Donald, James Charlton, and J. E. Han-to meet small deficits, in place of large negan, chairmen of the Western, Cen-expenses of travel, and salaries. It would also enable the National body to employ a larger corps of missionaries at much less expense, and thus be the means of spreading the truths of Spiritualism among the masses who are hungering for them, and cannot now obtain them. I appeal to the convention for action upon this matter, and earnestly recommend the adoption of this method in the missionary work of the coming year. I also recommend that more mis-sionaries, rather than less, be put into the field, and kept at work.

Usages.

Our last annual convention authorized the appointment of a committee on usages, and instructed said committee to report to this body. That committee has attended to its duty and its report will be presented to you in the regular order of business. It is one of the most important, if not the most important, is sues that will come before this convention. It is to be hoped that the report of the committee will be adopted as a whole by this body of delegates Its adoption will give Spiritualism a legal standing in every state and territory of the Union and will place all Spiritualsts, who are members of organizations upon an equal footing with the followers of all other denominations. I most earnestly recommend the adoption of the committees report, and the acceptation of its usages.

Camp-meetings. I am pleased to report a more general interest in the work of our leading camps, and a largely increased attendance at the most of them. The N. S. A. has been accorded a royal welcome, and a generous hearing at the majority of these gatherings. It is with no little pleasure that I report complete reciprocity between the N. S. A., and the camp-meeting associations. Specia days were assigned to our association at a goodly number of the camps, from which generous revenues were turned into our treasury. I recommend that special letters of thanks be sent to all camp managements who granted the N. S. A. their special recognition. I also recommend that the same courtesy be solicited for the season of 1904 from all camps. These special days are the means of acquainting the people with the aims, objects, and accomplishments of the N. S. A., and usually prove of great benefit financially. The returns from camp work of all kinds for the present season are not less than \$1,500.

Local Societics. In my former reports, I have dwelt at length upon this important subject The need of strengthening this branch of our work is greater than ever, and though as a general thing, the local societies have had a fairly good year, they are yet far from being able to withstand a series of misfortunes. If our move ment is to prosper, our local societies must be sustained and their membership increased. All that I have ever

THE BOOK GONDEMNED.

Indrew Jackson Davis, the Great Seer of Modern Times, and the Author of a Score or More of Very Valuable Books, Condemns The Great Psychological Crime. Coming From Such an Authoritative Source, the Same will have Great Weight the World Over. His Statements in Reference to Me-"diums and Mediumship, will Stir Spiritualists From the Center to the Circumference, and Make a Decided Sensation, Furnishing food for Much Thought for a Year to Come.

Therefore, BEWARE!

Now, suppose, only just admit, these

cases of crime to have actually of

curred. Suppose after all precaution

expense and labor in Massachusetts and

New York states to paint and nail up on

conspicuous corners, "Cyclists, Take Notice. This road is dangerous for

coasting." And yet, notwithstanding all guide posts and "danger signals,"

ever and anon a cyclist would ride head

long with terrific speed, only to dash his

brains out at the bottom of the hill

Therefore, would you insist that all

wheels must be stopped and all such

riders be arrested as locomotive crimi

After a long life of the ut-

form, degree, type and

ship and Modern Spiritu-

alism, I affirm, and I know

that "PURE and UNDE-

sciously, WITH THE IN-

the SECOND SPHERE is

A RARITY. There are

but "few are chosen," and

ONE TO OVER 100,000

This being "admitted" it logically fol-

lows that most of what is termed "Me-

tionalism, hypnotism, charalatanism and downright fraudulent assumptions

I DENY UTTERLY AND FOR ALL

INTO EVIL AND CRIMES BY PER-

SONS IN THE OTHER WORLD. I

know the pranks and college-boy mis-

for them and all such. I know that the

are adequate and universally effective.

The author's book should be entitled

'A GREAT PSYCHOLOGICAL BLUN-

DER." Every well-balanced mind will at once understand the heaven-wide dif-

ference between real mediumship and

the almost numberless approximations

thereto. In every department of life

there are honest persons (not very

wise) who are honestly deceived. It

requires something higher than honesty

to make progress in things spiritual

chlevousness of "Diakka"-but,

MEN AND WOMEN.

proximations thereof, embracing

But to my testimony:

Several esteemed correspondents, her spirit guides, becomes a healer, mostly from Chicago, have urged me to treating finally men only, dropped hypreylew, analyze, and critically explain notically into the most repulsive licenthe contents of a new book recently published, entitled "The Great Psychoogical Crime"-which has been mailed for the engine when the bell rings! to me by some one who says the "book has created quite a sensation."

It is exceedinly difficult for me, immersed so deeply in this medical practice, to give any time to a profound conlist drives himself to headlong destrucideration of the causes of modern tion-does it therefore follow that all crimes. For this reason all my correspondents and esteemed friends will be good enough to permit me simply to deliver my testimony in this startling. liver my testimony in this startling (I ride the wheel) went to considerable ase of crime.

During over forty years I was a citizen of the state and city of New York. Modern Spiritualism was born, and cradled, and fed, and spanked, and developed into magnificent and stalwart proportions in that state and city. And, pelieve me, good friends, "I was there," right into the fountain head center of he whole incipient and subsequent developments, and therefore my testimony is not without value in this trial.

The author of the book impresses me with a "sad sincerity"-writes in the inwith a "sad sincerity"—writes in the interests of truth and humanity—and is a friend of progression, NOT AT ALL AN ENEMY OF MEDIUMS AND TRUE SPIRITUALISM; but he seems to me to most familiarity with every write in the light of an oil lamp rather than in the effulgence of the solar star WHERE IS THE CRIMINAL? In all manifestation of medium-

my life in New York and during the past twenty years' residence in this glorious old Boston, I have NEVER SEEN a psychological criminal; neither have I ever HEARD of one, according to the author's painstaking definitions. Of the it can be demonstrated, extraordinary city of Chicago I cannot give testimony. If you have knowledge of such a crime and criminal in your FILED" CONTACT, conturbulent city, you should immediately have him or her psychologically arrested, and psychologically tried, convicted, and psychologically punished (not by lynching) to the fullest extent DIVIDUAL CITIZENS of of the psychological law—in your psychological penitentiary.

It seems to me that the book is a seml-scientific romance, "founded on But what are facts worth? It facts." may be "a fact" that the rain is falling in Chicago, or another "fact" that the temperature is 100 degrees in the shade in your city, but there may be no such to the blessed experience, NOT SUBJECTIVE. facts" anywhere else in the United States.,

As a District Prosecuting Attorney not the Attorney General) the author has addressed the judge and jury in the criminal court; but I venture to prejudge the verdict of the jury—"not proven." Because, as it seems to me, the athor's argument is HOLLOW at both ends, and exceedingly THIN in the middle; that is, the "Hypnotism," at the irst end, is a phenomenon very little known and rarely practiced; and at the nihilation—that a carnally-minded man diumship" is only and simply the ap-(sinking into the "last ditch" of materialism) finally drops into everlasting nonentity.

I had a dear friend who said he would not like to be annihilated lest he might TIME THAT INDIVIDUALS ARE LED egret it afterwards! But in the middle of the author's ar-

gument addressed to the jury, we find an exceedingly weak stop to stand -namely, THAT SPIRITS (ACT-NG HYPNOTICALLY OR PSYCHO- police regulations of the other world LOGICALLY) MISLEAD, AND FINAL LY RUIN AND WRECK OUTRIGHT NOBLE-MINDED AND CONSCIEN-TIOUS BELIEVERS IN MEDIUMSHIP. Two horribly startling "facts" (typical I suppose is meant) are brought conspicuously to the front of the stageone, a fine intellectual gentleman, who, by regular steps downward, led by spirits, becomes a miserable drunkard: then comes before the footlights an other "fact"-a delicate, refined, pureminded woman, who, by yielding by graded degrees to the instigations of

work for our cause as a whole. Very

One thing is certain-our local societie

State Associations.

done to advance our cause in various

sections of our land, and be able to de

termine the best remedies to apply to

hose states where aid is needed.

State organizations are important fac-

tors in Spiritualistic work, and should

convention, and suggest that a union of

on the part of all.

said in regard to the danger accruing | revive our moribund state associations, from weak local bodies is true to-day. and infuse new life into those that are lt is the duty of the convention to denow weak in numbers and finances.

something is

ANDREW JACKSON DAVIS.

The Lyceum.

vise ways and means by which the primary units can be made to do better Interest in lyceum work has been revived to an appreciable extent, largely few of them are financially secure, and through the efforts of John W. Ring, the fewer still have a surplus at the close National Superintendent of the Lyceof the year. I ask you as delegates to ums for the United States. Mr. Ring consider how the membership of these was appointed superintendent by the local societies may be increased, and trustees of the N. S. A., under the wartheir finances strengthened. In former years I have suggested the appointment rant of the last annual convention, and has rendered faithful service in his speof a special representative whose duty cial field of labor. His report will acit shall be to visit as many of these quaint this convention with what he has local bodies in the course of a year as accomplished during the year, and with he possibly can, without any thought of compensation, making it his special business to determine the special needs what he deems the requirements of his of each society visited, and the proper that Superintendent Ring has done remarkably well, considering the limited method of meeting them. I can only means at his command, and am pleased renew that recommendation to this convention and I do so with the hope that to report that I have found a marked inerest in the lyceum journal he has essomething more than talking and retablished in connection with his office solving will be done in the premises. I do this in face of the seeming fact that He can make many needed improvements in that paper and organize it means an expense with no compensating revenue, for I fully believe that, large number of live lyceums as soon as when the people see that the N. S. A. is he is given the means to enable him to do so. We cannot afford to deal nig-gardly with our lyceums, and I urge you not always seeking money through its representatives, they will voluntarily contribute enough to meet this special as delegates to give Superintendent expense to which I am now referring. Ring's report your thoughtful attention and that you concede to him all that must be sustained, or our movement must go down, Fellow delegates, I plead can be granted in reason for the special work of his department. I recommend that the office of National Superfor considerate action upon this matter intendent be continued another year. and a special appropriation made for the purpose of enlarging the lyceum Our state associations have with a paper. If Spiritualism is to prosper in very few exceptions, done good work the future the Spiritualists of the presand made excellent progress during the ent must interest themselves in their past year. There are several state orchildren and give them a chance to ganizations that need strengthening, know something of the principles upon and a few that require resurrecting which this movement is based. We from the lethargic sleep that precedes have had plenty of lyceum talkers for final dissolution. From the reports submany years past; what is now needed is mited by the state associations, this lyceum workers, and a goodly number convention will learn what has been

(Concluded next week.)

"Just How to Wake the Solar Plexna." By Elizabeth Towne. Valuable be loyally sustained. I recommend for health. Price 25 cents, legislation upon this subject by this "The Malesty of Calmus

"The Malesty of Calmness, or Individual Problems and Possibilities." By forces on the part of the N. S. A., with Wm. George Jordan. Another valuable those of the state organizations in well little work. Price 30 cents, For sale at directed missionary work would soon this office,

THE BOOK GOMMENDED.

Henry W. Schimpf, a Critical and Comprehensive Thinker in the School of Personal Experience, the Best Place in the World to Gain the Truth, Most Earnestly Commends The Great Psychological Crime. The Decline and Deterioration of His Little Daughter, Under Spirit Control, and Her Subsequent Restoration to Health and Sunny Happiness, Constitute an Object Lesson of Great Value to Spiritualists Everywhere, Showing Conclusively That Obsession of a Most Degrading Character Is a fixed Fact, Whether the Spirit be Ignorant or Vicious.

Do I accept "The Great Psychological Crime" as an exposition of the truth? Most emphatically. Why? Because of a personal experience.

Although not yet 35 years of age, I have been deeply interested in the oc- the case cult for at least one-third of my life. During my search for illumination in things spiritual I have studied with a number of those who have claimed to the child was under a rare, though not "develop" the psychic powers of their students, even to the limit of "adeptship." The last of these was "Kalpa," who is no doubt well known to some of

your readers. After a course with him in "Concentration," "Vibration," and "Bandages," I found myself in a thoroughly negative condition, both physically and mentally, culiar development she had attracted to and closely bordering nervous prostra. her the spirit of an Indian girl who had tion and complete subjection.

At about this time my attention was called to Vol. I, of the Harmonic Series, which I read most carefully and at once decided that it was the sanest thing I had ever read on the subjects covered by it. I immediately wrote the author and received an invitation to call on her, which I accepted. Through her I later came in contact with the author of The Great Psychological Crime.

From my first contact with these peo ple their writings and teachings, I was deeply impressed with their sanity, practicallity and high moral character Almost the first thing said to me by the author of the book under discussion was, that if I ever expected to get out of that state of negation and subjectivity and really develop my spiritual powers, I must first learn to live a normal, healthful, practical life on the plane of

The unselfish manner in which this man gave me his time and instruction without material compensation of any kind, convinced me of his sincerity and honesty, and the results of his teachthousands of sensitives and ings have conclusively demonstrated his wisdom and given me a perfectly psychological proximates conscious experience which enables me to know that the method he employs is

After three years of "Living the Life," to the best of my ability, in accordance with his instructions, I am to-IN TRUTH, even at this day as free from "Subjective" conditions and tendencies as any man in Chilate day, THE NUMBER cago. My health is perfect, and I am happy in the consciousness that I have of REAL MEDIUMS is as at last entered upon "THE WAY OF

A Remarkable Case of Obsession Cured. I now have to relate what, to myself, wire and daughter, is a most interesting incident, a wonderful phenomenon, and one deeply personal to ourselves. I could not persuade myself to do this publicly but for the benefit I hope it publicly but for the benefit I hope it workers. But the author of wife and daughter, is a most interesting may carry to others who may, per The Great Psychological Crime does

spring of 1897, we first observed that neither party to the abnormal relation our little daughter, then some two years old, had formed a strange and structive, or that there was any wrong fascinating attachment for an (to us) invisible companion whom she always referred to and addressed as She played with this mystical being constantly just as ordinary children play with each other. At the table Toto" must always have an extra plate this one by myself and wife. beside her and share her food.

In the course of time, however, the child's disposition and appearance almost entirely changed... She grew sullen, stubborn, ungovernable and altogether unlovely...Strangest of all, she gradually grew swarthy and dark-skinned, and her features took on the unmistakable formation and expression of an AMERICAN INDIAN.

The change was so marked and such an unhappy, unwelcome and start-

A Personal illustration, and a Wonder ling character, that we were deeply troubled. Having met the author of The Great Psychological Crime, I told my wife something of his remarkable development and psychic powers and that he had made some remarkable cures of obsession, and we were not long in deciding to ask his diagnosis of

On bringing the little girl into his presence he quietly observed her a few moments and at once informed us that an entirely unknown form or condition of spirit domination. He stated that the child was, or had been, what he termed a "natural psychic" from birth, and as such had been able to see and hear and sense her spiritual environment perfectly from infancy. He further told us that by virtue of this pepassed over but a short time before the child's birth, at about the age of sixteen, and who gave her name as

This little spiritual Indian maiden had learned to love the child very dearly, and the association between them was a very close one though not intentionally harmful, nor in the least victous or immoral.

But as the child grew she did what all natural psychics" have a tendency to do unless properly trained from infancy. That is to say, she began to outgrow her spirituality as the physical body grew stronger and relatively more dominant. Her Indian playmate had observed this tendency and endeavored to counteract it. In her effort she had discovered her ability to control the child by the hypnotic process. ment was fascinating and the experience a new one to the controlling inteligence, and as a result the child was ept under constant subjection from that time forward. We were informed, and have since had wonderful confirma-tion of the fact, that her swarthy complexion and Indian features were wholly due to this long continued abnormal relation

We were assured, however, that the case was one that would yield without difficulty, IF WE WOULD FOLLOW

And wonderful as it may all seem, from the moment we left the consultaion room the child seemed to be free from all abnormal conditions, and remained so from that day to this, a poriod of about three years. As a result, her color has gradually changed until o-day it is perfectly normal, and the Indian expression of her features has almost entirely left her. She is to-day the ame sweet, sunny dispositioned

chance, have similar experiences in the not assert nor hold that in this infuture which they are not likely to un stance a "CRIME" WAS COMMITTED. He simply designates this as an ER-During my study with "Kalpa," in the ROR OR MISTAKE, for the reason that knew that the process involved was de-

> in it. While this may seem to be an unusual case, I am told and fully believe, that it is only a mere variation upon thousands of others that are, generally speaking, no more understood than was

To enable them to prevent or cure just such cases as this, and an almost unlimited number and variety of others of a relative nature, I recommend this book. The Great Psychological Crime, to every man and women who has the responsibility of raising a family of children and fitting them for a life of re sponsibility, morality and usefulness in the world.

HENRY W. SCHIMPF. Chicago, Ill.

The Great Psychological Crime. The author proves much, but utterly

ails to prove what he starts out to "The Great Psychological Crime." His greatest strength is seen in the first part of his work; but weak in summing up and rounding out his conclusion.

The garb and badge of Superior Wislom will not vindicate conclusions. We refuse to submit to authority. take "TRUTH for Authority, not Auclety, Genoa Spiritual Society, Rockford thority for Truth." One who poses as Psychic Research Society, LeRoy Spiritual Research R a Master in Wisdom must be careful est he be caught in the mesh of his own Unity Society, Onarga Society, Spiritfallacy; and once so caught he can ual Unity Society of Chicago, and never redeem himself. That there is among the officers of the association fallacy in this book is clear to any log- present were Mr. West, Mr. Speight. ical mind. The central fallacy is Incidental Evil Made Fundamental. The Johnson Bloom so-called Social Evil which curses the world, could with a parity of logic, be stitution were adopted. Art. III., change used in evidence of the assumptionsubjection to sexual love-the GREAT ber to February of each year. Sec. II. SEXUAL CRIME. Incidental evils are giving official board power to fill vacan not fundamental. We are not justified in repudiating sexual love because of of one dollar, individuals can become the enormous evils of sexual passion. voting members:
T. W. WOODROW. The election of

Endorsed by an "Indo-American." It affords me much pleasure to be able to add a word in behalf of "The Great Psychological Crime," as well as the author and editor.

The book has afforded me an insight could hardly have attained in years of Skeels, Onarga, Ill., Mr. S. H. West, La into the subject to an extent that I study, and to say that it has been a Roy, Ill. great help to me is putting it very mildly. The beauty of it is that I know from my personal acquaintance with both the author and editor that what is put in that book as a fact, can be depended upon to be such. M. M.. Au "Indo-American."

Helena, Montana.

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theori in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

Illinois State Spiritualist Association The Illinois State Spiritualist Associkins' Hall, 528 Sixty-third street, Tuesday, October 13. The meeting was well attended in both afternoon and evening, and was a pronounced success.

Among the societies represented were Englewood Spiritual Union, Progressive Spiritual Society, Hyde Park Occult Society, Rockford Spiritual Science So ciety, Genoa Spiritual Society, Rockford itual Society, DeKalb Society, Wheaton Mr. Hammond, Dr. Warne and Ella

The proposed amendments to the coning date of annual meeting from Octocles. Sec. II. of Art. IV., upon payment

The election of officers resulted as follows: President, Dr. Geo. B. Warne, 4203 Evans avenue, Chicago: vice-president, Laura G. Fixen, 429 LaSalle avenue, Chicago; secretary, Ella Johnson, Bloom, 892 Turner avenue, Chicago; treasurer, Norman Speight, 5636 Union avenue, Chicago; Wilbur Hammond Rockford Ill. Trustees,

The following were chosen delegates to represent the association and socie-ties at the N. S. A. convention: Mrs. Carrie L. Catlin, Mrs. J. R. Francis, Mrs. Laura G. Fixen and Dr. Geo. B.

Warne. Mrs. Nellie S. Noyes of Boston: Mrs. M. E. Skeels, Prof. Ray, Mrs. Laura G. Fixen, Herbert A. Herrell and Josie Folsom were the mediums and workers who took part in our meeting

ELLA JOHNSON BLOOM. Secretary.

"Invisible Helpers." By C. W. Lead-"Death Defented; or the Psychic Se beater, the noted Theosophist lecturer cret of How to Keep Young," By J. M. and writer, Very interesting Price Poebles, M. D., M. A., Ph. D. Price \$1. 55 cents. For sale at this office.

ANSWERS TO IMPORTANT QUESTIONS.

Editor Huntley Answers a Series of Questions Propounded by the Editor of The Progressive Thinker, Pertaining to Subjects Connected with The Great Psychological Crime--They Will Prove of Great Value in More Clearly Defining the Contents of the Book-She Gives Evidence of Great Sincerity in Presenting Her Views.

list of questions concerning "The Great Psychological Crime" and the educational system of which it is a part. Your suggestion that I furnish you consecutive answers to be used by you as a contribution to the symposium issue of The Progressive Thinker, meets my hearty approval, and in token of my appreciation of this unexpected courtesy I will make my replies as brief, explicit and direct as possible.

1. What are the authority and lineage of this movement?

Answer. Its authority, so far as the world in general is concerned, rests in the author of the book above named. Back of him, however, is the School of Natural Science wherein he received The author of The his instruction. Great Psychological Crime in this work is giving to the world the results of a personal instruction, a personal experience, a personal experiment and a personal demonstration concerning the laws, principles, forces, activities and processes of which he has therein

One who has taken a complete course in a great university thereafter speaks. upon his own authority concerning those things he therein demonstrated for himself. In giving his knowledge to the world the most he can do is to make a frank and honest declaration of the facts. He cannot compel the world to accept his statement. He must submit it for what it may be worth to each individual reader. This the author has done, and this is all he has attempt-

ed to do. If the facts and deductions contained in the book do not commend themselves to the reason and confidence of reader it is not likely that anything the author might say concerning the authority which lies back of him would have weight with his critics. For this reason no particular effort has been made, or will be made, to convince such critics that the work rests upon other or better authority than the author's own word. If, however, the book under discussion, together with those to follow it, shall give such evidences of sanity and honesty as to inspire the necessary faith in those who desire "more light," It is possible that the way may be made for such as these to become personal demonstrators within the field outlined.

As to the lineage of the work. I deem It sufficient at this time to say that the 'School of Natural Science" is but another name for the oldest school of spiritual knowledge in existence. This school has a history that far antedates all that is generally known as "authentic" history. It is Indian and not Egyptian. The book referred to is the result of an effort on the part of the author to express in simple Anglo-Saxon, some of the demonstrated facts of that cient Indian school, and thus bring them within the easy understanding of our practical western intelligence.

2. Why do you employ the term "Natural Science" as the basis of this educational system? Ans. This question is fully answered

which I quote as follows: "(1) Physical Science is universally understood to mean that science which has to do with physical matter only. It is therefore, limited in its scope to the

substance, functions and phenomena of (2) Spiritual Science, (as commonly understood), is that science which has

to do with only things spiritual. It is, therefore, also limited in its scope to a distinct and separate field of causation. "(3) Mental Science, (as commonly understood), in like manner, is limited to a knowledge of the mind with its functions and phenomena.

"Thus, it appears that each of these sciences is limited to knowledge of only a part of the facts of nature. But what term shall we employ to properly designate that science which includes knowledge of the facts of physical science, spiritual science and mental science combined? What term is broad enough to cover the facts of all the de-

partments of Nature? "Evidently no better term could be found than 'Natural Science.' this philosophy is based upon facts in all the departments of Nature, the term 'Natural Science' properly designates the science upon which this work is founded." etc.

3. Do you regard the system which this book represents, as a "religion"? Ans. This depends upon the exact meaning you attach to the term "religion." Webster defines the word to mean "Any system of faith and worship." The system upon which this work is formulated has its foundation in exact science. Upon that scientific basis the "Harmonic Philosophy" been formulated. This philosophy expresses the knowledge of its formulators concerning the phenomena of Natural Science, "as explained by, and resolved into, causes and reasons, powers But over and above the and laws. facts of Natural Science, and the Harmonic Philosophy based thereon, is yet a vast field which has, thus far never been explored by those who are directly connected with this particular work. But the facts of their science and the deductions of their philosophy, to their minds warrant them in an abiding Faith in many things that, as yet, lie beyond the range of their knowledge, and in a worship of the unknown Intelligence which, to their minds, is yet

In this latter view of the subject the system is a "Religion" based upon the facts of Natural Science and the "causes and reasons, powers and laws" of the Harmonic Philosophy.

4. Has it an ethical foundation? If so, outline it.

Ans. It has. I believe I am strictly within the facts when I say that the ethical standard upon which all this work is formulated, and all independent development achieved, is the most exalted, the most definite, the most exact, the most comprehensive, the most complete, the most satisfying, and withal the most simple of anything ever formulated by human intelligence.

But you ask me to "outline it." This I am not permitted to do, for the follow-

ing reasons: (1) This ethical standard is embodied in thirteen questions and answers which constitute a part of the plan by which the fitness of every individual, who becomes a student in this field of

knowledge, is determined. (2) The ethical standard cannot be

To the Editor: - I have received your , these questions and answers in their ex- do upon mediums whom they can con act and literal form. Their publication, however, would enable many to present themselves who are unworthy of confidence, and who would only bring reproach upon the work, as well as upon those who have it in charge.

(3) I am only a student, and as such have only such authority as is specifically given me. This subject alone is sufficient to ab-

sorb all the space I shall feel myself at iberty to occupy at this time in your

4. Why do those in charge of the work object to being classed as "Spiritnalists"? Ans. The term "Spiritualism" has

hecome irrevocably associated with the subjective process of "Mediumship," as these terms are defined in the book. This work, however, is not subjective in any sense. It is "Independent" in the se that it is the exact polar opposite of "Mediumship," or subjection in any other form. It would therefore not only be misleading, but literally untrue to designate this system as "Spiritualism" and its students as "Mediums," in view of the definitions contained in the book Anyone who will read the book carefully will see that it proceeds from an en-tirely different basis. The term "Natural Scientists" would be a perfectly con sistent designation for the members of this school, and at the same time would serve to mark an important distinction which would be entirely overlooked if we were called "Spiritualists." term "Indo-American Scientists" would

serve the same purpose. Why does the author of Great Psychological Crime" limit his definition of "Mediumship" to the "subiective" process of "control"?

Ans. There are two distinct and separate processes by which those in the physical body may communicate with those on the spiritual planes. One of these is by the subjetive process of control, and the other is by an entirely independent process which is the exact opposite of "subjection" or "control."

The subjective process of spiritual control is, with few exceptions, the pro-cess employed in what is known to the world as "Mediumship." While it is true that there are a few "natural psychics" who are generally known as mediums, they are not in the strict sense

The purpose of the author was to exclude everything of an independent nature from his definition. This was done for the express purpose of calling attention to the fact that there are two distinct processes which are the exact opposites of each other. We call a telephone a "medium of communication" because it is a mechanical instrument through which one conscious and intel ligent individual may communicate with another. It is an instrument. To the extent that an individual becomes subtective, psychically, he also becomes an "instrument." To the same extent he becomes a "Medium" through which others than himself upon the physical plane may receive communications from in "Harmonics of Evolution" Vol. I, of those in the spiritual world. But in the Harmonic Series, at page 8, from proportion as he is an independent and voluntary factor in the process he is not an "instrument" and therefore not a

> It is a fact well known to those who are familiar with the subject, that most people call everything "mediumistic" which has anything whatever to do with world. This is thoroughly confusing. for the reason that it does not take into account the "process" employed. In the same manner most people call everybody a "Spiritualist" who believes in

the possibility of communication hetween the two worlds of life. This also s a mistake because it does not take any note of the process involved. One who sends a message by electrical energy over a wire by the Morse system. is called a "telegrapher," while one who sends the same message by mental processes alone without the aid of any of the ordinary physical means of communication is called a "telepathist." Why? Because the process they employ is not the same. One uses the wire as a me-chanical "medium" while the other transmits his message direct without

the aid of a physical "medium."

In like manner, spirits who communicate with those in the physical body by means of the purely "subjective" process, call their instruments "mediums," and they are correct, because they control them and use them as instruments. But those who communicate with those of earth direct, without in the least controlling them or using them as in struments, do not call them mediums The reason for this is that the process employed is independent and both par-ties to it are at all times in the full possession of all their own natural facul-

ties and powers. It will be seen that the distinction is fundamental and goes to the very essence of the subject. Without it the uninformed might go on forever without discovering the fact that there is more than one process involved in spiritual communications. The author, there-fore limits his definition for the express purpose of marking this fundamental distinction between the subjective and independent processes of spiritual de-

6. Since he admits that spirits do communicate through "mediums," and at the same time declares that he also communicates with "spirits," why is he not also a "medium?"

Ans. Because he employs the "Inde pendent" method instead of the jective." By the independent method he has come to be master of the process employed. He is not an "instrument" at any time nor in any sense. What ever communications he receives come to him and not through him. They come to him in the same manner that his friends upon the physical plane talk with him. He is master of the process and not a subject of it.

7. In what particular, if any, is the 'independent development" of which he speaks, superior in a practical way, to mediumship?

Ans. In the first place, the process involved is not in the least degree injurious, dangerous, nor destructive to him nor to anyone else. Second, he is at all times in the full and independent control of all his natural faculties, capacities and powers. Third, by virtue of this fact he is personally responsible for every act of his life, in so far as the process is concerned. Fourth, as a result of his own mastery of the process involved, it is impossible for vicious or ship is such that not one of them would, dishonest intelligences on the spiritual, under any circumstances, disclose his involved, it is impossible for vicious or Manualaly outlined except by giving side of life to impose upon him as they

practical illustration of this fact will be sufficient. Since this book was published, and at your own request, a patient of one of the leading physicians of this city was brought to the author for his diagnosis. This patient had been under treatment with some of the best physicians of the country regularly for about twelve years, but without the least relief. Very recently he had been examined by two of the leading medi ums of the city, and both of these had pronounced his case one of obsession in which a young lady was declared to be the obsessing spirit. The author also diagnosed the case as one of obsession but declared that the obsessing spirit was that of a young man of low and viclous tendencies, and that this fact alone accounted for certain peculiar experiences of the patient which were inexplicable according to the diagnoses of the mediums referred to. The patient was treated in accordance with the author's diagnosis. As a result this hor rible case which had defled the best medical skill for twelve years, was at once fully relieved.

Spiritual intelligences who are able to control a medium are in position to practice all manner of frauds, imposi ions and deceptions upon him, just as was done in the case of the two mediums above referred to: and he has no means of protecting himself against these results. This is absolutely impossible in the case of one who has attained independence under the con structive process to which the author has referred as the subject of a future volume of the Harmonic Series.

There are numerous other particulars in which the independent development of which the author speaks, is superior in a practical way, to the subjective condition of mediumship. Sufficient have been suggested, however, to an swer the demands of your question, and

therefore pass on. 8. Where does the author obtain the statistical data concerning the injurious effects of hypnotism and mediumship as published in this book?

Ans. There is a school of psychic knowledge which, at the present time, is under the direction of a number of the most advanced scientists of the world. These men, who are well known in the various localities where they severally reside, have for many years given their attention to the specific subjects of hypnotism and mediumship without taking the world or even their nearest friends into their confidence. They have made a study of these subjects from the standpoint of cause and effect. with a view to determining the exact nature and results of the subjective.

psychic process, as the same is related to these departments of psychical research. They represent almost every civilized nation on earth, and their researches and demonstrations are along strictly scientific lines. The data pub-"The Great Psychological ished in Crime" are among the results of the studies and demonstrations of the school referred to, of which the author of the book under consideration is a member and co-laborer.

And just here I will volunteer to an-

wer one question, not included in the list you have submitted, but which, I anticipate, will occur to a good many of your readers. It is this: Why do not these men of science take the world into their confidence as to the work in which they have so long been engaged? The answer, in brief, is as follows: "The Great Psychological Crime" is an effort in that direction. But at the present time, and for many centuries last past, the attitude of physical science, as well as that of the public in general, has been such that the men engaged in these lines of study and demonstration would have been branded as either lunatics, knaves or fools, had they ventured to give to the world any accurate conception of the work in which they have been engaged. By the exercise of their patience, forbearance and selfcontrol, however, they have been able to work quietly and unobserved until they have accumulated a vast amount of data upon these and other kindred subjects, which data will be of inestimable value to the world when it shall come to understand and appreciate the efforts manity.

One of the leading physicians of the city of Chicago has come in touch with the author and through him with the school referred to. He has also undertaken the demonstration of some of the extraordinary facts contained in the book. To this end he has quietly made a careful study of a number of cases of aypnotic and mediumistic subjection, and the results, as far as he has gone fuly sustain the data of the school as it appears in the book. Moreover, it is entirely within the range of possibilities for other scientific men all over the world, who have the necessary time and interest in the subject, to demonstrate the substantial accuracy of every statement of a statistical nature contained in the book. It is safe to say that the objections, if any, to the statistics referred to will not come from those who have made a scientific personal investigation of the subject, but rather from those who are either personally interested in disproving them. or who are unacquainted with the facts of science bearing upon the subject. 9. Why does the author conceal his

identity?
Ans. There are several reasons, any one of which would be regarded as sufficient by those acquainted with the facts. Among the number are the fol-

(1) This educational work has no commercial side, except the legitimate profit on books which appeal only to the limited student class of men and

(2) For this reason the author must meet and discharge all his material obligations in other lines of occupation outside of those involved in his scientific and philosophic work. These material obligations demand so much of his time and energy as to leave but a narrow margin for the greater work. (3) The author's identity is not whol-

ly concealed. It is, in fact, known to something over two hundred friends and acquaintances, and to a smaller and more intimate group who are receiving from him gratis, a personal instruction. But those who thus know him understand and appreciate the importance of his work, and the loyalty of their friendidentity to the world. Back one of

these friends has thus far loyally guarded his hame and his identity in or-der that he may have as much of his time as possible to devote to the vast field of work already outlined for pub-

Except for these precautions as to name, identity and residence, he would be largely occupied in meeting the demands of the merely cyrlous, and thus expend his time and energies in a profitless labor. More especially would his knowledge of obsession and insanity and their cure bring demands for his services which had could not possibly meet until he has finished other tasks 10. Has John Duncan Quackenbos or any other prominent hypnotist ever replied to him on the subject of hypno-

tism? If so, when and where?
Ans. So far as I know, neither Prof. Quackenbos nor any other professional hypnotist has ever attempted to controvert his position. Just why this is so can only be inferred, until such time as some one or more of these professional gentlemen shall feel at liberty to take the public into their confidence. The author has anticipated that professional hypnotists would be the first to enter the lists in defense of their profession and practices. To no class of individuals has he addressed himself more di

rectly nor more uncompromisingly. . 11. Is the School of Natural Science hostile to Theosophy, Mental Science, Christian Science, the Regular Schools of Medicine, Protestant Christianity, or Spiritualism?

these cults, schools and religions much that is true and beautiful. It commends them all for the good they have done and are doing to alleviate the suffering of men, women and children everywhere and lift humanity to higher lev els of intellectual and moral development. While its scientific discoveries have been carried into a field unfamillar to some of these, it lays no claim to knowledge concerning "ultimates." But while this is true, it fixes no limitations for the possibilities of human intelligence. To those who claim to know "God," the Omnipotent, it frankly acknowledges that, as yet it has not attempted to solve the problem of the "Infinite." The field of finite possibilities is yet large enough to furnish it active employment for the present, and no doubt for several acons yet to come. and so long as this condition obtains it finds its greatest usefulness within these limitations. But, for all this, it has no quarrel with those who assume to enter the broader field of infinite nos sibilities. It has proceeded in the past and continues its labors at the present upon the working hypothesis that no one truth can ever militate against any other truth, and that for this reason i velcomes truth from whatever source i

may come. 12. Can a person who is very bright intellectually (or otherwise), but who is immoral, utilize the "independent" method of spiritual self-development, and thus see and talk with the snirits? The worst character imaginable can become a spiritual medium, as every Spir itualist, in his sorrow, must confess.

Ans. He can not. The very founda tion of the independent development to which the author refers is morality Through this door every student mus There is no other way. He might obtain an intellectual conception of every principle and process involved n such a development, but until he has adopted the ethical standard into his own life and made it a living principle of action and conduct, he can never ac quire the independent powers of the soul which follow as the natural and necessary result of the independent method of spiritual self-development. He might become a medium, but never a Master.

13. If mediumship has been proven a fact and is the process by and through which the fact of a future life has been demonstrated to the world, why should it be considered a Great Psychological Crime? Is not the result sufficient to justify the means? Would it have been better to have left the world in darkness than to have received its light?

Ans. (a) Mediumship, as defined by the author (page 134), is, "The process by and through which a spiritual control obtains, holds and exercises control of the will, voluntary powers and sensory organism of a medium. Also the relation which exists between the two intelligences during the medium stic process."

It has been shown that the process involved in it is destructive in its operation. But this would not make it a "crime," in the general acceptation of that term, unless the parties employing it had knowledge of its destructive na ture, and then deliberately employed it with intent to do injury. Spiritual intelligences who employ this process chowing that it is destructive, and intending to destroy, commit a crime, No one will question this fact who unierstands the principle involved. The author, at page 7, also defines a

Great Psychological Crime to be "Such a crime against the intelligent soul of man as deprives it of any of the inalienable rights, privileges, benefits, powers or possibilities with which God or Na ure has invested it." He shows that the mediumistic process accomplishes this result. But remembering that in the strict sense no crime can be committed except with both knowledge and intent, the only real crime involved in mediumship is chargeable to those who employ the mediumistic process knowing its destructive nature and intending

to employ it for that purpose. Mediumship in itself, therefore, is not necessarily a crime, nor does the author so hold it to be. Th crime connected with it is on the part of those and those only who employ it with knowledge and intent. This should make it clear that the author exonerates every honest medium, and holds only those intelligences guilty who employ the process with intent, knowing its destructive nature. For these reasons it will be observed that the question assumes too much. always destructive, it is not always a And in those cases where it involves a crime, the criminal is always the one who employs it with knowledge and intent, viz., the spiritual controls and the dishonest mediums.

(b) Whether or not till results of me diumship justify the means employed, is entirely a question of expediency. It is one upon which the dithor has not assumed to pass flidement. Nor would his judgment, if expressed, be of any greater value to your readers than that of any other intelligent individual. What he has done in his published work is to call attention to the fact that the mediumistic process as he defines it, is destructive in its nature, and that whenever and wherever it is employed by spiritual intelligences who know the truth and employeit with deliberate intent, a Great Psychological Crime is committed. He also calls attention to the fact that there is a process which is not destructive and which cannot be thus abused.

(c) The third section of this question assumes that if it had not been for me diumship the world would have re mained in darkness. This is an as sumption only, but is not an established fact. Just which came into existence first, Mediumship or Mastership, is an open question. It is clear that through out all the past ages of which we have historic knowledge, both processes have been known to a limited number of all

civilized races and nationalities. It bilities that if the mediumistic process had never been known the independent method of spiritual development might have prevailed much more generally; but this is mere speculation and there fore not of sufficient value to occupy

your columns. 14. Could the fact of a future existence be proven through the higher process spoken of in this book, without the aid of the phenomena produced by and through mediumship?

Ans. It could. The author and some of his pupils, including a leading physician of this city, as well as many other intelligent men, have made the demonstration with absolute certainty. They have not employed the mediumistic process, nor in any manner whatsoever pended upon it in their work. This of itself should be a conclusive answer.

15. If "Indpendent Development" is superior to the highest phases of "Mediumship," should it not possess supe rior means for enlightening the world regarding the basic principle of Spiritualism, viz., continued conscious existence of the soul of man and the possibility of return for identification by friends upon the earth plane? Ans. It does possess superior means

for such enlightenment, because it opens to each individual who possesses the intelligence, courage and perseverance to take the instruction and do the necessary work, a means of making his own independent demonstrations. He Ans. it is not. It recognizes in all is not dependent upon the reports of mediums nor upon the testimony of other witnesses. He makes his own demonstrations under such conditions as to exclude the possibility of fraud or deception. It is true that development under the independent method; to a point where the student is able to make his own independent demonstrations, requires time, thought, personal effort and individual unfoldment, far beyond those involved in the development of mediumship: but the results when once attained are so much more definite, specific, intelligent and conclusive, that no question ever arises as to the facts demonstrated.

16. Is the sacrifice of individuality of the medium any more a crime than the sacrifice of time and vital forces expended by the author of "The Great Psychological Crime, with no remuneration therefor?

Ans. If this question were put in a little different form it would almost answer itself. Its equivalent would be something like this: Is murder or suicide any more a crime than poverty Perhaps this is not quite fair, however and so I will try to answer your ques tion direct.

As stated in the answer to a previous question, the sacrifice of individuality of a medium is not a "crime" unless i is done deliberately, knowing that the result is self-destruction. In this event however, the medium who lends himself to the process deliberately and inten tionally, does commit a crime, as truly as the suicide does. In like manner spiritual intelligences who employ the subjective process knowing its de structive nature commit a crime against nature and against individual life, as truly as does the murderer.

But the worst that can come to the au thor as a result of his refusal to convert his knowledge into money, is simply a self-denial and not a sacrifice. There is nothing in the process which deprives him of the free and independent control of all his own natural faculties, capacities and powers. There is nothing in it that takes from him his manhood He is at all times able to help those who come to him, and I doubt not that he receives a much greater reward for his services than any that could be measured by money values.

Your question sems to imply that it is a crime for one to labor, "with no re-muneration therefor." It would also seem to imply that there can be no adequate "remuneration" except of a material and therefore tangible nature But from what little I have come to know of this work in which the author is engaged. I believe I am safe in saving that that which he receives as a direct result of his giving means more a thou sand times over to him than any mate rial "remuneration" could possibly do

One of the chief hearties of this phil osophy to my mind, lies in the fact that the more one gives of it the more he possesses. This is the exact reverse of the position of the medium. At ev ery subjection of a medium to control he sustains a real loss. True, he may charge a fee for so doing, but within the meaning of this philosophy there is nothing whatever of a purely materia nature that can compensate for the loss of self-control.

17. Why should the world consider the many statements in "The Great Psychological Crime, regarding the de structive process of mediumship, of any weight in reason without tangible proof for their substantiation?

Ans. The world is under no obliga tion whatever to accept the statements of the author as true, except in so far as they appeal to reason, or are corrobo rated by the personal experiences and observations of his readers.

In fact, I believe if you will turn to Part II. Chapter I, you will see that the author fully understood and appreciated the fact that the world would, in all probability, refuse to accept his state ments, and that in giving them to the public he was running the risk of invit ing its condemnation. In more than one instance he has indicated that he simply offers his statements for what they may be worth to the individual reader and that he recognizes the right of ev ery individual to accept or reject them as his or her own best judgment shall determine.

The same may be said of every writer The most he can do is to submit his declarations and await the judgment of his readers. I have no doubt that you Mr. Francis, in your capacity as editor of The Progressive Thinker, have stated a good many truths that your readers have not accepted as such. No matter how definitely you may know a thing to be true you cannot demonstrate its truth by mere publication alone. In both volumes of the Harmonic Series this is clearly and unequivocally admitted, and I believe your own experience will approve it.

Considering the finer forces in Nature the constructive principle, and the principle that controls the lower, grosser materials, and considering that as the soul advances in spirit life it enters into harmony with those finer forces of Nature, why cannot that soul through its growth and finer forces return, passing through the lower spheres of life, to a medium upon the earthplane without injury to anyone? Ans. The author declares that it can

so return. He states that no injury occurs unless such a spirit subjets the me dium to its own control. The mere returning of such a spirit does not in itself involve either danger or harm to anyone. But if you should ask if such spirit can subject a medium to its control without injury, I should say that it cannot.

The subjective process of spirit "control" is in its essential nature destructive, and therefore injurious. It does not matter who applies it nor how refined he may be. This does not reverse the law of Nature which lies back of the subjective process involved. No matter how refined or exalted a physiclan may be in his life, or how pro

found he may be in his knowledge of medicine, the same dose of morphine administered by him will kill his pa tient just as quickly and just as dead, as if it were administered by the most viclous criminal on earth. It is the process employed and not the character of the individual employing it that must

19. Is it not possible for those upon the earth plane to form telepathic communication with spirits in the higher spheres of spirit life without regard to the intervening spheres or gences; or can such other intelligences intercept and tamper with the mes sages?

Ans. It is possible for one who is an "Independent Psychic" to do this. It is possible for him to establish telepathic communication with the inhabitants of the highest spiritual sphere to which his development will admit him. It must be remembered, however, that an independent psychic is himself mas ter of the process, and not a subject of it. An independent psychic is able to protect himself from the interference of

intermediate or vicious spirits.

It is in this that the independent psychic has such an immense advantage over the medium. The one is master of the process, while the other is a subject of it. 20. It is generally admitted by men

of science, and especially by physicians and surgeons who employ them, that and surgeons who emplay them, that physical anaesthetics (ether and chloroform), (such structive in their effects. Notwithstanding their knowledge this fact, both the physician and the surgeon administer these physical anaesthetics every day in their regular

practice, and justify themselves in so doing, upon broad humanitarian grounds. Now, are they justified in such a course, or do they thereby commit a "Great Psychological Crime?" Ans. This, also, is a question of expediency, pure and simple. The author has not assumed to pass judgment upon such a case. If, however, physicians and surgeons met together and administered to each other, or to their patients anaesthetics for their own amusement

or entertainment, knowing their destructive nature and results, it is safe to say that no intelligent individual whose moral nature is intact would at tempt to justify them in so doing. Un der these conditions it does not require a high degree of intelligence and moral development to understand that "crime" is thus committed. Nor would it require a professional detective to identify the criminal. But suppose it were found that by the

administration of a physical anaesthetic the patient or subject, while under the influence of the drug, could be used by spiritual intelligences as an instrument through which to deliver messages to those yet in the physical body, then? Would not the end justify the means employed?

It being a known and admitted fact that the process employed is in its es sential nature destructive to individual life, the same question of expediency But in our effort to settle this per

plexing question of expediency, we must not forget nor ignore the fundamental fact that these drugs are polsonous and therefore in their essential nature destructive to human life. We must not forget that this is true quite regardless of the purpose for which they are administered, or the motive which prompts the physician to administer them. Even though he were the most profound scientist, philosopher or seer of earth, this fact would not neutralize nor in the least minimize the poisonous property of the drugs nor lessen their destructive results. Why? Merely because it is the process employed that is destructive, and not the physician who sets it in motion.

Under these conditions it must be apparent to every one who is in possession of his reason that the physician who administers these drugs, knowing their destructive nature, thereby assumes a heavy burden of responsibility. No true or reputable physician will ever assume such a responsibility unless he is able to first satisfy himself that his failure to do so would result in greater damage or danger to his patient than that which lurks in the drugs. With him, therefore, it becomes a question of choosing between two evils," and not one of fact as to the nature or effect of the drugs in question.

The same general question of expediency applies to the mediumistic process. No individual, whether human or spirit, who understands the destructive nature of the process, will ever employ it unless he is able first to satisfy himself that the good to result therefrom will more than compensate for the necessary evil. Those who do otherwise commit "A Great Psychological Crime." The peculiar nature of a number of

your questions suggests to my mind the importance of calling your attention, and through you the attention of your eaders, to the fact that the author of The Great Psychological Crime" has carefully defined the terms "Medium" and "Mediumship" at page 134 of the book, and that for reasons clearly stated he has given to them certain definite and specific limitations. In other words, he limits them strictly to "the Subjective, Psychic Process." He does this for the express purpose of eliminating from their meaning everything of an "Independent" character, so far as he process is concerned. He then asks his readers to note

these limitations carefully, and remember that wherever these terms are employed they must be understood in the limited sense in which he has defined them. This is only fair, for unless this be done the force, effect and meaning of his work are entirely lost. In other words, if you give to these terms larger or more comprehensive meanings than those contained in his definitions, then you and he are talking on different subects entirely when you make use of these terms. You can readily see that in this event you might talk on to the end of time without coming to understand each other.

A practical illustration of this nature recently comes from England. One of the leading writers of that country on the subject of psychic phenomena is a medium. He is accustomed to surrendering himself to the control of outside spiritual intelligences, and they thus employ his hand in the well-known process of so-called "automatic writing." He calls this "Telepathy."

By reference to the book and the author's definition of "Telepathy" therein contained, it will at once bcome appar ent to the reader that the gentleman above referred to, even though a man of great intelligence, might discuss the subject of telepathy with the author a lifetime, and they would never under stand each other unless they should first agree upon a definition of the term and then both carefully observe the lim-I itations of the definition agreed upon.

In spite of my intentions and efforts I have consumed much more space than I had expected to do in my effort to an swer your questions fairly and honestly. I trust however, that in view of their nature and importance, I have not trespassed upon your patience too far, nor abused the privilege you so courteously extended to me.

With sincere thanks for your kindness and consideration, I am,
FLORENCE HUNTLEY.

CURES BLINDNESS AND SORE EYES

'ACTINA" A WONDERFUL DISCOT-ERY WHICH BEALS THE

of M the organs of the human body, the eye is the most delicate in its structure and the most sensitive in feeling. For these reasons it is the organ that is especially liable to disease. Granulated lids, cataracts, sore eyes, myopia, iritis and astignatism are some of the most common discorders that affect it, and these frequently result in total blindness. Oculists and physicians either advise costly and painting

and physicians either advise costly and painful operations for these complaints, without any guarantee of success, or else doom the victims o wander through life, behind a pair of spectacles. Science, however, has discovered a wonderful remedy for these disorders of the wonderful remedy for these disorders of the eye, whereby torturing operations are eliminated. This great remedy is in the form of a pocket battery and is known as "Actina." It is a home treatment and self administered by the patient. By its use thousands of people have been cured of these disorders of the eye after een cured of these disorders of the eye after eminent specialists have pronounced them incurable. "Actina" also makes the use of spectacles unnecessary, by removing the weakened and unnatural conditions, and these cures are ermanent. "Actina is sent on approval postpaid. It is an infallible remedy for diseases of the eye and ear. Write to day, and you will recelve, absolutely free, a valuable booklet-Prof. Wilson's Dictionary of Diseases. Address the New York and London Electric Association, Dept. TB, 929 Walnut St., Kansas City, Mo.



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"Work Among the Dead," "What Lies
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TWO MINDS IN CONFLICT

Charles Dawbarn, the California Philosopher, Unveils what he Considers the Weaknesses of The Great Psychological Crime, and Displays them to the World. He is followed by a Well Known Lady of Chicago, who Endorses the book and Presents what she Considers some of its Strong Points.

SCIENCE I will now and henceforward venture to address you as N. S. M.

N. S. M., you have an analytical mind and also a sharp-pointed pen. You have a clear idea of the dangers of only of molecular groupings. 1 know hypnotism, and make out your case with legal brilliancy. But, like every you have done a great injustice to some and the Hereafter. But, N. S. M., by shutting one eye to a truth you simply get out of focus, and as a result you fancy you are destroying Modern Spiritualism by your fierce attack upon hypnotism. Now permit me, for the convenience of our readers, to condense into one brief sentence the teachings NATURAL SCIENCE..

Hypnotism, you declare, whether practiced by spirit or mortal, is sure death to manhood. Modern Spiritualism, you say, is founded on hypnotism, for all mediums are hypnotized, there-

pass by way of preface to what must at man just what he is and appears to his best be a brief reply to 'your manyworded attack upon Modern Spiritualism. And please note, N. S. M.; that I riot, not recognizing that it is imposworded attack upon Modern Spiritual-

ind have spent as many years on the to make the intimate acquaintance of nothing you so fondly imagine can posmy own Ego, and to remain free from sibly take place. hypnotic influence from either spirit or warranted by the facts. And I cannot accept the inferences you draw, because I hold very different views from yours by abler advocates than myself.

line between the physical, the mental me physical, the mental and the spirit spirit hypnotism, Natural Science is ual blend into one manifestation we herself laughing at your claim. call manhood. But that does not mean they are to be weighed by the same even judged by the same standard. Let me try and make this clear. I

No more, and no less. Substance, enertrinity, and never found apart. The within the skull of a mortal.

very first manifestation of what we call I am aware that many of molecular structure. The blended in bitious attempts at the impossible. telligence of units is thus always expressed in and through molecular form. But that form sooner or later drops apart, although nothing whatever is destroyed. The form has disappeared,

Man imitates Nature, and is perpetually building or destroying form, but all his art, and all the power of Nature fails to effect the eternal selfhood of the unit, even in the slightest degree. You will not deny these simple facts upon which all science is and must be I commence to drift apart.

All through your book you are emphasizing your attack upon hypnotism and hypnotic mediumship by declaring fer no proof, so it is only one of your in most solemn type that the result is, guesses. Similarly with your other now ask you, destruction of what? And per cent develop ungovernable temper'

Herein is a great truth that demands your most careful attention if you would maintain your claim to MAS-FERSHIP. Nature has certain points stances. I presume it to be undern her eternal processes at which she stood that those odd fractions will only n her eternal processes at which she ierself changes or impels these changes if form. They are known as "Critical Points." For instance, the beauteous orystal whether in snowflake or mighty glacier, is utterly destroyed as "form" mediums, but I have known many in its constituents, that the units of comby a change of vibration. The same private life who have shown no sign of position are free and immortal accordunits then blend into molecular glob- any DESTRUCTIVE PRINCIPLE OF ing to their respective conformity to Price 10 cents.

Your book tells the world that a new oult is born. You call the child NAT-URAL SCIENCE, thus distinguishing it not only from Christian Science and may thus become man's friend or his Mental Science, but from that primitive deadliest foe. Nature that is Intellimember of the family who was content gence, largely builds her world-forms with the simple name of SCIENCE. out of these globules. Almost nine-Your name rather insinuates that the tenths of a man is just water, and it others are all UN-Natural Sciences, but takes on the "form" we call human. Of we will let that pass as of little mo-ment compared with the use you make can be destroyed by man himself. But although man would fain declare it sa Your cult, you tell us, has its teachers, who are to be known as MASTERS. hands, nature has her own process, and We are to learn more about them in a in her own time and way the molecules coming volume from your pen. At fall apart. At an almost imperceptible present we know of but one, that is change of vibration those molecules yourself. And as it is not at all cheer- and their forms disappear, and the ful to be writing to an author without a units are playing their part as molecu-

name, kindly permit me to give you one. lar groupings in invisible gas. At an-As a learned MASTER IN NATURAL other step the gas itself vanishes, and man has no sense by which he can folow it further. We now see your threatened process of "destruction" is limited to one phase you are claiming to follow the form you

call "human" out into the invisible by other advocate, your tendency is to run a wonderfully developed eyesight to extremes. As we shall presently see, known at present only to MASTERS like yourself. But just here you run most worthy citizens of both the Here against a very large snag embedded in the mud of your river of "destruction. You tell us that you see manhood after death, and that "every physical organ has its spiritual duplicate" (page 39). I wish to be polite and respectful, but I am compelled to assert just here that your claim is both absurd and impossible, and imperils your right to even you offer in this volume in the name of the name of a NATURAL SCIENTIST, much more that of a MASTER therein.

At every step of Nature's processes it

is conditions which compel form. The molecular blendings upon planet Earth could not assume the same forms upon Jupiter or Saturn. So much is a lesson fore they and their controls shrivel for the infant class. But we go a step now, and go to pieces hereafter. The further when we analyze your claim hypnotizer mingles his fragments with that our present physical organs are to those of life victim, and only those Spir- repeat themselves as spiritual dupliitualists escape who are not them cates. For instance, how about the orselves sensitives. You admit that the gans through which fatherhood and phenomena of Modern Spiritualism are motherhood are expressed on earth? It true, and even necessary to the welfare is absurd to suppose spirits carrying of humanity, but you claim they should round organs which are no use to them. be evoked only by MASTERS IN NAT-Yet those very organs are the chief bar-URAL SCIENCE, whereupon the medi- rier to progress in earth life. Again, um and the danger will disappear, and unless they have our food our digestive we shall all become happy together.
Such is, I believe, a fair summary of your volume, and of the dismal facts be impossible nuisances to a spirit you offer to the reader with such ap- Board of Health. And the molecular parent frankness. And so much must groupings in the mortal brain make the

fellows in earth life. propose to be as courteous as though sible for even your MASTERSHIP to we were submitting our differences of conceive any molecular forms of which belief to the new Court of Arbitration you have no earthly experience. But t the Hague.

I have traveled, or endeavored to STRUCTION is founded upon this travel much the same road as yourself, state of things. Unless, as you say, journey. That is to say, I have sought what it is, have spirit duplicates, then

You have made a catalogue of fearmortal. Most assuredly I do not deny ful consequences as following hypnotic the dangers of hypnotism, for I know practices by spirits upon mortals, and that the victim may become a slave, and you hurl Death and Destruction at the have his manhood degraded. Your offenders with all the zeal of an old-warning is timely and well told, but everage fashioned hell-fire revivalist. Yet we ery truth may be exaggerated, and so now see that if the sinner has not the Great Intelligence by his wonderful constated as to leave an impression not same form with duplicate organs after death, it would not be possible for him

to experience your prophesied effects. I have not been controverting your as to the relation existing between the NOW and the HEREAFTER. And for the most part, this must be the subject practice in earth life. I would also enof this letter, for undoubtedly the courage to the utmost your efforts for cause of our mediums will be pleaded the development of self-hood until mediumship shall become unnecessary and I notice you make a careful dividing even impossible. I am even willing to physical, the mental subscribe to a diploma attesting your But just as mineral, MASTERSHIP in that school. But vegetable and animal pass from one to when you go on prophesying the coming the other by insensible degrees, so do destruction of manhood as an effect of

I am not disputing your independent clairvoyance, but even if your sublimscale, analyzed by the same process, or inal self does see that which is invisible to the common mortal, it is only a dream when it attempts to tell its exdiscover just three factors in Cosmos. perience through the vibrations of a mortal brain. The vibrations of the ingy and intelligence comprise the whole visible cannot be repeated amid molecfrom Deity to man. They are a divine ular gathering such as those found

I am aware that many Spiritualists matter is, in its tiniest unit, a blending will not thank me for sucn assertions, of all three. Intelligence is as active in but they are the truth all the same, that unit as conditions will permit. So Man the mortal, whether hypnotized or the unit chooses its mate, and a mole not, can only receive pictures of an incule is the result. All forms are built visible life when tinted and toned down up from units which blended into mole, to the level of his experiences as a cules, and on the physical plane, from mortal. Therefore all such pictures and crystal to man, we have the same law descriptions stand to me as largely am-As for the horrible effects you describe as following mediumship in earth life I leave you to the tender mercles of those you have, for the most part, slandered so grossly. They will and the unit partnership is dissolved, ask you where you got your asserted but with its capital unimpaired. statistics and wonderful averages?

They read prettily, but are without value because they must be mere guesses founded upon your own local experiences. For instance, you tell us that "a fraction over seventy per cent of mediums," meaning that seventy out of every hundred with, say, one-sixth of founded. It is at the next step you and a medium thrown in, "develops inordinate vanity." This assertion is itself a "psychological crime" for you cannot KNOW anything of the kind. You ofand must be DESTRUCTION. So I charges such as "a fraction over sixty inless you hide your thought under a which means, if read between the lines, lictionary, you will have to acknowl that sixty out of every hundred, with dge that nothing can be destroyed but form is composed are absolutely indestructible.

In a structible that of the units of which that get angry when unjustly accused of fraud, or when told they are illustrating "THE DESTRUCTIVE PRINCIPLE OF NATURE IN INDIVIDUAL LIFE." 1 don't blame them in the least if they

I have little experience with public

start a hurricane under such circum-

lose a foot or a toe, or some spare du-

plicate and unnecessary organ in spirit

NATURE, but have won the esteem and love of all who have known them. I have just returned from listening to a magnificent lecture by the English medium, J. J. Morse, whose centrol, Tien, has for a quarter of a century been helping the mortal to a higher level. His medium certainly as yet shows no sign of the "destructive principle" but by the time he gets to be say fourscore and ten he will probably become a vic

Your claim that mediumship leads to the insane asylum, illustrated by an unproved anecdote or two, means no more than the asertion that love and even sudden prosperity have done the same. Yet no one but yourself would infer that love and sudden prosperity were illustrating NATURE'S DESTRUCTIVE PRINCIPLE. The individual sufferer in such a case is never counted as an awful warning by his sisters, cousins and aunts; nor by anyone, savo perhaps a MASTER IN NATURAL SCIENCE.

My own faith in human immortality and spirit return is well known to readers of this paper, as well as my constant assertion that no inspired medium nor independent clairvoyant can translate spirit experiences into dictionary words of earth life. Tales of such experiences abound, but the philosopher cannot accept them, no matter whether they preach Eternal Death by a Master of Natural Science, or Eternal Joys as depicted by and for enthusiastic Spiritualists. We infer that progress is founded on personal effort in the here-after, but if so we KNOW nothing of its details, nor of the shape of the form through which the spirit must gain his experiences. Hoping you will soon become more mellow-minded. I am. Great Master, your humble admirer, in this CHARLES DAWBARN.

DEFENDS THE BOOK.

This article is not intended as an an wer to any challenge, as an extensive review of The Great Psychological Crime, nor yet a formidable array of statistical data-all of which will probably be forthcoming in due season.

It is intended, however, as the support of a student of modern psycholog ical experiment and philosophy and the Natural Sciences. And these sciences in no wise subvert the position assumed by the author of The Great Psychological Crime.

The writer brings to the study of Harmonics of Evolution, (Florence Huntley) and The Great Psychological Crime, some years of study of psychic phenomena; also an interesting experience as an intelligent ego operating upon two planes of existence-being convinced thereby that a psychological crime is being countenanced in our midst; and that a veritable "terror" guards the threshold of spiritual consciousness, and is admitted thereto by men and women who are passing in a natural mode of development to a point of subsidence where the spiritual is sharply defined.

The first question that has arisen from the "ranks." is the momentous one, Is a psychological crime possible? What Experimental Psychology Discloses.

A study of experimental psychology discloses the fact that men and women are actuated at every moment by MO-TIVES.

Comparative psychology strates that all lower sentient, life is governed instinctively by response to internal stimuli reacting upon the sur-rounding medium and its inhabitants, so as to conserve the life and the perpetuation of the individual and the

Moreover, it discloses that structures and functions are modified and differentiated by the strength and persistence of heredity, elemental forces and secondary characteristics that produce as a consequence of co-ordination stronger. more beautiful and a superior race of in dividuals than in the start of life.

As compared with other forms of consciousness, with gleams, perhaps, of reason for a conduct based upon a painful or pleasurable experience, man is possessed of latent capacities, faculties and powers, that mature normally with the passage of time.

And he shows he is a child of the structive ability and his marvelous systems of thought.

Again, man is constantly and intelligibly impressed with, and by a world of facts and forces, which are slowly unfolding within the internal consciousness as a power hitherto little known and understood-the psychic or soul-

This evolution leads to investigation of the "occult," the "esoteric," the "unknowable"

It is here at the crossing in of the ines of the spiritual and the psychical boundaries that he encounters the un-seen, but felt—laws, facts and forces that require the absolute Mastership of self-soul-control.

He is invading an unknown realm full of the dangers and pitfalls that always encounter the pioneer Thus self-direction in the pursuit of immortal life, liberty and happiness must be his high and holy purpose.

With anxious hearts and brain alert have men experimented and recorded the results of psychological research. Ical obligations which life in its various These records show:

(1) That body and mind are functions one spiritual structure. (2) The ego or soul is a third and hibit or in any way dispossess the intelligent entity against which the physical ligent soul of its personal liberty of and mental energies react in the evolution of reflection.

(3) That here in this psychic life are evidences of a differentiation which marks the tangential departure of a new thing-a SOUL element, which according to all previous scientific reckoning, prophecies the coming of a united kingdom of rational soul life.

Just as in the eccentric Zoophyte and Lepidosiren we have illustrious examples of what is apparently a transition stage in vegetable and animal life, so in man is found the line of demarkation upon which our hope of a further evolu-tion is based—that between the spiritual and the psychical.

And only on the harmonious growth and development of his triune nature body, spirit and soul-can he hope to conserve to eternity the complete individual entity, the Immortal Soul!

A Comparison of the Principles of Choice and Coercion.

Human beings are constantly acting from one of two alternatives, CHOICE or COERCION.

The notion of liberty is innate. The

law declares that individuals are free to pursue their avocations undisturbed. That peace and security are the portion of each man and woman irrespective of color, race or social conditions: free to work out according to their own ideas of individual completion, the bet-terment of the individual and the race. Coercion is exactly the reverse. Individuality is destroyed by unlimited 'orlo-man" power with its arbitrary demands and its tributes. Men recognize by the study of the universal whole and

law universal, which invariably provides for the individual welfare Involuntary servitude retards the evolution of the human soul, as with the clanking chains of segro slavery yet sounding in our earlit is fearfully ex-

emplified. The will of the white master forced him to cope with conditions that in the advent of his emancipation, were far in advance of his rational development. Thus his nature was further embruted as the inexorable consequence of cause and effect.

A cool survey of the orderly system of universal evolution brings home the conviction strongly and beyond refutation, that an INTELLIGENT VOLITION acting from rational motives, beneficent in intention including all planes of life conserving individual ends and aims acting under the innate laws of concrete being, conforming to a principle; the principle or purpose being demon strated by the purposive association of individual acting with concerted volition under general laws, covering the spiritual and ethical welfare—no less than the physical. This association is the means of bringing out the independent self-conscious worth of the individual in the great white light of collective opinion.

That neither individuals nor elect are chosen for immortal honor. Each one actuated by a desire for progress preservation and happiness, has but to conform his life to the constructive laws of growth and development, furnishing by his own effort the means to the end—to grasp that ideal of the ages, a SELF-RELIANT, RATIONAL, IM-MORTAL ENTITY.

The Crime.

The sciences from biology up furnish illustrious examples of nature's method of producing the natural man, who, without the internal light of an intelligent spiritual principle of direction is but little above the animal friends with whom he shows the primary faculties, functions and powers.

First, what is a crime? A crime in the eyes of the law is an act whereby one possesses himself-of that which by right belongs to another person of sufficient value to be termed property, priv ilege, or benefit to the party so dispos-

Personal responsibility in the eyes of the law is a knowledge of and a recognition of the rights of others, with the will to execute the primary principle of union in the pursuit of life, liberty and happiness.

Referring to the evolutionary order of development (Great Psychological Crime, p. 44,) the science of life finds the evolution of the human brain to have been through the ages as the author sets forth, namely: First, the medulla oblongata; second, the cerebellum, and third the cerebrum. Each division governing the activity of a plane of pre-existence, as it were, and each re tains the original functioning power in the advancing life of the individual. Inquisitive man "plays with life," his

investigations prove: (1) That the removal of the cerebral hemispheres of the animal brain, or that the lesion of any specialized portion of the human brain will produce functional derangement; that is, a "progressive mental failure": a loss exactly the "reverse of the order of acquisi

tion. That these removals or lesions also will deprive the individual in both cases, animal or human, of the power of self-direction and the loss of the memory of muscular movements.

(2) It produces a pathological, a de fective or a perverted state of the will; in some cases a complete suspension or paralysis of motive power; the animal eing incapable of response to sugges tion from without unless applied as an electric stimulus from without to that part of the anatomy in which it is the will of the operator that the movement shall take place.

The human will is similarly affected. A loss of intelligent expression ensues No progression into a complex mode termed language, is made. Incoherent, unintelligible utterances are the result of applied suggestion, and it is with difficulty that the individual performs the simplest acts of expression.

The power to originate movement is totally destroyed. He imitates only at the suggestive impulse of an ulterior volition. The individual identity, which proves the immortal continuity is lost! Therefore, the primary psychic force is wanting in the intellectual cripple, deprived of the special organs by human agency or by accident, whose function it is to direct the unfolding spiritual life in harmony with the physical and psychical natures of the hence it will readily be seen that the principle underlying a normal process of growth and development is the one of "correlation and economy." Arrested development, hypertrophy, or atrophy is the penalty attached to the different degrees of disobedience to this great law.

The human individual is endowed and invested with capacities and powers by God, which it is his inalienable right to develop to the highest power and of people, some Sundays the attendance broadest capacity, thereby producing in accordance with nature's constructive economy a free, healthful, prosperous and therefore happy man or woman, with the privilege of discharging equitably and rationally the several func-tions and activities; the social and ethaspects entails upon the individual.

It is, therefore, a crime upon the face of it to rob, to curtail, to restrain, to inchoice in its struggle or endeavor to an individual ethical content, either by stratagem or by force. (Great Psychological Crime ch. 8 p. 50).

If we are to retain freedom of thought and action, the sacred rights of individual independence must be kept inviolate -safe from the control of defective, perverted or vicious intelligences which corrupt and destroy, placing ourselves steadfastly in line with constructive principles intended by God to be the means of completing the IMMORTAL INDIVIDUAL ENTITY, or intelligent human soul.

It is admitted by the hypnotist and the spirit control that the objective point is the control of the individuality and personality of the subject or the medium; therefore, whatsoever faculty, force or power that places obstructions in the path of progression, or retards with CONSCIOUS INTUITION the evolution of the human soul, is a PSYCHO-LOGICAL CRIME. 5 MRS. FRANCES DAVIS BANKS.

Chicago, Ill.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmos-phere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1. "Continuity of Life a Cosmic Truth."

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Take due notice that Items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Wanted-A medium who can cure obsession and can bring testimonials that will prove he can. Such a person is invited to call at No. 3550 Rhodes avenue, second flat.

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

When writing for this paper use a pen or typewriter.

C. W. Stewart was in the city last week. He proposes to make his headquarters in St. Louis, where he will lecture. He will be aided by Mr. and Mrs Folsom. The three will prove a great attraction for St. Louis.

II. F. Coates writes: "Sunday even-ing, October 11, T. W. Sherk occupied the platform at Kenwood Hall, 4308 Cottage Grove avenue, Dr. J. O. M. Hewitt being called away. The subject chosen was 'Materialization,' and the manner in which he handled it showed knowledge possessed by few only. His ideas were clear, and those present felt that they had gained one more step on the way to truth and light. Sherk will lecture again for us October

 Sunday, October 18, and November H. F. Arnold will lecture. who have listened to him before, I am sure will be pleased to come. His houghts are of the highest order, show ing experience and study. Dr. Hewitt will be with us again Nov. 8." Rev. Thos. T. Evans. Doctor of Psy-

chology writes: "The Progressive Thinker is one of the best, if not the best, of its kind ever published. It is a golden treasure of wisdom, plainly taught. It's an uplift."

Prof. Ramsay, 380 Pearl street, Cleve-land, Ohio, holds circles on Mondays and Fridays at 8 p. m.

A pound party for Mrs. Julia M. Learnerd will be given by some of her friends, Halloween, October 31, 7:30 p. m., at her residence, 467 West Randolph street, corner Sheldon. All are cordially invited.

H. D. Selden writes from Hastings, Mich.: "Mrs. John Lindsay, lecturer and medium, of Grand Rapids, has been among us for several weeks, and has lone a good work. The meetings held at the residence of Mrs. H. D. Selden, on Green street were a great success. The descriptions and tests were all recognized. The little children present sang and played. In return the medium gave them all a reading from flowers, after Lindsay will remain in this vicinity for

some time to come." John C. Hemmeter writes from Cleveland, Ohio: "Advanced Thought Symposium:-An all-day meeting at Gray's Armory, on Sunday, October 25, ensuing, in which Professor Harrison D. Barrett, of Boston, Mass.; Mrs. Amanda Coffman (the phenomenal psychic), and others will participate. The themes are: 'The Relation of Science to Relig-ion'; 'The Growth of Christian and Mental Science'; 'The Philosophy and Phenomena of Modern Spiritualism,' and 'The Fallacies of Materialism.' A cordial welcome is extended to students of every shade of advanced thought. Sessions, 9:30 a. m., 2:30 and 7:30 p. m."

Mrs. A. .A. Averill writes of the Lynn (Mass.) Spiritualist Association: "This society just brought to a close the most successful summer season they have ever had. Meetings have been held during the warm weather, under the direction of Alex Caird, M. D., presdent of the association, at Unity Camp, which reaching as many as three thousand. Beside other speakers already reported in your columns, we have been favored with addresses by Mrs. Carrie E. S. Twing, Mrs. Ida Whitlock, Mrs. Kate Ham, Dr. G. A. Fuller, Mr. Thomas Cross, Mrs. Sarah Byrnes and many others. Visitors have been present from all parts of New England, and all unite in pronouncing Unity Camp one of the most beautifully situated camps in the country; and it is freely prophesied that the hopes of the managers to make it a flourishing, permanent camp, will be abundantly fulfilled. Some of the very best talent in the lecture field is being engaged for next season; important changes are being considered, which it is to be hoped will add to the many attractions already to be found at this popular resort. Sunday, Oct. 4, the meeting for the winter season was opened at Cadet Hall, with Rev. May S. Pepper as speaker, and that Mrs. Pepper has lost none of her popularity with Lynn people was fully attested by the fact that nine hundred gained admission to the hall, while many were turned away unable to find even standing room. An overflow meeting was held in the lower hall, conducted by Mrs. Dr. Caird, assisted by Madame Helyette, Mrs. Dr. Chase and Arthur B. Shedd. Mrs. Pepper will be the speaker for the remainder of the month. Circles are held at the close of the afternoon service, followed by a song service and concert by Chase's orchestra. Meetings will also be held every Sunday evening this month in the lower hall under the auspices of the Ladies Social Union.'

Wm. Condray writes from Manhattan, Kansas.: "Mrs. Etta Seaman-Bledsoe and Mrs. Inez Wagner, both of Topeka, Kans., closed a series of four lectures in this city last Sunday evening, October 11. Mrs. Bledsoe is a fine inspira-tional speaker; Mrs. Wagner is a splendid ballot reader and trumpet medium. She gave ballot test readings after each lecture. Spiritualism is on the aggresmore interest manifested in the cause of truth here than at the present time. We have a large and growing society here. Spiritualism teaches the true philosophy of life here and hereafter." selves as well pleased with what they heard. And we on our part were thoroughly satisfied with our beginning.

O. Burnett writes from San Diego Cal.: "Brothers J. White, H. Gardener, J. Borden and others met on the tented. ground of the writer, the 5th of October, and gratuitously erected a building for his occupancy and comfort, thus affording an afflicted one better shelter from me rain and wind storms of this winter. The ladies who always figure largely in any noble enterprise, furnished a splendid dinner. A more grateful person could not have been found than the recipient of this heaven-born favor. We have some Spiritualists who are as good persons as ever graced this planet. A. C. Priest writes from Spokane.

Wash .: "We would like to draw attention to an old veteran in the ranks of Spiritualism, H. Augir, of Garfield, Wash., from whom we have received words of commendation with regard to our work. This worker, having just passed the 90th milestone, still hale in body and clear intellect, informs us that he never used tobacco, never drank intoxicants, and has still a good appetite. His wife passed to the higher life some twenty-six years ago, since which she has nightly visited her faithful companion, who is just waiting and longing to accompany her home on one of her visits. This is one of thousands of instances in which mediumship and communion with departed friends is an unmixed blessing, and an uplift and inspiration. All the 'Storm Centers' now and ever can never sink the grand ship. Spiritualism, which is kept affoat by the

pure waters of mediumship. The above mentioned veteran worker is still a worker and able to give a word of encouragement and cheer to those who are in the thick of the battle." Correspondent writes: "The Metropolitan Spiritualist Society had a very interesting meeting October 11. Dr. J. H. Randall gave a very fine address, which was well received and appreciated by the large audience. Mrs. Maggie Waite, pastor of this society, gave the answers to written questions and the platform messages. The popularity of this society is shown by the attendance each Sunday at its headquarters, St. George Hall, 3337 State street. The

demand October 11 for The Progressive Thinker was greater than the supply. These papers are as eagerly sought by church people as by Spiritualists." On Wednesday, October 14, the wedding ceremony of Rev. George W. Way to Miss Mayme S. Helling, of Martin's Ferry, O., took place in the presence of a host of friends and relatives of both bride and groom. The bride was beautifully dressed in white silk. Mr. Helling (the bride's brother) and Mr. Way (the groom's brother) acted as men, while the Misses Mushel and Elig acted as bridesmaids. The ceremony was performed by Rev. J. M. Francis of Washington, Pa., who qualified some time ago under the laws of West Virbinia for the occasion. A sumptuous luncheon was served at the home of the groom, and the young married couple left on their wedding tour for Washing ton ,D. C., and while there will attend the National Convention of Spiritual

ists, to which they are delegates. Personal friends of Mrs. Cooley will read with interest these words of greeting which arrived after adjournment of the Illinois State Association's recent meeting. She writes from Denver, Col. "Dr. Geo. B. Warne, President of Illinois State Spiritualist Association: - Dear Brother and all Good Friends of Chicago:-Just a few words of greeting which a general talk was given them in which they took great interest. Mrs. love so well, and may each year add to your strength and power as an association, making it a lever that will lift humanity to a higher plane of life. I would like to bottle up some of this beautiful air and sunshine and send to you as an inspiration, but being unable to do it, I'll send some of the sunshine of my soul, hoping to add one more ray of light to your meeting."

Mrs. Cora L. V. Richmond writes: There is a mistake about the date of our proposed Progressive Euchre Party The party will be the 29th (instead of next Thursday). Remember, the 29th. at Mrs. Koehler's 222 Irving avenue, 2

p. m. and 8 p. m." Emma M. Nutt Moore writes from Mitchell, S. D.: "We arrived in Mitchell, and found it a pleasant place. commenced meetings last Sunday under favorable conditions, having a very pleasant hall to speak in, and people in terested. There has been no meetings held in Mitchell for the past six years and the friends are anxious for organization. We would be pleased to hear from friends in the vicinity who may need a speaker and medium. Address,

504 East Second street." A. S. Bledsoe writes: "Sunday, October 11, the writer held a nice service at the residence of Lyman Ross, in Ellis Kansas; it was the occasion of Mrs. Ella Ross being ordained to the ministry of Spiritualism, and the christening of her ittle daughter, Fern. This home, like Jacob's ladder of old, is a place where angels ascend and descend at will Mrs. Ross is a consecrated medium and worker, unselfish in all things and striv ing daily to assist others in learning the truth that there is no death. A good so ciety of twenty-five members is one of the fruits of her labors in the past

Miss E. R. Fielding writes from Washington that she has charge of the literary bureau. She says: "Come prepared to patronize the book table, and subscribe for all the Spiritualist vapers."

John Woolman writes: "According to

schedule, we opened our new organiza-

tion, the Universal Occult Society, 3120

Forest avenue, Sunday afternoon, October 11, at 3 o'clock. We had an attend-

ance of 14-5 grown people and 9 young ladies at our 'lyceum. The exercises consisted lagely of music and getting acquainted. A course of lessons was laid out, which we propose to make so interesting that we will soon be 'playing to full, houses. Our evening serv ice was attended by a large and inter ested audience, and it was a surprise to us. Brother Gilray told them a lot of truths that they could not refute, and they were continually admonished to think for themselves.' Sister Aitkens did wonderful work psychologically, and the tests she gave were acknowledged by all who received them as being true and entirely satisfactory. The music under the personal direction of Brother John Caldwell, was especially fitted for the ocasion. His quartette, composed of himself and three daughters, known as the Caldwell Family Quar tette, is certainly worth going miles to hear. Taking all in all, everything went along as smooth as if we had been organized for years, and our large audiences went home expressing them

We extend a hearty welcome to all our friends and others to meet with us, They will meet with a warm, hearty welcome—no 'cold feet' business with us. With charity to all and malice to none, we will close by adding our slo-gan, "Think for yourselves."

The following delegates were selected to represent the Illinois State Spiritualist Association and other societies at the N. S. A. Convention: Mrs. C. L. Catlin, Mrs. J. R. Francis, Mrs Laura G. Fixen and Dr. Geo. B. Warne.

The Church of the Golden Rule meets at No. 50 Dearborn street, hall 310, ab p. m. Leon A. Berezomai, a distinguished Russian, will appear on Sunday next. Subject: "Count Tolstol's Golden Rule.4 After three month's sojourn through

the west, Mrs. C. Bliss-Green has again returned to her home, 3212 Prairie avenue, where she will be pleased to see her many friends. Address all mail to 3212 Praire avenue.

M. Theresa Allen writes: "On Suna day, October 4, the South Side Spirit ualist Society of Springfield, Mo., had the pleasure of listening to two eloquent lectures from John W. Ring, of Galveston, Texas, National Superintendent of Lyceum Work. That our good brother lives above the clouds of mundane life where the light of present inspiration may flood his soul, was evident to all that heard him. Such works ers make friends wherever they go not only for themselves personally, but also for the cause they represent."

Secretary writes: "Dr. H. A. Cross will speak for the Hyde Park Occult Soclety, on Sunday evening, October 25. Subject: "The Great Psychological Crime." We also wish to announce that we shall hold a bazaar at our Hail, 323 55th street in the first week of Decem ber and any little donations, however small, will be greatly appreciated; not for the value as much as the kind thoughts that prompts the giver. Ourmeetings are growing steadily, and good earnest workers are coming in with us. Come and see us. You are always sure of a welcome at Hyde Park." C. H. Figuers writes from Cleveland,

Ohio: "My hall meetings opened the first Sunday in September, 1903. There was a large audience present to assist in dedicating the new hall, 1749 Superior street. This hall is new, clean and comfortable, seating about three hundred with comfort, and is well-ventilated and quiet. We are working under a state association charter and take a decided stand for state and national organization, as well as for primitive Spiritualism in spite of the clamor raised by The Great Psychological Crime, which, by the way, is, in my opinion, a rather, weak work and which will soon be relegated to the shades of the past. Spiritualism is not on the decline in Cleveland, but is increasing in strength every day; but it is among a newer element that the growth is most noticeable, the pessimists to the contrary notwithstanding. We are alive and moving. More and more of our orthodox brothers are loking into our philosophy; more family circles are being held than ever before, and the number of curiosity seekers is growing smaller. We are prospering and growing in the beauties of our heaven-sent philosophy."

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THE GREAT PSYCHOLOGICAL GRIME

Great Book from a Masterly Brain," Says Dr. J. M.

Cheeks were nollowed, his eyes sunken, and he was irritable and restlessly nervous. This spirit control told me paradox, the inebriate is responsible for his nor-responsibility; because, having that he had visited all the glittering stars that the eye could see, and that he could answer any questions asked.

Experience Girdles the Globe, Discusses in an Experience Girdles the Globe, Discusses in Experience Girdles the Globe, Discusses in Experience Girdles the Globe, Discusses the Experience Girdles the Globe, Discusses the Experience Girdles the Globe, Discusses th "A Great Book from a Masterly Brain," Says Dr. J. M. Peebles, the World Renowned Traveler, Whose Able Manner the Degrading Influence of Obsession window, the sun shining brightly, and it persistent, half-benumbed drunkards of continuing from year to year. Through by Low and Depraved Spirits, Affording a Comprehensive and Impressive Object Lesson that Should Be Well Considered by Every Spiritualist. Spiritualism Can Not Advance along the Lines of comprehensible, gastronomical, and as-Low and Degrading Controls.

coveries are continually being made. Great ideas and grand possibilities, not immortality itself.

or obsessional insanity.

They may be, in any world or in tomatons, or soulless machines. A among those dark and selfishly impris-seer may err, and a saint may sin. It oned souls. is not the bodily form, the carbon, the body. I never knew a dead hand to love pure and unselfish, ever tends after throwing aside his physical body, acter that saves. gratify some desire, some purpose, or selfishly aid and abet in the commission of a crime? On which side of the great divide, then, dwell the guilty of psychological crimes?

Does that momentary event termed Is death a sponge that vicariousphilosophers, and forest savages sa- cealed metal. vants? If so, then identity and personality are meaningless words.

to-morrow, then this life affects the prido not get rid of what constitutes themselves by the throwing off of plans, schemes, attainments and tendencies, good or bad. Does not this position transfer "the great psychological crime" in a measure, across the river of death? It certainly does? The con-Accordingly, the evil-disposed, the depraved demon men of earth, awake diakka-demons in spirit life. These often assuming ponderous names, profess to be philosophers, Virgin Marys, and Christs, controlling and leading sensitives to death's door, physical and mental Such psychics or mediums become, all too often, moral wrecks. 1 say this after more than fifty years' toil in the occult field of observation and ex-

This book admits the fact, the grand reality of converse between the worlds visible and invisible, and its aim was. as I understand it, to lift the danger signal, and warn the unsuspecting subject, whether hypnotically influenced, or spirit-controlled, against the rocks shoals and maelstroms that lead to destruction or obsessional insanity. GOOD AND EVIL SPIRITS.

The assayist differentiates the alloy from the pure gold. The skillful surgeon does not call the gangrened ulcer sound flesh, nor does the sensible housewife pronounce a decaying egg a gem of sweetness. Contrasts abound in this, and doubtless in all planes of existence. True, there is no absolute, endless evil, but there are temporary evils, and wretched, black-hearted wrongs to be righted. And this patronizing dilettante talk that "all is mind," that "all is lovely," that "all is good," that "all is right," and that "there are no evil spirits," is a most sickening sort of pot-house philosophy, whether expressed · or · ponderously booked. Safe-robbing and murder are just as much positive and purposed evil deeds as are plans to feed the poor good ones, and to call the former "good" most impudent imposture upon the intelligent public.

WHAT THE MORAL STATUS OF THE DYING AND THE DEAD?

Turn to the criminal records of the blood, crime and wars! There are 400,000,000 Chinese, 250,000,000 superstitious Indians, 200,000,000 Africans, many tribes of which are cannibals, the vermin-eating Bushmen, the snake-eating Pacific Islanders, the London Whitechapel murderers, the assaulting wayside tramps, the night-walking outcasts, the highway robbers, the unprincipled politicians, the infuriated mobs and lynchings, these, all these thrust into the spirit world by the relentless reaper death, and yet, "there are no evil disposed spirits," are there? evil spirits,' we are told. In the name of reason, when and where and how were these suddenly-dying thieves, lynchers, robbers and murderers made good and pure? Is it the quickest way to get a wicked wretch into the sweet brains out? To teach or sing the fatal-"is no ovil," is mawkish sentimentality, and worse-it is hot-headed, unbalanced optimism gone mad!

While none are perfect, while many are moral and good-intentioned, where are the almost numberless millions of Michigan called to see me to be treated

This is a period of earnest investigation and profound research—a very Turkish ravishers, lynchers and loafers epoch-making period. Important districted daily by death's icy touch into

the unseen? "They are in the spirit world," some only in the line of physical science, but one says. Granted, but that is not the in mental science, moral science, and spiritual world, nor the angelic world, psychical research, are taking hold of nor the paradisaic world of ecstatic blessedness. The spirit world is here Before me lies a book of over 400 It enzones this world of gross matter, pages splendidly, candidly written, and something like a circling sheath. It is handsomely bound, entitled, "The Great simply a sphere or realm of finer ether-Psychological Crime." Reading it care-substance, and not so much beyond as fully, I promptly pronounced it a great within and around us, infilled and However I may slightly differ graded with the aural strata and condiin some of the minor points involved tions of humanity, incarnate and discar-and elucidated, I pronounce it an epoch-nate. In this ether-zone of spirit life making book along the lines of hypno-tism, telepathy, mediumship and the ef-dwell and function. They are earthfects of invisible controlling intellibound. Owing to spiritual laws they gences upon sensitive subjects—all of can no more traverse the starry imwhich are intensely interesting themes | mensities than stones can rise and float. to liberals of whatever name, as well as Maintaining their identity, they are of the earth, earthy. They are anxious to This volume, so ably written, will hold on to old associations. They psylargely arrest the hypnotic abuses prac-ticed by traveling tramps for amuse-fer their thoughts to us as opportunity ment and money-grabbing. It will also affords; they impress certain temperachill the ardor of these promiscuous ments. They hypnotize, they entrance dark seances that play to pit and gallery in theatres, for such considerations thus feeding poor human vanity. Some as finding buried treasures, seeking so- are psychic vampires, absorbing the vicial affinities and gratifying selfish ambitions, all of which lead to moral ruin, tached themselves. Others retaining their personal tendencies, not only im-The words, "psychological crime," im- press mortals but actually obsess them ply criminals, violators of law. A brute and therefore may induce criminal cannot be a criminal, because devoid of thoughts and deeds. And still others in the higher moral and spiritual nature. spirit life, having, like the parabolic But men incarnate or discarnate, may prodigal, fed long enough on hunger's be criminals—perpetrators of wrong-do-husks, seek the father's home. To these descending angels minister, and any state of being, unless they are au- thus a blessed rescue work goes on

The higher naturally impinges upon chlorine, silica, phosphorus, or the com-bined physical elements—in brief, the grades of matter, so there is a vast gra--that violates moral law-that dation of intelligences-a wisdom that sins, but the conscious man within the descends from above. This, inspired by steal, nor a putrefying corpse to specu- reach and uplift, and partly because late in wheat, or engage in highway rob- there is an interdependency of human bery. No, it is the thinking, scheming, souls. Love for humanity embodied or selfish man himself that concocts and disembodied—all real, heart-felt work commits crime. And may not a discar- for others is transmuted into qualities, nate, scheming spirit (the real man) and these into character, and it is char-

BROADENING OF THE PSYCHOLOG ICAL FIELD.

Neither philosophy nor wisdom is reached at a single bound. The Curies were enthusiastic when they discovered death change the inherent nature of radium. The discovery was a fact; but how little they knew, how little scienly cleans off the slate of a depraved tists still know of the properties and life? Does death make semi-idiots influencing potencies of this long-con-

It was a fact that spirits communi ity are meaningless words. cated at Hydesville. Many having sat-ff to-day's thoughts and deeds affect is field themselves with this fact—an old fact revived-settle down into an indifmary status of the future world. Men do not get rid of what constitutes themly vestures. They take with them to ize that there are continents of knowl-the world invisible their memories, edge, precious mines of wisdom, and edge, precious mines of wisdom, and caverns of despair open before them for exploration, and that on these continents of the occult and their adjacent islands are hidden new and wonderful things, things that affect the lives of tinuity of life knows no sudden break. Individuals; -nay, influence the destinies of nations.

Connected with the fact of spirit communion, is telepathy, hypnotism, mesmerism, suggestion, impression, inspiration, clairvoyance, clairaudience and a dozen other phases and methods relating to the spiritual cult, normal or abnormal, among which is obsession-A GREAT PSYCHIC SCOURGE. A VERY NURSERY GROUND FOR HYP-NOTIC INSANITY.

Remember that the two worlds. or one world with two aspects, the visible and the invisible, are psychologically and sympathetically conjoined. Remember, too, that conscious identities persist. The poet here will delight in rhyme and rhythm over there; the musician here will enjoy the strains of music in the after life, and so the hypnotist in the body will enjoy exercising is suggestive will-power upon mortals when a denizen of the life beyond. And iere comes in the naturalness of obses These I have witnessed in China, India, Africa, and the Pacific Islands, as well as in this country, the norrors of which almost beggar descrip-

SOME OF THE OBSESSIONS THAT

There once lived in Battle Creek a the platform was hypnotized by Prof. I. Stearns, a traveling hypnotist. The Professor's control over this youth seemed perfect. He was pronounced a fine subject; yet after a few evenings Stearns lost his psychic grip. An un-seen hypnotist with a mightier willpower than the Professor's took him out of his hands, and he became a medium, spirit-controlled. He was also conrolled by other spirits, proving their identity, and very intelligent. Later, I saw him obsessed by a very demon. He was not himself while under control And when being dispossessed, by a sulast century, what a ghastly showing of perior power, he fell to the floor, be came rigid, his pulse ceased to beat his eyes rolled back in their sockets, becoming blood-shotten. IT WAS A BATTLE WITH THE DEMONS.. A family by the name of Smedley, liv-

ing many years in Kalamazoo, had a beautiful daughter, who, when controlled by a certain Indian spirit, uniformly called for tobacco and fire-water. If given these, she would sit on the floor, drink whisky and chew tobacco case of obsession.

Recently I was called to see an obsessed, gray-haired woman, who had degenerated from disorderly mediumhip into obsession. Her room and dress were sights. She kept lamps burning in her room all night. She had a hamsummerland of heaven, to club his mer in her hand, the pounding noise of asters and obsessions?" which "kept away almighty God." She istic song that "all is right with the said he materialized and acted to-world," that "all is mind," that there wards her in a most indelicate manner. I had with me a very fine clairvoyant, who saw and described these low, filthy, hypnotizing, controlling demons, once

earthly, fleshly embodied. Two years ago a man from Southern

for nervous debility. The moment that sponsible just so far as their knowledge it the noted Dr. Mott, of New York, he is spansed his psychic sphere, I knew that he was a poor obsessed medium. His cheeks were hollowed, his eyes sunken, ance, impelled by an incomplication with the father than the spansed in the noted Dr. Mott, of New York, he told the patient's friends to take him home to die. * * At this crisis he was spasmodically influenced and entranced in the father than the spanse of the noted Dr. Mott, of New York, he told the patient's friends to take him home to die. * * At this crisis he was spasmodically influenced and entranced trological gibberish that I ever heard fall from human lips. tained the Inquiring of him how long he had mastery.

been in the spirit world, he gravely said, "94,000,000 years." This was too much for me. Feeling a psychic ton of weight resting upon me, I sprang to my feet, and clapping one hand upon this man's bony forehead and the other upon the back of the neck, I told this obsessing demon in tones sonorous, to get out, and get away and stay away from this organism. This man was a hypnotic

After one of my recent Sunday lectures in Chicago, a well-dressed, sadfaced woman wished to see me on Monday. She called at the appointed time, and explained her mission. Her professed control was King Darius. He. with others, had brought her some mineral specimens as the first fruits of the unearthing of immense mineral wealth It was a long and tedious story. Listening and meditating, I asked this purported Persian King, who Listening and meditating, I were my "attending guides?" prompt reply was, the patriarch Abraham, the prophetess Miriam (sister of Moses), and the anostle Peter. This was a sincere, spirit-hypnotized woman burdened with a mission-a clear case

I call to mind scores upon scores of handled in Ceylon, India, and this country during the last thirty years, and I does not touch the have collected over a hundred cases of his exalted nature. of obsession from Dr. Greer, of Chicago: J. W. Dennis, of Buffalo, and many other solid, sound-thinking Spiritualists, that will appear in book form in the near future, with the best methods of treat ing them both in private and in lunatic asylums. Our orthodox churches fur: nish quite a quorum yearly of the obsessed insane.

The author of "The Great Psychological Crime" denies the reality of selfhypnotism. In this he is right. A man might as well attempt to lift himself might as well attempt to lift himself and spiritual, spiritism and Spiritual-over a hedge by his car as to attempt to ism. The first is an old-time fact under hypnotize himself. The author, admits the fact however of hypnotism, and dilates at length on its abuses. This was surely needed.

Every thoughtful student of the occult discriminates between, hypnotism and mesmerism. They are not synonyms. I never knew a person injured by being mesmerized by a good, clean, conscientious, trustworthy operator, and have known many cured by the impartation of a vitalizing, life giving

On the contrary, I have known many seriously injured by hypnotism. It can It can amuse; it can kill. have known degrading suggestions and thoughts left upon the minds of those who had become subjects of traveling operators. Their will power was weakened, their vitality partially sapped, and their higher soul-emotions were tampered with till the mental door was opened for various vices, obsessions and insanity. These hypnotizing insanity. tramps are a menace to health and happiness, because the impressions made upon the subject's mind, generally, if not always, are acted out later in a semi-conscious, somnambulistic or conscious state in the avocations of life. That hypnotism is susceptible of better

usage is admitted. That the author of this book has never been hypnotized-never been controlled-is not a medium, is, as I understand the word "medium," for him. rather than against him. For years I have tried to have Spiritualists substitute the word sensitive for medium. Either sensitive, psychic, or intermediary, is a better word. Medium is not necessarily connected with anything either intellectual or spiritual. A wheel barrow is a medium for dumping truck into a ditch. This author has never been "a medium." It is well, and yet I will vouch from the spirit of the book that he is a sensitive, a clairvoyant, a clairaudient, a gifted message-bearer of heavenly truths, in brief, a Spiritualist, having grown up into Spiritualism normally, something as the rose-bush grows up from the sun-tempered soil to

bloom in spring-time. Geometrically speaking, Spiritualism boid—a blossoming tree by the river of life, with many differentiating branches, some of which are ungainly, and others dead. These should be removed. This was the work that the writer of "The GreatPsychological Crime" set himself oung man, E. C. Dunn, who while upon | The legitimate vegetables of the garden grow all the better after the weeds have been pulled up and cast into the fire. Some of the noblest and most royal souled Spiritualists that I have ever met never sat in a seance-room, never saw a "medium," and never heard a Spiritualist lecture. They sat in the silence of meditation at given timeslived the life of the just, and raised themselves up through aspiration and prayerful effort, to the plane of con-scious spirit life—the abode of pure spiritual presences.

UNSEEN SPIRIT HYPNOTISTS. As there are mortal hypnotists inested with potent wills, so there are spirits equally endowed, functioning behind the screen of mortality. These may exercise their will force upon persons all unknown, providing there be a scintilla of sympathy between them to serve as a fulcrum. No psychological adept will deny this. These invisible hypnotists may be of the lower spirit type, producing the trance, and later fastening their psychic fangs to the outflowing aura of individuals that they till the drooling juice soiled her dress. may measurably re-live their earth lives. She was also profane. It was a sad of depravity, and further, exciting sensuous, vicious thoughts in their controlled subjects. All this is the reverse of psychic power in the hands of the good, the true and the pure.

> and prevent all moral mediumistic dis-The question answers itself, if applied to our own villa and city police; why do not these rigidly prevent all disasters and crimes? They have not the power. Very well! Sympathizing, guardian spirits have not infinite power. They are Hmited. Doubtless they do what they can.

this kind. Spirits are but mortals unfleshed. They are not angels till they have shed all sheaths of earthliness, in a multitude of cases, for selfish ends. outgrown all selfish tendencies, and at-SO-CALLED CLAIRVOYANCE, NOT tained the crowning altitude of self-

PSYCHO-HYPNOTISM.

This is a better phrase than the bare word, hypnotism, which refers only to a mental act, and that often a selfish one; while psycho, or psychic, from psyche (Greek) signifying soul, refers to the higher moral nature.

In my psychic experiences in healing, or in treating the obsessed, I universally inform them that my motives are good, that my aims are moral and conscientious, that I carnestly, prayerfully seek their benefit, that the Christ-angels of God are my helpers, and that, if possible, I will not only remove their troubles of body and mind, but impress them with a healthy, happy, cheerful, uplifting influence—an influence that will educate and ennoble; and more, it will augment self-consciousness, self-control, self-mastery.

THE SELFISH HYPNOTIST.

The vicious hypnotist, often a travelthough temporarily gaining, cannot gain factor. such a fixed ascendancy over the culenough! And this was a fair sample of tured mind of the sturdy moralist as to can see at will-1 repeat, can see at completely paralyze or annihilate the will, and accordingly is the master of is a limit to all finite effort. This spirit sublime altitude, that sight-faculty, not is the God principle incarnate, and is as by patronizing dark, promiscuous sesimilar cases that I have seen or abiding as eternity. A rowdy may ances where a nervous twitch or a throw mud upon a philosophy, but it spinal shiver is registered as an angel I have been awake ever since! does not touch the inmost royalty of thrill, but has attained this exalted Hypnotism, often deleterious,

> confounded with mesmerism, or psychohypnotism. Neither should religion be iv confound socialism and anarchy, hunof careless writers would be quite apt diumship ultimating in obsessions. to confound idea and ideal, office and NON-IMMORTALITY OF THE SOUL. official, intellect and intellectual, spirit different names, while the latter, wide as the world, comprises genuine sensephenomena, mental science, self-unfoldment, moral philosophy, and religion--that pure and undeflied religion so beautifully expressed by the apostle James, the practice of which-consisted in visiting the widow and athe afatherless in their afflictions, and in laceping one's self unspotted from the world.

No scholarly inclined observer, wellread in literature, can fail to know of the hypnotic wrecks that lie along the pathway of human life. Here is a re-corded case appearing but yesterday in several journals, and among them the Nashville (Tenn.) American:

"Prof. James B. Mitchell, a wellknown music teacher of New Market, Ala., has become violently insane by the study of hypnotism. He began de. ling, seek for glory and honor and imago, thinking to control the minds of his 7). The spirit, the divine Ego, being a of music and do away with the tedium of the usual method of teaching. The hypnotic strain on the teachers' mind had been apparent for some time and recently he has shown symptoms of vio-

ferentiates religious Spiritualism, so closely allied to apostolic Christianity, from spiritism. This latter, an admitted fact, and quite as prevalent among the Mormons, Indians and the Chinese as spiritists themselves, abounds in mediums hypnotized by the physically disembodied denizens of hades, who divine for dollars, locate coal strata, break up families, and make promises as unreasonable as impossible of fulfillment. This is promiscuous spirit commerce, with a high tariff. It is from the underworld: it is from the hells, and the result is immorality, and in many cases insanity

UNSEEN ORDERLY INFLUENCES. The forgeoing may measurably be considered as the back-ground to a better picture. It is admitted that the shield has two sides, that among the briars berries are found. There are is not so much a rigid square as a rhom- cases of orderly, religious mediumship, that glow with moral brightness. gives me pleasure to enumerate a few.

First, E. W. Sprague and wife. latter was sickly, near the threshold of death's door. Mr. Sprague, whom I have had the pleasure of knowing for HAVE PERSONALLY WITNESSED. to do—and he did his work, from his many years, was a hard-working, non-There once lived in Battle Creek a standpoint, as bravely as independently. tranced. The spirit intelligences proceeded to treat his wife through him. which resulted in her perfect restora-

> spoke to him claimsudiently from the spirit side of life, sayingn' You will use They are starving for want of proper no tobacco to-day, my lad." This was food. Feed them with Vernal Nerve said in a kindly, but a very firm tone.
>
> * * "After breakfast, as was my custom," Mr. Spraguelsays, "I started for my tobacco box, when I was psychically seized by the spirit Wilsque. My muscles were drawn to their tightest tension; my fists were clenched, teeth set, a magnetic current seemed to thrill my whole being, my eyes were closed, and I again heard the goice oin a positive nanner, 'No, sir; no tobacco!' My system then relaxed, and I was all right. The third time he came, saying, 'You will never use any more chacco,' and I never have; the taste was gone."

Mrs. Sprague had asked the spirits to break her husband of the tobacco habit. They replied thus, "Tobacco is a nerve stimulant, and mediumship exhausts the nervous system to some extent when frequently exercised, and we intend using his forces all they will stand without injury. In the future we will remove the habit and the desire,"—and these intelligences kept their promise. Here it may be asked, "Are there no Mr. and Mrs. Sprague, like Mr. and authoritative police spirits to protect Mrs. George W. Kates, are doing excellent and exemplary work in the missionary field. They open their meetings with prayer, and are agre with the spirit of true reform.

Take another case by way of illustra-

tion; Frank W. Underwood, well known in this city; had a stroke of apoplexy, followed within a few years with six-teen attacks of paralysis, so pronounced of Mrs. M. T. Longley. An intensely in-by eminent physicians. He was for a teresting book. Neatly bound in cloth Both mortals and immortals are retime blind and speechless. Taken to and gilt. Only 50 cents.

CLAIRVOYANCE.

of Experiences, in Discussing

The author of "The Great Psychological Crime" has dealt with only one or two of the more marked phases of Spiritualism. A. J. Davis, in one of his volumes named twenty-seven phases of mediumship. Prof. Buchanan named others, and the late Prof. Grimes still others, making in all forty-two, corresponding with the phrenological number of the brain organs. One of these is clairvoyance, and yet nineteen twentietus of this advertised and pronounced clairvoyance is not clairvoyance, but a panoramic presentation; that is to say, some spirit partially hyp-notizes a medium, and then wills this mediumistic sensitive to see this or that-to see pictorially just what the spirit wihed the subject to see. This is not independent clairvoyance, but dependent, untrustworthy, and often deceptive—and deceptive because deceiving diakka may be behind the psychic machinery for some scheming, selfish ng scoundrel under an assumed name, purpose. Obsession is here a potent

The genuine, independent clairvoyant There circumstances, having attained that plane of consciousness through natural soul-unfoldment. This clairvoyance is weakening to the will, should never be normal, permanent and priceless. It will be observed that in reviewing

the book I have not descended to parconfounded with theology. They are ticulars,—that is, to sentences and paranot synonyms. Those who would use graphs, but have rather taken in the them interchangeably would quite like general trend or broad sweep of the volume, which I pronounce strong, clear, ger and appetite, the one natural, the other generally abnormal, leading to needed to stay the wickedness of hypnotists and the distribution of the stay that the distribution of the stay the wickedness of hypnotists and the stay of the stay that the stay of gormandizing and gluttony. This class tists and the dangers of disorderly me-

Dictionaries do not create the mean-

ings of words; they only report them. This is often a cause of confusion. Soul and spirit are not synonyms in the they used interchangeably by the Biblical or Platonic writers. Paul speaks of the "dividing asunder of soul and spir it." The physical sciences know noth The physical sciences know nothing of immortality. The phrase mortal soul" occurs nowhere in the Vedic, Buddhistic or Christian scriptures. 'And further, the Bible expressly says, "the soul that sinneth, it shall Another passage speaks of a power, "able "to destroy both soul and body." Construction implies destruction, and there is necessarily a destructive force in nature. Mediums should carefully consider this fact, remembering these apostolic words, who by patient continuance in well-dovoting himelf to that science two years mortality-eternal life." (Romans II: ills and impart to them knowledge potentialized portion of the Infinite pusic and do away with the tedium Spirit (God) is indestructible. Destructhinkable. If nothing cannot become substance, conscious reality, the converse is true, conscious reality, the Ego lence. Application will be made for a cannot become nothing. The physical place for him in the Bryce Insane Asy. body may be destroyed, the soul, or soul-body, being particled, may be dis-The careful, conscientious thinker dif. integrated, constituting a part of the vast oceanic realm of ethercal substance: but the immortal Ego nure notent and divine, remains to re-clothe itself-remains to reappear for future expression, and progress in manifestation. Broadly, fraternally considered, this volume, "The Great Psychological Crime," is a great book from a masterly orain. Its animus is not intolerant, but daring. It is not radical, but conservaive, conserving the good, the true and the philosophical in Spiritualism. If its

> torch burns, its saw and hammer are eady to rebuild the better. Its author. I am credibly informed, is not only an avowed Spiritualist, an inlependent clairvoyant, a teacher of ethcs, a conservator of morals, but an atorney of high legal attainments, advisorily connected previously with an insane asylum, and other noted public institutions.

Finally, the book is sincere, cultured and conscientious-a signal, a warning, a guide-post, a light-house upon the tempestuous sea of psychology.

J. M. PEEBLES, M. D. Battle Creek, Mich.

DO YOU WANT TO ENJOY LIFE? Are you weak, tired or exhausted? to you lack ambition? Are you restless, cross and easily irritated? Are you subject to dizziness or spells of faint-The habit had become his master. One morning before rising, E. V. Wilson spoke to him clairsudiently from

food. Feed them with Vernal Nerve Food (formerly known as Vernal Iron Nerve Food Tablets).

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the Storm Center Book.

A Warning and a Promise.

When I survey the long list of wellknown names, whose able owners are to put themselves on record in this Symposium, as friends or foes of the "Storm Center" book, I cannot but feel that any word from a mere humble student will be of small moment. But remembering the mite of the widow of old, I am happy to offer the little I have to the cause of truth.

Just two years ago the even tenor of my way was disturbed by a friend, who monics of Evolution."

I looked at the picture on the cover and smiled. Already I knew the contents of the book; but I indifferently turned a page to the index of chapters and read "Chapter I .- Preliminary statement."

Oh, yes, this will tell all about the wonderful way in which the laws of the universe have been revealed to the mod-

est author, etc.
"Chapter II.—There Is no Death." Of course not! I know all about the disintegration of physical man—the ashes, the chemical atoms, the vapors and gases, the return of the raindrop, and the absorption of the mineral substance into new animal life, and I know about the seven, or is it ten, planes of life, and Karma, and Nirvana and the Happy Hunting Grounds, yet what do I

know?
"Chapter III.—Life After Physical Death Is a Fact Scientifically Demonstrable.

Aha! I sit up! "Scientifically demonstrable!" Indeed! Probably Spiritualism. I read on hurriedly, heading after heading. It sounds different. I think I will read it. I turn to Chapter I.

And an hour later I lay the book down at the end of the third chapter. I am still sitting bolt upright. I have not moved. But I am awake and I fear But this symposium is on "The Great Psychological Crime." Pardon my di-

gression. I cannot separate the two books; they belong together. I waited a year and more for the latter volume, for it was my good fortune to meet the author of Harmonics, and from her I learned that a new book was in progress of writing.
In time it appeared, with its clarion

note of warning, and its undertone of hope and promise. The warning is to those eager souls who, braving the criticism and ridicule of the world at large, have boldly crossed the threshold between the two worlds of matter and spirit, and are giv-

ing to humanity the results of their investigations. If even half of what the book claims be true, must not every hypnotist, every tive, every idle experimenter with the board and like devices, pause

true? That is the question.

before he runs the risk of drawing upon

himself the further consequences of his

Without actual personal demonstration, most of our belief or disbelief must rest upon our faith, or lack of faith in the integrity and sincerity of the au-

From his own concise and clear de scriptions of many of his experiments, I think most persons will agree that he is speaking the exact truth, or he is telling deliberate falsehoods with the in-tent to deceive. It would be the height of absurdity to say that he is the victim of his imagination, or of his sub-conscious mind, or that he presents this book as another theory of the nature of the hypnotic and mediumistic processes. He is relating the results of real experiments, or he is fabricating incidents to fit his own theories.

The evidences of his insincerity have not been apparent to me so I leave that for some more acute person to present, while I say a word on the other side.

I confess that, being a woman, I would like to say, "I know the book is true, just 'because' I do." However, I have a reason or two back of that insufficient argument. No one can read the book without be

ing impressed by its clearness and simplicity of diction—its freedom from am biguity, its masterly logic, and its abso lute fidelity to the question under dis cussion.. The author most carefully discrimi-

nates between his facts and his theories. He does not even say that this or that has been told him by his in-structors in the School of Natural Sci ence. On the other hand, he plainly and uncompromisingly says that his facts are the results of personal demon stration, and personal experience, therefore upon himself lies the whole bur den of responsibility for his statements. Again, he tells us that he has been twenty years engaged in acquiring the knowledge which enables him to speak

with unconditional assurance. Twenty years is a long time; yet how many of us had ever heard of him? Who has seen his advertisements in the daily papers? Where is the profit to him when he shall have given the results of his twenty years' work to the world? I leave the question open. Added to these self-evident argu-

ments, it has been my privilege to meet the author; and a personal acquaintance but increases the confiduce which the book inspires. The familian occult teacher is a slight, dark-haired man, below medium height, with long hair, an air of abstraction, and a hand extended for a twenty-dollar bill. Note the contrast.

One is presented to our author, and

he finds himself shaking hands with a pleted sexual organs.

If you want to enjoy life, you must kindly, courteous gentieman, get your nerves in good order. Nervous friendly smile, and gracious, though dignified bearing. As interested in the humble seeker after knowledge as in the man of wealth and influence Neither power, riches nor social position are taken into account by him. He stands in an absolutely independent position, for the student need not bring his pocket-book, the requirements are mental and moral only.

If you think that everything can be bought, and that every man has his price, try it. Use any subtle means at your command, and satisfy yourself. Lastly, I have received the formulated Ethical Standard of the School of Natural Science, and can say that it is the most perfect rule and guide for a life of usefulness, happiness and continuous development that, so far as I know, the world has ever known.

But "The Great Psychological Crime" is not only a warning—it is also a promise. If the status of the individual on another plane of life depends upon the use he makes of his life here, it is of the greatest importance that he know how to so order his daily actions and thoughts that his earthly existence may

be a constant progression and not a ret-

According to this philosophy, earthly life is a most important and necessary part of the soul's education. It is a philosophy of this life here and now. It means increasing knowledge, attainment and self-development, bringing joy and happiness to the individual. It is all brightness and cheerfulness. teaches temperance and self-control without abnegation and self-mortifica-tion; and it embodies a future hope which may become actual knowledge-for our author distinctly states that— "Under competent instruction, any man of equal intelligence, courage, and perseverance, and a right motive, may accomplish the same results, provided e have the time, opportunities and fa-

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cilities for carrying on the work."

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will appear some time in October. Now is the time to send in your subscriptions for The Progressive Thinker. RENEW AT ONCE. Just think for a moment, this large paper furnished for two cents per week. Don't miss the evaluable intollectual feast we have promised. You can not afford to stand in the rear destitute of the knowledge or domination of a spiritual control (p. Von cannot afford to have "Rooms to Rent" in a vacant brain. Read over our Premium List and send in your subscription at once. Particularly should every medium in the land read the discussion between Mr. Howe and Mrs. Huntley.

ENDORSES THE BOOK.

(Continued from page 3.)

blown upon. But the striking fact is that as the magnetic current is thus removed from the subject the will of the operator with which it is vivified falls to reach and control its victim. In this may be seen a prognant suggestion as to the "casting out of devils," and somewhat of the method of it. For one whose faculty of spiritual insight is rationally and normally opened may see the malign current of control, not only diverted, but actually reversed. This however, is not by the motion of the wind, but by the power of him who knows the law and is able to apply it. In this connection the corroboration by a control of the cases and the reasons of them stated on pages 240, etc... of The Great Psychological Crime, is worth noting. The same matter is reported upon by Dr. Crowell as follows:

'At one of Mrs. Conant's circles the question was asked: If a disembodied spirit should desire to indulge in the habit of smoking, does it have the facilities for doing so in another life?"

The answer was: "Yes, because there are spheres in that other life where the gratification of all such perverted appetites is a reality as here with you. Those spheres are closely allied to your life, and come within the mental and moral spheres of the same class of individuals here in the earth life. So through the smoker here the smoker in the spirit life enjoys his cigar. Through the drunkard here, he who was a drunkard here but has gone to the spirit land, returns and gratifies his appetite for liquor; or in other words, lives in the mental sphere of the drunkard and thus obtains for himself all the experience that the drunkard here experiences."

At another time through the same medium the question was asked: "Do spirits influence some individuals to drink and to commit other offenses?"

The answer was: "Yes, there never was a greater truth Finding conditions that are appropriate to their designs and desires they attach themselves to those persons possessing these conditions and downatsoever they may see fit to do, whether it be to get drunk, to steal, or to commit murder."

A Spirit Uses Profane Language. Again the doctor on one occasion rebuked a control, who speaking through the organism of a well-known medium,

Dr. Henry Slade, used a profane expression. The control replied: When in earth life, I did not usually indulge in such language when conversing with gentlemen, nor do I ordinarily now when communicating through this medium; but this poor brain through which I am now speaking is all afire and is a ready medium for such modes of expression. But I must say no more now as I CONSUME THE

VITALITY of the medium." Such statements as this leave no doubt as to the DESTRUCTIVE CHAR-

and are controls who do not use objectionable language, but on the contrary seek to speak well both as to form and substance. THE METHOD OF CON TROL is the same in both cases, and this is entirely subject to condemna-The pitiful physical condition of Slade is known to all acquainted with his history.

The Spirit Using the Physical Body of the Medium.

not the fact that the spiritual intelli gence controlling a medium "is able to use the physical body of the medium as if it were his own?" That "every impulse of his will is executed by laugh, sing or cry through the vocal or-gans of the medium, or write through his hand, or perform any other act that he may desire?" It is submitted that of the matter well known to all ical plane can these facts be except "by to this is the direct statement of the of the power of independently and self-consciously looking within the spiritual plane, as is the author, sees "with wonderful distinctness the strong, luminous current of magnetism as it courses

A MOST IMPORTANT DISCUSSION. tionally (i. e., anticipating the results.)" (p. 225.) "At no time does his moral status as an individual intelligence rise above the level of his individual respon-

Losing the Power of Self-Control. voluntarily suspends its exercise, his moral nature is lowered and may thence lapse into utter degradation. (See page

the requisites of true spiritual development of an individual. It is conditioned in and "measured by the intelligence with which he applies knowledge to the accomplishment of moral purposes" (p. 236).

The process of the subjugation and domination of the subject, the destruction of his will and the appropriation of his organism by an alien will, are the things protested against and demned. In this matter there is no "end that justifies" this means. The illustrations of Mrs. Huntley's author occurring upon pages 207, etc., are sufficient. An end sought and a means em ployed may each have its own morality The one may be right and the other wicked. Under the latter description falls the process which creates the medium viz: "A physically embodied person whose will, voluntary powers and sensory organs are subject to the will definite and scientifically comprehensi-13); and the subject, viz.: "A physically embodied person whose will, voluntary powers and sensory organism are under the domination and subject to the control of a hypnotist" (p. 8).

etc). The book is not even controver clared the possession and full enjoy ment in a rational, independent, selfprinciple of the process—the one process for both fields of its operation; and from the nature and principle of the thing as well as from its visible and lamentable effects, he voices a condemnation of its use.

What the Hypnotist and Spirit Control

whole purpose of the creation is the firm establishment of Individuality, an indefeasible "I am,' and for the in the movement of the will-never perfection and supremacy of the will is sentment and a feeling little short of horror. The demonstrated fact shows still further establishes and vindicates her unalterable demand for the moral observance by destroying, in the last stages, the power and organism of the operator as well. And the reason of this is not far to seek.

it is that man's health and progress in his independent, self-conscious power to will, and upon the independent and self-conscious exertion of that will to impress in, and upon and through his

organism, the moral law.
For this he must labor, and to his la bor his organism must respond. For this his will, and not another's, is the executor of his soul. And because this is s the opposite course is the way of death. Nowhere are these things more clearly

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denial of the fact of mediumship, but the most powerful assertion of its ex-Istence with which I am acquainted. It is a declaration of and for morality, and a condemnation of method because more clearly put than is this upon page 370. The author there addressing the time. clergy, says: "It is impossible for you or anyone else to successfully deny the fact of mediumship. It is equally impos-

any more than to admit the existence of the guides of Mrs. Cora L. V. Rich his acts and such only as he performs a murder is an admission that murder is right. To admit there are genuine spiritual communications through mediums is by no means an admission that the process employed should be commended or approved, any more than to admit a forgery is equivalent to a declaration that forgery is right."

There are but two questions in the matter. First, is the will of the subject suppressed, and he made subject to the will of the operator, and this at the expense of the subject's well-being? And second, IS IT RIGHT? To answer the first in the affirmative and the second in the nagative is the purpose of this book and the work of which it is a part. If one sets himself against this work let him be sure of his own moral attitude. We hear much about the subtle electric current and we are fond of say ing of that science, "It is only in its infancy." We also hear much about the vet more difficult and less understood magnetic force, but the popular mind has not yet, perhaps, advanced to the point of predicating here a science with its field surely passing under the dominion of man's intellect as its laws are followed out and formulated its condiions and operation known. But that That it has to do with the subtle yet potential play of the human will, and therein of Spiritual qualities is just be applied to down more the forest difference. ginning to dawn upon the consciousness

of the world. With the first perception of this truth THE DEMAND FOR MORE LIGHT IS HEARD, and it ever grows louder and more insistent. And along these lines lies in large part, the ble foundation of morality. The moral law which says: "Thou shalt not kill," finds its comprehensible force in the presence of a murder. The great moral law, "Thou shalt love thy neighbor," becomes definitely comprehensible as a living and operating force in human life in the presence of an ACT of love whereby the neighbor is helped and his soul advanced on its way to the peace and happiness of its perfection. enactments in the physical plane are the demonstration of hell and heaven. They cease to be moral propositions merely, but become moral propositions with place and method and definite

agency added. All this is found within the purpose of this writer and the pages of his book. Let the Goliath who is against it beware of the little stone which smites in the center of the forehead. GEORGE MALCOLM. New York City.

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SPIRITUALIST MEETINGS.

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The Band of Harmony, auxiliary to the Church of the Soul. meets at Room sible for you to deny its phenomena. 512 Masonic Temple every first and Neither can you successfully dispute third Thursdays of the month; after the fact that by and through this proncon session at 3 o'clock. The ladies cess spiritual intelligences can and do furnish refershments. Supper served communicate with those yet in the at 6:15, including tea and coffee. Evenflesh." "To admit that mediumship is ing session at 7:30. Questions pertaina fact does not admit that it is right, ing to spiritual themes, answered by mond; name poems given to strangers.

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Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attenda The Spiritualistic Church of the Stu dents of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schu-

macher, pastor. Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at Lecture at 8 p. m. Conducted by

Isa Cleveland. A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Bel-mont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every ser-

Dr. Sholdice halds: services Sunday evenings at 7:45, at 205 Lincoln avenue. The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two

services each Sunday at No. 77 East Thirty-first street. Conference at 3 p. m., and lecture and tests at 8 o'clock. Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp and 8 o'clock sharp at Lakeside Hall corner Thirty-first street and Indiana avenue, where truth-seekers and inves tigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings between the meetings. Also free dem-

onstrations by C. A. Beverly, M. D., The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Englewood Spiritual Union will open its fall meetings the first Sunday in September. Lecture in the evening and his simple remedies, combined with at 8 o'clock. Conference in the after noon. The Ladles' Auxiliary will meet Thursday afternoon. Hopkins' Hall, 528 West Sixty-third street, Englewood. For further information, address Geo. Hamilton Brooks, 6600 Normal avenue.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

The Progressive Society holds serv ices every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor. The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, B337 State street, tor, Mrs. Maggie Walte. Residence,

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But aside from all this and as a matter of common observation which can be repeated in any seance room, is it the physical body of the medium with absolute fidelity?" That "he may speak, while this is a very clear and forcible statement of the phenomena of mediumship, it is but a statement of the facts world. And how else, speaking even from the mere observation of the physcontrolling the medium's will and voluntary powers?" (p. 275.) But added writer that one who is in the possession

in an endless chain about the circle" of the scance-room! ((pp. 173 and 245.)
And coincident with the direction of this current upon and through the subject, the purpose-the will-of the operator is expressed by or through the organism of the subject in manifest obedience—the obedience of domination subjugation-subjection! And here under the crystal-clear logic of the author is made plain the deep moral significance. He says: "Individual responsi-bility depends at all times upon the ability of the individual to exercise his volition independently, self-consciously and rationally. That is, every individual is morally responsible for such of independently (i. e., of his own free will and accord); self-consciously, (i. e., knowingly and intentionally), and ra-

sibility." (page 227).

And in exact proportion as the individual loses the power of self-control or As opposed to this is as clearly stated

Hypnotism and Medlumship Admitted.

Let it be here again said-for it cannot be too plainly kept before the mind in considering the contents and purpose of this book-that the facts of mediumship and hypnotism are not denied or even questionel. On the contrary they are admitted with the most comprehensive fullness (pages 11, etc and 137, sial, but is declarative of the results of an unusually extended personal observation and experience. The writer has noted the fact of a process obviously in operation in hypnotism and mediumship. He points out the identity in character of the same in both cases as evidenced in their results. He has deconscious way and state, of sight and hearing, within the spiritual planes. From all this he declares the nature and

Violate. It would seem to be plain that the force of this let the "I" be accentuated. The expression of this individuality is suspended, controlled or defeated. But if life and experience, testimony and observation stand for anything, they demonstrate that the moral element must be in the ascendant, and that the essentially and forever conditioned in it and it alone. But the first element and demand of a sound morality is justice, and that compels the most scrupulous observance of the right of every human being to the enjoyment and self-employment of every faculty, and every part of his organism. It is this law that the hypnotist and the control ignore and violate. The mere statebedience to a foreign power arouses rethat nature also resents it to the extreme of making the use of the process lestructive to the organism thus attacked. And she not only does this but

every department of his being depend

ACTER of the method of control. It is and succinctly stated than in. The state wonderful to answer to say that there have been Great Psychological Crime. It is not a be delighted with it.

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The Progressive Thinker.

VOL. 28.

CHICAGO, ILL., OCT. 31, 1903,

NO. 727.

GEMS FROM HEAVEN.

Transition of Thankful Gaston-A Great Soul and Rare Medium.

Thankful Caroline Hammond was born in Rushford, Allegany county, N. Y., June 5, 1836, and she was "born again" at 3 o'clock a. m., Sunday, Octo-

Many hundreds-or thousands-who have visited Lily Dale at the great annual camp-meetings, will remember her he the wife of Hon. Athelston Gaston; and many have remarked her intelli gent and attractive appearance, though an invalid dependent upon a wheel chair and an assistant to convey her paralytic body about the grounds and to the meetings, where she was a regular attendant on nearly all the lectures, and one of the most appreciative listeners, of all the varieties of thought served up to the vast audiences that listened with rapt attention to the orators of the day.

Many, too, have observed and commented upon the tender care she recelved from her husband, who left nothing undone that could be done, within the knowledge of man, to make her as comfortable as her condition permitted. She was a woman of more than common intelligence and her judgment was remarkably clear and comprehensive. Her intuitions were more reliable than reason in the settlement of abstruse questions, and her husband relied upon her counsel and guidance in all his un-dertakings. He has been a successful business man and a trusted agent of the people in official capacities for many years. Several times mayor of the city of Meadville, for 15 to 18 years president of the Lily Dale Camp association, and with this record before them, his party elected him to the United States Congress, where he served two years to his credit, and to the honor of his friends. He was converted to a belief in Spiritualism many years ago, by means of her mediumship, and it added much to both their lives as a beacon light and a private counsellor.

By inheritance she had very weak eyes, in early life; yet her thirst for knowledge led her on against all difficulties until she acquired a fine education, and taught school some fifteen terms in Pennsylvania and Iowa. She was a medium from childhood, and in hen early maturity she became a re-markably successful message bearer, converting many hundreds to Spiritualism, her husband among them, but her negsitive, retiring nature would not alher to become a public medium. For several years she was entranced, and entirely unconscious while these messages were being given. Her well balanced mind, decided individuality, and clear judgment, which continued undimmed during all the years of her after trials and sufferings-the last seven years being a helpless paralytic -do not confirm the theory that mediumship demoralizes the intellect and destroys individuality.

To know her was to love and admire her. Her presence was a moral tonic and an intellectual stimulant. Her last years were full of suffering and privation, but through it all she preserved her cheerful, hopeful trust, and never lost sight of the spiritual truths that had lighted her mind in the years of health and activity. This was a great comfort to her husband, and many friends. Between them there was an unusual agreement of thought and sentiment, and their lives, as known at home and attested by all who knew them best, were in remarkably harmo-Her name has not been so widely published as his, nor did she aspire to any notoriety. But her influenge and far-seeing intuition and rare judgment have been present in all his public life; and he has been guided more by her counsels than by his own judgment and reason.

Their home has been a center of spiritual light, and a rest for sensitives, for many years, and there the angels have ministered to inquiring doubters and blessed many hundreds with the knowl-

edge of immortality. The last rites were conducted at their spacious home in Meadville, Pa., on Wednesday, October 7, 1903, by Cora L. V. Richmond, Mrs. Clara Watson and the writer; and a beautiful illustration of the influence of Spiritualism was in it all. Each speaker dwelt briefly upon the significance of death, and more upon the value of a royal life, such as this occasion represented.

Mr. Gaston felt the situation deeply but accepted the inevitable as legiti mate, and looked tenderly through the rifted clouds to see the bright reality that now clothes the radiant form of his life companion, in whose love he has grown strong, and in whose wisdom he has trusted and prospered.

Her mediumship represented a varie ty of phases, such as raps, tips, panto-mime, trances, and automatic writing. In its early stages she was controlled by a deaf mute, who for a time was not understood. No one-not even the medi um-knew anything of the deaf and dumb alphabet. But finally an interpreter was found who readily understood her signs, and with much joy she showed her relief and gladness. After that many remarkable messages were received from the deaf mute. I subjoin a few specimens of her intellectual quality, and also some obtained by tips, etc. Usually names, or initials were signed to each message. Some of them were unknown to the circle, and others were recognized as tests. Most of them were gems that negative the charge

that spirits never give us anything of value, or literary merit. Here is one: "Lightand darkness, chaos and order," growth and decay, devastation and restoration are sent forth as twin sisters by the overruling forces of Mother Nature's vast arcana All inharmony will be adjusted, all seeming evil will finally give place to higher conditions, and the one only evil, ignorance, will be exorcised. Truth and harmony must prevail

A spirit meek and lowly Name me by my words. Another: "Love and good will to-

wards all men sweeten every bitter drop in the cup of human life. Cheer-fulness promotes health, spiritually and physically. Smiles are the soul light of heaven. Heaven is not a place but a coldition. It may be here as well as elsewhere. If not within your own souls it is not anywhere." Query: "Do not the surroundings have an influence upon the spirit?" Answer: "In some legree, but the soul, or spirit, is the center of all conditions, just as each sun is the center of its own solar system, and gives light and color to the planets that revolve around it." Signed, Signed,

Another: "Strive to live a pure, harmonious, progressive life; then you may be daily, hourly, in spiritual communion without the intervention of wooden furniture." This, evidently, refers to the table which tipped out the message. It does not read like the voicing of evil, nor imply that mediumship is demoral-

Again: "When a mighty nation embraces a spirit of oppression at its birth, the death struggle with liberty must surely come, however happy and prosperous it may be for a season. Thus it is with a spirit who fosters bad propensities, a spiritual warfare is goand harmony restored.

That does not read like the machina tion of evil spirits, nor the idiotic drivel so often charged against medium

The following poem was tipped out rapidly. It is not perfect, of course, but it can hardly be called insignificant or below the standard of many who think they write poetry on earth.

A Wreath to Sarah.

A wreath of flowers I bring to thee. Faith, hope, and love, and charity Compose the garland rare. Around the soul they do entwine, And let it with thy thoughts combine, This heavenly crown so fair.

The scarlet buds of faith ne'er fade; Alike in sunshine and in shade Its petals will expand. soul with its pure fragrance

fraught. Looks o'er the ills of life as naught, But heralders of blessings brought

Forth by the Father's hand. The golden flower of hope reveals A mellow-tinted light, which steals All sadness from the soul. All prospects dark are hid from view, So covered with a roseate hue Which fills the soul with life anew,

Its powers to unfold But ah! the blossoms of pure love Spread o'er the wide expanse above, That makes the spirit home. To nature's emblem ever true I dress the flowers of love in blue,

Or paint them in the glorious hue Which fills the heavenly dome. Whene'er its petals are unfurled, Whene'er it spreads o'er all No room is left for strife. Stern war in its pure fragrance dies. Oppression from its presence flies, orgot the orphan's tears and sighs.

And all with joy is rife Next Charity with spotless leaves, The gratitude of earth receives Where'er its buds unite. O'er all men's falts it draws a veil, And only tells the pleasant tale Of virtue's deeds and love revealed

Upon its blossoms white. These priceless ornaments entwine, And let them with thy being join, And bloom forever fresh Within the garden of the mind. Let their united beauties shine Faith, Hope, Love, Charity, combine

To draw forth all thy powers divine,

Thy soul shall ever bless. I submit that this poem is quite an accomplishment for an inanimate piece of wood. It seems to me almost as intelligent as a shower of stars. When we whose psychic conditions these messages were given, was all her life a medium, and one of the purest, brightest, and noblest of her sex, "without variableness or shadow of turning," and lived past her 67th year. It does not seem to imply that mediumship is fatal

to health or good morals. Week after week and year after year the private sittings at the Gaston home were a source of comfort, instruction, and sweet spiritual affection, that gave a halo of rest and cheer to all around it, and in this light they walked and worked together, almost as one soul in wo bodies, through the years of world ly effort and prosperity, as well as in he more trying seasons of affliction that attended her decline. Now she is a member of the higher family of souls but still in the silence they walk closer than ever to each other, in the blessed companionship which death does not change, or physical absence chill. In her going, this world has lose priceless jewel and heaven has gained a radiant and richlyendowed soul

LYMAN C. HOWE. Conductor Marshall Burnham.

A wire call took me to Collinwood-7 niles east of Cleveland—where I shared the hospitality of David H. Rogers and his estimable wife, and on Tuesday, October 13, a large audience met at the late home of Marshall Yates Burnham, to honor his memory, and celebrate his birth in spirit life. He was a conductor on the Lake Shore railroad over thirty years, and was killed instantly by a collision in Buffalo, with an incoming passenger train, October 9, 1903. 'He had been a Spiritualist nearly all his life, and was an honor to the cause as well as to the human race. Born in Gustavus, Ohio, April 5, 1840, married to Sarah L. Miller January 19, 1862, he leaves a wife and two daughters, all of whom are comforted by the spiritual gospel, which was presented to large assemblage at the funeral. The Masonic fraternity joined in the service, and Rev Dr. King-a friend of the family—made the opening prayer. The day was rich with autumnal beauty, and the air was soft and suggestive of the world of light and gladness just beyond the shadow of death.

Mr. Rogers is also a Lake Shore con-

ductor, and takes The Progressive Thinker, and he thinks. The people of Collinwood are mostly strangers to spir itual truth, and this funeral gave then a chance to hear for once, some things that surprised them. The body was taken to Painesville for burfal, and there the last words were said in tender memory of the noble life of Mar-shall Yates Burnham, while the purple splendors of autumn clothed the scene with visions of beauty; and voices of hallowed emotion trembled from soul to soul as the silence wept, and longburied years repeated their echoes in the pulses of the hour. Silently, sadly, we turned away, and tried to realize the brother rejoices in his new-found free-

Waiting at the depot, I was pleasantly surprised to meet the smiling face of A. Grattan Smith, a veteran in the cause, and his family with him, twenty years ago, were famous in Ohio and at Lily Dale as the sweet singers whose music, like that of James G. Clark, stirred the spiritual emotions and led the way to heaven. He. too, reads The Progressive Thinker, and appreciates it; and his fertile pen often gives to the press some great, good thoughts and original gems. A ride to Dunkirk had inspiration in it, for a part of the way we made seventy-two miles an hour; so the conductor told me, and his word is trustworthy for he is a Spiritualist. These hasty changes, using from 24 hours to three or four days of time, often delay my plans, and in this case Mrs. Huntley may realize my tardiness in answering her first letter in the discussion on The

Great Psychological Crime. I found. The Progressive Thinker on my return home, brimming with interest, and every letter, so far as I have read, in the Symposium, is full of vitality and valuable thoughts. Perhaps by the time it is complete the subject will be exhausted and leave nothing for Mrs. Huntley and me to do.

LYMAN C. HOWE.

ABLY DEFENDED.

Several Unite in Claiming That G. H. Brower is an Honest Man and Medium.

James Boyd, of Riverside, Cal., writes exceptionally favorably of G. H. Brower, of Los Angeles, Cal., claiming that he is a most remarkable medium in various have been made that he had duped anybody out of their money, etc.. without a word of truth. He claims that Mrs. Kratz was misinformed when writing to this paper detrimental to his interests as a medium and business man. Mr. Boyd sends several affidavits in verification of his statement, all fully sustaining the honesty and integrity of joining on the south was vacant.

Mr. Brower. Ella Wilson Marchant colored gentleman now appeared or genuine medium, and I have had a far better opportunity of knowing than

The following letter is in defense of Geo. H.. Brower's mediumship is most

highly esteemed and valued where he is most known. Mrs. Kratz gives opinions, but no facts whereon to base opin-With Mr Brower's adventures in Contral America, the writer does not wish to interfere, except to say that it is one of the episodes in fortune-hunting that are explicable, on no normal hypothesis in regard to human action except hypnotization, self-induced, or by outside action. It was hinted by the lady that Mr. Brower had gone to San Francisco ostensibly to escape the wrath of his dupes, but he is at this date in Los Angeles, and it is safe to say that if there any money missing it is not in the hands of Mr. Brower. The trip was as disastrous to himself financially as to anyone of the party who went with him. Now a word as to Mr. Brower's mediimship. He is a very remarkable medium as an independent slate-writer, independent type-writer by materialized spirits, and spirit drawings in crayon of various colors on slates, and beautiful paintings in oil, on slates, and on paper. His independent slate-writings have given many fine proofs of spirit presence. Ris crayon drawings and paintings are all done in the dark, and often several of them at a single seance vithout any possibility of fraud, for they are all presented to members of the circle and are often drawn true to nature from flowers brought in by members of the circle; and where groups of flowers are drawn they are often symholical of the past or future lives of the recipients. His typewriting must be heard to be appreciated, for it is done quicker than any mortal could do it, and reminds one of the quick action of a sewing machine under the hands of an expert. The spirits do not even appear o stop to reverse the type-writer. is done in the dark and no corrections required. Mr. Wilson, the principal spirit actor at these seances, is often seen materialized when there is light enough to be seen and incidentally at times, gives a very talented and pleas ing concert on the harmonica and other musical instruments.

JAMES BOYD. Riverside, Cal. AUTUMN GARDENS.

In their gray garden chapels stood The flowers submissive sisterhood; And at the summer's sundown they Turned mutely every garden-way, Then to his chancel, without blame The graybeard Autumn softly came, And, as a prophet, for the sake Of those faint-hearted ones he spake.

These smiled as they had never done Erstwhile beneath a summer sun. To hope they added faith, and grew In beauty 'neath the frosty dew. So shall they pass from deep to deep Of glory, till they fall on sleep -Frank Walcott Hutt.

The man who overestimates the foolishness of others is himself the biggest fool concerned .- Seton Merriman. Adam invented all the different ways in which a young man can make a fool of himself.—G. H. Lorimer.

OBSESSION.

The interesting Experiences of an investigator.

(Continued from No. 724.) Concerning the possession of my arm and hand by the spirit powers, I menioned that the evil ones were gradually gaining control: coincident with this I had employed a young man to assist me in the lunch room. He was a Spiritualist and was sitting for development. He was in poor health and was soon compelled to retire. 'A short time prior to his retiring a stranger called on me and desired to lease my dwelling, and proposed to purchase some vacant lots hat I had adjoining my dwelling.

stated that he was a stone-cuter by trade, and wished to open a stone-yard on the lots. We agreed on a price and he was to pay for them on the installment plan. He also accepted my offer on the dwelling, and leased it indefi-nitely as to time, and requested that I hold it vacant for a week or two until he could arrange to move his family. He desired to go to work at once, and asked to place a cot in one of my rooms to sleep upon, and to mess with me until his family arrived, and as he had the manner of a gentleman, in all this I found no objection. Accordingly he ordered in a car load of stone and went to work. He had not remained long, however, before I learned that he was a Roman Catholic of the dyed in the wool kind. I learned also that he had married a Protestant, and had converted her to his own faith. They had two

small children, boys. Let me state also that the young man, he Spiritualist, lodged with me during his stay. I took no cognizance of the fact at this time that the presence of a Spiritualist and a Roman Catholic was coincident with the struggle for pos-session of my arm and hand in the spirit world. I get it all retrospectively

With the retirement of the Spiritualist from my employ the control of my arm and hand passed into that of the

In the future I will point out why this fight was for possession of my arm and hand in preference to any other part of my body. I had now decided to try and conduct

my business alone, as my man had informed me that he must quit. In the neighborhood there lived young man who was in the habit of dropping in evenings and denialning until the close of business. On several on casions he proffered his assistance when business would be quite active. and as he was very clover I allowed him to assist me, he asking nothing for the

same. At this time the business room adcolored gentleman now appeared on the writes: "I believe Mr. Brower to be a scene to inquire whether I would have any objections to leasing the said room one night the following week, in which he would conduct a colored ball. agreed on a price, and I requested him to see to it that the dance was conducted in a decorous manner, and all would he well. One dance came off in a har monious manner, and it was arranged for another on the following week. This one likewise was very well conducted, and the third and last was arranged for At this one trouble arose. The young man that had volunteered to assist me had continued to drop in, and I finding the work too much for me, had arranged with him to remain in after the busy hours of the evening, while I would retire to my rooms for rest. This man had on the evening of the last dance mentioned, gone into the balltired, and raised a disturbance with the dancers, and I being notified, went in and quieted the house and found that the young man had been drinking. The dancers now disbanded and Poroceeded to close the lunch room, when the young man rushed in,drew a gun from his pocket and flourished it inta threatening manner, and fired, the half passing through the wall and into the street in close proximity to a man on the outside. I observed that he took good care to miss me, and was only trying to intimi date I ejected him, and promised to look after his welfare. The pext day in the morning he arrived duly sober. He wanted to know if I proposed to bring marked that I was in the habit of keeping my pledges, and that I knew of no reason why he should escape. He now declared that if I brought an action that he would kill me. He soon discovered that he was making a mistake, and retreated, fleeing from the neighborhood. I succeeded in having him captured and he was fined and turned loose on worth less bends, and nothing came of it.

I now determined to dispose of my business and try to engage in some thing that would be less fatiguing and thereby give me an opportunity to give more attention to my developing soon had a buyer, and closed the deal with a stranger, a professed Quaker gentleman. In the beginning of our acquaintance "thee" and "the "occurred in his language with the regularity of clock work. I discovered in a short

time that he was nothing more nor less than an all-round sport.

About this time I succeeded in mak-ing a long-looked for settlement with a railroad company, which relieved railroad company, which rendered me very much financially, and now another incident occurred of which took no notice at the time.

A Spiritualist now applied for the vacant business room. He wishes to first up for a dwelling in the way and a parber shop in front. Wo agreed, and he

took possession, but I must mention that the enemy after having secured control of my arm and hand, made no effort to perform, any movements, but seemed content at having blocked those that I desired. I now had a fake Quaker in one part of thy hioperty a Spiritualist in another part, and Roman Catholics in another, when another batthe took place on the spirit side. This time it was for possession of my entire body. This was a prolonged fight, and my development was yery trapid, and the sense of touch was greatly increased, and I could sease a number of

NATURE AND HEALTH.

An Attempt to Designate Some False Ideas.

To the Editor: -Thoughtful Thoughts by Martin Hanson, in your issue No. 723, calls for a little more thought. He calls every method of dieting or restricting the amount and kind of food we eat, crank ideas except the starva-tion theory. If he had included that also with his crank practices he would have been nearer correct. He says we are getting far away from nature. This is true, but the starvation practice is as far from nature as any of the crank ideas he mentions; nature never starves anything to make it strong.

Poor land starves plants, but they are always puny things, and starved ani-mals are always below the standard. We never find animals starving them selves when they can get anything to eat that tastes good. We should live close to nature and obey her laws and admonitions if we would be healthy and

happy.

To refuse to take into the stomach what tastes good and the appetite craves, or to take into the stomach that which the appetite does not crave, and is not pleasant to the taste, is a direct and gross violation of the laws of nature, and is the direct cause of a part of the diseased condition of the human race at the present day. In our normal condition nature tells us through our appetite and our sense of smell and taste just as plainly and positively what our stomachs need and require, as could be told in our mother tongue, and when we follow her advice we will never take anything into our stomachs that will When people get to thinking that they know more about how to feed the physical organism than nature, and begin to put their theories into practice, they can look for trouble. Our appeand taste, is an infallible guide as to what we should take into our stomachs. While we undertake to supersede nature by refusing to take into our stomachs that which we crave, and force into it that which our taste rejects, under the name of medicine, we can look for disease, and we will not be disappointed. If our appetite, smell and taste are not a reliable guide as to what we should eat then nature has made a

great mistake, which I do not believe The whole animal kingdom is governed as to what they shall eat in this way, by nature, and when allowed free acce to that which they desire for food they are healthy. Man alone has set him self up as being superior to nature in dictating what he should eat and when he found that his method of dieting did not bring the desired health, then he heaps insult to injury by filling his stomach with nauseating drugs which the appetite, smell and taste reject in the most positive manner. Under such a condition of things, is it any wonder that it is hard to find a perfectly sound

and healthy person? If the people keep on violating the laws of nature by restricting their diet against the pleadings of nature, and continue to make the stomach the dumping ground for all the nasty-tasted and disgusting medicines the drug store is filled with, the human family will grow weaker and weaker until not one sound person can be found.

Sick people, and especially children whether well or sick, should be allowed to eat whatever their appetites crave and call for; under such treatment their appetites will never become perverted, and will always be a reliable guide as to what they should eat.

Any persons who diet themselves for

health and eat only the things they think is good for them, regardless of the cravings of nature as manifested through their taste and appetite, are invalids, and will always remain so unless they denounce their theories and pay some attention to the language of nature as addressed to them.

Drugs and patent medicines are destroying the health and lives of more people than alcoholic liquor ever did or ever will, and the drug stores of to-day are dealing out more misery to the people than all the saloons that ever exist ed. The drugs and all the nostrums sold by the drug stores are taken into the stomach in direct opposition to the admonitions of nature, and are a gross violation of nature's laws of physical health. O! when will man learn that he is not wiser than his creator? not pervert your appetite by restricting your diet; then always eat what you vant and when you want it; never try to coax the stomach of old or young, sick or well under any circumstances to take food when it does not crave it, and you will prevent one-fourth of all stomach troubles, and the other three-fourth will disappear when you stop taking medicine. JAMES L. DOW.

Manhattan, Kansas. THREE LITTLE SISTERS.

There were three little sisters, years As fair and as sweet as the lilles that blow,

On the stream of life's golden waters; A "messenger" came, and they were but And a sigh and a tear and a sad adieu. Mantled the two little daughters.

A "messenger" came, and but one is But one; and her lonely heart is cleft-The one, of the three little daughters;

With a lily-white hope, and a listening She is waiting the call of her sisters to hear:

"Come over the golden waters." CONSTANTINE CHAMPION. Catlin, Ill.

new but friendly spillts who had arlived and their touch was soothing, while that of the enemy was always re pugnant. My wife began gaining con-trol again very rapidly, and much exitement of the genitals prevailed. (To be continued.)

H, L. DAILEY.

A RIGHTEOUS VERDICT.

No Right to Compel Mediums to Pay License.

[Opinion handed down by Judge J. Wm. Pollard, of the Second District Police Court, St. Louis, Mo., September 22, 1903. First decision on the point in the state of Missouri Martin A Seward, attorney for Mrs. Rosenbaum, 1116 N. 14th street.]

This defendant stands charged with a

violation of the city ordinance requiring all fortune tellers and astrologists that exercise their business, avocation or profession in the city of St. Louis, to irst procure a license from said city. The plea is not guilty. And in explanation of her conduct defendant, by counsel and witnesses, purports to be a medium. The court is informed by creditable witnesses, including a minister of defendant's church, that defendant and all Spiritualists are of the fixed religious belief that the spirits of the dead can and do communicate with the iving through persons called mediums that have been trained to that office by the exercise in religious work enjoined by their church. The defendant's pastor, Reverend Grimshaw, testified to her membership in the First Spiritual Association of Saint Louis, of which he is the minister. There was introduced in evidence the charter and by-laws of the said association. By them we learn that under a regular charter of our state is the association allowed to teach its doctrines and maintain a place or places of worship. The court finds under the heading "Articles of Agreement

in the city of St. Louis. The articles of agreement or principles of belief are: "1. We believe in Infinite Intelli gence.

of the Charter and By-Laws" the fol-

lowing: "The name of this associaton

shall be the First Spiritual Association

of Saint Louis. Its chief office shall be

"2. We believe that the phenomena of nature, physical and spiritual, are the expressions of Infinite Intelligence. "3. We affirm that a correct understanding of such expressions and living n accordance therewith constitute the

true religion. "4. We affirm that the existence and personal identity of the individual conthrues after the change called death. "5 We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of

Spiritualism.

6. We believe that the highest mor ality is contained in the Golden Rule, whatsoever ye would that others should do unto you, do ye even so unto them. The ordinance declares the meaning of fortune teller to be "one who for a compensation tells, or pretends to foretell the events of one's life, or one who pretends to a knowledge of future events. An astrologist is one who for a compensation pretends to foretell the future events of one's life by aspect or situation of the stars." The court is of the opinion that this ordinance cannot be made applicable to a medium; that pursuant to precepts and principles taught in her religion attempts to hold

converse with the departed. In the Bill of Rights of our State Constitution (Article 11, Sec. 5) is as follows: That all men have a mutual and indefeasible right to worship Almighty God according to the dictates of their own conscience: that no person can, on account of his religious opinions, be rendered ineligible to any of fice of trust or profit under this state, nor be disqualified from testifying, or from serving as a juror, that no human authority can control or interfere with the rights of conscience: that no per son ought by any law, to be molested in his person or estate, on account of his religious persuasion or profession, but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, nor to jus tify practices inconsistent with the good order, peace or safety of this state, or with the rights of others.

This court is reminded of a case in California that was tried in the police court of Los Angeles and defendant convicted, but on appeal was remanded by the Superior Court for a new trial below. The Los Angeles ordinance is broader and more inclusive than ours its descriptive words are as follows:

"For every person who carries on practices or professes to practice the business or art of astrology, palmistry chiromancy, life reading, fortune tell ing, cartomancy, clairvoyance, clairaudience, crystal gazing, hypnotism, medi umship, prophecy, augury, divination magic or necromancy, and who demands and receives a fee for an exer cise or exhibit of his art therein at any place where there is an admission fee is charged five dollars per month."

California's constitution on religion is not unlike our own, and as defendant in Los Angeles invoked its aid in her de fense, what the Superior Court there said is very pertinent here. "The constitution of this state forbids restraints upon the free exercise of religion ac cording to the dictates of conscience and the exercise and enjoyment of re ligious profession is not subjected to the censorship of the state or of any public authority. The city of Los Angeles has no right under the law to require a license from any person to perform, profess or exercise religious rights and ceremonies. The ordinance of the city of Los Angeles is to be con strued as not including in its provisions the profession or practice of religion Therefore, if you entertain a reasonable doubt as to whether or not the acts of the defendants testified to were done and performed in the enjoyment and exercise of religious profession and worship, as they believed it, then you should acquit the defendants."

This court believes that the framers of our ordinance were more sagacious than Los Angeles, and that it was not intended as the definitions in the ordinance show, to include mediums-spiritualistic: Still the defendant at bar is proven to be a regular communicant of religious body whose principles and practices are in accord with her con- Thackeray.

THANKS.

Mrs. Lole F. Prior is Determined to Win.

To the Editor:-Will you please, through the columns of your valuable paper, extend thanks and acknowledgement for the responses to my appeal to the Spiritualists at large, to assist in my defense, which was published in your paper—No. 723? I have received several letters, with money enclosed, and no names signed; my unknown friends, I thank you. My case is still hanging, the city attorney, seemingly, not being overly anxious to bring the trial up. Three weeks ago I had my first hearing, my legal advisers filing a demur, so as to take the case out of the police court, and fighting "tax ordi-nance" in a higher court; the judge requested that briefs be prepared handed to him in two weeks. My attorneys have been ready for some time, but the city's attorney has asked for more time; however, we will not abandon the matter, the gauntlet has been thrown down, and it means that I shall fight this until I win. Spiritualism is my religion! My mediumship is not fortune-telling, and so shall I defend it

before all the world! Mrs. Lillian Nagel, pastor of the Psychic Society of this city, and other mediums, are now refusing to pay said license until my case is decided; such a concentrated move cannot help but be a

henefit to me. To the few who have responded to my request, and the many who have not done so, I wish to say, the moneys which you have sent, or may send, will be used for no other purpose than to defend the rights of Spiritualists in the courts; and if we do not need the amount which we hope to collect all over and above actual expenses of the trial, will be turned over to the N. S. A. treasury for the purpose of defending any mediums, who, in the future, might be placed as I am now.

Friends, I am not asking you to defend and help me. Mrs. Lole F. Prior, as an individual, but to aid me in defending the cause which we love MRS. LOIE F. PRIOR.

Vendome Hotel, Seattle, Wash

Michigan Report on Resolutions.

Resolved 1, That this body of delegates here assembled, do band themselves together, in an effort to support all chartered societies, and regularly ordained speakers, and to discourage the work of "fake" mediums, and unordained speakers who harass chartered societies by running independent rival meetings, that lessen the strength of chartered local societies that are struggling for existence, and striving to sup port the main societies or the state and

national associations. 2. Resolved, That each and all of the delegates assembled here promise to id in the worthy efforts of money to clear the mediums' home, and spare no pains to work for that purpose during the coming year

3. Resolved, That we promise to raise the standard of intellectual worth and attainment, and the moral prestige of those who seek to become exponents of our philosophy; to exalt it in the estimation of those who look to Spiritualism-who seek its public meetings, expecting to hear choice and pure and elegant language there, as a rare and worthy setting for the bright pearls of immortal beauty that Spiritualismcrown of supernal knowledge-should be and is capable of giving to the world if we choose as our evnoments those who are qualified mentally and advanced spiritually under the tuition of advanced guides from the higher plane. 4. Resolved, That we convey our thanks for all the courtesy that the friends in this city have extended to us

5. Resolved. That we extend our heartfelt thanks to the retiring officers of this association for their able and untiring work for our cause during the JULIA M. WALTON,

> MRS. LOU E. JOHNSON, Grand Rapids. MRS. E. C. WALDRON, Chesaning.

LIFE'S ORIGIN AND END.

Delve deep, O man, first spark to find Of life that loves and suffers long; Frace germ and cell from clod to mind: Dissect each note of Nature's song.

Search cosmic dust the force to learn That fashions worlds to people space; Still germ and cell and dust in turn Ask whence they came-who gave them place?

lf life's first cause be hid from man, Can thoughtful minds the end pro-When mortals reach their earthly span? Do minds inspired feed deathly

Can man attain to heights so grand, Then swift descend to wormy soil? lo cruder end was ever planned;

Why should we live to grieve and toil? Earth's strife prepares for grander

things; All undismayed by trodden grave, Of future joy the heart still sings,

Where pain and toil no more enslave, There patient souls shall feel the bliss Of glory gained and restful peace; There find the love which here they

And martyred hearts have sure release. ALEXANDER SPENCER.

duct when she professed herself a me dium. And therefore, under the Bill of, Rights of our State Constitution, she cannot be molested in her person or esate, under any law, for such conduct.

She is discharged. Good humor is one of the best articles of dress one can wear in society.

MISSIONARIES' REPORT.

For the Year Ending September 30, 1903.

Mr. Chairman and Fellow-Delegates: -It is with feelings of satisfaction that we present this, our third annual report to this convention.

During the year we labored in nine different states of our Union, viz.: Massachusetts, Connecticut, New York, Pennsylvania, Ohio, Indiana, Michigan, Illinois and Wisconsin.

We held meetings in 65 different towns some of these meetings were held with societies already organized and others in places where Spiritualism had never had a hearing before.

We have had the pleasure of present ing the philosophy and demonstrating some of the truths of Spiritualism to thousands of people who listened to its message for the first time.

Lincoln a Spiritualist.

While stopping at Albany, N. Y., with our esteemed friends, E. A. Doty and family, we secured what we consider a very valuable document. It is the affidavit of Mr. E. A. Doty, giving a de tailed account of an interview he had with Mrs. Best, of Washington, D. C., and another one with General Shields, of New York, regarding the seances that were held in the White House at Washington during the war of the re-These interviews conclusively prove that what is maintained in Nettle Maynard's book entitled "Was Abra-

ham Lincoln a Spiritualist?" is true. Mr. Lincoln believed in Spiritualism and did consult the spirits regarding the management of the war of the rebellion. There is no longer any question regarding this claim.

We have preserved this document for future use.

Mediums' Home.

The later part of November we were called to Lansing, Mich., to participate in the dedication of the Mediums' Home. It gives me pleasure to state that, with the asistance of our true friend, that loyal Spiritualist, John F. Goff, assisted by other generous souls, together with the energy and perseverance of the officers of the Michigan State Spiritualist Association, the John F. Goff Mediums Home, at Lansing, Mich., is paid for and has been opened to the worthy sick and needy mediums of that state.

It is fitting to state here that our missionary work in Michigan has been of assistance to a considerable degree in the accomplishment of this splendid work. True missionary work is not confined entirely to organizing socie ties, though that may be of paramount importance at the present time.

Camp-Meetings.

We served at the following named camp-meetings this season: Vicksburg. Mich., Snowflake, Mich., and Ashley, O. where the interests of our organization the value of missionary work and the needs of our cause were presented and explained to the large congregations as sembled there. These camp-meeting associations are in sympathy with our organization, realizing as they do that the missionary work is a great help to them, as it arouses people to desire to learn more of Spiritualism, which leads them to attend camp-meetings where satisfaction is obtained.

The camp-meetings in turn are a great help to the missionary work, as they give opportunity to the missiona ries to reach, interest, and enthuse our friends to take hold of the work when they return to their homes. Thus a mu tual benefit is derived and the cause ad vanced.

State Conventions.

We visited the yearly conventions of the Ohio and Michigan State Associations. We have visited these state associations heretofore and are pleased to state that they are both growing strong-er each year. They are getting into better condition to work, and we believe they are both in better financial condition than ever before. They have more societies than at any previous time in their history, which is directly due to the work of your missionaries during the last three years.

These conventions were most satisfactory, as undoubtedly their reports to this convention will show. All along the line we see marked im-

provement in the work of our organiza-We visited a number of places where

we held the first public Spiritualisst meeting ever held in the vicinity, and wherever we went we made conditions for more speakers and mediums to fol-Not only is it for the interest of our

cause that the missionary work should be encouraged and supported, but it is for the interest of our mediums and speakers, as it makes many more places

for them to work. Every worker in the field should stand firmly for the N. S. A. and the missionary movement, helping to support and carry on the good work of

Work of the Year.

both.

During the year we have held 318 meetings, which is an average of six and one-half meetings per week for the entire time including the month of our

We organized 24 new societies, reorganized and reinstated 5 more, making a total of 29 societies added to the list, which is two more than we organized

In 25 of the towns that we visited no public work was being done before we organized these societies. Nearly every one of them are now holding regular

meetings and doing good work. The average membership of these societies is 30, and the total membership is 840. We have also been instrumental in adding new members to several other

local societies that we have visited. With the exception of five places, we organized and chartered every town we visited where no society existed before. We left 60 active societies in the 65 towns that we visited. Some of these

societies we visited twice. Cost of the Work.

Total cost of the work for the year-

ending September 30, 1903: Expenditures.... \$2,081.14 Receipts 1,616.98

Balance.... \$ 464.16 Nearly all the societies we have organized in the last three years are alive and active. They need the attention and assistance of the State and National

Every local society should be visited by the National and State missionaries as often as possible. This would encourage the workers, interest investigators and others in our organization, add members to the local societies and help the cause in general. This can and probably will be done as soon as the Spiritualists provide sufficient funds to

make it possible. Fellow delegates, it is plain to be seen that many missionaries are needed to carry the truths of Spiritualism to the people and to bring them into the

folds of our organization. Wherever we have been the Spiritual-

treated us royally. Their words of encouragement and carnest sympathy have been a source of inspiration and a great sustaining power to us in the performance of the arduous duties inci-

dent to the missionary work.

The Spiritualist missionary leads a truly "strenuous life." but the results of his labors fully compensate him therefor. There are so many whose souls are enhungered that must be fed, so many mourning ones to be consoled, many doubts to be dispelled and so

many tears to be dried. Your missionaries find them everywhere and through the missionaries' efforts these people are receiving the blessings that Spiritualism furnishes in great abundance.

The Church.

We have met with very little opposition in our work this year. The Christian church is becoming more tolerant in many places, though we were obliged to pass by several towns because the Christians (?) refused to rent halls to their neighbors to be used for Spiritualist meetings.

Occasionally, we were permitted to hold our meetings in Christian churches.

Newspapers. The newspapers have almost invariably treated us with courtesy and respect, publishing our notices and often lengthy reports of our meetings.

Exposers.

We have not come in contact with as many "exposers" of Spiritualism this year as heretofore. These "exposers." so-called, have always inspired the Spir itualists to greater activity, and after witnessing the cheap tricks of these mountebanks, the people become anxious to investigate the true phenomena and teachings of Spiritualism. know of several places where a real "exposer" (?) of Spiritualism could do our cause much good.

Needs of Local Societies.

Many societies do not succeed because of the lack of energy and enthusiasm on the part of its president or the carelessness of its secretary. Every society should elect a competent, energetic, thorough-going president and a ive secretary. Some societies elect officers as though it was for the purpose of bestowing honors upon the ones chosen. This is a mistake. Officers should be chosen with a view to get those that are best qualified to fill the positions to which they are called. Good, strong societies go down for lack of a leared, oftener than from any

other cause. Every local society should have a Ladies' Auxiliary society and a lyceum. There may be places where the ladies society could not succeed, but wherever one is in working order it helps largely to support the work of the local society; it is almost a necessity to the

success of the work. A children's lyceum should also be formed as a part of every organization. The lyceum is a great help, as it interests the Spiritualists and outsiders leading both to the support of the local society, besides doing a great good to

the children and the cause as well. Each society should appoint a collector whose duty will be to collect the dues of members, receive contributions etc., for the support of the work The success of the local society will depend largely upon the efficiency of this mem-

her of the board. Every local society should appoint a committee whose duty it will be to visit the sick and afflicted members and render such aid and assistance as is needed and desired reporting regularly at their

stated meetings.
Cordiality, 1: fraternity and mutual helpfulness should be cultivated and

practiced by all.

Every well regulated society will have a choir. There are many Spiritualists singing in the choirs of the orthodox church. We think they would gladly ditions were made for their coming.

There should be a reception commit tee appointed by each society who would make everybody welcome to the meetings, thus relieving the embarrassment sometimes felt by strangers on en-

tering our meetings. Genial, pleasant-mannered ushers are always needed to wait upon people and see that they are comfortably seated.

Meetings should always begin at the appointed time. Societies thus equipped and carried on must succeed if the management is judicious in employing good talent to

grace the platform. Systematic Organization.

There is great need of more systematic organization. Every state should be divided into districts, and district superintendents appointed to look after the work. Circuits should be formed, competent speakers and mediums placed upon them, and arrangements made to visit localities where no society exists. Where societies are weak, one speaker could care for two or even four places, holding meetings on alternate Sundays or one Sunday in a place each month as the case may require. Quarterly meetings should be established by these district superintendents. The advice, encouragement and assistance of these general superintendents would certainly be of great assistance to local societies. Such superintendents could look after the lyceums if placed under their jurisdiction, and could be of great benefit to them.

Reading Course.

At our last convention we submitted a recommendation that a committee be appointed to prepare a classified course of reading which would include the subjects necessary to an understanding of the teaching of Spiritualism in its different phases. This was recommended because of the apparent great need as well as the desire of many people to become enlightened upon the subject; but more especially that those societies which were unable to employ speakers and teachers might have opportunity to

learn and teach others.

We have recommended the forming of reading circles by the societies that we have organized and every society that has done as we have advised is doing good work, growing in numbers as well as in knowledge, while they are gaining the respect of the people in the

communities where they are located. We feel certain that this movement f properly managed will be the means of adding many members to our socieies, and many societies to our organization, building up the weak ones and enlightening the people regarding our great philosophy more than any other movement could possibly do with so lit-

tle expense incurred. The Boston convention, complying with our recommendation, appointed such a committee last year, but it failed to act so far as we are informed. We think there was a misapprehen-

sion in regard to the intention of this ecommendation of last year. It may have been supposed by some that the committee be appointed to choose from works already published and for sale such books as would be adapted to the

different classes of the students.

We again submit this proposition to this convention in the hope that its recommendation may be fully carried out, and in the firm belief that it will work Ists have received us gladly and have greater good for our cause than anyone

"ECCLESIA-PHOBIA."

Clara Watson is Sure She is incurably Affilicted With It.

communication from Daniel Hull, bearing the headline, Ecclesia-Phobia, in a recent issue, was of great value, for through it I have learned what alls me; now I know my ailment is "Ecclesia-Phobia." and while the good brother did not include the writer in his diagnosis, for he only mentioned the "brethren," yet surely woman is subject to the malady, and I plead guilty to the arraignment laid down in the article.

Mr. Hull cites four primary causes, any one of them, as he claims, sufficient to throw the patient into spasms, viz., existence on account of disagreeable associations is carrying bigotry to the exreme.

I cannot understand why it should be called an effort to drive words out of existence because one refuses to make use of them in his or her system of thought. But to me it does not matter what the original meaning of words may be, it is the popularly established, everyday meaning which concerns us, and cer tainly bad associations center around the words mentioned.

The influence of these four words has filled the world with misery, suffering, degradation, ignorance and woe, and why Spiritualists desire to cling to them, I suppose must be because so many are still wedded to their idols.

Why should Spiritualists make use of these words as applied to Spiritualistic effort when there are other words and names, of so much nobler meaning; and then it is so humiliating for Spiritualists to be imitators and followers in stead of builders and leaders.

The church people (Christians) must laugh in derision to see Spiritualists. that for a half-century have been bat tling the church, now fall into line and ape their ways and methods. Why call a Spiritualistic society a "church" when there are other names of higher and grander meaning-Hall of Learning Hall of Philosophy, Edifice of Scientific Research, Hall of Wisdom, Spiritualist Society of Progress, School of Spiritual Knowledge, etc. How much greater significance attaches to these names and others of a like nature than that of church. Church does not signify prog ress; it does not signify wisdom, phil osophy, science, learning or knowledge; it does not mean enlightenment. The church symbolizes ignorance, superstition, darkness, crime, stagnation; the pomp and splendor of vain-glory and outward ritualistic fashion and display

And then that title of Rev. A few times that obnoxious prefix has been ap plied to myself, and I confess to a feeling of nausea in consequence thereof. Daniel Hull says he cannot see why

Spiritualist should use the title of Doc tor or Professor, and object to Rever end. But I am sure there are good reasons for so doing. Doctors and profes sors as well as blacksmith and schoolteachers, of which he speaks, are of use in the world, but of all the useless things in the universe the "Reverends" are the most useless so far, as the world's advancement is concerned. The doctors and professors are of benefit to humanity; but of all classes of people, the preachers give the least, for value received. They are what their Bible tells about blind leaders of the blind." One would think that when preacher get their eyes open to the light of truth and come into Spiritualism, they would hasten to rid themselves of the titles of priestcraft, and assume the nobler structor, etc.

And then about religion. I am sure am a victim of Ecclesia Phobia, for the word "religion" gives me the cold shudders whenever I come in contact with it, for the influence of that something called religion has been so dark and damning in the world, and whether its original meaning was to "bind back" or to "review one's thoughts" its influence has been damaging to mankind. It is proverbial that the most ignorant peo ple are the most intensely religious True men and women are what the world most needs, and true manhood and noble womanhood tower infinitely

above all religions. There are many glorious things about Spiritualism, and one of them is that the Spiritualistic religionist cannot force religion upon the non-religious Spiritualists; the latter class can have their Spiritualism pure and unadulter ated, and all the sophistries of all the Spiritualistic reverends cannot make Spiritualism a religion to those who do Those Spiritualists who love truth, justice, honor, integrity candor, sobriety, goodness, nobility, cul ture, cleanliness; that strive for physi cal, moral, mental and spiritual health: those Spifritualists who love nature and enjoy communion therewith through a study of her wondrous processes-what need have they of religion, a commodity administered to all condemned criminals, a something that makes a mockery of life in the presence of death, as with ness the triple execution of the Van Wormer brothers just enacted in my own state.

Yes, I am sure I must be afflicted with Ecclesia-Phobia in its most acute form for there is another word that gives me the horrors and that is the word worship, and this word is inseparably connected with the four words under discussion. And from my viewpoint person can be the exemplification of the ruest, noblest and best manhood and womanhood that indulges in the selfdebasing and degrading attitude and feeling of worship. Away with it all in

Spiritualism! But then, if Daniel Hull and other Spiritualists want all the Christian fixings brought over into Spiritualism, with ordinations, christenings, conse crations, anointings, sanctifications and all the other fol-de-rol of the church, I sunnose they will tug them in: but they cannot compel level-headed thinkers to take it as a part of their Spiritualistic diet. Excelsior!

CLARA WATSON. Jamestown, N. Y.

may be able to understand until it is

tried. We consider this subject is of the most vital importance to the good of our cause. It will bring back to us those Spiritualists that have gone over to the classes in Christian Science. Divine Science, etc., and will show to the world that we have a philosophy and believe in education.

It may eventually develop into some thing like the Chautauqua school. Respectfully submitted, MR. AND MRS. E. W. SPRAGUE, N. S. A. Missionaries

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents. "Meatless Dishes." Very useful Price 10 cents.

A SPIRITUAL MYSTERY.

Interesting Thoughts on the Mystery of

Great is The Progressive Thinker.

Not only does it furnish us abundant supplies of mental and spiritual nourishment, but it points out the nature of diseases that afflict us, and to the writer the information gained through the thinker, a reasoner, and a careful invescent manifestion from Daniel Hull bear-lighter though still of the orthodox tigator though still of the orthodox The author is John Bigelow. United States Minister to France from 1864 to 1867, the trusted friend and executor of the extate of Samuel J. Tilden, whose biography he wrote, and he is also the author of a number of valuable works.

In "The Mystery of Sleep," Mr. Bigelow contends and brings forward a mass of evidence tending to prove that in sleep man's spirit retires to his real home in the spirit world, there nightly to regain renewed life and spiritual words Church, Religion, Bible and Reverse, strength for his daily struggle in this erend, and says: "Driving words out of material world of development and discipline.
This is, in my opinion, the most rea-

sonable theory ever advanced as to the mystery of steep which has puzzled the minds of thinkers through the ages. Mr. Bigelow quotes largely from Bible, the great poets, and inspired thinkers as giving hints of the real pur-pose of sleep, and calls attention to the varying phases of the phenomena of sleep to enforce his own conclusions— which incidentally make more clear the relation between sleep and death.

In sleep, man's weary spirit retires just over the border which interlaces this life with the spiritual world, there to develop psychically and spiritually during our sleeping hours as distinctly and exclusively as we are developed physically and intellectually during our hours. In developing waking

thought Mr. Bigelow argues as follows: "It was thus to 'overcome the world, or at least to assist us in it, that the Mosaic law set anart one day in seven for our spiritual refection, and enjoined upon us to do no manner of work. It was for the like purpose we were directed, when we pray, to enter into our inner chamber and shut our door, that we be not distracted by what the world may think or say, or be to us while we commune with our Father in heaven. May we not do we not have a more perfect seclusion from the world in our sleep, to help us to such a direct, pro-longed, and undisturbed communion than is possible at any other time? Is it not necessary for all of us, or at least for much the larger proportion, of the world who otherwise might never seek this closer communion with God, to be subjected to the operation of a law which for a portion of every day reduces them to a condition in which nothing operates to prevent their giving their attention to the divine messengers that are continually struggling for an opportunity to be heard?"

In the tenth chapter, considering the question," How far sleep is death," he "What reason have we for doubting that during our sleep we are in sub-stantially the same society and surrounded by similar, if not the same, influences as we should be were we never again to awake? We cannot conceive that the abandonment of our earthly habitation, the flaying aside of our garments, the deliverance from bur prison, has deprived us of any of the qualities or attributes which constituted our being, except upon the theory of utter ex-tinction by the separation. The spirit, or soul inhabits the body, but is no more a part of it than the heat generated in a furnace is a part of the furnace, or the light in our chamber is a part of the chamber. The inhabitants of the spiritual world are presumed to now nothing of the limitations of time or space. There is no manifest reason, therefore, why we should not always be names of lecturer, speaker, teacher, in accessible to, and in intercourse with them, unless when too preoccupied by the distractions of our environment in the phenomenal world, nor for presuming that our post-mortem life will differ from our condition while sleeping, except that one is for a time and the other

for eternity." Mr. Bigelow's arguments in regard to sleep being a transient withdrawal into spirit world, will answer just as well for the trance state of mediums and other like phenomena. Of the trance state of the seeress of Prevorst, Dr. Kerner, her physician and biographer says: "At such times as the faculty of ghost-seeing was active in her, she believed herself to be awake, but she was then in that peculiar state we have denominated as the inner life." Writing of this secress, Anna Mary Howitt says: "It is supposed by some psychologists that probably no ghosts are ever beheld by any seer unless that seer in the first stages of the inner life. Possibly it may require the spirit to have, to a certain extent, materialized to be visible to persons who have not passed (it may be unconsciously) into the first stage of the inner life" and by the "inner life" these writers apparent-

mean the spirit world. Many of our poets have caught this idea of communion during sleep with the immortal life, and Mr. Bigelow quotes from many of these—to which I vill add a verse from that nearly forgotten New England poet, John G. Saxe:

'Tis beautiful to leave the world awhile For the soft yisions of the gentle night:

And free, at last, from mortal care or guile.

To live as only in the angel's sight, in sleep's sweet realm so cozily shut in Where at the worst we only dream of

I presume that many who have received automatic and other communi-cations have had some which confirm cations have had some which confirm the theory on which "The Mystery of Sleep" is hased with for instance when through Mrs. Piper, Dr. Phinuit was asked, "Where these the soul go when we sleep?" the reply was, "It travels, and we can communicate with them freely. You do not remember it, and you do not realize it. When you sleep I oftentimes go to you."

On page 44 of Stead's "Letters From Julia," where she speaks of the awakening of the spirit after the separation from the fody; she says:

from the body; she says:
"When we ware into the new life we

are still in the same world. There are all the familiar triings around us. The only new thing is your own body out of which you stand and wonder how it can be that itals there, and that it is no longer you? And then you begin clearly to understand what has happened. is very much like experiences you have n dreams, which after all, are often due to the same cause, the conscious soul leaving the physical frame, which howover remains breathing."

Once when the name of a friend who had but recently passed over was written through my hand, I asked in regard to his first experiences in the new life, but got only confused answers end ng with this statement: "I came to this side over the sleeping air-car, and am stupid yet," and over

But so far as I know the communicents from the other side generally as ther need of sleep—as "Julia" when questioned in regard to this by Blead

REGENERATION.

An Incentive to Send Forth Good Thought Vibrations.

The word regeneration means repro duction; the entering into new spiritual life. To be born anew spiritually is to come into a full understanding of the truth of the words, "If a man die, shall he live again?" Of a truth I say unto you, he shall. What is there that dies that does not live again in some new and more beautiful form?

It behooves us to live as good a life as we can while we tarry in our earthly house, because the better we live, the more good thoughts we send forth, the more good deeds we do, help to make our spirits whiter and lighter. I use hose words because I have been shown (clairvoyantly) the difference between the spirit of a good man and the spirit in the early days of my development I used the words "light" and "dark" spirits. And as I have been shown and taught, so must I tell it to others, as we can only speak truthfully from experi-

Tame, this looking into the unseen is a very serious matter. I am aware many people think very lightly of it, and often you will meet those who think because they have been given some of the "spiritual gifts," they have nothing further to do as regards preparing their spirits for the great land beyond. My friends, it seems to me, you were never more mistaken in your lives. To whom much is given, of those much will be required.

The more you understand of the spiritual life, the more serious it will become to you. Of course, to those of the Spiritualistic belief, who have no God who have nothing but their own spirit ual selves, and the spirits of their people, the hidden mysteries of the work ings of the Divine Ruler will not attract them, but to Spiritualists like myself, who believe there is a God, a Ruler of both the living and the so-called dead these manifold ways are ever beckon ing us on to more and closer fellowship with the Power above and also with the power that is given to the spiritual people that have their work in impressing

and guiding people on the earth planet I am glad to know, that when I am perplexed and sore distressed in regard to many things I can close my earthly eyes and go with my spiritual vision far far, into the spiritual world, asking this one and that one, what I am to do. Ofttimes I am bidden to cease looking and listen; and I know the vibration or thought that comes to me is not from a heart that beat upon earth, but from the great heart of all. I believe we may do these things if we will concentrate our mind and will upon them.

The Bible (I believe a great deal of it) says "God is a spirit, and they that worship Him must worship Him in spir it and in truth" (John 4:24). So the things we long so to know must be made known first, to our spirit, then the

earthly mind will be able to grasp it. To be a clairvoyant and see the ab ject misery of some people upon their entrance into the spiritual world gives one the desire to help skeptical humanity more than anything else. I have often wondered how people could give up home and family and go forth to preach the gospel. I understand it all now. Those people are awake to the necessity of advancing the cause of righteousness, and they know there is nothing of any value to be gained by serving earth and her people.

I am always careful to read the re ports of the N. S. .A. missionaries, and while they give cheering reports and some people may think they are having an easy time, yet I am sure they have many a worry we do not dream of, yet their hearts are in the work and they know the foundation whereon they build. This evil vibration that is abroad in our land of there being no life but this is doing a vast amount of harm. We must send out the good vibration of "life is eternal-there is no death." to counteract it. We can do it. Thoughts or vibrations make or mar a man. Re generation-to be made anew-to awaken to the possibility of a life of progression now and after earthly bodies are only a handful of

dust under a coffin lid. After all, how insignificant we are when we think of the Power that rules us. And how little we know compared with the knowledge there is for us if we only will open the book of spiritual un foldment and begin to study now, in the school of eternity. Let us think of these things and not let our earthly time go to waste. Greeting and good wishes I send to all the workers in the MADAME ROBERTS. vineyard. The Dalles, Ore.

declares: "We never weary, and do not need to sleep as we did on earth." One of the replies to my own ques tions in regard to sleep in the spirit

world was, "Sleep as you understand it, is unknown to us. When I asked, "Do you have there your seasons of rest equivalent to our

Ans. "Our ideas of rest are not like unto yours. When we rest we creep Ques. "Can you explain sleep as we know it?"

Ans. "Sleep is the silence of thought the garnering of life's harvest. Sleep is not death's twin, but willingness con verted into modes of rest. "What are dreams?".

Ans. "Dreams are the percipients of life's experiences—shams of being." SARA A. UNDERWOOD. Quincy, Ill.

When You Are All Bound Up

and are suffering from indigestion, lack of appetite, foul breath, headache, dysensia catarrh of the stomach, kidney and liver complaints you need a tonic laxative, something that will move the bowels quickly, easily and without leaving hurtful effects behind. Never use a purgative or cathartic. They weaken the bowels and system and make the disease worse. Use instead Vernal Saw Palmetto Berry Wine. It tones, builds up, gives new strength and vigor, not alone to the bowels but to the whole being. Only one small dose a day will cure any case, from the lightest to the worst. That means cure, not simply re-lief only. Most obstinate cases yield gently and easily and the cure is permanenet. Vernal Saw Palmetto Berry Wine is not a patent medicine. A lis of ingredients is in every package with explanation of their action. Write us for a free sample bottle. Vernal Remedy co., 166 Seneca Building, Buffalo

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merland" were several degrees farther

down the scale of morals and manners

and education. I became more and

more sensitive; that is, I lapsed into a

more subjective condition, and I now heard voices, and caught glimpses of

the spirits that filled my house to over-

an unhappy and unwholesome dream. I

now recoiled, but too late... I could no

longer escape. I was forced to "sense'

and to hear what I did not want to hear

I was lied to, cheated, played with and

tormented until I became afraid of my

own shadow. I was told all sorts of fan-

tastic and unbelievable things. I was

promised all sorts of rewards. I was

threatened with all sorts of conse-

thither between my faith and my fear.

When I proclaimed my wonderful expe-

riences to my mother and friends, I saw

that they doubted it all, and this in-

creased my unhappiness. I was con-

brought only messages of love and

came a climax to my terrible experi-

this city, a physician who was com-

But "man's extremity is God's oppor-

Providentially for me, the author of

through our city on his way west.

Friends of mine had heard of him. He

inspired confidence, and I readily under

took to follow out the course of treat

ment and the rules he laid down for the

regaining of my self-control. For once

atmosphere. I was desperately deter-

mined to regain my normal state and condition. Though I was of course

more or less influenced by their decept-

er ideals and more exalted achieve

We do not question the motives of the

representatives of this particular de-

nomination: it is their dangerous meth-

ods to which we object. It is their duty

to understand the nature of the laws

which they are constantly utilizing. Ig-

norance of the law never lightens the

penalty of the transgressor thereof. It

has been verified over and over again

that subjection may come to those

with the best intent, to the most intel-

"Few, if any, of the members of the

intelligences working upon them, by

self in harmony with the laws of nature.

This philosophy has furnished me a new

and continue to follow the principles

Crime cannot fail to find true happiness

"This is not a philosophy of negation,

tinctly a philosophy of affirmation, self-

development, self-importance and self-

satisfaction. It is the philosophy of ful-

fillment and not of resignation. It is a

"Whoever has the intelligence to

know, the courage to dare, and the per-

severance to do may understand, accept

and prove this philosophy. To such an

For the benefit of those who may

The Great Psychological Crime, pages

from the spiritual plane in the revival

"To one who is able at will to view a

and through the magnetic

and necessity of self-control.

these "blessings'

here and hereafter.

life, not a creed.

ionally answered.

light."

263-4:

himself.

conditions

had realized the change in my spiritual

was invited to our home, and came. He

my case as acute hysteria.

tunity.

vival.

I was driven hither and

ENDORSES THE BOOK.

A cultured and refined lady, the wife of a prominent Thinker, gives her experience in connection with a Revival Meeting. It constitutes an Object Les- conditions which result from these reson of vital importance to every Spiritualist, every plane they supplement the work of the revivalist, and every student of the Occult. She minister as far as possible. Whenever and wherever they find it possible to do never was a Spiritualist vet her mediumistic exnever was a Spiritualist, yet her mediumistic experience unfolds a dastardly Psychological Crime ences. It is these and such as these, on the part of Methodist spirits, followed by other low spirits who attend Methodist Revival Meet- tional workers from the physical plane. "Then again in addition to these reings as they would attend a Circus or Menagerie. Issues devotes on the spiritual plane

The Great Psychological Crime Holds | ized that the later arrivals from "Sumthe Key to Happiness Here and Hereafter.

The storm occasioned by The Great Psychological Crime has extended over much larger territory than that occupied by the Spiritualists: it has also invaded the orthodox camping-grounds and totally destroyed some of the strongest fortifications of the Methodist army, sweeping from its ranks many valiant soldiers who have since united their forces with the true and rational army of Natural Science. For more than ten years your corre

spondent was actively engaged in advancing the cause of Methodism. During a revival several years ago my faith in the Methodist doctrine, and in the methods employed by that church for gaining new converts and "reviving" the Christian life of its older members received an electric shock-a shock which has furnished food for serious thought and, to me, was indisputable evidence that the promoters of Method ism are utilizing unseen forces of which they are ignorant or, at least, do not fully understand.

A noted evangelist whose name withhold, had been engaged to conduct revival services in the Methodist church of which I was a member. He preached the doctrine of "sanctification," telling in the clearest and most forceful man were added to the Christian's life after he had sought and received this divine favor. The greatest of these blessings were power and freedom and "the peace and joy that passeth all under standing."

I had become dissatisfied with my own religious experience, and gladly welcomed any plan or method that would help me live a more satisfactory Christian life. Part of the time I was happy: at other times the most earnest prayer and supplication failed to bring the desired peace and power, hence my

After attending several meetings was convinced that the way to perfect happiness could be reached only through the gates of "sanctification."

All who wished to seek the "higher life" were invited to come forward and kneel at the altar. Those who went constituted the center of interest and effort. The special purpose was to carry them to the point where they might be "sanctified" or receive the second blessing."

Later, I discovered that this really nothing more than coming IN TOUCH with the spiritual side of life. The sudden Illumination resulting from this contact meant to them the "second

Taking my place at the altar with the other "seekers," and following the instructions of those who had previously received this blessing. I earnestly and solemnly prayed that this miraculous blessing might be bestowed upon me. It was supposed to be a gift from God. Many who sought this "gift" received it immediately, while others, equally earnest labored for days and even weeks for this divine favor.
"Give up your own will and submit to

the will of God," was the most import ant instruction given the "sin-sick souls. The sinner's success depended upon his ability to submit, or in other words, to allow his own will and reason to remain inactive. In the fulfillment of this specific instruction lies the se-"conversions" and "bless ings," and the subsequent sorrow and difficulty that too often follow these spiritual experiences.

With a wonderful faith in God, fully expecting to receive the blessing, I made an unconditional surrender to the will of God, or to what I supposed at that time to be God's will. This was the beginning of the great-

est struggle of my life, and also of a definite personal experience. At this point I became conscious of a new and a spiritual environment. I seemed to have been suddenly lifted into the atmosphere of another world. Care and sorrow vanished and my life was filled with peace and joy. This supreme hap-piness was ample reward for all my efforts and labor. This, to me, meant the "second blessing" and was interpreted as a direct communication from God. All went well for a time. I was tire

less in my efforts to prove my worthiness for this marvelous transformation. No matter how strenuous the efforts required to carry out a suggestion, or to fulfill a supposed duty, I never faltered or relaxed my energies until completely exhausted. At first these communications were of the most beautiful and exalted character.

After some weeks, however, there came a change in the character of the spiritual intelligences that surrounded me.. At the beginning of my strange experience I had been convinced that the beings who were conveying to me such new and beautiful doctrine, were indeed angels, and very near the "THRONE OF GRACE." I believed them when they told me of their exalted state, and I accepted their assurance that I was of the elect, and the object of heaven's fondest solicitude. I believed that I had received a divine commission, and that I was empowered to teach one the yoke is easy and the burden is those who were unawakened to spiritual things. Both my faith and my persoual vanity were played upon until I have had an experience similar to my believed myself to be a shining light own, I will quote the following from among those who dwell near the

When my friends questioned the reality of my experience I was indignant. When they regarded my own importance with the questioning word or giance, I pitied their ignorance.

But presently-within a few weeksthe character of my spirit friends changed. The fervent, religious and ex- telligences, alted atmosphere changed, and algreal-

fanatics, who have carried their religious enthusiasm with them into the spiritual life. After the natural period of adjustment to the new condition of hings, they take up the lines of religlous work there with the same enthusiasm as here. They find a character of sensuous satisfaction in the magnetic vival services. From the spiritual earth plane definite psychical who furnish the power which is so dis-

"Then again, in addition to these rethere are also vast multitudes of earthbound spirits who find a wholly different and much less worthy character of satisfaction in these revival meetings. Through the negative conditions of intense emotionalism these often find it possible to ride into the consciousness of the sinner 'under conviction,' as it were, and take complete control of all his intelligent faculties, capacities and flowing, and began to make my life like powers.

"In such instances the unfortunate individual is generally pronounced insane and sent to an insane asylum, from which statistics show that comparative

When the meeting closes and the revivalist goes to another field of labor his spiritual helpers accompany him, and thus it is that their influence is no longer felt by those who are left behind. This is why it is that to many an earnest soul it appears that God leaves when the revivalist goes away. This is why it is that the revalist finds it impossible to 'make 'em stick.' This is the solution of the mystery of 'backslidscious of a change in myself, but was powerless to free myself from the comes necessary to work 'em up' each comes necessary to 'work 'em up' each nocking, wicked spirits that had finally time from the beginning. This also extaken the place of all those who first plains why many a troubled soul is unable to feel the 'thrill' of the 'Divine Presence' except when the revival is on. As might have been expected, there To feel good is one thing. To be good or do good is quite another.'

It not infrequently occurs that those ences. Then came a sudden physical upon the earth plane who have been and nervous collapse, and I was put under the care of a leading physician in most successful in reaching a state of emotional subjectivity are left unpropletely baffled, and I believe diagnosed tected upon the spiritual plane when the revivalist and his helpers pass on to other fields of labor. In such instances it almost invariably follows that evil spirits take the place of the helpers and gradually obtain complete control of the The Great Psychological Crime passed

ANNA ROSE MCINTYRE. Detroit, Mich.

OSCAR A. EDGERLY,

An Eloquent, Logical Lecturer and Medium Presents His Views. To the Editor: - Having read the book

entitled "The Great Psychological ive statements, yet I did not cease for Crime," I feel that as a trance speaker a moment to struggle to regain my freeof twenty years' experience, I am justifled in expressing my opinion of the To "the author" and his book, howbook or at least such portion of it as re-fers particularly to trance mediumship. I am sure that in my case my mediumever, I owe my release and restoration to my normal health, and to an intellizent understanding of my own experience. Through his aid and his teachence. Through his aid and his teaching. When my guides first came to me ings I have also regained my faith in an ing. When my guides first came to me they asserted that their only desire was over-ruling power, and in the ministerthat I should enter into a simple coing spirits of the invisible world. But ing spirits of the invisible world. But partnership with them, in which we my new world of faith and experience should simply hold the relation of and practice is a very different one than friends, and co-workers in an effort to was opened to me in a Methodist recarry out a specific purpose, that pur-To the church, more than to any other truths in the world. To be sure I have institution in the community, society in general looks for its inspiration to highgiven up the use of my physical organ ism to them on an average of eight hours per month for the last nineteen ments. Can it he possible that the vears but as there are 734 hours in ev Methodist church advocates a doctrine ery month of thirty-one days. I have apfreighted with danger and subjection?

proximately 726 hours at my own dis posal each month, and as my spirit associates have ever been so considerate of my personal rights that they have never presumed to dictate as to how should spend my time when not on duty as their agent. I feel I have had plenty of time for self-development. Nineteen years ago these same dear

spirit friends of mine found me laboring ten hours per day at the silversmith's bench; nothing in life but constant hard lectual and refined, and may come out physical labor, with absolutely no of the orthodox churches. In fact a chance for mental advancement and in large percentage of all such cases do so an environment not at all conducive to spiritual unfoldment. Now mark the difference: My spirit co-workers have lifted me out of that undesirable enchurch know that the 'power' they feel and recognize is the result of spiritual ironment, placed me in a position where I can count my friends by the thousands in every state in this broad which surround them." Most, if not all land of ours; they (the spirits) have so of them, attribute the "power" to God assisted me that I have been enabled to so arrange the details of my life, as to The philosophy set forth in his wonfind opportunity to read, study, derful book has helped me more than meditate on all the great problems that anything else to extricate myself from are of interest to progressive humanity the powers of darkness," and place my-Opportunities I could never have had had it not been for my association with my spirit friends; nor is that all, for it standard of thought and action, and has been my proud privilege to stand above all else has taught me the power upon hundreds of rostrums, and to look into the animated faces of thousands of It teaches the student how to develop my fellow-beings, faces all aglow with within himself "power and freedom and the peace and joy that passeth all un-derstanding." By this rational method ' become permanent They are the direct results of individual efforts in the right direction. They are acquirements not

the infectious power transmitted through my organism by the iterated thoughts of my guides, and that lasting influence and ineffaceable good has come in the world through such association of spirits and mediums I absolutely know. And yet this presumptuous au-'gifts." All who embody in their lives thor of a diatribe in the form of a book, asserts that to be a trance medium is to laid down in The Great Psychological degenerate and to become a slavish, animalized automaton. I say such an assertion is an unqualified libel upon hundreds of intelligent trance speakers, of self-suppression, self-sacrifice, nor resignation. On the contrary, it is disand an outrage on the intelligence of thousands of bright-minded, big-brained

Spiritualists. The author emphasizes his ability as an independent clairyoyant, etc. Now I know through my own experiences that he who is at times subject to the trance state, can also have all the independent attributes that he claims, and that, too, without being a graduate of the seem ingly mythical school that our author is so fond of referring to.

As regards the claims of immorality, insanity, etc., such claims have been made in the past, and have been so often refuted that it has become waste of time to discuss them. We all know and regret that there are fraudulent practices carried on by so-called revival service from the spiritual plane mediums, but the facts are that when as well as from the physical, these per- the phenomena are simulated, they are plexing questions are all fully and ra not expressions of mediumship, but were pretense on the part of an unprin-"There are within the first spiritual cipled person, and for such conditions; I sphere vast multitudes of spiritual in do not think REAL mediums should who actively participate be field responsible OSCAR A. EDGERLY.

The venerable Dr. Greer condemns The Psychological Crime, giving his reasons therefor in language an elephant, their answers being exthat can not be misunderstood. He is confronted by Miss L., G. Meyer, who endorses the book, speaking from actual experience, a most excellent School.

CONDEMNS THE BOOK.

To the Editor:-Agreeably to your request I have carefully read and thoughtfully considered the recent sen-sational book, entitled "The Great Psy-cological Crime," by an anonymous auwho in his great over-zeal to discount Spiritualism, has dealt it, be-tween the eyes, an ungentle blow, to kill or reform it, according to his culiar views. But let me tell him from what I know from fifty years' acquaintance with Spiritualism, or divine intelligence, that it will never adapt itself to suit his whims, to the letter, and the sooner he knows it, the better.

The divine may dictate to the human, but the human may not dictate to the divine. The divine will have its own way, first, last and all the time. This has been my experience.

The book, Mr. Editor, is really an unwholesome interpretation of the present order of spirit communion and present order of spiritual mediumship and a satire upon both; warning investigators, Spiritualists and mediums of dan | is true. gers in Spiritualism, and virtually says:

'Awake! O ye people, and stand in awe, Keep from under diabolic law; Lest body, spirit, life or health You sacrifice to occult wealth!

Or, in other words, "this booklet will introduce to you a line of logic which will convince you of danger in Spiritual-Exposures of Spiritualism, you know, have become of such genuine interest, that I take pleasure in adding

my mite to the general fund." If the author's motive was to cast a shadow upon the incandescent radiations of Modern Spiritualism, or blight upon mediumship, he could not have planned a more ingenious device to deter the unsophisticated investigators confounding as he does Spiritualism with "animalis," and hypnotism.

Hypnotism, like Spiritualism, pregnant with dangers, he calls for legislature to suppress it, but as hypnotism is no part of Spiritualism, I have no interest in that part of the book. All my interests lays in Spiritualism. His next call for legislation will, I suppose, be to suppress Spiritualism.

But what manner of man is he, who, with incredible malignity has dared to stigmatize a woman and charge her moral obliquity to spirits? Admitting the nameless crime, is it not mental and moral degenerates who would be capable of such atroclous and monstrous in-

He ought to know that moral and mental degenerates are born, not made, and that such degenerates, by reason of heredity, are everywhere, and that it would be strange, indeed, if a sprinkling of them did not sometimes find their way even among Spiritualists, and the very scandalous case which he recites to illustrate his dangers in Spiritualism, and to give sensation to his book, was, no doubt, a typical case of one of

But the charge, Mr Editor, being anonymous and without any authentic data is unworthy of credence. sides it is a well known fact that Spiritualists, as a people, have a higher moral rating than any other people and besides, too, I never knew in all my fifty years among Spiritualists a single case of moral obliquity resulting directtrol.

the medium he says, is seven years. Oh, Mr. Editor, what a "whopper"! they, or some of them, have kept me
There are hundreds and hundreds of busy ONE HUNDRED AND EIGHTY mediums in the United States who have outlived twenty and thirty years and are yet in the mortal. Even many of identity and my selfcontrol. I ask any the workers of forty years ago, who are still in the form and still in the work, and who, in strong moral sentiment and with their minds illuminated with hondignity of character, are like unto our more modern workers, among the grandest men and noblest, women on

But. Mr. Editor. what's the matter with me? Here I am after forty years' service before the public as spirit healer, and still in the work. This much alone I think should be sufficient to disprove such reckless misrepresen-

tation. Evidently our versatile author lieves in the old adage, "All is fair in love or war," hence his sophistry, misrepresentation and scandal.

it, so only truth, not falsification will convince of moral, religious or spiritual incongruitles. Slander with malignant intent will my case directly in charge. never appeal to public sentiment, but to

Notwithstanding his queer inconsist ent combination of sentiment for and and that only, is the preventive of physical againstSpiritualism, glorifying it maiestically on the one hand, and deprecating it ingloriously on the other, the death. book is, practically a vicious literary crusade against Spiritualism, as well as

against hypnotism. Spirits he considers as contrabrand goods, and as such should have no of this nature. But in conclusion le place in our psychological realm, and me say that I have suffered torture because of their danger he warns mediums against them.

He evidently forgets that in nature there are two sides to everything-a bright and a dark side—and a dark side, too, to Spiritualism, and he has given think, to the dark more than a fair share of attention. In every manifestation and department of mature there is

There is danger in the four seasons; danger in the tempest," lightning and flood; danger even in the sunbeam; so that danger in Spiritualism would be no irrefutable argument against it The only danger in spiritual medium

ship, however, I know of, is when mediums give involuntary service to lying spirits, and that is not offen. Truthful, dignified and orderly spirits among mediums—cultivated mediums—are the rule. Lying spirits, the axception. Lying spirits are usually of low grade or der and illiterate, and bring mediums (sometimes) into disrepute by impersonating exalted ones, but their illiteracy always soon betrays them.

But referring to the book again. The real spirit and purpose of the book was a deep laid scheme of a wily author having three distinct objects) in view: First object; to under-rate the present order of Spiritualism and lits professional intermediary. The second, to announce to the world his new individual superior spiritual development; and third object, to announce to the world the author's intent to give to the world. first book to manufacture favorable upon Spiritualism." public opinion toward the second book. For sale at this office. Price ten cents,

APPROVES THE BOOK.

Lady of Brooklyn N. Y., Gives Her Experiences in Seeking Development -The Lesson She Imparts Is an Impressive One, Illustrating the Important Fact That Intercourse With the Denizens of the Spirit World Has at Times Its Perils, its Pitfalls and Its Dangers, and Spiritualist Lecturers and Leaders Should Face That Condition, for in Demoniac, Vicious or Ignorant Controls There is Certainly a Phase of Psychological Crime, and a REMEDY MUST BE FOUND.

To the Editor:—In view of your pro-lected discussion of the book called "The Great Psychological Crime," I will state that I know by my own personal experience, an experience covering a period of six months, that at least one part of The Great Psychological Crime Fifteen months ago I bought one of

those vehicles advertised in your paper and other papers, as a means of communicating with the so-called "dead." After three months persistent effort produced results which proved beyoud a question that decarnate beings, men or women, or men and women of distinct personality and of very human impudence and evil, lived a life close to the life of earth, or within easy reach of it; that they are of varying mental calibre, as of varying morality; that it is easier to get into their power than it is to get out of it; and that it is as easy for "living" human beings to get physical proofs of the presence of some of the "dead" as it is for some of the "dead" to lie and to make trouble for

the dupes who lose their self-control by using the Planchette and Ouija board, or other morally illegitimate money making devices now in the market, I fought for my liberty twelve months, night and day, and every moment when I was not asleep. I followed the usual course of my class of seekers after hope. I bought a

"board," encouraged "communications, and put faith in my correspondents from the Beyond. For one month I transcribed messages from the "dead" to the "living," and sent off letter after letter, to the loss of my time and the money paid for postage. For a time I wrote all day and when it was required of me I wrote at night. My action was all under "spirit" orders. I let my brain and my

arm and the finger that touched the board be used until I became "sensitive" to 'outside influences.' Now I am a hard-working literary hack, and I have no time either to give interviews or answer inquisitive letters But if my experience can be made use ful to anyone suffering as I have suffered. I stand ready to testify to what I know, and am equally willing to swear

to it, if necessary. If my sanity or integrity or moral character be doubted by any who read this I stand ready also to furnish the independent testimony of well-known editors and publishers to prove that my reputation is unimpeachable.

I am writing this letter for two rea

licly, with Spiritualists, that I know the dead live, and that they are close to our earthly life; that I know it because DAYS fighting against them, will to will, and hand to hand, to preserve my honest man or woman, any one with a kind, sympathetic, loving heart, and esty, charity and kindness, If In my case there was not a great crime committee by those spirits who continuously harassed me against my wishes and nearly destroyed my life? They committed a Great Psychological Crime; God knows it, and the angels know it, and any honest, reputable medium knows it, hence, speaking from the School of Experience, I say that YOU show but exceedingly little sense in so bitterly denouncing the author of The Great Psychological

Second, because I want to say openly that I have won my day, and made my But to spoil a good story is to overdo physical body "spirit proof," by the t, so only truth, not falsification will method prescribed by the author of The Great Psychological Crime, and the eminent physician of your city who had

I know what I am talking about, and the ignorant and uninformed may be I affirm that when the "Invisible Pow-misleading." laffirm that when the "Invisible Pow-ers" have gained control of incarnate man, the method employed in my case ical and mental ruin and a paralysis of the will a good deal worse than earthly

Any history or narration of the exact nature of my psychic experiences would require a volume, and would therefore be out of place in an article which appear to me to be almost infi nitely out of proportion to my folly in opening the door to the denizens of the spirit world. I say this in all humility for I was wholly ignorant of the dangers that lurk behind the various instru ments or devices used for communicat ing with spirits, or developing medium L. G. MEYER.

Brooklyn, N. Y.

soon to follow. Ha! ha! ha! In conclusion, Mr. Editor, I will add, if our anonymous author of such high spiritual ideals can, by his alleged nev order of spirit-communion show close intimacy with the spirit world than I can by the old-time original order, I will take off my hat to him and accord to him my Spiritual Superior. DR. R. GREER. Chicago, Ill.

P. S .- He who would dare to pose as spiritual superior to the spiritual mill ions of his countrymen, and to warn them against the dangers of their inferior spirituality, must be obsessed, and if so, he would be the real danger signal to warn against.

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Kingdom of Heaven on Earth," By Dr. M. E. Conger. An appeal to reason By and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women Cloth, 75 cents; lentherette, 50 cents. in the second book, the mythical key to Inconsistencies and Blasphemies; a Reunlock to the world the secrets of his view of Rev. T. DeWitt and Rev Frank alleged superior, spirituality. This DeWitt Talmage's of repeated attacks

tremely different, he presented a grand truth. Each human being, however gifted he or she may be however bell.

SYMPOSIUM presents the LIGHT as gifted he or she may be, however brill developed in each individual, and just lant intellectually, is groping in one or in proportion as YOU desire YOUR more respects in absolute darkness; be own LIGHT to be respected, you must, yond certain points they can not go; in order to be a brother man, kindly tol-hence the opinions of each one should erate other LIGHTS in like proportion. be kindly tolerated, as being his or her The Great Psychological Crime author individual LIGHT. One may not be presents his LIGHT, by the side of nuable to see by the LIGHT YOU PRE- merous other LIGHTS. You are not SENT, on account, perhaps, of its too obliged to see by it, or allow it in any dazzling brilliancy, or too dim in its radiance. Those who see by the LIGHT of reincarnation, by the LIGHT of The Great Psychological Crime book, by the LIGHT of Independent Development, by the LIGHT of Subjective Mediumshin. the LIGHT of Subjective Mediumship, has a large number of contradictory by the LIGHT that the seer, A. J. Davis LIGHTS, and they all must be kindly, presents, by the LIGHT shed abroad by generously tolerant.
the gifted Cora L. V. Richmond, and by the gifted Cora L. V. Richmond, and by in connection herewith we present the LIGHT of hundreds of others—those the LIGHT of E. W. Baldwin, who is diswho SEE, UNDERSTAND and BE- tinguished among Spiritualists as a lit-

When the poet Saxe vividly por should be regarded charitably, kindly,

LIEVE in one or more of these LIGHT8, erary man of fine ability.

The Great Psychological Crime. Elixir is sweet. Who would not work

crave it? What lady wouldn't grow a single into a double rose? Who would not prefer gold to copper? "The Great Psychological Crime" is

the subject matter would account for ant with pure light. it. It is dealing with the dark side. Now as the author has been free with The author says we shall have the suggestions to us, I will believe him libbright side by and by. Of the present eral enough to allow a return value He volume, in spots here and there, it gets so intense as to suggest the suspicion of intention to work on the fears of the readers. Taken as a whole, I like it too well to make this reflection. It manifests no disposition to rob us. It does better, much better. It offers, if we will throw away our system, to give a new and better one; make us a present of it without fee or reward. We are precluded from giving an immediate answer, as a full description of it yet hangs in the air. The author is liberal in hints, from which to construct some pictures. He would finally make everyone his own medium, or psychic. There is poetry in this; especially so since the promise is made that it shall be as simple and easy as ordinary talking.

A sensible judge is chary of opinions till all the evidence is in. So far, only

one side of this case is presented. For one I have no desire to be hasty in the shall have been offered.

ies one of the methods by and through which communications may be established and maintained between the two worlds of matter, life and intelligence. This is candid. He intimates to give a new and prettier name for Spiritualism. Others have desired this before. He says, "You must proceed at once to exexercise your individual intelligence You must assert your absolute independence of all subjective processes and conditions. You must maintain at all times the active, wakeful consciousness, and in the largest measure possible develop the power of individual selfcontrol. By following the lines here indicated you will gradually but surely rise above every tendency to subjection. yourself or harm to anyone.'

so-called perfect naturalness.

In passing through the change called Others again are not unconscious at all, not even during the transit. Thus is mediumship evolving, developing and unfolding. At first, the mediums often suffered much in the beginning of the development. I have always thought knowledge education and experience would overcome this. People suffer on all other lines of unfoldment, in the initial stages especially, till a correct system of education of the laws makes it easy.

He says: "There are masters who are the good of independent self-illumination.

This is not a bald assertion, since he admits it is a long process, requiring many years. What he calls many years might prove to be many generations. No matter. The principle is good.

The book treats heavily of hypno tism. It paints awful pictures of its evils; all of which are only too true. It admits that hypnotism does some good, as in cases of surgery. Where it is exercised beneficially, it would adorn that part with some other name. It admits the appropriate name is still hanging in the balance. I see no necessity for such differentiation. There is mind kill and mind cure. It is all called mind. Why not as well call it all hypnotism? Unnecessary confusion would be avoided. It is, however, with the portions of the book treating of Spiritualism that Spiritualists are most concerned. Deeper investigation in this direction finds an ever welcome response.

Was Jesus a medium or was he not? He spoke in early childhood beyond his years, and seemingly without suffering. Many of the present-day mediums do the same. Other mediums are slower to develop, and not always in so pleasant paths. The gifts of preachers and lawyers vary likewise. And it appears that the end is not yet.

The author admits. He says: "It is admitted that Modern Spiritualism is the natural and logical outgrowth of me fail to be fed and delighted with this diumship, and that it has done something during the last fifty years to open the way to an unprejudiced examina- ethereal phases of Spiritualism, leading tion of psychic phenomena, and that such examination must necessarily result in benefit to those who possess the intelligence to understand and appreciate the results in all their bearings."

This is surely a great compliment to mediumship. Neither science nor the Bible, nor any other system of knowledge has given such facility in such abundance. Were the author proposing to annihi-

late Spiritualism, root and branch, he would find himself confronted by fifteen thousand Gibraltars. HE SEEMS TO HONDSTLY DESIRE TO IMPROVE IT; TO MAKE IT SO SIMPLE

made without much labor and hard I think the book a splendid endorse-

ment of the Spiritualist college. The author would crown Spiritualism with brighter garlands. The college would not redolent of poetry. The nature of remove all darkness and make it radi-

eral enough to allow a return value He says mediumship paralyzes the forces and the reason. Why should it do so more than natural sleep? See the most unreasoning dreams caused by sleep. Reason dethroned and mental chaos enthroned. See all nature going into a dark trance once in every twenty-four hours. Negative states are absolutely essential to life. He calls mediumship a destructive principle. I call it constructive. That it may be overdone, and, through ignorance of its nature, be made to cause injury, is only the common lot of a thousand other lines. He says the medium's average life is only about seven years. I know a good many mediums that would have been dead long ago but for their mediumship. This is good enough proof that mediumship is not paralyzing. Edison often goes into a profound unconscious trance for two hours together; on coming out of the sleep finds piles of paper written matter I can wait till the other side full, assisting him out of perplexities Does he show signs of being the worse He says, "There is no wish to dis. for it? Is it not patent that he is twice credit the fact that mediumship embod. the man be would be without his mediumship? Would Hudson Tuttle be one of the greatest men on earth, as he is, but for his mediumship? And his phase is typical of the general phases. Andrew Jackson Davis did more for the world, through his entranced mediumship, than any other living man. was nearly sixty years ago. He is still living. Who now is so daring as to say that all his faculties are not the better for the mediumship? Dr. Peebles has been a medium for two generations. Is he complaining of his health?

I hear the author saying, "you have taken extreme best cases." If the author will listen he will hear me replying, 'you have taken extreme worst cases.' The author says fifty per cent of the

when this has been once runy accounting the plished it is then possible for you, in made some investigation on this line course of time and conscientious work, and learned that almost none of these are Spiritualists. The reason is, they have to ward off obsessing spirits. the processes, to become a natural and independent psychic without injury to large per cent of these. I am informed that medicine hasn't cured one; that All this is consistent with the labors some of these have been cured, but not and processes of the great army of pres- by medicine. Non-Spiritualist power ent-day mediums. He has only project and authority still dominate the hospited the light a little further. It has all als. There is good evidence that could along been the tendency of unconscious the knowing spirits, through good inmediumship to unfold into the construments, have a chance, they could scious, and from that again on towards restore every case of the obsessed insane.

The author distinguishes between medeath a large number experience suf-fering. They lose consciousness during the change, and remain unconscious none. We use the terms interchange sometimes for days together. Others, ably. At the college we call it the psythat have lived more in harmony with chic class. The college publication is nature, have a pleasanter experience. called the Psychic Educator. In the name of all that is beautiful in

both worlds, let us do all we can to help this author along. E. W. BALDWIN. Madison, Wis.

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THAT ALLS SHALL HAVE IT AT THEIR OWN DOORS, AND HAVE IT AS FREE AS AIR AND AS FLOWING AS WATER. For one I will not stand in his way. I would much rather help him. He admits the advance cannot be W. P. Phelon, M. D. Price 50 cents.

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SATURDAY, OCTOBER 31, 1903.

TO FOREIGN COUNTRIES. The Price of The Progressive Thinker per year to foreign countries is \$2.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

HUDSON TUTTLE.

Editor-at-Large for the National Spirit ualist Association.

Mr. Tuttle has been engaged to an swer all attacks in the secular or religious press on Spiritualism. Send him clippings when a attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Sense of Prescience Among Savages. The student of psychology in its various phases will be deeply interested in the following relative to a peculiar faculty possessed by certain of the lower and less cultivated people of some parts of our earth.

It is said that those of us who have foregathered on terms of intimacy with men of a very debased standard of civilization-men who, in fact are as near to the folk of the Neolithic period as any now remaining on this overcultivated, over traveled earth-have often been forced to recognize that they possess some faculty which we, who have improved upon our beginnings, are able neither to exercise nor to understand. "I feel them!" says the Semang, the little Negrit of the jungle-smothered highlands of the Malay peninsula and his power of detecting the presence of

the reach of sight or hearing or smell. Quite recently, and not for the first time, attention has been called to the standing miracle which men name the "native telegraph." Most people who have lived much among brown, black strongholds? To me it seems that this knowing anything about our cause is must be so, that one or more natives, in whose acute perceptions others have learned to repose confidence, experience in an intensified form what we less sentive Europeans call a presentiment and putting two and two together, hazard a prophecy which nine times out of ten proves to be curiously near the truth. This sounds a simple explanation, be-

cause a "presentiment" is something which comes within the experience of most white men, but the native prophecy of evil differs from that of the European in that it is more often right than wrong. What it comes to, then, is this: The primitive Semang says frankly that he "feels" that which, according to all known laws, it is quite impossible that he should feel; the Kaffir of the velds or the native of our eastern bazaars "feels" distant happenings also, and by means of a similar faculty, but his somewhat higher civilization tends to blunt the acuteness of his perceptions and gives him but a scant grasp of detail; the white man, more insensitive still, "feels" only very vaguely, and often, it should be noted, without sufficient cause. Have we not in this at any rate the hint of a faculty, dulled by disuse or sharpened by constant and prolonged employment, but which must, none the less, be recognized as actually extant and capable, it may be, of immense development?

We may be allowed to wonder whether there is in these curious exhibitions of human prescience, any element of what the author of The Great Psychological Crime designates as "subjective" or "mediumistic" control. It seems a faculty akin to that possessed by Swedenborg and certain other noted seers; though not so much clairvoyance as tel epathy in its characteristics. It is mind impinging upon mind, in vibrations unobserved except by those possessed of a form of deep medumistic sensitiveness to the finer vibrations of spirit.

Indiana Supreme Court Decision. A legal decision of much interest to Spiritualists was recently rendered by the Supreme Court of Indiana. The matter is stated as follows in the Chicago Chronicle:

Indianapolis, Ind., Oct. 7 .-- In a decision of the supreme court reversing for lack of evidence a judgment declaring the will of Joseph Wait invalid, the court has decided that a man's belief in

witchcraft does not prove him insane. was shown by the evidence that Wait wandered over his farm near Indianapolis for days at a time, searching for hidden treasure. He carried a ball tied to a string and he said that when the ball whirled around the treasure would be found directly under the spot.

In his opinion Judge Hadley said that there were many sane people who be-lieved in the power of a forked stick in revealing underground water supplies, and that many scholarly business men believed in Spiritualism, clairvoyance, transmigration of souls and witchcraft He pointed out that Blackstone and Sir Matthew Hale believed in witches and

in their burning. By and by Spiritualists will be pronounced the sanest people living, so far as their "belief" is concerned. The unbelievers will bear the other name.

Folly Illustrated.

The folly of giving up one's own judgment and common sense (if one possesses such faculties) to take the dictum of "spirits" in the direction of personal affairs is well illustrated in the following excerpt from the Chicago Chronicle:

New York, Oct. 6 .- An extraordinary story of Spiritualism run riot was told before Surrogate Church in Brooklyn today. It came out in the contest over the will of Mrs. Charlotte Johnston, who had been a member of Plymouth church for many years and was 80 years old when she died, leaving about \$300,-000 to Miss Agnes De Monde, a school teacher.

It was because of this beguest that Miss Emma P. Sawtell, a niece of Mrs. Johnston, objects to the probate of the will. Miss De Monde was known in the Johnston house as Mrs. Johnston's "spirit baby," and it is alleged by the contestant that the "spiritual child" made use of Mrs. Johnston's beliefs in the occult as a lever to obtain money and other purely terrestrial advantages. Miss De Monde denies the exercise of

undue influence. Mrs. Mary Scott, in her testimony said that Mrs. Johnston was an implicit believer in Spiritualism and recognized Miss De Monde as her spirit baby, her Miss De Monue as not spirit said Mrs. celestial child. "She told me," said Mrs. Scott, with uplifted eyes, "that her property was to go to Agnes, her celestial child. About three years ago, after Mrs. Johnston formed the acquaintance of Miss De Monde, she began to receive spirit communications through her," Mrs. Scott continued. "A year afterward Mrs. Johnston sent for me and

was born spiritually to me in the night. She is my spirit baby.'
"James Matthews received money from Mrs. Johnston," said Mrs. Scott. "He was a missionary. She thought he was her affinity. Mrs. Johnston told me that was the reason Mrs. Matthews persecuted her. Mrs. Johnston gave him \$5 a week and groceries and other things for his family, but when it came

danced with joy and exclaimed: 'Agnes

objected.
"If Miss De Monde's mother did not give her money when she asked it, she would call on Mrs. Johnston and use baby talk, such as 'Oo's dear 'ittle baby wants \$5,' or Oo's dear 'ittle baby wants heefsteak and tomatoes for dinner!

to the affinity business Mrs. Matthews

A LAMENTABLE FACT.

Don't Take any Spiritualist Paper

There are quite a number of Spiritualists in this and adjoining towns in Vermont, but not one in eight takes any Spiritualistic publication; but I notice they are always anxious to read my glad to lend them, or any other reading matter I have. It seems strange to me, when for the paltry sum of one hundred cents they can get THE BEST SPIRIT-UALIST PAPER published in these United States. O. M. AMBLER.

Yes, it is a lamentable fact that only one out of eight Spiritualists in Mr. Ambler's locality take a Spiritualist paper. thus explains in no illuminative fashion | The other seven are in midnight darkness in reference to what is going on in strangers when they are still far beyond our ranks. Think of it, The Progressive Thinker for a fraction less than two cents a week is sent out for an entire year, and yet there are thousands of Spiritualists who will not take it or any other paper devoted to our cause. Talk to them about what is going on in our or yellow folk have known instances of ranks, and their minds are a blank. Is the extraordinary rapid dissemination there any way to remedy this? Yes, in of news, usually of a calamitous charac- a measure, if some one in each neighter, in a country where no means of borhood will only keep calling the spespeedy communication were available. | cial attention of Spiritualists to their Does the native "feel" the shock of the imperative needs; after a time, many event just as the Semang "feels" the | will subscribe while others will persist presence of the alien in his deep jungle in living in midnight darkness, so far as and how to better organize their forces a magnanimous spirit, as also did Bros.

Anticruelty Clubs.

concerned.

An enterprise that should receive the moral and other support of all humanitarian people is that which is indicated in the following, from the Chicago Chronicle:

Children all over the city are being organized by officers of the Chicago Anticrnelty society to promote the work of that organization The movement received an impetus last night when a Children's Anticruelty Club was organized at the home of Mrs. Vincent E. Gregg, 1452 Montrose boulevard. Mar shall Simonds was elected president William Scott vice-president, Donald Mather recording secretary, and Katherine Simmons treasurer.

These children are to prevent cruelty to animals in Beuna Park. When they see a homeless cat or dog they are to see that it is given shelter, and when a driver is seen abusing a horse a report is to be made if he will not comply with a request to stop. The children will wear badges and they are instructed to see especially that the children whom they meet do not abuse animals. They will meet every Tuesday afternoon at 4 o'clock and receive instruction in animal nature by Miss Edytha W. Gregg.

Kind, humane sentiments and actions toward animals will develop kindness and humane feeling toward all human beings, and the world will be the better for it. There is great need for anticruelty clubs, for the cultivation of sentiments of kindness.

ASA B. ROFF.

Asa B. Roff, a well-known Spiritualist of Watseka, Ill., passed to spirit life a short time ago, at an advanced age. He was a man devoted to the cause of Spiritualism, and he was a lovely character in all departments of life. He figured conspicuously in a pamphlet called "The Watseka Wonder," and his name will go down in history as the central figure in the case. The world has been made better by Mr. Roff having lived

A Learned Jew's Opinion of Jesus. Rev. Dr. Isaac M. Wise, one of the leading Jewish scholars, and founder of the most influential paper published in the interests of his race, the American Israelite, a short time before his death,

wrote editorially of Jesus of Nazareth: 'Jesus' teachings were unpalatable to the average man of the nations, so they distorted them until they have no sem blance to the original. To make amends for neglect of his lessons they deify the teacher, hoping, we believe vainly, that faith and blind worship will atone.

"In spite of the overwhelming evi dence and statements of the Nazarene that he was a prophet, belated and big-oted theologians continue to discredit the laws of the Eternal Equity and teach a demoralizing cult subversive of righteousness and justice. In the words of the rabbi, they will vainly hope. 'Justice, only justice shalt thou pursue in order that thou mayest live."

THE N. S. A. GONVENTION

ly two hundred delegates who met this norning [Tuesday, Oct. 20] in National Rifles' Armory, on G street northwest, near 9th street, at the eleventh annual convention of the National Spiritualists Association of the United States and Canada. The session this morning continued until 12 o'clock, when a recess was taken until 2 o'clock. There will also be an evening session to-day, begin ning at 7:30 o'clock.

The stage in the armory is beautifully decorated with autumn flowers and leaves. The audiences this morning and this afternoon were very large there being over 300 delegates and visitors present. This is regarded as one of the largest conventions of Spiritualists ever held and President Harrison D. Barrett, of Needham, Mass., believes that it will be the most important as well as the most successful

this meeting is to insure co-operation, or, as one expressed it to-day, to show the world how many questions they agree upon and how few there are upon which they disagree. President Barrett, who has been at the head of the national organization for ten years, retires this week, and a

The chief idea of the Spiritualists at

successor to him will be elected next Friday. Several names of prominent leaders in the Spiritualistic movement are considered as possible choices. The session this morning began at 10 o'clock. First the congregation sang a hymn "Jubilate," after which Mrs. Mary T. Longley, of this city pronounced the invocation. When a song had been sung, entitled "The Dear Old Days,"

composed by Mr. C. P. Longley, Presi-

dent Barrett delivered an address of

welcome to the delegates. He said in President Barrett's Address.

give you a formal welcome as delegates to this convention. It is a pleasant the Spiritualists of the nation in greeting one another. There is no point at which the oneness of thought among us, as a people, can be more clearly felt than during these annual gatherings. I character of this great convention. More states are represented on this floor at the present moment than have een at any other convention since 1893. It is an index to the fact that the N. S. A. is growing in the estimation of he nation, and proves to us that organization is no longer in the air, but is a concrete fact.'

Continuing, he asked the delegates to consider the problem of how best to adthought of Spiritualism throughout the land, and of placing it in clear light before the people.

"Let us give them a concrete expression of our belief," he said. He spoke of the passing of the idea that they were apart from the world.

"It is not that we believe in spirits" eturn," he said, "but that we know it. let us say that to the world and stand by it: and, in recognizing it, let us give the world something by which the dark pall of sorrow can be lightened and the leavy load of gloom with which this world is shrouded may be rent asunder by the smile of God. I welcome you." After another song by Mr. Longley,

entitled "The Garment We Make We Shall Wear," Mr. Moses Hull, president of the Morris Pratt Institute, Whitestatement that the Spiritualists were barriers of north, south, east and west. and make their body one over the whole world. He spoke of this convention as partures require time and much care a grand symposium, at which believers are to learn how much and carry on their missionary work. He said that Spiritualism is no longer a curiosity, but has become a great movement, in which all the world is inter-ways, we are handling dynamite, and ested. He even intimated that it is not need to proceed slowly and cautiously far different from other religious beland as wisely as our knowledge per-liefs saving. "Spiritualism is univer-mits. LYMAN C. HOWE.

Committees Named.

After more music the appointment of the following committees was made by

President Barrett: Committee on credentials—J. B. Hatch, Jr., of Massachusetts; W. J. Hicks, of Montana; F. W. Martin, of Ohio; Milan C. Edson, of Washington,

D. C., and Mrs. Stella A. Fiske, of Iowa Committee on rules-Dr. Geo. A. .Fuler, of Massachusetts; Mr. J. S. Gillespie, of California; Dr. B. O'Dell, of Michigan; E. H. Greene, of Missouri, and F. H. Morrill, of Philadelphia.

The committee of usage and educational work, chairman, Rev. F. A. Wiggin, of Boston, appointed at the last annual convention, announced that the members had a very voluminous report to present, which covered the whole matter of ritual. The chairman read brief extracts and said that its adoption would tend to give the Spiritualist churches a legal status. Forms for the marriage ceremony, christening, ordination of ministers and other rites were recommended for adoption by the com-The report went over for final consideration until Wednesday after-

noon at 2 o'clock.

At the meeting in the afternoon some routine business was disposed of, in the way of committee reports. Then the annual report of the president was read. At the reception in the Regent Hotel last evening, which was the formal opening of the convention, the local and isiting Spiritualists enjoyed a social good time, punctuated with many interesting addreses, both humorous and serious in character. Incidentally, there was much discussion on the proposed ritual and the election of the new officers. While old friends were meeting and engaging in lively conversation in music, provided for the occasion, permeited the apartments. The local members were busy looking out for the comfort of the guests and introducing strangers to each other.

The report of the committee on the The idea of holding an international congress of Spiritualists in connection with the World's Fair in St. Louis next year was abandoned.

English-speaking Nations Opposed. The English-speaking nations were opposed to the suggestion, while repreentatives of nearly every other nation in the world were in favor of it. The editor-at-large for the National Spiritualist Association was re-engaged and his work will be carried on on a larger scale. The superintendent of national lyceums was re-elected with increased owers. The report of the secretary was adopted without discussion. finance committee made a partial report on auditing accounts, on amendments and of delegates' report were accepted

without debate. The final business of the day was the nomination of officers. Dr. George B. dominant, but the mistake was in sup-

"Spiritualism as a Growing Power in the World" is the theme of discussion and the watchword in the work of near-ident, joined with about seventy of the two hundred delegated who met this delegated in a retition to President delegatos in a petition to President Barrett to reconsider his decision not to stand for re-election. Dr. George B. Warne was nominated for vice dent; Mrs. Mary T. Longley, of Washington, agerctary; Mr. Theo. J. Mnyer,

senior partner of the firm of W. Galt & Co., for treasurer, and Mr. I. C. I Evans, of Washington, for trustee. Bids have been received from St. Louis, liagara Falls, Detroit and Denver for he next annual convention.

At the evening session Mrs. Florence Johnson, of Whitewater, Wis., recited "The Bell." Mr. J. J. Morse delivered a "Heart-to-Heart-Talk," and spirit messages were received through the instrumentality of Miss Florence Morse and Mrs. C. A. Sprague. Musical selec-tions interspersed the programme for the evening.

The convention is nearing the close Some stirring discussions have kept us awake for two days. A paper signed by many delegates, asking Mr. Barrett to allow his name to be placed before the convention as a nominee for president, was read and received a tremendous demonstration from the audience. Sprague, Stevens and Kates were nomi nated, but all withdrew their names and declined to run. Mrs. Longley is only nominee for secretary; Mr. Mayer the only one for treasurer. The trend of all is more and more toward ritualism; as it is regarded more conclusive to the courts that we are religious.

For one I have no use for ritualism: but if it suits others, and serves a purpose, I have no quarrel with it. But in some respects it looks inconsistent. To avoid God, "Infinite Intelligence" is substituted in the declaration of principles, but following it with "responsive readings," God is freely used, as if he "It devolves upon me this morning to were not a dangerous character to have around. If there had not been so much to engage the time. I should have tried duty, and in extending to you this wel- to get God into the declaration, or out come I simply voice the sentiment of the responsive readings. It seems to the Spiritualists of the nation in greet me a little inconsistent—or fickle—for Him to change his name so often, especially in one document. To spread himself all over "Infinite Intelligence" in one section, and in another section note with pleasure the representative of the same document to dwindle to the dimensions of God, which to many may seem like an anthropomorphic personality of limited proportions, seems to a novice like boys' play.

> God or "Infinite Intelligence," but I do not see any need of both. I think one is all we can safely handle. Some good speaking and excellent music has varied the work, and E. W. Sprague, Anna L. Gillespie, Mrs. Rus-

egue and J. J. Morse each did personal credit, and inspired enthusiasm in the Prof. Longley's songs have been conspicuous feautre in the music. Margaret Gaule, Mrs. Sprague, Miss

Morse and Anna L. Gillespie each gave platform tests, as also did E. W Sprague. Carrie Twing, lectured and also did some choice begging for the N. S. A. and raised a liberal sum for its work.

I was agreeably surprised to meet Mrs. Francis here, and also Hudson and Emma Tuttle—two stalwart defenders of the cause. Hudson made a short sharp, sensible speech during one of the business sessions. I should have said that the "respon

sive readings" were not adopted, but water, Wis., responded to the presidad over for revision, to be acted upon dent's address. He emphasized the a year hence. General good feeling seemed to prevail; and a desire to act all gathered together to break down the for the best interests of the N. S. A. seemed to animate all. It takes time to move large bodies, and all new delest they lead astray.

Kates and Sprague. When we attempt to coax or lead or drive Spiritualists into religious by-

HUMAN INSTITUTIONS.

Their Changeableness Necessary for Progress.

The effort of a certain class of minds who at different periods of human history have striven to establish a permanent boundary line beyond thought should not travel in its search for more perfect manifestations of the truth, has failed because such rank conservatism antagonized one of the most powerful élements of life. A balance is needful to maintain an equilibrium be tween that which would get into a rut and try to stay there, and that unsteady element that would reject facts that had been proven to be established on the truth, for something of a doubtful value 'Prove all things and hold fast to that which is good," is a motto that whether in business, politics or religion, brings success to anyone who follows out that instruction.

Many times that which is needful and ndispensable in one age and phase of unfoldment of life, would with a higher development of the faculties become an obstacle that it would be absolutely necessary to remove if any permanent progress is made. Disintegration and reorganization are constantly taking place among the most conservative and hidebound institutions whether political or religious; and these changes come in spite of their protestations and denunciations. It is the unconscious evolu-tion of life, only made apparent by later retrospection and comparison. The Roman Catholic church, the most conand engaging in lively conversation in servative of any religious organization different parts of the hotel, strains of in Christendom, is feeling the force of this disintegrating energy which is changing It from the ancient to more modern methods as well as the more liberal churches. It is the normal de-

velopment of life, and on whatever line it is made manifest, it is removing from the political, social and religious body president's report was then taken up those dead systems which have passed and adopted with but one exception. their usefulness and have become repellant to progressive life. We quote from a recent editorial in one of our papers relating to that subject: "Pope Plus is revolutionizing the time-honored traditions of the Vatican,

and has already begun many reforms in

way with many of the formalities and

the holy sec. To reduce the running expenses of the Vatican he has done

ceremonials which for ages have been part of the pope's life." Truth is eternal and unchangeable but it must have various forms of manifestation. The kindergarten is all right for the class of minds for which it is intended, but to expect that the scholar should always remain in that grade, or to condemn it as useless because which was accepted. The committee through normal growth it has been out grown, would both be foolish. The sys tems of life that the pest held sacred were so without any doubt. They were needful for the age in which they were

posing that they should always remain the leading element in life's program. Growth can only come through this law of change. What we term disintegration is an operation of the great uni versal law of progress. Whether in the animal or vegetable kingdom, it matters not, the operation of that law is the same. When certain forms of matter

reach their limit they dissolve and pass to the original elements from which hey came, to be again reformed. In the human social, political and religious systems that law manifests itself in the disintegration and re-organization through which those systems are constantly passing. In the absolute there is no such

thing as retrogression; whatever external appearances may indicate. New life forms, whether in the physical or the mental and spiritual world, can only be made manifest when the condiions are ready for their appearance Many a reformatory movement has failed because the fruit was unripe, to attend to since the book was placed in my hands to read, I am late in sendthose for whom it was intended not hav ing developed to comprehension of the truth it sought to make manifest. Some have also failed, overpowered for the time being by the brutal force of the opposition; but the desire for a change, to better conditions, was there and could not be destroyed because it was one of the immortal principles, and if not allowed to develop in a normal peaceful nanner it will manifest itself through violent upheavals.

The present generation is gradually realizing the fact that certain parts of its political, social and religious systems must be eliminated, a refitting of of the garments needful so that they will correspond to the form of growth of the present time. To neglect this important work would be race suicide. Some of the garments cannot even be remodeled, but must be cast aside on the rubbish pile of antiquated systems; and by the fire of the living present manifestation of truth be resolved back to their original elements

To the ultra-conservative minds these thoughts may seem to be fraught with destruction to the orderly systems of life; but to those who in a measure realize the possibilities that are attainable, know that it is the duty of the iconoclast and the constructive reformer to walk hand in hand and with a singleness of purpose work for the consummation of the desired result, a changing from the old to newer and better conditions.

Change is written on all things. must be either that or fossilization. The powerful element of discontent is one of the mightiest forces used in the evolution to higher conditions of life. Do not imagine that I am opposed to It is the first element to be made manifest in the progressive plan. It is the forerunner and prophet of the new dispensation that is being called to displace the old. As only truth is immortal, any systems of life founded upon it can never be affected by the laws of change; that is only intended to destroy

> The outworn rite, the old abuse, The pious fraud transparent grown, The good held captive in the use Of wrong alone.'

The soul life of humanity must grow, nust ever be reaching upward to higher things; and the materialized forms rep esented in the political, social and religious institutions must, as they are merely the material forms of the interior soul life, be subject to the law of constant change in their external manifestations so as to correspond to the interior life. In carefully studying human history, ancient and modern, and lewing the various forms through which life made itself manifest, we can see that the great law of changeable ness sometimes was manifested in the work of demolition of effete systems and then that great law was used to build on the ruins of the old a better structure. So it always has been and always will be for,

"I looked; aside the dust cloud rolled-Upspringing from the ruined old, I saw the new."

HAMILTON DE GRAW. Shakers, N. Y.

OUR SYMPOSIUM. As usual, it will be found exception-

ally interesting. Mrs. McIntyre gives a vivid account of her experiences with spirits connected with a Methodist revival meeting. Miss Meyer gives in graphic language her views of Obsession, and we do not wonder that both manifest great feeling. On one occasion we met Mrs. McIntyre. She is a highly cultured, beautiful lady, one you would not think as being in the least a psychic. Mr. Edgerly and G. H. Brooks, two of our foremost workers, give no uncertain sound in their able defense of mediumship. They are followed by other champions equally as earnest in the expression of opinion—the venerable Dr. Greer, E. W. Baldwin, and Esther Thomas Bosley-certainly interesting reading for and against. This symposium furnishes an object lesson of great value to every thinking mind, and which in the end will result greatly to the advantage of our cause.

COMMITTED SUICIDE.

We are pained to learn that Frederic G. Tuttle, treasurer and business manager of the Banner of Light, Boston, Mass., committed suicide the middle of last week by shooting himself. No cause is assigned for the rash act by the dispatches in the daily papers.

Later .- A telegram from Mr. Barrett just as we were going to press states that the suicide was the result of ill health. He was honest in all respects.

Outdone.

The newspapers of the day herald the wonderful information that a woman of sixty-five years recently gave birth to a child. That is a pretty good story, a big one, indeed; but this modern woman was outdone by Sarai, the wife of Abraham, unto whom a son was born when she was ninety years of age. Thus the Bible story outdoes the modern newspapers.

Mr. Townsend's Paper.

The Light of Truth, after a varying career in Cincinnati and Columbus, Ohio, has come to this city to see if it can be a little more healthy and prosperous.

"Love-Sex-Immortality." By Dr. W. P. Phelon. For sale at this office. Price 25 cents. The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

"A Conspiracy Against the Bepublic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc.' A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. Fee sais at this office.

THE BOOK EXAMINED

Geo. H. Brooks, prominent as a lecturer and medium, gives no uncertain sound in his Condemnation of The Great Psychological Crime book. He denounces it in severe language. He is followed by Esther Thomas Bosley, who writes pleasantly and beautifully in her defense of the volume. And thus the friction of thought goes on, and Spiritualism in the end will be the gainer.

ON "THE GREAT PSYCHOLOG-ICAL CRIME," Owing to the many things I have had

ing in my review of the same. I have just finished reading it, and have tried to give it an impartial reading, trusting I should find light on the most import ant subject ever brought before the world-of mind over mind, and of the demonstration of a continued existence for the soul after it leaves this earthly life. I was in hopes some good word would be expressed for the work done in the past along the lines of hypnotism and spiritual communion; but, from be ginning to end, not one word was said of any good done, or anything in favor of the great manifestation of mind ove mind, or of spirit communion. other hand, its thought and influence was to impress one that all such manifestations were criminal; that the hyp notist, the subject, the medium and the spirit were preparing for themselves a condition that would be worse than an orthodox hell, and in many cases result in spiritual death. I thought as I read the book, is it, after all, that the phenomena as well as the glorious philos ophy of Spiritualism stands on no better foundation than that expressed in this book? Is it possible that all the mediums who have helped to unfold this truth as it is to-day, and bring the light to so many, is it possible the mediums who to-day are standing before the world as advocates in one form or the other, are criminals whose end at last will be death? Is it possible that after all these years of patient toil and the many bright intellects that have come and gone, and those who are with us in the body, that not one has yet been led to the truth of the real position we occupy-not one spirit been permitted to give the warning cry and

we be warned? I confess the book depressed me, and I seemed to feel as though a terrible chasm was opened to receive us. Then I felt that there is no greater work ever printed that could be used as an argument against us, both by the pulpit and the press; that here was a book written by an alleged Spiritualist—no one knows who-giving experiences that are expressed in terms attractive; that the old methods of attack are all worn out, and the book will supply a longfelt want or desire on the part of our enemies. It seemed to me that the work that lies ahead of us all was to be harder than ever; that added to the deep-seated prejudice in the minds of so Hudson, was to be used against us.

I am sure that every intelligent Spir

itualist is conscious of some of the obstacles that lie in the path of mediumship; that every medium who to-day stands before the people tries to impress upon all who are seeking to develop mediumship that there should be care exercised in their development. Spiritualism is not to blame for the ignorance of those who rush into mediblame for obsession, nor for the experi-ences of those who are in our insane gorges and under mighty viaducts, past asylums from that one cause. Spiritualism is not to blame for the dense ignorance in the world on these great subjects of spiritual and mental manifestations. Far from it! Its mission is and has been to educate the world along his own nature reflects, and with his these lines so people may more fully understand themselves and be prepared to

live as intelligent men and women. I have had a great opportunity to observe mediums, in the position I have on the oars, keep ever alert. occupied. I am, perhaps, as well acquainted with as many mediums for all phases of mediumship as any Spiritualist in this country, and I want to say, these many mediums whom I know (and I know them well) are not the subjects of every mind that comes along, either in the body or out, but on the other hand, they are as well, yes, better individualized than those who have no mediumship.

I have been more than pleased as I would meet these different workers in the field to see how they have grown crushing wheels.
during the period of our separation. Indeed, I can truthfully say that if it had not been for their mediumship they would have no spiritual unfoldment at all that through their unfoldment they exercise a spiritual force which, if it does nothing else, calls attention to the | imalism; and the same power necessary

great power about us. As to the moral phase of the question, I will say this in passing, that when current of mediumship. Look for the persons who go into the presence of a garden, beware of the whirlpool; be medium will free their minds from impure motives and desires, they will reap better results; that there are no more immoral mediums than in other spheres of life, and as long as the world lives where it does to-day, just so long will conditions confront us as they do. I am not so foolish as to think we have the whole truth, that there may not yet come a better understanding of these great problems, and a better way to communicate with the spirit world. Ah, no! I can see no reason why there should not be in time to come a better understanding and a better way to com-municate with the spirit world. And I know when that time comes it will be welcomed by all of the Spiritualists.

I have been a medium and a worker for many years. I can truthfully say I am not afraid of the results of the law of mediumship. I am not afraid that the good friends who have used me, nor that I shall be finally wiped out of exist-ence. Not a bit of it! I am not afraid to meet the condition that awaits me-I am not afraid of my mediumship. On the other hand, I more fully appreciate my mediumship to-day than ever; I try more than ever to live for it, for I recognize that it has educated me; it has taken one who had no experience or unfoldment of spiritual power and it has unfolded that which has brought peace and nower. I would not give up my mediumship under any circumstances.

While I recognize there are some things said in the book that we should all become familiar with, there is no special harm to read it; yet I can not feel it is the truth nor anywhere near the truth, but that ere long it will go the way of other works of that kind—be relegated to the rubbish pile. But mediumship will go on. There will be a better understanding of hypnotism as well as of mediumship. The cause of Spiritualism rests upon the bed-rock of mediumship and spiritual manifesta tions. The Spiritualist will welcome any and all new truths that help vance our cause and give us a helfer

WHAT G. H. BROOKS HAS TO SAY | understanding of the great world of spirit. In the meantime, young mediums, who are just coming into this great truth, do not be alarmed, but study the laws of mediumship, become posted on the subject, and in the end you will be able to come into possession of great truths that will uplift the soul. Thus I am able to throw off any depressing influence of the book, and rise o the position that all mediums can attain. I KNOW there is a spiritual ex-istence after death, that there is no leath to my soul, as I unfold and go on in the work that lies before us.

THE BOOK PRAISED.

The Independent Method of Communication With Spirits Approved by a Lady of Experience.

G. H. BROOKS.

Marconi in his discovery has materialized the best means yet known for communication establishing to the most materialistic mind the transmutory power of the atmosphere; and I think this "Storm Center" is a much needed agitation and will tend to a growth of our psychics, and is only in the line of

progression.
All people are in direct communion with our advanced friends, and Spiritualism is only the laying of a cable connecting the visible with the now invisible continent, as Cyrus Field did with the Atlantic. Lilian Whiting's "Story of a Summer" is a possibility with every human being, and the seemingly non-progressive status of our mediums is not due to their growth, but to the unfoldment of our people; and so long as the world as a mass demands materialistic proof, so long will that phase of mediumship be practiced. So long as Christians retain any of the vicarious atonement atoms in their beliefs, so long will they demand intermediaries and will continue to shoulder all their shortcomings upon someone else; and, of course, our Spiritualistic ranks are as yet mainly recruited from that source, or from that class which, becoming disgusted with the absurdities and enervating influences, swing too far into a materialistic belief and require the breaking of tables and lifting of ponderous substances to reach their positive conditions in order to convince them that there is aught in this world or the next, beyond the very limited sphere of their five senses.

Mediumship I can liken to a broad river upon which all can embark, but only a few have done so as yet, and many, this book, like the works of they are called mediums. The medium seeks its banks in a dim, way, like the pioneers of old who sought this western continent; but because our forefathers lighted with a tallow dip, mowed with a sickle, and traveled in a stage coach, shall we decry the work which made an Edison possible, which laid the foundation for a nation with a future more full of possibilities than was ever known? True, again like our forefathers, the medium does not as yet umship without any understanding know through what strange cities this whatever, and who may have unpleas- great river passes, what massive cavant experiences. Spiritualism is not to erns it rushes by, what green fields it picturesque islands, over dangerous waterways, carrying progress, knowledge, power, danger, death and destruc-

tion, all; all on its broad bosom He looks, and sees only that which own free will he embarks and finds all in its mighty current. Now he cannot turn back; his frail boat can but go with the tide. What must he do? Pull blooms a fair garden; he will drift by if idly lying in his boat. No, alert and active, he controls his boat, and gathers many beautiful flowers whose fragrance will last through a life-time. Yonder a mighty whirlpool threatens to gather his bark in its terrible current; awake he must be. A monster ship of steam (science) mark of man's massive intellect, crosses his path; he must understand its course, and then his boat can be lifted upon its glorious awellsif not, it will be drawn down under its

tion, for the beautiful gardens have no power of gravitation outside of man's own nature; but the whirlpool certainly possesses a mighty one. The garden is man's spirituality, the whirlpool his anto be exerted by the rower upon the river is necessary to be exerted in the

awake, rower, be awake. There is no danger signal up, there is no wall to compel him to seek the garden; the dividing line must be the rower's own knowledge of his surroundings. Therefore I would make a strenuous plea for conscious mediumship-the manipulator of the wires rather than the manipulated, for purely negative conditions are destructive to the individuality of the man. A perfect equilibrium must be kept between body, soul and spirit. ESTHER THOMAS BOSLEY.

Seattle, Wash.

LULLABY.

Oh, hush thee, my baby; the great world is sleeping, And night soars above us with black drooping wings;

Let no fear come nigh thee, for mother is by thee, And sweetly and softly a lullaby Oh, close, drowsy eyelids, now; close

them, my baby,
And let thy fair head on the pillow Then sleep will steal softly and lure

thee to dreamland, Oh, hush thee, my darling; thy tired eyes close! The cool wind comes murmuring dows

through the valley, Whispering low it rustles along, Swaying the long grass all dripping with dewdrops, And hushing the world with its low.

sweet song.

Oh, hush thee, my baby! the shadows are deep'ning; The night wind's cool breathing will soothe thee to rest. May heaven defend thee and sweet

sleep attend thee, And God's holy angels watch over the -Fanny R. Hill. resti

"Astral Worship." By J. H. Hill, M. For sale at this office. Price \$1.

NATIONAL SPIRITUALISTS ASSOCIATION

Annual Report of the President Harrison D. Barrett, for the Fiscal

(Continued from No. 726.)

The Morris Pratt Institute This institution opened its doors to the public in September, 1902, and has successfully passed through one full year of active school work. It is an auxiliary of the N. S. A., and its claims will be formally presented in this conventon by the officers of the school. All Spiritualists are or should be interested in educational work, and should make every possible effort to advance the same.. As an auxiliary of this association, the Morris Pratt Institute is entitled to a respectful hearing on the part of this convention and I suggest that a special hour be assigned its representatives in which to acquaint this

Mediums' Home.

poses and accomplishments.

body of delegates with its aims, pur-

It will be remembered that an effort was made during the past two years to establish a home for worthy, indigent mediums, at Reed City, Mich. A house and lot were purchased at that point, and steps taken to secure a fund for were not encouraging, and the trustees of this association decided it would be best to offer temporary relief to those who were most needy and let the matter of a special home rest for the time being. Small pensions were accordingly paid to the few who were known to be worthy, and the public was informed that the Reed City Home would not be opened for an indefinite period. During the past year, the N. S. A. building at plead with you as delegates to interest Reed City, was burned, but as it was insured the association's loss is but slight. It was decided to be unwise to atempt to rebuild and the lot was advertised for sale. A good offer was received for it early in September, and cepted. The deeds have been duly signed, and the National Association has formally and finally closed out its business in Reed City. I recommend that no further action be taken by the N. S. A. to establish a medium's home at any point; as such it would be wholly Impractical in character, and could not be made popular among the mediums themselves, nor among the Spiritual-

A Pension Fund.

In lieu of a home building, I recommend the continuation of the present policy of the N. S. A. in pensioning such indigent speakers and mediums as are regularly paid to a few mediums during the past year. All cases were carefully investigated and pensions granted only upon the presentation of reliable evidence of worthiness. Henry Slade has been cared for, for the sake of the good work he did in the early years of his public work. None of the pensioners have received the money into their own hands, but it has been sent to those who have cared for them, who have used it fully for the purposes desig-

This pension fund should be enlarged and made a source of income for its own work. I recommend that action be liberally to the fund as their means will ment on the part of the distressed. If such assessment could be levied and trill possession of the facts, and realize the necessity for action. collected, it would yield a monthly in come of many hundreds of dollars. I respectfully urgo this plan to your consideration, and recommend authoritative action thereon. The pension system is the best method thus far evolved which we can care for our own, and I believe it to be wise to husband our resources for this worthy object, and not waste them in futile attempts to establish and endow homes into which very few mediums could be induced to

Wills and Donations.

A few estates, in which the N. S. A was either directly or indirectly interested have been settled during the past year, notably those of Case and Erspenmulier, from which this association has received its share in money. The bequest of Mr. Case was seriously diminished by the severe contest made by remote heirs to break the will, but the attempts were not successful, and the N. dollars as its proportional share. It one thousand dollars to secure what was paid over, giving the N. S. A. only four hundred dollars net, from a bequest that designed it to have almost ten times that sum. It was worth all cost and far more to the Spiritualists of America, as the decision in their favor by the Indiana court has estabfollowed in future years in defending of like nature. This suit has shown the necessity of exercising great care in making wills on the part of all who desire to benefit the cause of Spiritualism. Proper legal forms for wills should be prepared that will stand every test of law, and placed before our people. I feel to recommend, however, that our friends be urged to make their bequests by deed or check while they are yet in the form in order that they may see that their wishes are carried out in full. An aged couple in New Jersey have set all Spiritualists a praiseworthy example by deeding their valu able real estate to the N. S. A., outright, taking a life lease for their own protection. I earnestly recommend that this method be everywhere urged upon our liberal minded friends who wish to aid Spiritualism through the N. S. A. Law sūits are always expensive, and their outcome uncertain. Justice and law were long since divorced in the settle-

erty while yet in mortal form. The famous McIlroy will in Philadel-

History of Spiritualism. atention of the Spiritualists of America lofficers of the local societies can obtain leaded, and its publication I during the coming year. Let the incom-

Year Ending Sept. 30, 1903. to this important subject. I have referred to it at length in my reports in past years, and must reiterate every word I have hitherto uttered with re gard to the subject. Our veteran workers are rapidly passing away from earth, and our sources of information of an accurate character are even now

very few in numbers. Steps should be taken to utilize every possible factor accessible for the furtherance of this work. Two years ago, Lyman C. Howe, who had been elected Historian at a previous convention, was instructed to begin work on a small scale. An appropriation of two hundred dollars was made for this purpose, and Mr. Howe managed to do a great deal of work with that sum. His eyesight becoming impaired, he was not able to continue his work last year, and our last annual convention elected your president as his as sistant. Work was planned for the year, but circumstances, not necessary to mention in detail, forced your presi dent from all fields of labor, hence the only report possible to make to this convention is that progress has been made, and further time asked for. I feel warranted, now that Historian Howe has almost wholly recovered his sight, in recommending a liberal appro priation to the History Fund, and ask that positive instruction be given the incoming board of trustees to push this work as rapidly as possible during the year. If Mr. Howe requires any assistants, this convention can direct him to employ such as he may need, limiting

your hands that will enable us to secure Medical Persecution. During the past year, drastic legisla-

the expense to a certain amount.

yourselves especially in this most im-

portant matter. We need an authentic

history of our movement, and I ask for

legislation of a positive character at

it at the earliest possible moment.

tion on the subject of the practice of medicine has been enacted states of the Union. Under these severe and most tyrannical laws, prosecution and persecution have been quite common. I believe these measures to be unconstitutional, and feel that their obnoxious features can be removed by an appeal to the Supreme Court of the United States. A test case should be taken to that tribunal at the earliest possible moment. I believe a worthy case has developed during the year in Grand Rapids, Mich., where a magnetic known to be worthy and deserving of for the illegal practice of medicine. As healer, (clairvoyant) has been arrested aid. Small pensions, not exceeding for the Hiegal practice of medicine. As twelve dollars per month, have been simply relies upon magnetism applied simply relies upon magnetism applied by his hands, to affect his cures, it is difficult to see wherein he has violated the law. He has practiced magnetic healing in Grand Rapids for nearly twenty-four years, and has not used the title of "Dr." nor the letters "M. D." illegally during that time, or, at least, since the law restricting their use was enacted in Michigan. He had no difficulty in securing bonds at the time of his conviction, one of the leading busimen of the city voluntarily qualifying for many times the sum required by the court, without being requested to do so by the defendant. I recommend that the incoming board of trustees be intion. Every speaker, medium and public worker is convenient to the matter with lie worker is or should be interested in great care, and, if found to be a safe this work, and ought to contribute as itualists Association of Michigan in case, to co-operate with the State Spirliberally to the fund as their means will carrying it to the Supreme Court of the permit, without regard to any possible carrying it to the Supreme Court of the benefit to themselves. If all mediums. benefit to themselves. If all mediums, who depend upon their psychic work for a livelihood would contribute twenty.

United States as soon as possible. I am aware that this means long and expensive livelitigation, but I feel that liberty is chean at any cost, hence believe that five cents per month to this fund, it the people will gladly contribute to a would be ample to meet every requirement on the part of the distressed. If fund for this purpose when they are in full possession of the facts and realize

Prosecution of Mediums. What I have said upon the subject of medical prosecution, will apply with

equal force to the prosecution of medi-

ums and speakers. Ordinances exist in many cities of the land making the exercise of mediumshp a felony. states have special laws bearing upon this subject, which make criminals of our best mediums and speakers wherever they attempt to work in those states. Several prosecutions have taken place during the past year, and, as there seems to be a tendency to circumscribe our liberties in this direction, I feel that this convention should take action in relation thereto, and instruct its incoming officers to make a test of the rights of our workers as psychics before our Supreme Court, I therefore recommend that the laws of Colorado, California and Washington be looked into, and the alleged offenses of our mediums and S. A. received about fourteen hundred speakers, who were prosecuted in those states be accurately measured and deshould have received over three thou-termined. If these cases are found to sand dollars, and would have done so be just and worthy, I recommend that had it not been for litigation. It cost one of them be taken before the Supreme Court of our nation for final adudication. A fund for this purpose has already been started, known as The Melium Special Defense Fund, to which all mediums are requested to contribute in case of necessity. Every medium is requested to connect himself with the N. S. A. through this fund by taking out lished a precedent that can and will be a special certificate, at a cost of five dollars, which entitles him to the aid of the N. S. A. in case of prosecution. He is also liable to assessments to the amount of twenty dollars per year under the provisions of this certificate. During the past ten years, only two mediums have taken out these certificates. need not comment upon this significant fact, but will simply say that this branch of the N. S. A. work is open to all mediums, who, by aligning them-selves with it, testify to their own good faith, and prove their willingness to contribute to their own defense, as well

Settlement of Speakers. As the best and securest means of af-

fording protection to our mediums and magnetic healers. I urge the settlement of speakers over our local societies These workers will then have the backing of a stable organization that commands the respect of the community, Under our loose methods of organizament of will cases, hence our people tion and our shameful itinerant system, cannot be too cautious in seeking to it is little wonder that we have any avoid trouble by disposing of their prop. rights left to us whatever, or are at all respected by other denominations, Now that our N. S. A. is known to be a perphis. Pa., affecting our loyal auxiliary, manency and that our people are supthe First Association of Spiritualists of porting their organizations better, Spirthat city, has been taken to the Su itualism has gained a more general repreme court of Pennsylvania during the spect on the part of the public, and peopast year, and a signal victory won for ple are waiting to see what we are go-Spiritualism. The decision of the lower ing to do. I recommend most earnestly court breaking the will was reversed, that all local societies be urged to emand the will sustained. Mr. McIlroy's ploy speakers for a year, or for a term wishes will, in the course of time, be carried out in full, unless the opponents the seal of its disapproval upon the object of the seal of of the will tr some other method to solete and disgraceful itinerant system avoid its fulfillment. This establishes a that has been the means of dragging most important precedent in favor of our movement down more than any Spiritualism in the legal world, and the other one influence in its history. I spiritualists of the nation are to be congratulated upon the prestige it gives containing the names of all true and them. tried workers be kept on file in the of-fice of the N. S. A., and copies of the same filed with the secretaries of all

the addresses of worthy and reliable speakers and mediums, without any fear of deception or injury.

Mass-Meetings.

During the past year, I have received numerous requests for the holding of mass-meetings at different centers, as was formerly the policy of this associa tion. These meetings were abandoned two years ago, upon my recommenda-tion, the feeling being, that while they were financially successful, they did not add to the membership of local socie ties very appreciably, nor strengthen them financially. There is no doubt but that they do add to the general interest in Spiritualism on the part of the masses, but it is a question whether they carry sufficient weight that influence a permanent factor in so-ciety. To make them successful requires a great deal of work, and if that work is done by the wrong people, these gatherings will do more harm than good. I can see their advantages, and possible disadvantages, hence do not feel to make any special recommendation upon the subject, believing, that, as delegates, you know what you ought to do in the premises for the best good of our cause.

Cuba and Porto Rico.

Spiritualism has taken a new start in

these islands during the past tweeter months and our brethren there are asking for a closer union with the N. S. A I have received several letters from Porto Rico asking me to send mediums and speakers to them who can speak the Spanish language, and requesting me to assist them in their attempts to organize. I feel that this is a neces sary work, and that the N. S. A should interest itself in the affairs of our brethren in the West Indies Islands. A ong personal interview with one of the leading Spiritualists of Porto Rico convinced me that his people were ready for missionary work, and willing to support the same. He declared that with proper effort on the part of a good organizer and a competent medium, the great majority of the people of Porto Rico could be brought over into Spiritualism. The matter is well worth look-The Renaissance in Japan gave the Unitarians a golden opportunity in that country, which they eagerly embraced through proper missionary work. The results have been far beyond their expectations, for the brightest minds of the "Island Kingdom" have accepted their doctrines, and Japan is one of the most progressive nations of the earth because of that fact. I believe that same opportunity awaits the Spiritualists in Cuba and Porto Rico. I therefore recommend that action be taken upon this matter by this convention, that every possible effort be made to establish perfect reciprocity between the people of those islands and the friends

of the N. S. A. Spiritualism at St. Louis in 1904. This convention should see to it that Spiritualism is properly emphasized at St. Louis during the World's Fair in 1904. There is to be no general parliament of religions, but each denomination among the Christians especially, is seeking to have its doctrines presented to as many as can be reached by the various speakers employed. As the Fair is to be absolutely closed on Sundays, the visitors to the Fair must put in their time elsewhere. If the N. S. A. were to engage a corps of speakers and mediums for the Sundays of the Fair, I am certain that our brethren in St. Louis will do everything in their power to assist this body in the way of providing halls and churches in which to hold our meetings. Possibly a great tent meeting for Sundays only, could be provided. I am opposed to any attempt to hold a camp meting in or near St. Louis during the exposition, yet I do believe in active propagandism there along legitimate lines. I recommend that the incoming board of trustees be instructed to take such steps as will secure a tation of Spiritualism throughout the entire season of the exposition. The local societies there will be in session a portion of the time, but the pastors of the leading locals are desirous that the work should be carried forward upon a scale representative of the National character, rather than that of local in terest only. We should act in conjunction with the local societies there, not independently of them. Again I recom mend action upon this matter.

An International Spiritualist Congress. Upon instructions given by our convention of 1901, and supplemented by orders from the board of trustees, opened correspondence with the Spiritualists in all quarters of the globe with regard to the practicability of holding an International Congress of Spiritual ists in St. Louis next year. I sent seventy letters to the leading Spiritualists the world, and have been favored with many replies. All English-speak-ing colonies and nations declare such a congress impractical on account of the expense it would entail upon the delegates to attend same. Some of them feel that such a conclave would be good thing but assert their inability to attend it, even if it were held. Others do not seem quite ready to take this step in the direction of establishing of the brotherhood of the race. French, Russian, German, Italian and Spanish correspondents are all in favor of such a congress, yet many of them declare that it will be impossible for them to attend the same. So little encouragement is given by the people who should be interested in it, I am constrained to recommend that no attempt be made to hold this congress. If the wealthy Spiritualists of the world would place ten thousand dollars in the treasury of the N. S. A., a truly representative body could be easily brought to-gether. I deeply regret that this Congress of Nations in Spiritualism cannot be held, and I hope that the day will come when Spiritualists, the world over, will perceive the importance holding such a gathering, and be led to provide the means by which it can be

brought together. Home Circles.

The recurring frequency with which the N. S. A. office is besieged with ques tions regarding Spiritualism and the best means of becoming acquainted with its principles, leads me to refer to "home circles" that were so popular fifty years ago. As a perfectly safe means to the end in view, the home circle, is certainly first and foremost. 1 believe in the establishment of such circles wherever possible, when there is one person who is somewhat familiar with psyche force present to take the lead. When established in a prayerful spirit, and sought for the purpose of receiving spiritual instruction, only good eventuates from them. I recommend that this body of delegates declare itself emphatically in favor of establish ing home circles, under proper guid-ance, as a part of the missionary work of the N. S. .A. I also recommend that a small circular or tract, setting forth such instructions as may be desired for the foundation of such circles in communities not accessible to our missionaries, and where public meetings are not held, be prepared by the trustees of the N. S. A., and furnished gratis to all Once more I feel impressed to call the state associations. By this means the who may apply for the same. Such a

will do a great deal of good. I urge ac-tion upon this important subject.

Post Office Missions.

Through what is known as the "Post Office Missions," our Unitarians brethren have been able to widen the scope of their influence in all sections of land. The N. S. A. can do the same, for Spiritualism if Spiritualists will but cooperate with it in this work by supply ing the home office with the names and correct addresses of people who are open to the reception of a liberal thought. Our secretary then can send them such literatüre as may be on hand for free distribution, open correspondence with some of them, and ultimately secure their open support, induce them to organize home circles and local societies through which the truths of Snir. itualism can be presented in communities in which they are now unknown. I recommend therefore, an appropriation for the purpose of extending the influence of our Post Office Mission Work If more tracts are needed, I urge that they may be prepared or selected and published as soon as possible by the N. S. A. officers.

Protection for Our Cause.

The experience of our brethren in St. Louis last spring warrants me in asking this representative body of delegates to take some action to protect Spiritualism as a movement from such abominations in the future. The Brockway family that brought such disgrace upon our cause in St. Louis only represent scores of others who are engaged in the same unholy work. Spiritualism always suffers from such rascality, and if the Brockways are mediums, that fact did not warrant them in pilfering thousands of dollars from their unsuspecting pat-

rons. Something must be done to disabuse the public mind with regard to the responsibility of Spiritualism for such conscienceless people. They change their names from time to time, and alter their personal appearance as much as possible in order to escape detection. Spiritualists would do their duty in all such cases, our cause would soon cease to suffer for this predatory horde of robbers of mortals and insulters of the arisen ones. Rather than have the present conditions continue it would be better to split our movement in twain, and permit those who believe in obtaining money under false pretenses, and other questionable practices to go their way without claiming any connection with true Spiritualism. We want phe nomena and plenty of them, but not of the kinds produced by the parties under discussion. I recommend decisive action upon this matter by this conven-

Some Special Needs.

The foregoing paragraph prompts me to refer to a few of the special needs of our movement at the present time. First of all, we need a young, progressive body of people preparing for our ministry. There are less than twenty of our speakers to-day who are under forty years of age. Our young people are led into other occupations because of our failure to establish pastorates and permanancy in the character of our work. This convention should evolve some plan by which our young people may be induced to enter our ministry. Second, we need a more devotional, religious spirit in our public meetings. The curiosity age and the era of the mirth seeker are things of the past. They are now attached to the theatres where they properly belong. This convention should declare to the world the religious side of Spiritualism, and place it squarely and reverently upon the basis of scientific Theism. Third, we need a more dignified method of presenting phenomena to the world. they are now given, they detract from the divine beauty of our great truth. and frequently make our movement the laughing-stock of the world. Phenomena are invaluable aids in our work and purposes of the angels-not reduced to the level of the circus or variety show. They are of specal value in the home circle, in the laboratary of the scientist, and in the communion service that should follow the address of a settled speaker every Sunday evening. I recommend that the convention devise ways and means by which the foregoing suggeston can be put into practice. less something of the kind is done, a division of our forces is inevitable in the near future, and the line of cleavage will be between the religious and iconoclastic elements in our ranks. I hope our union of forces may be preserved but not at the cost of the self-respect of reverential, truth-seeking people. prefer a division between truth and error, between reverence and irreverence between instruction and amusement, to the present effort to unite these incon gruous elements. Let us have our phe nomena, our science, our philosophy and our religion, with no trespassing upon the prerogatives of either branch

Better an absolute divorce of phenomena and religion than the present bur lesqueing of the two.

Finance. Another need of our movement, espe cially of the N. S. A., is finance. Any or thodox body with only a quarter of our members, frequently possesses ten times the ready money we do. We have generous, wholesouled people in our ranks, but they are not able to give to the cause they love. Still the great mass of our people are not poor purse. They only need awakening to a sense of duty to induce them to render generous support to their religion. In order to enable Spiritualism to do its legitimate work through the N. S. A., a generous endowment fund is necessary Plans for raising that fund should be adopted by this convention. Receipts from per capita dues, donations and collections are not sufficient to meet the running expenses of the N.S. A. and enable it to branch out in new fields of labor. From the financial reports of our secretary and freasurer, you will learn of the monetary standing of the N. S. A. It is far from being adequate to the needs of this organization, creditable though it may be. The National Associations of other religious bodies have large interest-bearing investments from which they derive a goodly per-centage of their incomes. There is no reason why the N.S. A. cannot do likewise. A generous indownent fund can be raised if the will to do it is made manifest.

One small orthodox body raised sev enty-five thousand dollars in one state to carry on its work within the borders of that commonwealth last year. An other organization—a national association—with less than one fifth of our members raised over one hundred and seventy five thousand dollars last year These people as a rule, were not so wel to do as we are as a body. They had the will to achieve success, and they were successful. So may we if we will but make the effort. I believe that the raising of a generous endowment fund, or planning to do so, is the paramount duty of this convention. Our Universalist brethren did it fifty years ago when their members were, few and their purses slender. They, determined to win, and they did win. I recommend that an endowment fund of fifty thou-sand dollars be raised for the N.S.A. ing board of trustees be instructed to appoint special solicitors under proper restrictions to make a house to house canvass in their respective communi ties for contributions to this fund. general call could be issued to the coun try at large asking for donations to this fund, and stating its special objects.

few devoted, unselfish wokers this sum could be speedily raised and the N. S. A. would have a permanent source of in come, upon which it could draw in do ing its legitimate work. I ask this body to act affirmatively upon this question My own success in raising funds at dif ferent camps this past season proves that the people will respond when properly approached. Fifty similar solicitors equally devoted and in earnest, would do more than fifty times as well recommend the selection and equip ment of reliable and experienced solic itors for the raising of this fund. If the delegates here present were to be constituted a committee of the whole to engage in this work their returns would average one hundred dollars each. This would mean one fifth of the sum asked for, and the balance could easily be made up. One general solicitor, with roving commission, upon a generous percentage, could raise the entire sum within the next twelve months. If our camps were properly canvassed by competent solicitors for a single season only, the sum could be raised and all expenses met. I feel that the N. S. A. should have one reliable financial agent at each camp next season to do this very work. I recommend action accord ingly.

Necrology.

Many of the loyal friends of our movement have taken leave of earth during the past year. Among these are several who were especially active in the support of the N. S. A. To all of these earnest workers, I pay my personal tribute of praise, and ask that suitable resolutions be drawn in recognition of their worth. Especial mention should be made of the work of Count Alexanier Aksakof, of St. Petersburg, Russia, whose literary labors in behalf of Spir itualism have been the wonder of the world, and of Thomas G. Newman, editor of the Religio-Philosophical Journal and a worthy representative of our cause. Brother Newman fought a good fight, and honestly kept faith with his own conscience and the world. In his transition, the N. S. A. loses a true friend, and Spiritualism a noble representative. The transition of Benjamin Rogers, of California, and Samuel I. France of Massachusetts, remove two true and tried friends of the N. S. A. from the scenes of earth. They generously gave of their means to the support of the cause they loved, and laored for organization because of their belief in the religion of human brotherhood. I ask that resolutions of respect be adopted by this convention, and recommend that their names be placed upon the roll of honor in the archives of this association. Upon this roll I also recommend that the names of all of the riends of our movement who have entered the higher life since we last met in convention, be inscribed in humble

recognition of their worth The Spiritualist Press. All of the Spiritualist papers have rendered the N. S. A. loyal support throughout the year. Without the aid received from these sources, the N. S. A. would have made but little progress. earnestly recommend that a hearty vote of thanks be extended to John R Francis, of The Progressive Thinker; Hon. James B. Townsend and Willard J. Hull, of the Light of Truth; W. H. Bach, of the Sunflower; J. Munsell Chase of the Religio-Philosophical Jour nal, and Frederic G. Tuttle, of the Banner of Light. I take this opportunity to call the attention of the delegates pres ent to the frequent attempts of a subor dinate officer of the United States government to restrict the liberties of our ress, and recommend that the incom ing board of Trustees be instructed to valiant editors by defending their rights at the seat of government, to the end that a free press may be forever maintained in America.

The Board of Trustees.

All of the members of the board of trustees have served the N. S. A. well and faithfully throughout the year. They have been true to their trusts, and have upheld the dignity and honor of our cause in a praiseworthy manner Personally your president is under many obligations to them, one and all, and takes this opportunity to publicly acknowledge that fact.

The Home Office.

The work in the home office in Washington has been performed with the same fidelity that has ever characterized the present incumbent of the office of secretary. All of the N. S. A. books have been kept with precision, and are models of beauty considering the variety of accounts that our secretary has to enter. Everything about the office is kept in its place, a spiritual atmosphere pervades the whole building, and all the work of the association is promptly dispatched. Our secretary has faithfully discharged her every duty, and has rendered your president many favors during the year. Without her efficient aid, the president's work would have been incomplete. She has been kind, considerate, and zealous for the right in all things, as well as a source of inspirational strength to the president and other members of the board. The Spiritualists of America are under obligations to their faithful secretary, Mary T. Longley, for the many favors she has done them as well as for her devoted services in her official capacity.

The President's Work.

There is but little to be said upon this topic. The perfunctory duties of the office were performed by me from Oct. 24 to December 15, 1902, when our honored vice-president, Thomas M. Locke, became acting president, and held that position until May 28, 1903. The causes that led to this result are known to all, and need not be repeated here. Acting President Locke discharged his every duty ably, and with conscientious fidel ity. He honored the office throughout his regency, and his report will acquaint you with what was done during his incumbency. Since June 1. I attended to my duties to the best of my ability. In round numbers, I have received and turned over to the secretary, twelve hundred dollars during the year, fivesixths of which were taken in at the camp-meetings. I have not spent more than three months in active service of the N. S. A. during the year. Such as my work is, I place it before you for such judgment as its results may merit.

Treasurer Mayer.

Our philanthropic treasurer, Theodore J. Mayer, has been the same faithful friend and zealous supporter of the N. S. A. as he has been in past years. He is a tower of strength to our organization, and deserves the grateful thanks of the Spiritualists of the world for the good he has done our cause overywhere. Let us give honor to whom honor is due for his devotion to the cause we love. and prove our appreciation of him and his work by earnestly co-operating with him hereafter in carrying it forward.

Amendments.

From the report of the committee on mendments, you will learn of several changes that are proposed for our constitution. I commend these to your special notice, and recommend that they be carefully studied ere they are accepted or rejected. They are vitally import-By persistent effort on the part of a ant in their influence upon our organic law, and should not be hastily consid

Special Recommendations.

I recommend: That small sums be appropriated to aid state associations that esire missionary world in their borders, but have not funds to carry it on alone. That one speaker be furnished free to every camp-meeting, upon whose programs special days have been accorded the N. S. A., said speaker to deliver two addresses, if desired, outside of his work on N. S. A. day.

That special efforts he made by our officials to prove the interest of the N. S. A. in local societies in rendering them such aid as lies within its nower; That efforts to secure special dona tions and bequests by will be continued

with renewed zeal. That the files of all Spiritualist papers be completed, properly bound, and

That special solicitors be placed at every camp for the season of 1904, under contract to secure donations either to the Pension or Endowment Funds, or

That the purchase or building of churches and temples be encouraged, and that congratulations be extended to all societies that have succeeded in securing homes of their own.

That every delegate and visitor present at this convention be especially commissioned to work for the N. S. A. and co-operation during the coming

In General. Notwithstanding the clouds to which have referred in this report, and the numerous dangers confronting us on all sides, the general outlook for Spiritualism and the N. S. A. is brighter and better than it has been for several years past. A healthier interest in the subject is everywhere apparent, and a more earnest desire to get at the truth manifest. The attitude of the press, pulpit and people in regard to it seems o be kindlier, and its thought is everywhere received with greater considera tion than ever before. This change of sentiment is largely, if not wholly due, to the influence of the N. S. A. as an organization. I recommend that suitable expression upon all moral and reformatory questions be made by this conthrough the committee on resolutions, thereby testifying to our sympathy with and support of all measures designed to advance the welfare of the race.

Conclusion. I now return unto you the office with

which you honored me ten years ago. If this organization is a success to-day and there are none who can truthfully gainsay this fact, I trust that my work has, in some small degree, helped to make it so. I have erred many times in the discharge of my duties, but I dare assert in this presence that those errors were from impulse, over-zeal, and intensity of purpose, rather than from any deliberate attempt or secret wish on my own part. For my mistakes, er rors of judgment, and lack of judgment, I have striven hard to atone by renewed effort in behalf of our great cause. I crave your indulgence for them all, even as I crave a truer life before my God. To all of my friends in the United States and Canada, I return my grateful thanks for their generous support of my administration and for the many favors received at their hands. May they prosper in all good works, and be daily plessed by the visitation of angels Dur N. S. A. has a glorious future before it, if each and every Spiritualist will but support it as lovally as he ought. The outlook for our cause as a whole is romising, and success awaits it at every turn provided the Spiritualists of America will devote themselves to its sacred principles one-half as zealously as they formerly supported their churches. To the work of upbuilding of | new matter. It has the following fourour cause and of making the N. S. A. a power for good in the land, I most earnestly commend the Spiritualists of mation," "Astral Pictures of Successive America. I bespeak for my successor in office the same cordial and enthusiastic support you have ever accorded me. With a consecrated union of hearts.

hands and souls, victory is surely ours. With only good will in my heart for all of my brethren, without bitterness or malice, and with a prayer for the health and prosperity of our people and our N. S. A., I close this, my last annual report, and bid you all a kindly farewell.

Respectfully submitted. HARRISON D. BARRETT, President N. S. A.

Death of Charles R. Milier, a Prominen

Spiritualist. Mr. Charles R. Miller, long a resident of the City of Brooklyn, passed to spirit life last week, at the advanced age of eighty-four. His funeral was attended at his home in Highland avenue, by a large number of friends, who gathered to pay fitting tributes of respect to his memory

but an enthusiastic Spiritualist. He was possessed of a bright and active mind, and was tenacious in his views when he was once satisfied that he was The writer feels under great obliga-

tions to Mr. Miller, for having been in-

Mr. Miller was not only an earnest,

strumental in bringing about those con ditions and opportunities, which led him to investigate and to become convinced of the great facts constituting the immovable basis of Modern Spiritualism. When I first knew him he was en gaged in publishing the psychometric circular, which he continued for four vears. He also edited a Spiritualist Magazine, and was an able contributor to many of the leading Spiritual journals, until within the last few years of his life, when his health failed him and

he retired from active work.

He was of an exceedingly kind and generous nature. He made his home the home of many mediums. He was presi dent of several societies, and spread the knowledge of spiritual philosophy wherever he went. He was highly respected as a citizen; was engaged in extensive real estate operations, and was inter ested largely in all public affairs. Mr. Miller leaves a widow of nearly his own age, and a family of severa

children residing here in Brooklyn. shall always hold him dear in memory as will his numerous other friends. Mr Miller has not gone to a place of rest His life was one of activity, and he will take up the work anew in "over there." A. H. A. H. DAILEY. Brooklyn, N. Y., Oct. 2, 1903.

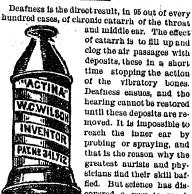
TO WOMEN WHO DREAD MOTHERHOOD

nformation How They May Cive Birth to Happy Healthy Children, Absolutely With-

out Pain-Sont Free. No woman need an 'longer dead the pains of child-birth, or remain childless. Dr. J. H. Dy has devoted his life to reliaving the sorrows of women. He has proved that all pain at childbird may be entirely banished, and he will gladly tely you how it may be done absolutely free of charge good your name and address to Dr. J.H. Dyo. Is Lowis Block, Buffalo, N. Y. and he will sond you postpaid, his wonderful book which tolks how to give birth to happy, healthy chilurem, acsolutely without pain; also, how to cure sterlifty. Do no delay, but write to day.

CURES DEAFNESS

only one remedy is centain and THAT IS "ACTINA."



of catarrh is to fill up and clog the air passages with deposits, these in a short time stopping the action of the vibratory bones. Deafness ensues, and the hearing cannot be restored until these deposits are removed. It is impossible to reach the inner ear by probing or spraying, and that is the reason why the greatest aurists and physicians find their skill baffied. But science has discovered a way to reach

these heretof ible portions of the head. This discovery has een named "Actina." It is a vapor current which passing through the Eustachian tubes attacks and dissolves the clogging catarrhai attacks and dissolves the clogging catarrhal deposits, so that they pass away, and at the same time loosens up the bones (hammer, anvil and stirrup) in the inner car, so that they immediately respond to the slightest sound vibration. Rhuging noises in the head are also caused by catarrh, and are the premonitory signs of deafness. "Actina" never fails to cure this distressing affiction; we have known cases of years' standing to be cured in three weeks. "Actina" is also a certain specific for asthma, broughtist, sore throat, weak lungs, colds and headache; all of which are either directly or indirectly caused by catarrh. "Actina" is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cures. Professor Wilson's 160 page Dictionary of Disease, also sent Free. Address New York & London Electric Association, Dep. TD 929 Walnut Street, Kansas City, Mo.

NEW INVENTION:

Write for new booklet, Special Offer this month. Our new Quaker Molting Vapor Bath Oblinets, Guest Description of Special Offer the Sulpy at produce the service of Special Offer the Sulpy at proceedings of the Special Offer the

Salay Sur 6 and we will show you have and we will show you have a shoulding sur; we the locality where you live. Bend us your address and we will or plain the business fully, remember we guarantee a clear profit of \$4 for each of \$

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number convergenced with the figures on your wrenresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

KEEP POSTED

In Current Spiritualistic and Occult News.

You can do it by reading each week The Progressive Thinker. The Philo-ophy and the Spiritualistic and Occult phenomena it contains each week the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all.

REINGARNATION.

A Leading Work On That Subject.

This is a newly edited and revised production of Mr. Walker's great work by News E. Wood, A. M., M. D. It is brought down to date by the addition of Incarnations," "Objections to Reincarnation," "Reincarnation Among the Ancients," "Reincarnation in the Bible," 'Reincarnation in Early Christendom.' "Reincarnation in the East To-day," "Esoteric Oriental Reincarnation," "Transmigration through Animals,"
"Death, Heaven and Hell," "Karma, the Companion Truth of Reincarnation," Western Writers on Reincarnation," "Mr. Walker's Conclusions." book stands, it is the most complete. logical, clear and convincing work on the subject extant. Price, postpaid, in handsome leatherette, 50 cents. For sale at this office.

THE PRIEST, THE WOMAN -AND-

THE CONFESSIONAL.

BY FATHER CHINIQUY.

This is a most valuable book. It comes from an Braffiest, whose character is above repreach, and who moves what he is talking about. Everybody should ead it. Price, \$1.00. It contains the following chapters.

CHAPTER I.

The Struggle before the Surrender of Womanly Self-respect in the Confessional.

CHAPTER II.

Auricular Confession a Deep Pit of Perdition for the Priest.

CHAPTER III.
The Confessional is the Modern Sodom. CHAPTER IV.

How the Vow of Collbacy of the Priests is made cass
by Auricular Confession.

CHAPTER V.

The highly-educated and refined Woman in the Comfessional—What becomes of her after unconditional surrender—Her irreparable Ruin. CHAPTER VI.

Auricular Confession destroys all the Sacred Ties of
Marriage and Human So tety.

Should Auricular Confession be tolerated among Civisized Nations? CHAPTER VIII.

Does Auricular Confession bring Peace to the Soul?

CHAPTER IX.

The Dogma of Auricular Confession a Sacrilegion
Imposture. CHAPTER X.

God compels the Church of Rome to confess the Abominations of Auricular Confession.

CHAPTER XI. uricular Confession in Australia, America, and

CHAPTER XII.

Chapter for the Consideration of Legislators, Ruebands and Fathers—Some of the matters on which the Prices of Rome must Question his Penitonic. Sent Post-paid, Price, \$1.00.

INVISIBLE HELPERS

A Very Excellent and Comprehensive Work.

One from the Theosophical Standpoint.

This work, "Invisible Helpers," writ-ten by O. W. Leadbeater, the remark-able English psychic (whose lectures have graced the columns of The Pro-gressive Thinker), is certainly very interesting; and suggestive throughout. It treats of the "Universal Belief in the Invisible Helpera," the "Angel Story," "Work Among the Dead," "What Lies Deyond." The work is neatly bound in

With the finer mental and spritting forces as applied to healing. Price, 50 cents.

cloth, and the price is 55 cents.

.. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS. DUINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.-We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other re-Quirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line Item is cut down to ten lines, and ten lines to two lines, as occasion may re-

Take due notice, that all items for this page must be accompanied by the full name and address of the wright. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who, do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

J. O. Stephens writes from St. Joseph, Mo.: "St. Joseph, after having many trials and surmounting many difficulties, begins to show some life spiritually. Our society, under the present management, with the aid of that grand man, Dr. J. O. M. Hewitt, who has been with us two weeks, and will remain at least two weeks more and possibly longer, is progressing finely; the attendance has increased over half. Dr. Hewtt's lectures are very valuable, and many of our leading citizens are becoming interested, and are attending our meetings, and we hope to be able to place our society on a solid basis

Mr. Harry J. Moore has canceled his engagement with the Englewood Union and also the first three Sundays of November with the Ottumwa (Iowa) socie-Address all letters to this office for the present until further notice. Mr. Moore has lately met with a sad affliction, his talented and devoted wife having passed to spirit life at Colorado

Correspondent writes: "Sunday Oct. 18, Metropolitan Spiritualist Society held a very interesting meeting. Dr. T. J. Betiero lectured on Occultism and Mysticism, followed by platform tests by Mrs. Maggie Waite. The hall was crowded to the doors. The Progressive Thinker has a ready sale at the door.'

Mr. Pettibone, medium for physical manifestations, will please send his postofilce address to John Wesley, Jackson Park Hotel, East 63rd street.

O. M. Amhler writes: "I can't see you can afford to lay before your readers each week, such a vast array of tal-ent, facts and arguments, pertaining to spirits in and out of the body. Many times one number of the paper is worth to me the subscription price for a year, and so all along to the end of the year You can set me down as a life subscriber if I have to go barefooted during the summer to save the dollar for The Progressive Thinker. I notice some of the writers havn't got rid of all the false teachings and dogmas of old theol-They seem to think if they can graft on some of the old phrases of decaying theology-prefix or affix a word —it will give their Spiritualism a better standing among their friends and the world. Let us have the courage to stand up like men and say what we know to be a fact—what has been demonstrated a thousand times in our presence, and then we will be free I'm glad to note you have the stamina to stand up for what you know to be a truth, regardless of the carping of our Christian friends.'

Gertrude Soffel, secretary, writes: "Dr. Juliet H. Severance, the noted advocate of human rights, and merciless flayer of human wrongs, social shams, and popular delusions, and popular delusions, entertained Sunday, October 11, the Church of the Golden Rule on the subject of "Humanity's Needs. showing that humanity's greatest needs, high above all, were liberty, personal liberty to live out their own particular lives, in their own particular way, so long as that particular way did not act as a check upon the equal rights of others, and censuring the government in denying the use of the mails, the freedom of the press, and its literature devoted to sex instructions, for race improvement, that in personal qualities, angels might be born instead of demons; the foundation principle of the Church of the Golden Rule, declaring that our present-day matrimonial ignorance in the creation of souls was the world's greatest curse, concluding in giving to Anthony Comstock, the mail censor, a terrible roast ing for his perfidious ways in forcing convictions, and hounding to prison and to death his victims. Were Anthony present his hair would have been made to stand on end." Anthony Comstock has no doubt made some mistakes, but he should be given credit everywhere for destroying tons of obscene literature and nasty pictures, intended to be sent to the sons and daughters of our homes, to corrupt their minds and lead them to dens of vice and prostitution. Col. Ingersoll, always radical while in earth life, knowing the good work done by Comstock in preserving the young from the contamination of obscene literature commended him and sustained him. His destruction of obscene literature should endear him to every family that has sons and daughters.

August Recht writes: "The Society of Spiritual Truth held its meeting October 18 at Crosby Hall, 423 Classon avenue. Brookiyn, N. Y., which was attended by a large audience. The speaker of the afternoon was Mrs. Margaret J. Hoey, who spoke on Spiritualism and Its relation to Theosophy. Mr. J. Rass-mussen gave a number of communications from the spirit world. After de scribing a spirit as a brother to a gen-tleman in the audience, he gave him the secret grip of the order, which he recognized. These meetings will be held each Sunday at 3 o'clock."

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that Items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Charles H. House, of the National Home, Wis., writes: "I find an article in your journal concerning a haunted chapel. I was living with the priests there when I was 18 years of age. There were three there at that time; one was a Frenchman and the other two were Germans. One, the head priest of that institution, was called Father Andrew. The rappings must have come from that French priest, who died suddenly,"

Mrs. L. Slocum speaks well of the meeting held by Dr. Freedman at Room 309 Masonic Temple. Mrs. Bryan, of California, was present and spoke beautifully. Dr. Freedman, the Australian healer, followed with instructive remarks. Mrs. Freedman gave examples of her excellent clairvoyant gifts, and everything went off pleasantly.

Dr. Beverly writes: "At Lakeside Hall over 100 gathered in the afternoon to hear Mrs. Dr. See teach in a short lecture, the philosophy of life. Great num bers are becoming interested in this higher thought that is sure to lift one up out of disease, sorrow and poverty into a finer vibration of love to all humanity. The Doctor and many others are coming up out of their graves to demonstrate the resurrection life in this new kingdom, here and now. Every psychic in the city should hear these fine lessons for they build a sure foun dation for future growth."

Dr. C. E. Watkins is open for engagements during November and December to lecture anywhere on the route be tween Boston and Chicago, on the following railroads: Boston and Albany and Lake Shore. Send all letters to Dr. C. E. Watkins, Newtonville, Mass.

T. W. Sherk writes: "On Tuesday evening, Oct. 20, members of the Church of Spirit Communion and friends, about seventy-five in number, gathered at the home of Mr. and Mrs. H. F. Coates to celebrate the twentieth anniversary of their wedding. So spontaneously happy and congenial was the spirit of the whole occasion as to make it one long to be remembered by all present. The excellence of the decorations, the refreshments, the music, songs, recita-tions and dancing, the frank, kind, good will of the host and hostess and the fraternal spirit of their guests all combined to make the evening most enjoyable. The sentiments of those present were well expressed by the numerous and costly presents of china and some glass ware. Mr. Coates has of late added many relics and decorations to the collection in his home and now an elegant piano has been installed, all combining to make an ideal home for his work. Much of the gladness of the occasion was due to the prosperous condition of his work, and congratulations over the success of the past were not more hearty than the confidence and hope in the future. In the absence of Dr. Hewitt, Mr. Arnold will lecture again next Sunday evening, Nov. 1. His fine address was listened to last week by a large and appreciative audience.

Come and commune with us." W. Duncan writes: "As I have read them all, it is difficult to conceive of more masterly articles on both sides than are in no 725 of The Progressive Thinker. Prof. Lockwod's idea, in starting out, carries with it the fact, lamentable as it may be, that for every presumptuous leader, there are many thousands, like 'dumb-driven cattle,' that want somebody to lead, and they are ready to follow a la Joseph Smith. a la Dowie, and many in the futurewho can tell? I would say to the timid ones, look out for scarecrows. Do not be discouraged because of a little rumpus in our spiritual ranks. Spiritnalism has many deadly enemies in Christendom, who want to split us first. and then kill us off from the earth, which they imagine belongs only to them and their old Jewish Jehovah."

G. Hamilton Brooks writes, "At the Englewood Spiritual Union Hall, 528 W. 63d street, on Sunday evening, Nov. 1, Swami Abhyananda will speak upon the subject of 'God, From the Philosoph ical Standpoint.' Again on Sunday evening, Nov. 8, at the same place she will speak to the Englewood public upon the topic of God, From the Religious Standpoint." Her eminence along these lines assures a crowded house Conference meetings of a most interesting type are held regularly at the above hall every Sunday at 2:30 p. m. All are cordially invited.

Wm. Scheth writes, expressing his great admiration of Mrs. Cora L. V. Richmond's article in the Symposium. He thinks people should exercise more judgment in seeking development. He "When they start out with their development they just sit down and throw themselves wide open and invite anything and everything that comes along to come right in and take possession and use them just as they please. Well, the consequence is that the passers-by do take them at their word, and come in and give them what they don't want; then it is awful, horrible. I have seen several just such cases in the last fifteen years."

Mrs. Emily D. King writes from Quincy, Mich.: "Mr. and Mrs. Sprague were with us Sept. 15 and 16 and organized a society. Mr. Sprague has set a good many to thinking. Mrs. Sprague's tests were good. Long may they live to build up this grand truth."

H. Voorhees writes from Michigan: "Spiritualists could do much good by radically writing up advanced ideas for their local papers. Mediumship was the making of myself and wife in forming good habits while young. We have raised seven children without a doctor; never took a dose of medicine."

G. S. Klock, secretary, writes from Lincoln, Neb.: "The Nebraska Spiritualist Convention convened on the 15th of October, 1903, at Lincoln, Neb., and elected the following officers: Max Hoffmann, president; P. S. George, vicepresident; G. S. Klock, secretary; J. Madsen, treasurer; C. Siebke, the incoming trustee. Convention adjourned with the best financial condition since

its organization." Mrs. J. D. Palmer writes: "These dark, cloudy days remind us of the sunny south, and will hasten our departure to that land of clear skies, songbirds and flowers. The prospect is good for a full camp this winter. Over half of the rooms in the Apartment House have been rented for the season. There are a number from this part of the country going. Dr. Sherman and wife from | only leader."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday mornng, hence communications Intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind. Willoughbly, will spend the winter at

Lake Helen camp. Mr. Horace Kellogg of Cleveland; Judge Underhill of Canton, have bought cottages and will spend the winter at the camp. Several others have bought or built cottages at his most comfortable winter resort. Mr. Peck and Mr. Colville are regular speakers for the season. Mr. Homer Altemus is the test medium. Mrs. Dr. Bartholomew has a fine cottage on the grounds; she will be there all winter. I elieve the committee has not hired all of the speakers yet. Mrs. Emma J. Huff will have charge of her hotel this winter. Her many friends will be glad to see her back to the camp again. will miss the kindly face of Mrs. Mary Hardenburg. She will spend the winter in California. For information and programs, address with stamps, until the last of November, Mrs J. D. Palmer, corresponding secretary, Willoughby,

Geo. H. Brooks writes: Owing to financial troubles in the Kalamazoo (Mich.) society, where I was to speak for the month of November, it is unable to meet its obligations with me, hence ask me to cancel my engagement with them, which I have done. It is very late for me to fill out the month, so I am free for November, and would be glad of an engagement with any society. Address me at my home, 114 President street, Wheaton, Ill." Philadelphia, Pa.-For seven days in

a hypnotic state, from which he has been aroused only at short intervals by word of command, a patient in St. Joseph's hospital is puzzling the medical staff. He is unaffected by the use of electricity, needles stuck deep into his flesh or by nauseating doses administered to restore him to a normal condition. The man is registered as Dlomnecio Baker, 34 years old, of Spanish descent, and a native of Cuba. He was taken to the hospital Saturday from the house of a friend at 914 North Twelfth street, where he lay sleeping. Baker is a student of hypnotism and Spiritualism. Books which teach such "isms" were found in his room by the physician. "Mystic Oracles" was the title of one of the books. His friends believe that Baker was either hypnotized by an associate or that his condition was produced by reading and working on a theory by which he hoped to find a fortune secretly deposited somewhere by an ancestor during one of the wars of Spain. While he was lying in his hypnotic state a letter arrived at the Twelfth street house from the Bank of England. The seal was broken by Herbert King, a member of the family with whom Baker had engaged lodging. That letter explained that the Bank of England had no unclaimed money in the name of Stephen Frank Baker. That was the name of Baker's grandfather, who, he told King, had fled from Spain, deposited his wealth with a foreign bank and died before he could inform his relatives.

Mrs. E. A. Bryan of Los Angeles, Cal. has been in the city for some time. She lectures and gives psychometric readings, and is capable of doing a most excellent work.

M. D. Freeley writes from Buffalo, N. Y .: "It has given me much pleasure during the last few weeks to attend the services at the Spiritualist Church on Allen street, Buffalo, where Dr. Matthews is pastor, and the eloquent, scholarly discourses that were delivered each Sunday evening through him by his guides, cannot help but deeply impress all his hearers with the truths of Spiritualism, and really the tests given by him after the addresses were wonderful and convincing to all present During all my travels I have never been in such a nice, impressive little Spiritualist church—so clean, plenty of fresh flowers and a beautiful painting of the Christ. I cannot but think if more of our churches were like it, instead of being cold, bare halls, so barnlike as a rule, how much it would help the great work of Spiritualism and draw the people together, so that they would regularly attend, as at ordinary churches. The congregations were large, of intelligent, well-dressed people, some of the most highly educated people of Buffalo

were present. There is no doubt Dr. Matthews is doing a grand work." M. F. Hammond writes from Mishawaka, Ind.: "I received a call through the Rev. Louise Hallwright, a most worthy worker for our cause in this town, and who is now doing a good work for a society she has formed by her own exertions. I lectured for her society, Oct. 15 and 18, with such success that I was requested to prolong my stay and lecture again in a hall in the city of South Bend, on Sunday, October 25. This is a town of nearly 50,000 inhabitants, and there is no Spiritualist society here. Why? This question I have asked several people, and I find the same answer coming as from many other places. People 'can't agree.' I find it is like what the fellow said when he was asked why he left a good job. 'Be gob,' he said, 'there are thirty workmen and thirty-five bosses.' Thus it is in most places. It is a pity that Spiritualism has no hell. There is no creed to hold any one, consequently all go it alone, and when any one is willing to be a leader without any compensation, and assume all responsibility, even then many desire to dictate; then friction ensues, and he or she who is qualified to be the leader becomes discouraged at the constant criticism, and quietly steps down and out, and soon the whole fabric dematerializes. Why can not the Spiritualists as a body be willing to agree to disagree in so far as the basic truths are concerned, and work for the spread of the philosophy, even if they can not all be the figure-heads? But I find the conditions prevailing at South Bend to be the identical conditions in many other places. All public workers in the Spiritualistic field will testify to this same condition. I think It would be a good question for the N. S. A. to take up and instruct its missionaries and see if something can not be done so that their work may amount to some thing. I know of many societies that

they have organized, and many more

that I have stafted in different parts of

the country, that have died in a very

short time after we have left, and when

another worker happens along, another

society is started, with the same re-

sults. And still there is a loud call for

some one to come and start a society. I

know it is unnecessary to discuss this

question further, for all workers know

thing may be done by some one so that

such societies may live and our cause

grow as we all know it would if all were

not so willing to think each was the

only one who was qualified to be the

vell the whole story, but I hope some-

TICES AND COMMUNICATIONS FOR PUBLICATION OF HERWISE THEY WILL FIND THEIR WAY TO THE WAY TO THE THEY WAY TO THE THE WORK IN that line." WASTE BASKET. 51

E. J. Bowtell gives class lectures in Unity Hall, Main street, New London, Conn., on Sundays at noon, and holds parlor meetings at the residence of Mrs. M. Williams, cornen Warren, off Coleman street, on Wednesday evenings. Sunday subjects announced; On Oct. 18, Divine Power in Man; 25, Power of Silence: Nov. 1. Self Reliance: 8, Methods of Self-Development; 15, Psychism, Occultism, Mysticism; 22, Obstacles in Way of Progression; 29, The Soul's Tri-Address 26 Pequot avenue, New London, Conn.

C. M. and Josie K. Folsom and C. W. Stewart are located at 2709 Morgan street, St. Louis, Mo., and will attend calls for work at all points within 200 miles of the city. They are holding regular meetings at Howard Hall, 3000.

Mrs. LeSieur writes: "Mrs. Frankie Koehler will give to the Band of Harmony members and their friends, a progressive euchre party at her home, 222 Irving avenue, the fifth Thursday of this month, Oct. 29, both afternoon and evening. Commence playing promptly at 2 oclock p. m. Ladies are requested to bring their luncheon who wish to stay for the evening. Begin playing at eight o'clock sharp; score cards twentyfive cents; four prizes given."

C. L. Farwell writes from Girard, Mich.: "Mr. and Mrs. E. W. Sprague held two meetings and organized the Branch County Spiritualists Association at Girard, Mich, I would like to hear from mediums wishing to come here.'

Frank T. Ripley, speaker and message medium, serves the society at Peoria, Ill., for the month of November. He can be engaged for December, January and February; also for Funerals and lectures and messages week evenings. Address all letters in care of General Delivery, Peoria, Ill. He writes: The Progressive Thinker is eagerly looked for each week. One gentleman in this orthodox town, Oxford, Ohio, declares it is his Bible. The Progressive Thinker is the best Spiritualist paper of to-day."

W. Hague Evans writes from Toronto, Canada: "it would seem quite evident that if there was any spirit of in-quiry among the citizens of Toronto, Can., that they ought to be fairly well good sized halls from whose rostrums every Sunday, and also two or three week evenings, the philosophy and teachings of Spiritualism are propounded; one in the west end of the city where Mr. and Mrs. Ripley, two very good mediums slately from England, are giving both the facts and phenomena. in the west center, a Mrs. Ryness, a me dium from Michigan is expounding the doctrines from a Christian Spiritualist standpoint, and in the center of the city at St. George's hall, the largest of the three, Mrs Kate R. Stiles, of Boston, is engaged by the Toronto Spiritualist Association for the balance of this year. The hall is being well filled every Sunday by an appreciative audience, and I think the society will have no reason to regret; having engaged who have visited Toronto. I must say meetings can be held if proper talent that this eloquent speaker is one of the shall be presented. best, if not the very best, who has come she is talking about, and if any human testimony can be believed at all, her ties for personal interviews only.

The Church of the Golden Rule meets every Sunday at 52 Dearborn street, Hall 310, at 3:30 p.m. Dr. J. H. Randall will speak Sunday next, Nov. 1. Subject: "The Golden Rule." Admis-

gion free. Harrison D. Barrett writes: "Another good friend of the N. S. A., in the person of J. B. Hatch, Sr., of Boston, has left us during the past year. Mr. Hatch was a patient and true Spiritualist, a firm friend of organization and especially of the N. S. A. He was devoted to the lyceum movement and his efforts in its behalf were untiring. A good man has gone to his reward, and his works do praise to him."

Dr. Beverly writes: "Your last number of The Progressive Thinker was a mine of psychic wealth, and should be studied by every earnest student."

Prof. Lockwood's lectures at Titusville, Pa., created great interest. He should be heard by every Spiritualist society in the United States. His address now is 161 Whitney Place Buffalo, N. Y.

The subject for Mrs. Richmond's discourse next Sunday morning, Nov. 1, by request, will be, "Can the Soul Ever die?" and "What Is the Meaning of the Second Death?"

Mrs. Cross writes: "The Hyde Park Occult Society have a treat in store for them. On Nov. 1, our friend, Dr. J. M. Green, a Congregational minister will speak for us. Come and hear him; it will do you good. Dr. H. A. Cross' talk on The Great Psychological Crime was postponed on account of being able to have Mrs. Nellie S. Noves with us on that Sunday only, as she leaves the city. He has not fixed another date as yet, Don't forget our coming fair the first

week in December." Mrs. Alma Hauser writes from Iowa: "I am a constant reader of your paper and have been for six years. My father is a veteran Spiritualist, having been converted from materialism to Spiritualism in 1871. He is now in his 90th year, is hale and hearty, a great reader of Spiritualistic and progressive litera-ture, and an enthusiastic advocate of the cause. He has attended the Marshalltown Spiritualist camp every year except this, for the last five years, and hopes to be able to go next year. I make him a birth-day present each year of The Progressive Thinker and one of the premium books suntils we now have seven. We also have several of the works of Peebles Watson, Hull and others. We are greatly pleased at the progress our cause has made during the progress our cause has made in the function.

past year, and hope for much in the fu-.to] ∵ sy# J. L. W. writes from Utica, N. Y.: "We have been having some very interesting meetings at Cornwath Hall for the past five Sundays, W. D. Noyes and wife have been with us; he delivered some very interesting and instructive lectures, coupled as they were on each occasion by spirit messages through Mrs. Noyes. . They left here on Monday, Oct. 19, for Albany, N. Y., where they intend to locate.'

Charles M. Potter writes from Grand Rapids, Mich.: "The Grand Rapids Spiritualists Association have had a very successful month with Mrs. Cora Morrill as speaker, and have engaged her for another month. She is a young speaker who is coming rapidly to the front, and it is only a matter of time when it will be impossible to keep her be informed of what is occurring in

ALWAYS GREE TOUR FULL NAME at home, as she will be called to fill en- their ranks, and thus know what the N. AND ADDRESS WHEN SENDING NO. gagements throughout the country as

MISSIONARIES' REPORT

For the Year Ending September 30, 1903.

To the National Spiritualists Association, in Convention Assembled-Mr. President and Delegates: As missionaries and organizers em-

ployed by your board of trustees, to serve you during the past fiscal year, we beg to make our report, as follows: We have given our entire time, without vacation, to the cause of Spiritualism in the general field of this associa-

tion, endeavoring to strengthen auxil-

fary societies and to organize new ones. Our labors have been in nineteen states as follows: New York, Massachusetts, Pennsylvania, New Jersey, West Virginia, Ohio, Kentucky, Indiana, Illinois, Missouri, Iowa, Minnesota, North Dakota, Montana, Utah, Colorado, Nebraska, Kansas and Michigan. This may seem like a large district for us to cover, but the exigences of our cause. and the desire of your auxiliaries made it almost imperative. With an appointment as missionaries at large, our duty was to visit as many states and localities as possible. We have not refused any call that we could possibly fill. Indeed, we have had more trouble to get nto places that would co-operate with the missionary work than to arrange our route to meet calls. But, many places have asked for our services in district we could not reach.

We have felt it to be our duty to go where local help could be obtained, and arrangements provided for us, rather than to go unheralded into localities and assume all risks and make personal arrangements. To do that, would mean loss of time, and the necessity for a missionary fund that would support the expense and risk.

The title of "Missionary" is misleading, as many persons suppose that we are not expected to receive financial help, but to give free service to socie-ties or localities. Whilst the N. S. A. board has desired that we shall help every locality all we can, irrespective of roceeds, yet we are expected to obtain all possible financial help for our National body. We have been agents and organizers, rather than mission aries. Yet we can say that we have not made ourselves a burden to any society informed as to the teachings of Spirit-ualism, for there are no less than three gladly helped the financial interests of several societies by benefits and a division of receipts.

We have organized a goodly number of local societies as auxiliaries of the N. S. A., and of several states associations Also organized and chartered one state association. Many localities have agreed to hold meetings and prepare the way for a society, as a result of our visit: and these will be heard from in the future. We think that each locality should be prepared for organization before it is forced upon them. We need perpetuity and not a desultory and untimely effort. To insure stability, the N. S. A. and the several state associations should co-operate to settle speakers and mediums in each possible locality, and to form circuits for speakers. and sustain them by some form of emsuch an able advocate of the cause as ployment or settlement. Localities are Mrs. Stiles is proving herself to be, for without any intention of reflecting on way, because they have no local workthe merits of other excellent mediums ers in thousands of places where good

Our mediums, especially, should ento this city. She certainly knows what | ter into this method of effort, diffusing their labors and not hiving into locali-The marvelous experiences are just as re public cause needs a large number of liable and worthy of credence as if ut- public workers. There is a demand for tered from an orthodox pulpit or reall, and good remuneration for all, if corded in a so-called sacred book." to the public weal. We need many more self-sacrificing toilers than the N. S. A. missionaries so far sent forth. By such plans of co-operation our cause will be cemented, and local societies flourish. The excrescences upon our cause that localities have imposed upon them, will die out, and our workers of repute hold the nublic attention. Our protection consists in employing and supporting responsible workers, as speakers and mediums. This is a very serious matter for your consideration. The first necessity is a generous propaganda fund, which the earnest humanitarians in our ranks will supply, if you will but

make a proper effort to utilize it. Your misionaries do not care to suggest a plan, but only to propose careful consideration, and if possible, a direct co-operation with the separate state associations for circuit settlement of

speakers and mediums. We would urge, also, that two more misionaries, or organizers, at large, shall be continued in the general

Local societies now organized, need the advice and encouragement of a N. S. A. agent, or official. They often lack information about methods of conducting their business affairs and the meetings. Without a local speaker, we have found it best to urge them to hold meetings for members only, and thus develop an associate interest before attempting public propaganda.

And the local society should be urged to pay more attention to music and song. We are often met with no provision whatever for musical exercises. Mrs. Kates has furnished the singing very frequently, and thus has had an additional burden upon her.

She has made a feature of Brother Longleys's songs, and won much applause from the quality of these excellent contributions of our esteemed musical associate. These songs are worthy of a place in each society.

The children's lyceum, though sadly neglected, is receiving more attention than previously. We have found much to encourage us in the prospect for lyceum effort. Every locality can easily conduct a lyceum for the children. Experience is not necessary. A summary of our labors is as fol-

lows: We have held 280 meetings from which we derived financial results, and 32 meetings without such proceeds. A total of 312 meetings-being an average of 26 meetings per month. We also meeting held in Brooklyn, as the N. S. A. fraternal delegates.

The total attendance at the 280 meetings was 26.756 persons.

This large number of people have heard the gospel of Spiritualism, as we could offier it, and many of them by the mediumship of Mrs. Kates received positive evidence of spirit communion. The blessed results cannot be computed. Such meetings are the hope and promise of our organization for growth, and of our literature and periodicals for patronage and circulation. We have aided many persons to select the purchase of literature, and constantly urged the people to subscribe for our spiritual papers. When we shall find such literature and papers in the home of each Spiritualist, there will be more hope for zeal in, and support for our cause at large.

It is the duty of every Spiritualist to

S. A. stands for. And it is the rightpers that expects such patronage, to give generous reports of the field and local work being done, and to encourage

every earnest worker. Let us build, and cease tearing down The good name, and the generous support of every toiler, is the sacred obliga tion of our association to protect; and for every Spiritualist to enforce.
We have received as proceeds of the

meetings, and by donations, \$1,891.34. The total expense and salary for twelve months, has been \$2,108.66.

The deficit paid by the N. S. A. is \$217.32. This deficit will be a bagatelle in the good to result from its expenditure and will be more than met in a year by the increase of finance accruing to the N. S. A., from societies organized -and we trust, will be many times manifolded by generous donations from friends drawn to our cause by meetings neld, and interviews given.

The secular press has been generous with us. Our spiritual press has been liberal in granting space for reports and notices, for which our thanks are heart

Local societies and workers have given such aid that we feel the Spiritualists are indeed awakening into an ac

tivity that promises much. We would like to record the names of our hospitable entertainers-but the list is too large. We can truthfully say that no better homes nor more gener ous hospitality was ever given to a vis itor of any character, than has been given to your missionaries the past year by the Spiritualists of the United States. We are proud of them. are a grand people, a moral people, an intellectual people, and a generous peo-

Personally, we can never pay the debt we owe for their hospitality; but we trust they will ever have spirit blessings, as they will ever have our spiritual help.

We may not visit them again as missionaries, for we hope that others will take up that work, feeling that we have given a sufficient number of years, and must have a rest period. But so long as we live on earth, our hearts and souls will be given to the cause of Spiritualism; and though we may no longer serve your National Association direct ly, we will continue our labors to assist its progress and for the spiritualization of the world and the development of Spiritualism as a philosophy, science and religion.

We give thanks to the N. S. A. board for generous co-operation, and to all Spiritualists for good will and loyal assistance.

Fraternally, G. W. KATES AND WIFE.

GOD OR MAN?

An Open Letter to the Clergy.

Seeing in The Progressive Thinker several articles recently in regard to "Psychological Crime," I am impressed to write some things that often take place when an evangelist like the late Dwight L. Moody, is conducting a re-

I well remember of reading an account in the papers at the time of Mr. Moody's revival in New York City, ac companied by Mr. Sankey. Several became insane, and the papers spoke of one young man in particular, a German who had just graduated from college with high honors, and his parents had great hope in him to make his mark in the world. He attended Mr. Moody's meetings every night for a week when he became hopelessly insane, and was sent to an asylum.

Was it God or Mr. Moody that caused this talented young man to lose his rea son? It was certainly one or the other if the latter, is it not a warning to keep away from such men and their meet-

How is it possible for a just God to have anything to do with such a sad state of affairs? Here was a young man of great promise, seeking the true way of life, willing to meet God and learn the right way of living in his earthly life, that he might the better enjoy the life beyond, smitten with insanity, bringing a great deal of trouble and misery upon himself and friends. It is somewhat hard to charge it to Mr. Moody, and yet a great deal harder to charge it to God, who, the ministers say, is "full of justice, love and mercy." Certainly there was no love or mercy shown here. Where was God, that he could not have thrown a psychological influence around this young man and saved him from such a fate, at such a time? This is only one case out of

It is a well known fact that most people can inhale ether without much if any injury to themselves, and it is also a fact that many spirits have been driven out of the form by ether being administered to them. I have known of such cases: one, in particular where a strong young man, in good health, was given ether, to have a bullet cut out of his leg, and his spirit left the form in ess than half an hour. It seems in such cases that the spirit cannot stay

where the ether is. When one person psychologizes or hypnotizes another, it is the fine ethereal or magnetic fluid that passes from one to the other that enables the operator to get control of his subject.

The magnetism of many persons readily mixes, like milk and water, while the magnetism of others refuses to mix any more than oil and water: and on these fine ethereal principles, did not Mr. Moody throw a psychological influence over this young man-not enough to thoroughly control him, only partially, enough to dethrone his reason, producing the effect called insan-Will the clergy who claim to know all about God and his ways, explain

Is not this a psychological crime? Was it God or man that caused the nsanity? C. E. BROWN. West Paris, Me.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

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of Mediumship

with every instrument. Many who were Lot aware of their mediumshic gift, have, after a few cictings, been able to receive delightful messages A volume might be alled with commendatory Liters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spirkussizm. Capt. B. B. Rdwards, Oriont, N. Y., writes: "I had communications by the Psychograph from many other friends, even from old settlers whose grave-them are moss-grown in the old yard. They have been bighly satisfactory, and proved to me that Spirtualism is indeed true, and the communications have fiven my heart the greatest comfort in the soverest loss I have had of son, daughter, and their mother."

Dr. Eugene Growell, whose writings have made his aeme familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple is principle and construction, and I am sure must be far more sensitive to application part of the content of the cont of Mediumship

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That crudite critic, Win. Emmetty Coleman. "To all lovers of good poetry this book is confidently recommended."
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Sarah Thorne Thomas, the Rumanitarian.

st."
Sarah Thorpe Thomas, the Humanitarian,

Sarah Thorpe Thomas, the Humanitarian, says: "A most exquisite bouquet * * * * the thoughts echo and re-echo through the deepest recesses of my heart. I have some word of praise for every page."

The author says in the dedication: "To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flawers, is offered hoping to give rest and pleasure while waiting at the way stations on the journey thither."

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THE SPIRITUAL SIGNIFICANCE,

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The Spiritual Significance is by Lillan Whiting, author of "The World Beau-tiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Bar-rett Browning," Cloth, \$1.00. Miss Whiting finds the title of hea new book in these lines from "Aurora

Leigh:"

"If a man could feel Not one, but every day, feast, fast, and working-day.

The spiritual significance burn through The hieroglyphic of material shows,

Herceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which bumanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same arguments. ful" continues the same argument pre-sented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the con-tiant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a and his reintions to God tend to a higher morality and increasing happi-ness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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ING: Kate Fleid, A Record. Price \$2: A Study of Blizabeth Barrett Browning. Price \$1.25. The World Beautiful. Three Beries. Ench \$1.
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This department is under the man-

Hudson Tuttle. Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the enswers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as-sertive, which of all things is to be dep-Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Dyery one has to wait his time and

dress must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

place, and all are treated with equal

Harlow Henson: Q. Is the theory that the germs of the lowest living beings are brought by dust or fragments

from other planets, tenable? Several men, high in the walks of science have broached and advocated this theory, which really shifts the explanation of the mysterious problem from this to other worlds. It is not where living beings originated, but how? To suppose that such germs, ad hering to cosmic dust or fragments falling from other planets, transfers the inquiry, and we ask, how did life come on e planets? Somewhere and at some time, the first being must have come into existence. Was it by the action of unguided forces, by laws, or by a direct

The problem is to be answered here and it is astonishing to see men who profess to highest scientific attainment, resort to such cheap means of notoriety There is not the least grounds to infe that such germs were ever transported to this earth. There is every reason to show that such transference is impos-But granting such germs really came and found lodgment. From what is known of the conditions prevailing on the surface of the planets, a living be ing, adopted to such conditions could

action of a supreme being?

not exist on the earth. The environment here furnished is such as sustains the forms of life which have been awakened with being. Any wide departure of a being from. harmony with the conditions which prevail, would cause extinction. The living be ings of this earth, are in harmony with the conditions which here prevail, and

could not exist on any other planet. G. I.: Q. How can the memory be

A. There are many books, giving in-tructions how to cultivate the memory. Some of these "systems" are so cumber some that when the mind is filled with the system or method of remembering, there is no room for anything else. Per haps the good they do is by the awaken ing of the mind to give attention. This is the one great secret of memory. An deeply fixes itself on the attention is never forgotten, while passing scenes obliterate each other. Hence if the attention can be quickened, and made to take deep impression of an event, or anything coming to the mind by way of reading or conversation, the memory will preserve such impressions in pro portion to their strength. Association of ideas and classification may assist, but the best exercise of memory is committing passages, lists of names, and dates of events. Reading as usually practiced vitiates the memory. Reading with wide awake attention, repeat ing over and over the expressions and ideas, constantly strengthens

Health is an important memory may fail becar weakness or disease.

cause of mental lethars er sult of nervous weak bhysical fail be en the re-It may give the never have been trained deep impressions which a subject or event make protion in indelible This attention, or concentration of thought, is gained by constant effort, and is the reward of the student given by diligent study.

J. J. Zimmerman: Q. I have always opposed everything spiritual, and thought from a child up it was all the devil's work, but having been in a few circles, and seen things so wonderful, I sometimes firmly believe. But now so many writers and spirits in The Progressive Thinker give so many different opinions, some believing in the Bible and God, and others just the opposite some in reincarnation and others laugh at that doctrine, that I am on top of the fence, and wiggly fence at that, and sometimes think I'll fall off on one side and then I think I'll have to fall off on the other. How can I be assured?

The situation of this correspondent, which he so ingeniously expresses will be appreciated by most Spiritual When one is shaken loose from authority and has no standard except his own reason, it requires a long time to become assured. So fixed is the be-lief in the infallibility of spiritual beings, that when they disagree, or blunder in their communications, it becomes to such minds almost positive evidence that the source of such messages is not

as claimed. The Progressive Thinker is a forum where individual expression is freely given, criticised and compared. If all its writers were suddenly translated into the next life, they would, as re-maining unchanged, write as they now do, until they met with experiences to

change their views Hence these differences of opinion, if brought as proof that spirits do not exist, or that the communications are from the devil, would equally as effectually prove that these writers do not church leaders to get control of the government. An important work. Paper, one.

What are we to do, then, having no guide, or court of final appeal? Simply to take what our reason sanctions and reject what it does not. We are not to become egotistical and set up for au-hority. We may have to cast aside hority. many pet ideas and beliefs, with the coming of more perfect knowledge, and hence must not have an overbearing asurance, and cultivate charity for those who differ from us. They walk by the light that is given them.

By hearing all sides, and mental digestion, there is assimilation of ideas and growth of belief in principles which to the mind become most clearly demonstrated. However "wiggly" the ence, it will become firm, and there will be no desire to perch on its sum

To become convinced of the truth of Spiritualism, facts should be observed and studied, until by their accumula tion, the reason is satisfied.

Ell Thorp: Q. Is it possible to real-

ize the "co-operative commonwealth" If so will it benefit all classes alike—the rich, the middle classes and the poor A. The best government is that which gives the largest freedom of thought and action to the individual consistent with the good of the whole, and assists only where the whole can perform the work better than the individual. This NOTIGE.—No attention will be given is the best government because it for anonymous letters. Full name and adherence developing the highest types. is the best government because it fos character, developing the highest types of men and women. Whenever govern ment stands in the way of this individual freedom, it is tyranny. The govern-ment of the United States is founded on this principle. It often departs from it, but whatever growth has been made has been along this line. Growth in the future must conform thereto. This ap parently is the cause of evolution and if it were possible for a co-operative commonwealth to embody it, there would be no doubt of its success. The plans, however, thus far presented appear to be opposed to this line of growth, and contemplate a change little short of revolution. The government, through its officers, is to take charge of the individual, for that is what this cooperation leads to. Were it established would affect all classes, bringing them to a common level in wealth, and as far as possible in aims, purposes and intelligence.

It may be inferred that there will come by the constant improvement of the government, something to answer of argument he has introduced, which the demand of social reforms. It will not be after their present fancies. It will not be like any of the Utopias which have been dreamed of. It will come of the slow growth, evolution,

from the present government. COULD AND WOULD.

Could we only see the faces Of our loving spirit band, As they kindly gather near us. Would our hearts beat fast in anger? Would our minds with envy burn? Would we leave the paths of virtue, And to passion's alters turn?

Could we only know how anxious Our dear loved ones, gone before, Are that they may plant the harvest That will reap a peaceful store, Would we scatter seeds of slander That may weight a neighbor down? Would we grasp with greedy clutches What our brothers rightly own?

Could we heed the higher lessons That our angel friends e'er teach. Would we be so rude in action? Would we be so mean in speech? For their theme is love sunemal-Kindness scattered everywhere, lifting up our fellow mortals To the comforts all should share

Could we realize that heaven Is not walled and paved with gold, As our Jewish brethren taught us In the dogmas born of old, Would not now spring up an Eden And a heaven of joy and rest, If we lived up to the teachings Of the spirits who are blest Los Gatos, Cal.

BROTHERHOOD.

would not be an emperor. And reign in palace grand While want and untold misery Were dwelling in the land. Whoever he may be, That gains his bread by honest toil Is richer; far than he.

would not choose to have my birth The lot of millionaire: The deepest, truest things of earth, Are not for him to share. The sacrifice that oft is known,

To help another's need; This is the poor man's wealth, alone, And he is blest indeed. If breathes my heart one earnest praye

Along life's changeful way; Whatever may my brother share, Be mine, from day to day. When shall we learn to recognize, In every human heart. a symbol of that Love Divine,

Of which all are a part. ALICE M. WARREN. Proctorsville, Vt.

The Michigan Mediums' Home. The mediums' home that was purchased through the interest of John F. Goff, the pioneer Spiritualist, in August

is now free from debt. On the 25th day of September, 1903. the mortgage of \$3,000 was paid and the mortgage discharged. The above moneys were raised by donations at camps, etc. Now we have a good, comfortable home for indigent and worn-out mediums. The ladies of the Grand Rapids and Lansing societies have furnished two beautiful rooms; there be ing two or three mediums in the home at present; so it is not a matter of talk but a matter for action.

Now that this beautiful place is free from incumbrance, let all true Spiritualists help to sustain these mediums who have given the truths to the world, of the "life beyond the grave."

Those wishing to send money for this cause would find it thankfully received, as would other donations which might

help to carry on this institution.
MISS RENA D. CHAPMAN, State Sec'y. Marcellus, Mich.

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NOT MATERIALIZED.

Prof. VI. F. Jamleson and His Explanations.

If there is any one thing more than another, in which I take a reculiar delight, in a scientific, religious and philosophical point of view, it is in explanations. While Brother Jamieson has not promised that he would furnish the readers of The Progressive Thinker his explanations of the phenomena I have given them, we are all very naturally looking for and expecting them, since he declares that: "I put my own explanation that the phenomena are wholly of human origin, against the Spiritualists' theory of spirit outside of earthly body." At this writing, October, 10, 1903, his explanation or explanations (for he gives us to understand that he has more than one), have not material

Just what the reason for their failure to appear, is, I am at a loss to deter-. For some reason or other, Bro Jamieson seems disposed to ignore me altogether in his later articles, and to devote his attention particularly to Bro. Lyman C. Howe. Bro. Jamieson says: "If Brother Howe and myself continue the good work, Spiritualists will become

more critical and skeptical." There can be no question that Bro. Howe has given Bro. Jamieson quite a large amount of intellectual food in concentrated form, to digest which will require not a few efforts to assimilate, but inasmuch as I was the first one he tackled on the subject of "Intelligent Skepticism," and he has left his work unfinished, he should courteously do me the honor of closing up his gaps in our controversy, before he gives his entire attention to Bro. Howe. I may be peculiarly and unnecessarily sensitive on this point, but after going to the trouble of relating a number of personal experiences in the phenomena of Spiritualism, which he claims he can explain upon other grounds than the supposi-tion that they are caused by the spirits of the dead, it is certainly due to readers of The Progressive Thinker and to myself, that his explanations should be forthcoming at his very earliest convenience. I am quite sure that Bro. Howe himself would be glad to see these explanations, before any special attention should be devoted to the line seems to attract if not to annoy Bro. Jamieson

Explanations are the order of the day Indeed, they are characteristic of our rising generations, or of young America, and are themselves the explanation why so many are drifting away from old beliefs. I am asked almost daily, by my own children, and people generally, for explanations; the why and wherefore of things. Occasionally, can furnish them, but more frequently, I cannot. I tell them frankly, when unable to satisfy them, that I, too, am a seeker with them for explanations. For instance. I would like to know how, in language from intelligences undoubtedly separate and distinct from those embodied and sitting in the circle, who present no physical evidence of being in possession of the organs necessary speech, larynx, vocal cords, etc. While I am unable to explain this, yet the fact that we do thus hear such articulate language, is there, and in no less a fact because I cannot explain it. We know that the reproduction of the human voice in speech and song is accomplished by the application of electricity to the wax cylinder. in the instrument known as the phonograph; but just how it is done, just what the modus operandi is, just why it invariably produces certain results when the "conditions are favorable," when the "conditions" are perfect, just what produces the voice of the original person who sang or talked over the sensitive, revolving wax cylinler, whether it is the electricity or the wax, or both, and, if either or both, why t should so be, I, at least, cannot explain. My inability to explain the pho-nograph does no tdo away with the phonograph; it is there as a fact just the

I cannot tell why sugar is sweet, or vinegar is sour, or how or why the grass grows, but I can tell that they are all

I cannot explain the phenomena of Spiritualism, other than by giving their usual Spiritualistic explanation, which, I not only believe, but feel that I know, is correct as far as it goes, i. e., that disembodied spirits can and do, when the conditions are proper, get into communication with embodied spirits; but just how they do it. I cannot explain. I am absolutely ignorant of the how, the why, the modus operandi, the law, the philosophy of the phenomena of Spiritualism; but that those phenomena do occur. I know to be a fact and a fact that is now acknowledged by scientific writers who are not Spiritualists, such as Prof. Thomson J. Hudson, who, in his book, "The Law of Psychic Phenomena," wrote as follows:

"I will not waste time, however, by attempting to prove by experiments of my own or of others, that such phenomena do occur. It is too late for that. The facts are too well known to the civilized world to require proofs at this time. The man who denies the phenomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant, and it would be a hopeless task to attempt to enlighten him. Think of the foregoing as coming from He frankly admits the fact of the phe nomena, but seeks to explain them on his dual theory of subjective and ob-jective mind. But his theory does not explain my experiences nor those of Spiritualists generally, in the phenomena of Spiritualism. While Mr. Hudson has failed among Spiritualists in establishing his explanation of their phenomena, he has succeeded admirably in aiding them to establish the fact of their occurrence, for which we should all be very grateful to Mr. Hudson. Brother Jamieson is also entitled to a

fair share of our gratitude, because, like Hudson, he, too, acknowledges the fact that there are genuine phenomena known as Spiritualistic. But while Bro. Jamieson accepts this fact, he acts, talks and writes as one who repudiates it. Unlike Hudson, Jamieson spends his time in persistently endeavoring to keep in the foreground the humbug and fraud of Spiritualism, thus more or less effectively hiding its true and genuine phenomena. As an infallible skeptle, writing and debating in the interest of skepticism and materialism, he is ever losing sight of the fact that he acknowledges there are the genuine phe nomena of Spiritualism. These claims to be able to explain on other grounds than the Spiritualistic, but his explanations fail to put in an appearance. We do not see them, He ought to know, as every reader of The Progressive Thinker does know, that the controversy between Bro. Jamleson and

the investigator tel detect and prevent imposition, and we hoth agree that not withstanding the fraudulant, there is the genuine. The later now constitute the gist, the essence, the doint in our controversy. How are thos explained? I maintain that they are explained only by the Spiritualistic hypothesis. He

explained, but faile to give us his otherwise explanations: bu:...
Let me close this contribution by relating one or more experiences for Bro. Jamieson's explanation.nel will introduce them by the statement that I consider J. Frank Baxter one of the most conscientious, honest, clean, upright, intellectual, moral and convincing mediums and lecturers on the Spiritualistic platform I believe he would not only spiritually, but corporally or naturally spurn to do a dishonorable act. We had him for the Fort Wayne Society for a period of three months and his engagement was a most brilliant success. The only objection I personally have to him s that he is so far ahead, above and in advance of the average Spiritualist. His messages are sometimes tardy in

coming to him, and he is obliged frequently to continue his lecture beyond he ordinary period for discourse, while waiting for the neculiar influence to reach him.. In the meantime his audiences are apt to grow restless, even un-der the spell of his matchless oratory which alone constitutes the feast intel lectual. But the great majority of his auditors assemble more especially for the tests and messages he gives, and thus the great truths embodied in his

lectures proper are slighted.

I have said that Mr. Baxter's tests are sometimes tardy in coming; but it is likewise true that when they do come, they count. I never heard him give a poor, unsatisfactory message, Indeed he has often refused to give messages at all which he only partially or incomoletely received, unsatisfactory to himself, when the parties for whom they were intended might have filled up the gaps themselves in such a manner as to have rendered the whole more convinc-Ing and satisfactory to them than would have been the case, had he received them complete or in a manner that would have made them appear "cut and On one occasion Mr. Baxter, while

giving messages at the close of a lecture, felt quite certain that one he was wrestling with was intended for me. and yet he was considerably confused ov the spirit intelligence calling me Hi," while he (Mr. Baxter) was under he impression that my name was Henry. But, true to his messages as he eccived them, he addressed me as 'Hi." gave me a most interesting message, and then themame of Robt. D. C. Huestis. Now, Robt. D. C. Huestis was one of my warm boyhood friends, and died as far back as the year 1863, and was the only one of any of my friends or acquaintances to my knowledge, who called me "Hi." Mr. Haxter gave his name in full: Robert Dibble Comstock Huestis. We used to track a good many jokes on "Bob" ats his chums called him, for having so many names. Bob and I were good friends notwith-standing the fact that we were both paying considerable attention to the same young lady, I was requested to act as one of the pall bearers at his funeral in Fort Wayne, in the summer of 1863, but could not serve in that canacity on account of an attack of acute rheumatism... While my name is Hiram and the abbreviation "Hi" is the most natural and correct, yetid was invaria-bly called "Harry huntili got to be a physician when I was balled "Doctor," or by mydnitials fifth. Vilatillo the super-ficial reader this experience may not: appeal as being anything much to prize, but to me it is worth everything. I have been as much convinced by what might be called little experiences, as I have been by the most pronounced phe-

nomena:

I will relate another and then close

I will relate another and then close years ago, at the close of a lecture de-livered by his wife, and after the audience was dismissed, Mr. Folsom came toward me while I was putting on my overcoat and inquired: "Doctor, would you recognize the spirit of a lady who would come to you a whistling?" laughingly replied, "No, I certainly cannot recognize any lady who would come to me whislting.

"Wait a minute," said Mr. Folsom, "I am now getting a name with this peculiar impression; I get the name of Thomasetta Hanna Skinner." "All right," I said, "I recognize it in-

stantly. Miss Thomasetta Hanna was one of my young lady friends in Fort Wayne. She was one of those cheerful, rollick ing, romping, playful girls, whom a long-faced Methodist would undoubtedly have dubbed a "tomboy." She would stop and play marbles with the boys on the street or sidewalk, and was a noted whistler, whistling the most • difficult airs. She married Benjamin Skinner at that time local editor of the Fort Wayne Gazette, whose father, Rev. Dr. Skinner, was pastor of the First Pres byterian church in Fort Wayne. They finally moved to New York where she died over twenty years ago, and her remains were brought to this city for interment. She died and was buried when Mr. Folsom, who gave me this peculiar message, could not have been more than four or six years of age. But. gentle readers, pardon me I did not intend to take up so much of your time. I may say, in closing, that I still await Bro. Jamieson's explanations.

H.V. SWERINGEN. Fort Wayne, Ind.

Prominent Spiritualist Passed to Spirit Life.

At the age of 82" the venerable J. Simmons passed the spirit life at a hospital in New York." For many years he traveled in this country and Europe as the agent of Dr Sidde. "He was thoroughly versed in the philosophy of Spiritualism, and was exceptionally emitted to the philosophy of the philosophy cient in his efforts to promote our cause. He was an able contributor to the Spiritualist press, and his articles the fact that our Spiritualist friends excited wide-spread stranterest He abandon their old positive position: "It leaves two sisters, one Mrs. G. W. Dickinson, of Brooklyn, N. Yo, and the other, Mrs. M. B. McLenslan, of Chicago.

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Waldo Trine. Three daintily beautiful little books, finely adapted for holiday myself has reduced itself down to the presents. The titles are, "Character, requisition for his explanations of the Building by Thought Power," "Every phenomena which he freely admits are genuine; the only difference now between us is that he claims for them a different explanation than I do. We both agree as to the prevalence of fraudulent phenomena, and the necestary of constant vigilance on the part of this constant vigilance on the part of the part

A DIFFERENCE

Between Astronomy and Spiritualism

My Spiritualist friends have tried to nake it appear that materializations of maintains that they can be otherwise spirits and astronomical facts are equally well established. One Spirit-ualist, Dr. Sweringen, said: "I have witnessed a genuine materialization," "the genuineness of which there is no possi ble room to doubt." Those who "wit nessed" "materializations" could no more be mistaken than those who "witnessed" meteors. Dr. Sweringen ar gued that there was no possible room to doubt the meteoric shower and no possible room to doubt materializations of spirits. But Brother Howe comes forward and says about the meteor part: "This statement requires proof,"

As my opponents could not, or did not, answer my question and show what connection there is between an astronomical fact and spirit materialization, I proceeded to show that the dark, or semi-dark, seance affords tricksters an opportunity to impose upon credulous customers. Brother Howe himself says "it is often easier to cheat and give the appearances of genuine phenomena than to get the genuine." I believe him. But this is not what Dr. Sweringen set out to prove, is it? The Doctor took the position that spirit materialization is as much a demonstrated fact as meteoric showers. Brother Howe says: "I be-lieve the meteor story, but I do not know it is true." He says he has a thousand-fold more evidence of "materialization than of that meteoric shower -notwithstanding, he says, "it is often easier for the medium to cheat than to get the genuine." Here are his own "I have a thousand-fold more evi

dence of certain psychic facts—even materialization—than I have of that ong-accepted story of the meteors."

Astronomical facts, according to Howe, are heavily discounted—their light is feeble compared with the illumination of a dark circle! He admits people have been deceived, of course, many ways, by cunningly-devised tricks." Church members, I have observed, when attending spiritual (!) circles are more easily deceived than Spiritualists because they are unfamilar with those "ways that are dark and tricks that are vain."

Says Brother Howe: "But it is possile, yes, easy, with a reliable medium, to put the question of fraud entirely out

f the problem." That is the medium long looked for; medium that is a medium. Glorious ealization! a medium who will submit, as Howe tells us should be the case, to 'critical exactions," and he adds, conditions as absolutely fraud proof. (this is Howe's own language) and he says, "without the possibility of decep-

For fear the medium may, after all, mpose upon us, my dear spiritual Brother Howe requires what Robert Dale Owen, he says, did not demand:

Impose all the restrictions. Where, oh, where, can that kind of a medium be found? Why, in the name of truth and humanity, have not the Spiritualists been doing this work? Brother Howe says it is "easy" to do it. They have had more than fifty years of trying to do what is so easy. If I can find that "reliable medium" (we have a surfeit of the other kind) with whom we can "nut the question of fraud entirely out of the problem"-"entire ly," mark you—it will simplify the question: it is so easy! Yet Spiritual ists say it is undenlable that a "reliable medium" and a counterfeit medium are so near alike that it is almost impossible to detect the difference. Indeed, many reliable mediums, having been rigidly tested for years, were discovered, often by critical Spiritualists who love truth more than mediums, to be tricksters. Some of the leaders of Spiritualism have admitted that even the best mediums will trick sometimes. Mr Hidson Tuttle. Editor-at-Large of the National Spiritualists Association, complains that lecturers on Spiritualism, "supported by Spiritualists, use 'medium' as a term of reproach."

This is the condition of things fifty years after Spiritualism came into the world, "to prove beyond the possibility of a doubt" that mankind live beyond the grave. It is an important problem, a grand announcement, but a meagre performance. In a discussion with one of the ablest Spiritualist debaters, he said to me that "if every medium were a fraud" he would still cling to Spiritualism! But Mr. Tuttle, more philosophical says "that it appears as self-evident that Spiritualism rests on the phe nomena, and these can be investigated by and through mediumship.' ther declares that the origin of "Spiritualism with its sublime philosophy was in mediumship. Without the facts furnished thereby, that philosophy would be a dream.

It will be admitted, therefore, that if it should turn out that no spirit ever communicated (these are doubtless the 'facts" referred to) then Spiritualism is

a dream. Brother Howe innocently asks me what astronomers testify of meteors!
"Are they real stars?" Well, well.

He says: "Prof. Jamieson is especial ly exacting that knowledge must stitute faith." This is what Spiritual ists have been preaching for half They have repeatedly told their Christian neighbors that mere be lief in future existence is not enough; that what the race needs is absolute knowledge that human beings live after death-and that Spiritualism came into the world to supply this thirst for knowledge. Friend Howe says, "If possible to have it so, that would be very satisfactory. But is it so in anything?" Why, Spiritualists have been saying for years, "Yes, it is so in Spiritualism." He seems to have forgotten that he, in the early part of this discussion, insisted that Spiritualism is reduced to "scientific certainty." This is their strongest claim. We are bringing out abandon their old positive position: "It is a demonstrated fact that spirits communicate with the people of this earth, for Brother Howe now asks, "Is it so in anything?"

He tells us those clippings from Katie King's hair "compared with those taken from her head at previous se ances, were identical under the microscope." Is that "scientific certainty?" Blessed curls! What a thriving business the Katie King spirits could drive "Discovery of a Bost Tfail." By Chas, for the benefit of "reliable mediums B. Newcomb. Excellent in spiritual and demure hair-dressers. Ringlets enough could be "materialized" to support Dr. Spinney's humanitarian home for indigent mediums. Hair, home, ter in Reed City, while the good Doc-tor's brow would become enwrenthed with harmony and hair, fresh "clippings" from millions of Katie heads, ev ery hair carefully examined "under the nicroscope," verified by Brother Howe. think of the possibilities!

Several years ago there was a brish rade in parafflue molds of spirit hands. They have been, with the "rope tying tests," driven out of the spiritual market-place by the merciless lash of fraud proof conditions, leaving gentle Anna

(Continued on page 8.)

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Please remember, LYMAN C. HOWE, of Fredonia, N. Y., one of the ablest lecturers on our rostrum to-day, a profound thinker, and in all respect amply qualified to maintain himself in any cacolumns of The Progressive Thinker, with MRS. FLORENCE HUNTLEY, a lady who ranks high in the literary circles of Chicago, and who is the editor of "The Great Psychological Crime," and the author of several other books, of great value to the world. She and Mr. Howe will enter into a discussion in regard to the merits of THE GREAT PSYCHOLOGICAL CRIME, and the same will be published in. The Progressive Thinker, affording a rich and valuable intellectual treat, never before offered to the readers of any Spiritualist paper. The discussion between Mr. Howe and Mrs. Huntley will follow right along after the Symposium, which | halfway house will be the thing for you. will appear some time in October.

Now is the time to send in your subscriptions for The Progressive Thinker. RENEW AT ONCE. Just think for a moment, this large paper furnished for two cents per week. Don't miss the Entwined in a bunch of roses valuable intellectual feast we have promised. You can not afford to stand in the rear destitute of the knowledge we give. You cannot afford to have "Rooms to Rent" in a vacant brain. Read over our Premium List and send in your subscription at once. Particularly should every medium in the land read the discussion between Mr. Howe and Mrs. Huntley.

A DIFFERENCE.

(Continued from page 7.)

Eva Fay a monopoly of rope. Brother Howe says Jamieson "accepts and acts upon faith vastly more than he does upon knowledge." Surely; I do not deny that there is faith, belief, hope, confidence. What I faith, belier, nope, connuence.

object to is the assumption that any of the control as knowledge. "We have knowledge of future existence! has been the happy song of the Spirit-ualist for fifty years. Brother Howe himself admitted that "present-day experiences," "scientific certainty" have the advantage. What then does he mean by asking if there is knowledge in anything? Mr. Allen Noe, an earnest Spiritualist, said "We do not accept the testimony of anyone. We accept the facts as demonstrated to us through our senses." The mass of Spiritualists have been saying the same thing all these years.

Brother Howe asks: "Has he careful-

ly examined their trustworthy characters as witnesses? Has he questioned and cross-questioned them | witnesses of meteors] as we do many who report spiritual facts?"

Yes, many of them. But I never found a single instance where the purported spirit could bear those tests of direct questioning and cross-examination. I have applied this method to scores of the best mediums in the United States. They all fail in such an ordeal. Again and again I have been told by "reliable mediums," so considered by Spiritualists, "We can only give you what we get"; or, "Conditions prevent answers to categorical questions.' I have interviewed J. V. Mansfield, Henry Slade, Charles Foster, Mary M. Hardy, Mrs. Thayer, Mrs. Blair, Mrs. Holmes, Harvey Mott, and more than one hundred other mediums. They all fail. I am not blaming them. They do the best they can, I suppose. How can they give knowledge which they do not possess?

W. F. JAMIESON. Cincinnati, Ohio.

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A HALFWAY HOUSE.

It is Needed for Ecclesiastical Spiritto the Subscribers ualists.

> There seems to be two very distinct classes among Spiritualists, and the distinction seems to be receiving great at tention and becoming more pronounced with each moment that is occupied in attending to them. Appearances rather indicate that for both classes to try to occupy one fold will lead to very great activities, to state the case mildly.

The diagnosis given in The Progress ive Thinker of Sept. 26, by Rev. Daniel W. Hull is only one symptom of the grave condition of the clerical class That ewest effusion, breathing forth such a spirit of brotherly love and tolerance, shows that someone has arrived at the febrile stage of their malady which is characterized by flighti But, Daniel, we ain't mad. We like

to have you call yourselves by your proper ecclesiastical titles. Say and think and act church as much as you please, and it will not drive us mad. Take up all the practices of the Catho lic church during the dark ages that best express your present stage of mental and spiritual growth and we shall still smile serenely-only we would suggest that they don't exactly seem to blend smoothly with the words Modern Spiritualism; and when you try to tack them together in one piece, it has rather a queer effect on the nerves, something like a crazy quilt. When we see you ordaining a young woman who never even graduated in a Morris Pratt Institute-see you laying priestly hands on her, transforming her into a gospel duck full fledged, with power to christen any amount of babies, to s-o-l-e-mn-i-z-e marriages and to perform all ecclesiastical antics whatever, why, we have to rub our eyes and wonder whether the world has moved forward, or if it has run off the track and we are all being whirled back to old chaos.

You want us to swallow the church and all ecclesiastical belongings, because in some old forgotten age of the world, those words did not mean what they do now. Yes! some of our least blood-thirsty anarchists are trying to palm off that same kind of logic on the world, but somehow, murder to-day means killing, and though we unfortu-nately have to use the word anarchist, we are not anxious to perpetuate the species. The world is rapidly emerging from the darkness where priestly rule was possible: the shackles are broken; the chick is hatched and no amount of pen or tongue lashing, of anpacity he may be called upon to act, athema or maranatha can frighten it WILL HOLD A DISCUSSION in the back into the old shell again, and your Reverence will find it equally impossible to ridicule the Freethinkers among Spiritualists out of court, or in any way to coerce them into swallowing your

quack ecclesiastical nostrums. So, if you really want a nice quiet, orthodox churchianity, with all its reverend appurtenances, you had better put up your ecclesisatical fences good and high and get a strong, thick door to your sheep cote, and keep out these overgrown, unruly members of the flock who refuse to be hobbled or tied to your make-believe churches, and who have lost all fear of God, man or the devil; for I am afraid you never can break them in so they, like good sheep, will meekly follow the bellwethers and bleat in chorus with the Hull flock.

Most truly your friend, MRS. H. A. STOCKEY. Seattle, Washington.

FRESH FLOWERS.

Was a card, which bore my name On one side; and on the other Were, "Thoughts of you," and they

From dear ones, whose life I am guarding

With a care which belongs alone To a mother, over her children, After leaving their home.

The roses are fair in their color, And express a deep sense of Love, Their odor is sweet to my senses, And over my eyes I feel move A moisture which tells of deep feeling And a memory that I am held dear, When I see, "Thoughts of you," and I'm

praying Your thoughts will forever be here. And when, perhaps, far in the future, Mother earth makes a bed for my

May I hope that you will not forget me But lay some fresh flowers on my

And if far away, and you cannot Send "thoughts" that my memory is green,

They'll reach me, I know, up in heaven. For there's only a veil hangs between. MRS. M. J. ALLYN.

Eternity.

In The Progressive Thinker, No. 723, C. P. Mitchell replies to an article of mine, headed Eternity, as appeared in No. 720.

Thanks to Brother Mitchell for his reply, but he seems to have overlooked the vital point I am so anxious to have answered. I am not troubled at all about Eternity. It is simply time, that never had a beginning and can never ave an ending. I know it is here and everywhere, now, and always has been. and always will be. That is easy.

But, oh, my! can Brother Mitchell, or any other brother, either on earth, or from any other sphere, convince me that man, as an individualized being is coexistent with eternity?

If I had a beginning, then I am sure I am not immortal. That I will go to pieces somewhere down the ages. And the pieces will be so small you cannot find me. I will simply become a part of the great ocean of elements, an ocean that has no bottom, no shore, no surface.

I fully believe that, in the sense of annihilation, nothing is ever lost. But does not the change destroy man's individuality? JOHN T. DOW. Duluth, Minn.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on, the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to poet of Spiritualism may be read in her varied moods, from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Interesting, instructive and Spiritualists. The volume is tastily

ONLY FIFTEN DAYS? MORE.

On the 15th of November the Price of Stock in Dr. Reebles Institute of Health. Ltd., Will be Advanced. If Interessed in an Investment that Will Pay Handsome Returns Act at Once. 61

At a recent meeting of the officers and managers of Dr. Reebles Institute of Health, Ltd., it was decided to withdraw the special offends the sale of stock now being made Spiritualists, and the date set for the withdrawal was November 16. This step was decided upon because the block of stock originally set aside for this purpose has been fully subscribed.

If you have some idle capital that you would like to put where it will draw good dividends from the very start, you should write Dr. Peebles at once for respectus and full information concerning the very liberal offer that will so

Prospectus and full information concerning the very interal oner that will so shortly be withdrawn.

You do not need to be wealthy to share in the Doctor's company; the small investor is just as welcome as the large. The person investing \$10.00 will use his influence just as strong as the one investing many hundreds; and it is the good wishes and moral support that is desired more than the money.

A small amount invested in Dr. Peebles' Company to day will bring you handsome dividends from the first, with every promise of much larger ones after a year, and a great increase in the value of your stock. In two years from to-day money invested in this stock, as it is offered now, will have increased many fold money invested in this stock, as it is offered now, will have increased many fold in value, and will be worth several times as much as the same amount would if illowed to lie idle, or put away in a bank where it will draw only 3 or 4 per cent at best-this our candid opinion. If you have any amount above \$10.00 you can spare for investment, write to-day for particulars. Address Dr. J. M. Peebles, Chairman, Box 2421 Battle Creek, Mich.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line I

It is with regret that we are called upon to announce the passing to the higher life of Mrs. Moore, wife of our esteemed co-worker, Harry J. Moore. Mrs. Moore passed away at Colorado Springs, Colo., where she had gone with the hope of recovering her former health. It seems as though all the best skill of medern science, including change of climate, failed to bring other than temporary relief. Too much cannot be said in praise of Mrs. Gehring, mother of Mrs. Moore, for the constant care she gave her daughter, 'even accompanying Mrs. Moore to Colorado Springs. As a result of a request of Mrs. Moore, made before she passed away, her body was buried at Oakwoods cemetery. Mr. Moore wishes to thank all the friends for their verbal and written expressions of sympathy that he re-ceived during his wife's sickness and also those received since his wife has joined the angels and spirit loved ones. from whom she received many beautiful and comforting messages while she was in earth life. Mrs. Noyes, of Boston, Mass., conducted the funeral services at both the undertaker's and cemetery

Passed to higher life, Mrs. Maria Locke, of Albany, New York.

Yes, we have had sad events, that spoil our peace, And fling the veil across the brow;

But, in the life to come, such days will cease. And we shall summer in a blessed Now. ARZELIA C. CLAY. Grant. Mich.

Mrs. Caroline Langston Wight, of 43 South Elizabeth street, Chicago, Ill., passed to spirit life, while ill at the Chicago West Side Hospital, Monday morning, October 5, after a severe illness of about six weeks. Mrs. Wight was a most devoted and active member of the Church of the Soul, and Band of Harmony. Mrs. Richmond officiated and a most loving tribute was paid to the memory of our dear friend and sister. She leaves many near relatives as well as hosts of friends in this city and elsewhere. Eight ladies, belonging to one of the G. A. R. posts, of which Mrs. Wight was a member, gave parting

We shall greatly miss her presence among us, but we are comforted that she is at last free from suffering, and that she dwells in love close to us in spirit. The remains were taken to Niles, Mich., for interment. MRS. L. LESIEUR.

Passed to spirit life, Lula Banghden, aged 18 years. She was a graduate of the high school in Lansing, Mich.

'A sad yesterday—a rounded pile of earth -

Was waiting but to be the heavy door, O'er one who lived and loved us from her birth-

With tender hands, the marble form we lower."

ARZELIA C. OLAY. Grant, Mich.

D. J. Bunnel passed to the higher life Oct. 6, at his home, at Delphi, Ind. He nad reached the ripe age of 79 years and months. He was an avowed Spiritualist, ever ready to attack the citadel of ignorance and superstition, and with his clear logic invited the thinking minds to investigate what to him was the philosophy of life. He made all the arrangements for his funeral, sending for the writer to conduct the services. MRS. INDIA HILL.

James McDonnold, of Westfinley, Pa., passed to spirit life, September 26, aged 80 years. He was a man of beautiful character and a free thinker; one among the first to go out to serve his country and remained until the close of the rebellion. LUCY S. CARROLL.

Washington, Pa.

INDUCE

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temples every first and third Thursdays of the month; afternoon session at 3 o'clock. The ladies furnish refershments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Richmond; name poems given to strangers. Mrs. S. J. Ashton, assistant pastor. Spiritual services conducted by Julia M. Learnerd, every, Sunday evening at

:30, at Marble Hall, 467 West Randolph street, corner Sheldon. Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 8 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and

others. Plenty of good music.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are in-

vited to attend.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western evenue, Sunday evenings, 7:30 p. m., Mrs. W. F. Schumacher, pastor. 14 Church of the Spiritual Forces holds

service at Thurman Club Room, corner of 47th street and Cottage Grove avem. Lecture at & p. m. Conducted by

isa Cleveland. n.

A Spiritualist: Temple has been

opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sun-day and Thursday evening at 8 o'clock. Tests and music at every service.

Dr. Sholdice holds services Sunday eveninge at 7:45 at 205 Lincoln avenue. The Hyde Park Occult Society holds regularo Sunday, evening services, 17.45 q'clock, at Alliance Hail, between Kimbark and Monroe avenues. Park cars pass the door. The hest talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street.

Burlan of the Spiritual Union Church, holds two Thirty-first street. Conference at 3 p. m., and lecture and tests at 8 o'clock.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall. corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can en-joy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder." always in attendance to give readings between the meetings. Also free dem onstrations by C. A. Beverly, M. D., president.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Englewood Spiritual Union will open its fall meetings the first Sunday in September. Lecture in the evening at 8 o'clock. Conference in the afternoon. The Ladies' Auxiliary will meet Thursday afternoon. Hopkins' Hall, 528 West Sixty-third street, Englewood. For further information, address Geo. Hamilton Brooks, 6600 Normal avenue Church of the Spiritual Truth holds neetings every Sunday evening at 7:30

at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

The Progressive Society holds serv ices every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor. The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, 3837 State street. Good speaking, tests and music. Pastor, Mrs. Maggie Waite. Residence,

The Second Church of the Soul meets news with which every one should be in Van Buren Offera House, Madison this earth contains such a vast amount Sunday at 2 and Calling in Stavenue, every of matter so well adapted to enrich the will lecture, answer questions and give Sunday at 3 and p. in. Mr. Shaeffer spirit messages, assisted by other me diums.

Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenia Hall, 324 East Division street, mear Sedgwick street Conducted by Mayland Mrs. Howes. The Universal Dccult Society, Masonic Home Temple, 2118 Forest avenue. Hon. R. Garay, Dean. Services every Sunday evening at 8 Lyceum, afternoons at 3. Mrs. Gr.W. Aitken, psychic. Tests from 9 to 10 p. m. Good music. All welcome. Come and in-

The Australian Progressive Society, Masonic Temple, Room 309, every Sun day evening, 7:45. Lectures, spirit messages and healing. Always grand music. Dr. L. H. Freedman, conductor. Mrs. Freedman, secretary, 431 Washington Boulevard, Chicago.
The First Union Spiritual Church holds services every Sunday, 7:30 p. m., in Temperance Hall, 330 Sixty-third street, Englewood. Dr. J. H. Randall,

lecturer. Mrs. Cochonour, psychic reader. The public is cordially invited

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MARY JANE PEARCE.

Perris, Riverside Co., Cal., Feb. 21, 1903.

Mrs. Dobson-Barker-Kind Friend:-As I tried your treatment four years ago, and it helped me so much, l write to you again to see if you are still practicing, and if you are I want to send to you for another month's treatment, for I can safely say that you did more for me than all the doctors on earth, and I hope you are well and still practicing. May the good angels bless you, is my prayer. Respectfully, MINA M. YANG.

Pee Dee, Ky., Oct. 20, 1902. Stanton, Mich., Jan. 19, 1902. Mrs. Dr. Dobson-Barker-Dear Sister: - I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved

me. I suffered everything. I am happy to say I am a well woman. I was sick a long time, I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I war sick twenty-five years. I still remain your friend,



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NO. 728.

THE ALLEGED GOD'S LAWS.

In Which God Do Spiritualists Believe?

J. J. Morse, on his way from Australia to England, made a solourn in San Francisco and did some good work and speaking there, which is well able to do. However, one part of his philosophy did hot meet my approval. He spoke of what he call "higher Spiritualism" and "the higher aspects" of it; and he gets it so high, it is out of reach of ordinary mortals. He would divide our people into distinct classes and resolve Spiritualism into "phenomenal, philosophical and mystical." There are those who would be separate from the common herd and sail under distinctive names and doctrines, but we would rather have mity and fraternity of the whole body maintained, with liberty, equality, toler-ance for each and all. We had better stick to plain Spiritualism. If classified as proposed, how long would it be till other divisions and subdivisions would occur? If divided into parties according to differences in opinions sentiments, beliefs, we would make a greater number of sects than the old churches. The proposition should meet

Mr. Morse says: "The outcome of the movement, if it is to survive, must be a science that is spiritual, a morality that is rational, and a religion that finds

Brother Morse may have and hold his god-idea and preach it as his opinion and belief, and we offer no objection to that; but when he affirms that Theism is a doctrine of Spiritualism, we meet it with square denial. There is no god in Spiritualism, yet there are innumer-able gods in the minds of many Spiritualists, which are ideal images, haps no two of them alike) acquired in childhood by false teaching. gods belong especially to people who hold them, and to no others.

'If there is a god in Spiritualism we want a definite understanding what kind of a god and which god it is; for there are many gods claiming supremacy, or rather many devotees and godbelievers claiming supremacy for their

Spiritualism has a pure religion of its own, and we want nothing to do with "religion that finds God in man." We have had too much of that sort of religion—the worst curse the world has

There are speakers and writers who persistently push their god-idea to the front without any proof of it, and make it appear that it is a doctrine and fact of Spiritualism, and try to carry this point hr declaration, assumption, vehement assertion. That mode of argument is

We may ask the question: Who and what is God? and a million people are ready and anxious to answer and tell what they know; and when we sum up the answers we find they don't know anything, but believe much delusive nonsense. Many answer by repeating the old dogmas of Theism. Some answer by giving their own ideas, and not two in a score are alike, showing conclusively that the deity is an ideal be-

lng.
Which god is it that enlightened Spiritualists of America believe in and talk so much about? It is not the one that Hindoos recognize—not the one that that Christians worship—it is not any of the old gods of fable.

Their first idea or conception of a god was old Jehovah of the Jews and Christians; but it is not that now; because they have learned something more: their minds have changed: their conceptions altered and improved so that the god of their childhood is completely transformed into another image, a different being. Can we find bette evidence that it is an ideal god. an image of the mind that changes as people's minds change? Can we find better proof that it is unreal, delusive and has no existence only as a vagary of the

When these people were taught in early life to believe in a god, they were also taught to believe in a devil, one as real to the imagination as the other How is it now? They hold firmly to the god-idea, but have let the devil drop out of sight, and repudiated him-they deny his existence and also the ex-istence of hell, his place of abode. This god and devil should go together in faith: for if they do not, it makes a bad break in theology. If the devil is unreal so is the god; and that is correct.

I want to propound a question or two to Spiritualists of long standing—say five years or more—to god-believers. Are your conceptions and belief in a god the same now as they were before you became a Spiritualist? Have you changed your faith and ideas of the character and attributes of your, god since becoming a Spiritualist?

Perhaps all will answer the first in the negative and the second in the affirmative.. Then does not this convince you that the god is an ideal being or fabrication changing with your mind?—changing as your thoughts, sentiments and understanding change? If this does not convince you, we do not

A writer in The Progressive Thinker writes: "We are finite—God is infinite, and the finite cannot comprehend the

And yet this finite writer makes statements pertaining to the infinite as though he comprehended it definitelygoes on to state what "we clearly per-ceive through his laws." If a thing is clearly perceived it ought to be comprehended. Some folks say God is unde finable and incomprehensible, then proceed to tell what they know about him and more too. They are not bright enough to discern their own contradiction and confusion; and they occasionally regale us with some interesting non-

sense on that subject. "God's laws are immutable—are never mended suspended, set aside, ed or repealed."

Theists should prove the existence of about his laws. This they never have best morality in the world.—Sarah lione and cannot do. If no god exists, Grand.

into the tangled maze and labyrinths of Theism, we perceive that the alleged 'God's Laws" are the most mutable, uncertain, confused, variable things in exstence; and we are thoroughly convinced they are very much "amended, suspended, set aside, overruled, re-pealed." All this is good evidence that the alleged god is an imaginary being.

There is much truth affirmed of im-

mutable laws, of laws of nature, science, philosophy, of cause and effect, but when men aver that these are "God's laws" the averment has no basic foundation in truth. Men do not agree on "God's laws," neither in text nor interpretation; and who shall determine who is right and who wrong? There are many chances to be wrong and none o be right, for every statement of the alleged "God's laws" is false; and people who claim to know so much succeed n demonstrating that they have no facts to sustain their assertions and assumptions.

A wise Theist says: "Religion is worship on the principles of a God who embraces in himself all differences and all opposites, and whom man discovers as he discovers himself."

That is a fair idea of a theistic religion and pantheistic god.' He inadvert-ently expresses a truth in that, for when we consider the confused and contradictory things affirmed, we perceive it does embrace all differences and all opposites." And the devotee who discovers himself measures his ideal god by the confused thoughts of his own mind. We have observed that men affirm about anything of a god, no matter how visionary or fanciful, so that the worst perversions of language may be found in the line of Theism

Such devotees may fancy they have discovered a wonderful delty, containing opposite principles and attributes. but they will some times discover that tney are trying to grasp impalpable emptiness.

The victims of insanity caused by the vagaries of Theism may be counted by the millions, and the insane from this source have at times outnumbered those of all other causes combined. It a religious doctrine may be, the more firmly do its deluded victims believe it and cling to it.

Men have asserted, assumed, affirmed until we have a mass of Theism made up of error, ignorance, superstition. If writers want their essays to be read generally, they should leave out the vagaries of Theism, for many sensible people will not waste time reading that kind of stuff. ind of stuff. A. H. NICHOLAS. Summerland, Cal.

Prominent Spiritualists Who Wanted H. D. Barrett for President.

In view of the long, faithful, and above all, spiritual service, rendered son D. Barrett, we the undersigned delegates to this convention do hereby respectfully petition Mr. Barrett to reconsider his decision "not to stand for the nomination to the presidency of the N. S. A. this year," and yield to the will of the undersigned petitioners and again accept the nomination as the choice of this convention, we as delegates representing our constituents: Lyman C. Howe, H. W. Richardson, E. G. Reiley, J. B Hatch, Tillie U. Reynolds, E. Warren Hatch, Charles L. C. Hatch, Mrs. F. A. Drull, Mrs. E. A. Lamberton, Mrs. J. H. R. Matteson, Theodore J. Mayer, J. J. Morse, Thomas Grimshaw, Carrie L. Hatch, Mary H. Tarbell, A. A. Kimball, J. Shaw Gillespie, Anna Field, H. H. Simpson, Annie C. Simpson, Mary T. Longley, C Payson Longley, Henry Steinberg, Charles S. Hulbert, Viola A. B. Rand, Lucile Barrett, L. B. Nutting, Geo. B. Morse, Geo. A. Fuller, Edward Brewer, Mrs. Edward Brewer, Wm. P. Lees, Carrie F. Curran, Mrs. A. H. Zeller Lees, Margaret Gaule, I. C. I. Ev-ans, H. C. Sweetser, Susie C. Clark, P. R. Peck, Emma E. Zwahler, Dr. E. H. Green, B. B. Hill, Charles R Schirm, Henry C. Dorn, Mrs. G. A. Dorn, Mrs. May A. Price, G. W. Way, Marle J. FitzMaurice, Ella Royal-Williams, Abby Louise Pettengill, Mary C. Smith, Mar vin Skjoldal, George Mestow, Frederic W. Martin, Grace A. Tarbell, Mary J. Stephens, Mrs. Elizabeth Schauss, Carrie E. S. Twing, Anna Gillespie, Harriet Duhl, Sarah Charles, Stella, A. Fisk Mrs. J. R. Francis, Mrs. Caroline Catlin, Simeon Butterfield.

CONDOLENCE AND CONSOLATION.

Lines inspired by the receipt of a letter from a brother, J. D. Wilkins, with the information of the death of a beloved son, Paul.

Alas! how weak we are to know How fraff our hopes are here below; Man comes, and lives and breathes a

Then passes on. There is no death; But out upon the mighty stream Of life we float as in a dream.

We seem to anchor for a time Within this pleasant earthly clime, And then pull up and pass along Within the great unbounded sea Of life; the soul's eternity.

'Tis not so sad to see friends go When we have learned these things and know · That some sweet day, in some fair land,

We shall again join hand in hand.
'Tis not so sad, but lonely here To bury those who are so dear. Tis not so sad, but for awhile The tears will wash away our smile. Tis not so sad to see them pass From earth to soul-land, but alas! Alas! we miss their presence so; And yet, full well we all must know 'Tis Nature's law, 'tis Fate's decree, For all to have mortality. And, too, 'tis sad through many years To hope and have all end in tears.

Tell the truth, live openly and stick a god before they talk so learnedly to your friends; that's the whole of the

DR. T. WILKINS.

"Tis sad to lose a child, but then

'Tis sweet to know we'll meet again

THE SMALL THINGS OF LIFE LETTER TO A CLERGYMAN.

This Impressive Sketch from the Spirit Side of Life imparts an important lesson that all should heed. The small things of life compose the sum total of existence, and with them we must deal in our journey through life, and be judged by them in the realms above.

we know and find our weakness. Only when we walk through the valby do we appreciate the mountains high and sublime. Only when we come down into the heart of things hidden, do and decision, unaffected by the doubts by their own difficulties, that finally brought to light the richest gold mines of the century. Persistent confidence is the first requisite in any undertaking if we wish to arrive at positive results. tions of ultimate success. Our simple effort has at least devoloped hope, making us stronger than yesterday, and bet-

Nothing that we do in life is complete and permanent. Everything is prelimi- heavens, we will exclaim "Thy will, oh, nary to something better; our ideals God, be done," as the grand chorus of grow, and we go from strength to angel voices come from near and far, strength, advancing evermore towards the familiar faces we hold in memory so our ideals.

our ambitions to be masters before we Let us not overlook the small things in life—let us not forget that what is things have a lesson to teach us.

that the simplest (seemingly) subjects to be found on canvas touch the human the Lark," "The Breaking Home Ties," and many scenes of home life that that the common things of life are the sweetest and strongest and most helpclose at hand. We long for something far off, when we have never yet learned to see clearly the things that are all about us. In straining our ears to hear some distant voice we utterly fail to hear the soft whisper of those so near and so dear-we hold up our hands to-God, help me," when if we would only look within we would find the keynote higher forces, enabling us to not only utilize this force, but through combining the material and spiritual, making a mighty force of helpfulness and useful-

The world of spirit is close at hand. rial, making a complete combination of conditions which if properly understood and utilized would meet the needs of every human soul. We come but slowly to the recognition of our opportunifies. We sometimes fancy we would like to get through with life such times of weariness come to us all at times-but do you know that for every human life that passes out of the objective phase, there are thousands seeking eagerly to enter, knowing as they do, that the mortal has a rare opportunity of gaining that which is not otherwise attainable.

Experience deals us just the blows we need to teach us equilibrium. It points out our weaknesses and our strength—instead of indulging the thought, "this is terrible," "this is so crushing"-we should remind ourselves that these shadows and struggles are a test of our strength and I am glad to prove myself worthy the trial. If we vould stand outside ourselves and view the situation, often the most difficult to the teachings of Jesus.

Let us put aside the thought of tomorrow, and look deep within the to-day—and learn these daily lessons well, utilizing not only the material forces, but the spiritual as well.

Living in harmony with spirit is devices by which the products of toil thing—we know—because our intellect any other country is a fletion. has been quickened by the spirit—the invisible helpers working closely with us, drawing upward and outward our the support of the church. weaknesses and our strength, that we may be a daily support to the blind and helpless as we meet them in life's pathway. As we strike out into the great path of life, full of courage and strength-let us not forget that there are little by-paths-that lead into the deep forests, unfamiliar to many a passer by, and all along these pathsare to be found faithful souls who have stumbled and fallen by the way. One touch of the hand—one word of kindwill often start them on the upward road to happiness. Let us not forget that the unseen forces are most useful when intelligently used and applied to everyday life—the "mushroom growth" is not as strong as the steady, firm, calm determination of one who firm, chim determination of one who can and does grasp the meaning of ness, comfort, is right. That which thines—the conditions to which such ends in pain, misery, discomfort, is decision would lead is always progress-

When we fully grasp the truth that our invisible loved ones are ever with us, guiding us, uplifting us in this mand mental comfort terial school of life, we will learn to Marriage, as an in look within and solve the motive of our on property rights, actions and place ourselves in an attiforces. If we learn to do this, we will A woman who continue, to live with grow in knowledge, and life will take on a man who heats her, or is a drunkard, a clearer, more comprehensive mean-ing, Spiritual intelligences are every, complain. where demonstrating their presence in

Only when our strength is tested do very many ways. Mankind are realize ing more perfectly the direct connec tion between these two worlds. The day for "guess work" is past, he investiga-tor is receiving proof of all Spiritualism in contact with the shadow of life do puts forth as truth. We as Spiritualists we appreciate the sunshine; through do not assert what we cannot prove-suffering and struggle only can we we open the doors of light, assisted by come in touch with this great power of peace and joy which passeth all understanding. Only when we dig deep We could sit in darkness all the night long if we did not choose to turn on the we find the real. It was the patient lights. Our loved ones from the spirit tollers who had worked with confidence land would call in vain, if we choose to close our ears to their voices, but with of those about them, and undismayed their spiritual sight and sense quickened—their love intensified, they are ever faithful and constant, waiting for the glad day-when the still small voice will be received and welcomed by those near and dear.

Through the valley we must all some day walk; up the mountain side we all will some day climb, feeling deep down in our hearts that the right rather than ter equiped for the work at which we the wrong will be done, and as we stand on the sunlit mountain's topmost point and look away into the beautiful tinted ur ideals. dear, break through the tinted mists— The common trouble with us all is, little hands clasp our own as of your have learned the meaning of service. years of waiting, fragrance sweet from myriads of blossoms and green-tinted leaves-the clear flowing brooklet with called common is divine. God bless the lits message and song—the birds and small things of life—the common place the forests are all to be found in that land of spirit where our loved not lost abide

God hasten the day when we can use more perfectly these yet unknown heart as nothing else can. To realize forces to assist mankind upward and this we have but to recall "The Song of onward, "Our higher consciousness is forces to assist mankind unward and as yet but very imperfectly developed We do not know of nor understand the strike the heart-strings and remind us great power of what we call the small things of life—the common things Each note must be in perfect tune. Each The great lessons of our lives lie life well rounded out, and only by gather at hand. We long for something ering together understandingly the small things, blending and harmonizing all, do we make a complete whole.

We so often take a swift glance of conditions and arrive at a conclusionutterly failing in our best judgment to wards the heavens and exclaim, "My this failure we question the reason, and upon further investigation—we learn we judged outwardly and not inwardly. that would if touched, respond to the lt is only when we knock off the outer crusts that cover so much that is almost past belief, that we get at the reality. "A ragged-coat covers many an hon-

est heart" whose soul is radiant-whose hand is ever extended towards his fel interwoven and blended with the mate lowman. Bless the sweet simple life. an advanced soul that illuminates and beautifies this world of ours. It is the prayer of Spiritualism, that through its teachers, both mortal and spiritual beings may unfold in wisdom and love, realizing to the fullest, that the commor things in life are the sweetest and ADELAIDE K. BROOKS. H. H. Kenyon, control.

> These Things Seem to Me to Be So. Almost all Christians think and act contrary to the teachings of Jesus. Every man's God is the product of his own imagination, and is made in the image of himself.

A nation's God is never any more intelligent, benevolent, or moral than the average inteligence, benevolence, or morality of the commonwealth. The church is organized and conduct-

ed on principles diametrically opposed problems of life would be quickly solved to be willing to allow other people to The most difficult virtue to acquire is live in their own way.

Some Liberals are illiberal. Many people free themselves from Christian superstitions only to adopt other superstitions. Rent, interest, profits and taxes are

heaven—spirit is intelligence. Intui-tion is only instantaneous reason. We say—intuitively—I know a certain partners. Their separation in this or

cates of war, lynching, capital punish ment and prisons are ministers of the

A man like Jesus would probably be committed by a Christian police magistrate to an insane asyltim or a workhouse.

If there be a God, it is to his credit that he does nothing for us except to give us capacity and opportunity. The only way to cradicate desire is to satisfy it. Self-denial is self-destruction.

Self-indulgence is self-development Popular morality is contrary to human nature. This is why it produces prigs or hypocrites.

That which ends in pressure, happi-All motives to human conduct begin

and end in self.
The "chief end of man" is physical Marriage, as an institution, is based

HUGH O PENTECOST.

light Desired on an Important Subject

Your discourse Sunday evening was first-class. It was especially good in regard to gambling. That is a wide-spread evil.

There is one little point I wish to speak of in all kindliness. To an educated mind the errors of speech and composition are as jarring notes to the musical ear. In the same manner the implication of imperfection to the Creator by the use of such a term as "God became discouraged" is repellant' to those who believe the Infinite Ruler has no weaknesses. I have become sufficiently acquainted with you to feel assured that whenever you use such an expression (it is not the first time), it s a lapsus linguae, and without thought of its real significance.

Infinite Wisdom ne'er can err; Omnipotence fulfills all tasks; Mercy preme shall none debar; Love Divine cannot change to wrath.

A Christian lady to whom I was speaking some time ago feared that I was trying to destroy the faith of the righteous. This I have not the slightest wish to do; but desire to replace all faith that has reason as an enemy with an invincible faith, having such a strong and sure foundation that the forces of eason will become the sturdlest champlons of it. Yet where those who are ever striving to do right still cling strongly to erroneous religious beliefs, the pointing out of their weaknesses may not prove beneficial, but simply result in hurting the feelings. This seems unwise. With yourself, however, there is an apparent desire to know the truth, whatever it may be. I believe you fear no criticism that is honest and that is dictated by worthy motives. Therefore am inclined to be less afraid of speak ing plainly to you.

Do you believe that the story of the birth of Jesus is an object lesson of the mother is represented as a married woman; but all the emphasis is placed upon her virginity in order to prove that Jesus Christ was God Himself. Notwithstanding the knowledge I have gained of the power of spiritual beings, am unwilling to believe Jesus did not have an earthly father. Were it possible to verify such an occurrence, it would not be proof that the offspring was God Himself. This is not touched upon in a spirit of ridicule; it is considered with due regard to the sincere be lief of millions in its verity. Can you imagine the great body of Christians openly discarding this belief?

Except when studying the strength or weakness of individual character, the matter of origin has no bearing on the should be honored above all others if his life came the nearest to perfection. Though I never tried to find defects

in his character, his cursing of the fig-tree because it was barren has made me wonder if that was not at least a fast, temporary weakness. Of course it could be said he meant that it was accursed in being in such a condition: or it could be said that his words were intended as a lesson to his disciples. The fact remains that he cursed the tree when he knew it had no power to be other than it was. Is there not in this a resemblance to the Christian plan of salvation, as it applies to many unfortunates, not withstanding the freewill argument? "They know not what

You have said there can be but one head of the church. May I suggest God Himself. Then you might have as many leaders as you choose, though by the very force of circumstances Jesus Christ would be the principal one. It would be difficult, however, for the average Christian to worship God alone and to cease worshiping Jesus Christ.

ALEXANDER SPENCER.

THE SPIRIT OF IT.

There are plants that grow at such great height,
Where never echo calls;
There are birds that nest among the

Where sunlight never falls; But the flowers bloom, send forth per-

The birdlings soon have learned to fly While overhead serene and blue the omnipresent sky.

There are hearts and hands that labor long With thought for all, and care;

Though they walk alone, they make no moan, The all-pervading spirits' there. By prayer grown strong, while angels

The path whereon they fare. Silent overhead and true, the omnipres-FRANCES DAVIS BANKS.

Chicago, Ill. . Credulity.

Who is the most credulous, the Spiritualist or the skeptic?

The former, at least, believes nothing that cannot be measured by his senses

while the latter believes himself the wiser of the two because he thinks skepticism an indication of wisdom the one having faith in his knowledge, the other in his ignorance. . If credulity is to be measured by knowing and not knowing, it is well to

be credulous under circumstances. But when a man's credulity is based on conceit, and he thus believes that every body is ignorant because he is, he represents a credulity that is ridiculous in the extreme, and is entitled to the superlative without further questioning. ARTHUR F. MILTON.

The very young men and the old are our hope. The middle aged are hard and fast for existing facts.—George Meredith. . . .

. I think you might dispense with half your doctors, if you would only consult Doctor Sun more, and be more under doctors, the clouds.—Beecher.

OBSESSION CONSIDERED.

The frequency of ignorant or vicious Obsessions in the Churches, as Illustrated by Mrs. McIntyre in an article last week, and also in the ranks of Spiritualism, renders the subject of paramount importance at the present time. H. S. Dailey speaks from his own experiences, giving interesting particulars. Those who are obsessed by unpleasant, ignorant or vicious controls, are requested to send full particulars to this office.

OBSESSION

The Interesting Experiences of an investigator.

(Continued from No. 727.) now looked about for work, and fter doing a few odd jobs, I found that my development not only ceased, but reduce my expenses to a minimum and ry to live and meet my debts by means of my rents, and thereby give my entire

attention to my development. I had been advised by some one in my band to get a trumpet and develop for a trumpet medium. The influence this spirit brought did not receive my approval in every respect, yet I could not regard him as evil. This spirit, with others, had arrived about the same time as the barber and his wife took possession of my business room, and at times would control very well at the planchette until they would be interrupted by the enemy. I purchased the trumpet as he advised and when we would have developing circles, it would be placed within the same. From this time on my development was continual while awake and my wife soon returned and the spir-

I could sense a number of other spir its equally as grand who had come to their assistance and the tide of battle was turned, and I could now feel that the enemy was fast losing control, and teachings of Spiritualism.

About this time a large and harmonious developing circle had gathered in my rooms, in which the barber and his wife participated, and when the work was well under way and the best of results being obtained, two clairvovants began to describe the same scene at the same time, one of them being the bar-"I see," said a lady, "a band of spirits approaching."
The barber replied, "Yes, I see them

also, and one of them has a violin." "Yes," said the lady, "one of them has

"Yes," replied the other, "each one of LAKE HELEN CAMP, FLA.

them has a musical instrument and they are negroes. Break the circle," he I immediately advised to hold the cir-

cle and learn if possible what they wished, saying that the manner of their coming indicated harmony and good will, and that I could think of no reason why they should be rejected; but the barber's yell had had its effect, and the the mocking birds. circle soon disbanded. In the future that occurred in this circle, so the multiplied millions of noble men and women that had passed to spirit life had had both sides of the question, I be Webster is superintending the work. lieved that evil and ignorance were almost one and the same thing, and I felt cottage. His wife, the trumpet medisure that the chances for ignorance um, will soon join him, were on my side of life. I therefore H. M. Clark will be down in Novement of the bull of the chances o

to appear on the spirit side of life. I now resolved to select those whom I wished to attend developing circles, and | board. to have none to attend only by request. presence of evil spirits, and I deter- daga; Mrs. Fisher and others are to mined I would not. For some time fol- conduct the dining department. lowing a much better influence pre-vailed, and I thought the worst was

over, but in this I was wrong. was to that of clairvoyance. The first has charge of the Apartment house. scene occurred after I had retired. awoke and saw something collecting in the air above the cemetery in which my About half the ro wife was buried. The cemetery is about ment house are rented. two squares east of where I live. The Mrs. Vogt and Mrs. Witters sailed for scene did not take on the form of any Lake Helen via Clyde line and St. Johns be a vapor. It floated away to the south route), Oct. 28. They were accomparested on the leaves of a large elm tree, fax, Nova Scotia.

and was slowly but completely absorbed Last year there were a lot of sensible article. For this privilege he granted not enough single men to go around. my wife and me a pass so long as said for pleasure only, and could accommodate about fifty passengers, and plied up the river about one mile where points in Florida. there was another landing near the large elm tree that I have mentioned. this boat so long as her health would

permit. very significant. I believed that it in-dicated the everchanging condition of there was gathering about me good and educated spirits.

one hundred feet in the air. I shall re- fort Moore.

fer to this scene in the future, so keep its history. There is a street car transfer at the point where the lunch-room stood, of which I write, and at this time there was an old covered wooden bridge across the river on the street leading to Gas City. This town lies just across the river east from Jonesboro, and is built down to within about four squares of the river. The bridge stands within a few feet of the lunch-room. It is about four squares from my place up town to Jonesboro before any police regulation sets in: so when the street car line was built down to this point from Marion.

tion, therefore the old bridge was soon noted as the worst place in all the counry around. I should have said that I had remove a partition between the lunch-room and he adjoining room on the south, and thereby made a waiting-room for passengers who were walting for the cars,

the old bridge became a meeting point

for lewd characters and bums from the

three towns. Here they could make the

night hideous without fear of molesta-

also a lunch-room in the same enclos out. He disposed of the lunch-stand to an easy-going, harmless old man who a partner, a young man seemingly as tough as those who frequented the old bridge. I soon learned that the young man was making the waiting room a rendezvous for questionable characters after closing time, and I advised the old it was now that I began to diverge rapidly from the established theories and sible. This the old man accomplished after the lapse of about three weeks. During this young man's stay, everything went wrong with my develop ment. I could sense continually obnoxious spirits, and was trying to will them away, but this did not hinder my development. I could feel that they were getting control of my tongue and trying to speak, and I believed that I would be entranced ere long, and perhaps he a trance medium, but in this I was wrong.

H. L. DAILEY.

February 7, to March 20, 1904-Novem ber Excursions.

People are beginning to move toward this beautiful winter home in the pines, amid the jasmines and roses, the golden-laden orange trees and the haunts of

President Bond has developed his box I wish to consider farther the scene factory so now he employs some fifty men, and new cottages are springing up bear it in mind. I began to ponder in around his factory to house the people my mind seriously the question of evil who are working there. He met with as taught by Spiritualists. I thought of an accident lately, losing a finger by a

The Underhills are making their cotin the years gone by, and of the theory taught that they were moving right on in the paths of knowledge, and that it may be added to the paths of knowledge, and that it may be added to the paths of knowledge, and that it may be added to the paths of knowledge, and that it may be added to the paths of knowledge, and that it may be added to the paths of knowledge, and that it may be added to the paths of knowledge, and that it may be added to the paths of knowledge, and that it may be added to the paths of knowledge, and the paths was possible for them to return and as- spring of Mrs. Philbrook. Mr. Bond has sist us, and when they had arrived for taken the contract to build Mrs. Philthat purpose, who was able to dictate those who had but one or those who

set out to discover, if possible, wherein ber to complete his cottage on the hill, I was ignorant, that evil should seem and to erect another near it. Mrs. Alice Spencer has returned from

Ohio, and is ready to furnish table Mrs. Emma Huff expects to visit Lake I had said nothing to any one about the Helen and may manage Hotel Cassa-

The Palmers are daily looked for. Address all letters of inquiry to the corover, but in this I was wrong.

The next advance in my development Palmer, Willoughby, Ohio. She also

Webster Hotel is ready for guests; so About half the rooms in the Apart-

Mrs. Vogt and Mrs. Witters sailed for object; was very white and seemed to River (the beautiful and popular the distance of about one mile, and nied by Mrs. Mary MacGarven, of Hali-

by those leaves. This tree stands on and worthy mads and widows at camp, the left bank of the Mississinawa river. This year it is to be hoped that bachel-My property stands on the left bank of ors and widowers of merit will visit this river also. In the year 1894 a man | Lake Helen. Though some of the maids launched a steamboat on this river and and widows were fortunately married, fixed a landing at the foot of the vacant | there were others quite as eligible, who lots that I have mentioned in a former | did not secure partners, as there were My next excursions will landing was used. This boat was used New York City, Nov. 10 and 24, by gaged passage for Lake Helen and other

Party prices and excursion circulars will be sent to all who address me (enwife and I made frequent trips on closing 4 cents in stamps to pay post age on Clyde booklets, etc.)

H. A. BUDINGTON. This, my first scene, I thought to be | 91 Sherman street, Springfield, Mass. Manager of Excursions to any Point in Florida.

here was gathering about me good and ducated spirits.

I should have mentioned that when the things that cannot be arranged for.

this scene first appeared, it was about even by the eleverest people.—Frank

DR. GEORGE DUTTON.

2

Memorial'Services at the Church of the Soul, Through Mrs. Cora L. V. Richmond.

Our loved friend, co-worker and arisen brother, Dr. George Dutton, passed into spirit life just at the close of our services in the spring time. Your pastor was still here and the

Doctor's wife desired that the funeral services should be from your speaker; but it was not convenient at that time to have any service. The remains were taken to Vermont, where the formal services were held.

As much of Dr. Dutton's work had been in this city, his wife desired that, some memorial service be held here. So we have decided to set aside a part of this morning for that memorial. Dr, Dutton was known to nearly all

of you. Whenever it was possible, both Dr. Dutton and his wife attended our services, and sometimes our classes.

At the time of his passing away, Dr. Dutton was 73 years and 2 months old. He was born in the Green Mountain State. And like all New Englanders nurtured upon rocks and trees, and with ruggedness which comes from striving to earn one's daily bread and gain an education at the same time, he grew up in the midst of those surroundings, with the usual accompaniment of orthodox teaching. The rigorous cli mate and the hardness of obtaining a livelihood formed, perhaps, the excuse

for that kind of a religion.

Nevertheless he found himself teach ing school in summer as a boy that he might carry forward his education in winter in colleges and universities. He finally graduated from Dartmouth Col lege in 1855. In those days the man who hoped to cope with human life thought it necessary to train himself in something more than football in order to obtain the required university or college education. Dr. Dutton then became a medical student and graduated in a

medical colege.

A thorough anatomist and physiologist, and a very progressive student of therapeutics, he early discovered that the science of materia medica as taught in the schools is not a finality, and that if one understood physiology and the human organism well, one was at liberty, or ought to be at liberty, to avail himself of all the healing methods that nature and intelligence had discovered.

Therefore, Dr. Dutton early became a medical heretic. But not until his works upon physiology and anatomy were standard works in medical schools. L's also provided other works and charts for the common schools, and these were authority. But it is not the purpose of these remarks to tell of his literary work, although it was quite extensive, but to say:

As a man, Dr. Dutton had a progressive spirit and early entered into that which was in advance of the world socially, politically and spiritually. could not live, being what he was, in the time that he did, and not be an abolitionist, therefore, he was one. He could not live when that thought was coming into the world, and not be a Spiritualist, consequently he was one. He could not live in the time of the latter part of his life and not accept as many forms and phases of new thought as came into the world through others and through his own wonderfully susceptible organism. He was not only a student, but he was especially intuitive and much even of his technical work was assisted by this very active intui-

Mediumistic to a very great degree, he early became a teacher and advocate of spiritual truth. A lecturer of great conciseness and ability, he spoke a great deal in New England, and in the early days of Modern Spiritualism was one time secretary of the Vermont State Association of Spiritualists-he spoke in Boston, New York and many other Latterly a great deal of his work was in Chicago, in connection with the establishment of a liberal college of medi-

Recognizing all healing gifts and therapeutic agents not included in the curriculum of the usual medical colleges, he joined with Dr. Bland and others in seeking to wipe out the disgraceful laws from the statutes of the state that were continually enacted for fostering medical schools inimical to advanced thought. Dr. Dutton was, of course, among the foremost in this thought, and the foremost in seeking to establish these colleges. He complied with the full requirements of this state but, as we have often said, this is not a representative form of government, for you are under the control of the state board of health, and the liberal colleges are not recognized by the only power which can sit in judgment upon the lives of human beings in this state or city—the board of health.

We hope you understand this: That you are in bondage; that it is not a state law, it is not your suffrages, it is not anything you have done with your votes, that they, these boards, have been constructed; but you are under the absolute control of the board of health. We think you understand that you cannot have a doctor nor do without one without the authority of the board of health. It was this, in the later life of Dr. Dutton that he and his compeers vere endeavoring to remedy. It was this that caused the starting of the liberal colleges, some of which are in existence, bearing the charters of the states in a perfect legal manner, nevertheless, are not recognized by the boards of health. Clairvoyance, healing by the power of the spirit, hypnotism and various things that are not considered medically orthodox have been recognized. Clearly Dr. Dutton

was a medical prophet.
Whatever we may think of his later efforts, he adapted most of the ethics of the spirit to therapeutics, he always understood the power of the spirit over the body. He never made the mistakes, as many scientific minds do, of suppos ing the spirit is in the bones, muscles nerves and arteries and that when the body dies that is all. He clearly recognized that the body is the instrument for the spirit to use; he recognized that there were healing agencies within and without. Still he never accepted the extremes of Christian Science or Mind Cure. He accepted that which your teachers have always insisted uponthat the spirit is greater than the body; that many human ailments can be con quered and overcome from within and

He understood also much of these higher teachings. To him Spiritualism '(and spirituality) was the law of life; to him the body and spirit were subordinated to the highest perception of truth from within. His life clearly illustrated that, as he passed on from year to year, from decade to decade. He claimed no exemption from the fulfillment of what

he believed to be his highest duty. With the profoundest conviction of truth, he looked forward, as all well thinking and human people do, to greator fraternity and brotherhood among nations. He hoped for greater fraternity among those who claimed to be helping people in the practice of medicine. He found great respect from them as long as he did not depart from the little, old-fashioned lines. As soon as he did, he found great opposition from them. But he never shrunk nor complained; he simply went forward to do his duty.

When you last saw him in this city, and your pastor last saw him, he was hoping to bring out a book, the "Cos 'in which he hoped to include the sum total of the physical, spiritual and soul knowledge that had come to him during the three score and thirteen years he had lived.

It was a wonderful thing to have

lived in all that part of the nineteenth

century and the dawning of the twentieth century. It is a wonderful thing to have kept pace with the times and to have not fallen back, not to have be come fossilized; to not have had an other course, but to have gone steadily forward fearlessly. He believed in faithfulness and fidelity to all highest feaching; he understood that there may be different view-points concerning truth. But he accepted the good intentions of all. He was willing to listen and appreciate; and no doubt if he did not seem to follow "The Soul Teachings" it was because he knew that he was aspiring and aiming to find the truth. Though he-never believed he had found the finality, but he was on the way to find it. He thought he understood many methods of how to maintain the spirit and body in perfect bal-

He was associated with many societies that were humane, wise, broad and just. He never pursued wealth, for he never made the mistake of supposing the body could regulate the soul: he did not make the mistake of thinking the body must govern the mind or spirit. He accepted the spiritual nature as the dominating nature; he accepted the thought that the body must be governed by the soul: and he accepted the thought that if the balance can be maintained there will be no encroachment of disease; there will be no suffering; there will be no inharmony. His religion was the application of this knowledge to life, physically, spiritually and socially.

He believed and understood that the dominating power of spirit intelligences have ever aided men in bearing forward the light of the world. He was ready to accept advance thought from whatever source it might come and in whatfrom a divine source that shines upon the world; though mostly it shines feebly here, there is a great central

light. Many times we have worked in unison; many times we have seen him in private and in public. We have known him to always be gentle, courageous, kind and just in this life.

He leaves behind in the household his son and his wife (second wife). There is the consciousness, that although leaving nothing of this world's goods, he left a record that, in and of itself, even if there had been no other life contemporaneous with it, would have marked a period of progress that the world is passing through and has been passing through for the last 75 years.

Then let us think of him freed from the disabilities of advancing years, advancing feebleness, and Teeling alive. active and alert, and joining with us tolay, and happy to join with us spiritualin our work. But in the larger unity of the spirit keeping pace with his arisen compeers in that greater and added life, where opportunity is not folded around thoughts, and the envir onment does not shadow, and the presence of a ministering spirit is not looked upon with suspicion and doubt. Where illumined people can stand upon heights and see from afar that which is coming to the human race, and declare t without fear of the fagot and torch, or the prison and execution. Where un der the light of the sun of Truth he has found he might clasp hands with those who have brought to bear upon the world for the last half century the be printed and sent to those who need noblest sentiments and highest incentive to lofty endeavor that the human race has ever received.

PRAYER TO THE MASTERS OF LIFE

O Masters pure and high and grand To you, this night, I pray, Give me the genius I demand, Yours is the light and way!

O Masters mine, from every state, From every world and land, Endow me with love-power great, Give me a mission grand!

Give me thoughts of power! Give me words of flame! Let Love's mystic shower Breathe on my life His Name! O genil of the love-light! O Master of the world-thought!

Plant in me a might That shall not be gold-bought! O Masters great of every land! O Lords of every state!

Give me the power I demand To make Love conquer Hate! Give me strong words of fire, And thoughts that sear and burn. That men of vice shall tire, And to the good may turn!

Give me the gift or art-Love's sacred genius-passion-Play on the human heart In a Savior's divine fashion! To play upon the strings of life. To touch each grand emotion,

To feel the burst of storm and strife In War's cyclonic ocean! Souls of the great departed! Souls of the mighty past!

Come to me, noble-hearted, Come ye to me at last! Souls of the vet unborn! Souls of the shadow-light! Come to me in the morn Or in the dread midnight

Souls of the yet unborn! Souls of the men to be-Thoughts of the coming storm From Life's eternal sea! Souls of the yet untried! Souls of the yet unknown!

With thoughts held high in pride-Thoughts that die with a moan! O Masters great from every clime! O Mystics full and free! O Sages from the Land of Time,

Give, oh, give unto me Beauty's flower in its bloom Passion's seed within its prime: Construction making place and room For Eternity in Time! JOHN A MORRIS.

Los Angeles, Cal.

"Spiritual songs for the Use of Circles, Camp-meetings and Other Spirit-nalistic Gatherings." By Mattle E. Hull. For sale at this office. Price 10 cents.

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ETTER FROM MOSES HULL.

Facts and Opinions Concerning the N. 8. A. Convention.

Well, the child is born and named the eleventh session of the annual N. S A. convention has met done its work and adjourned to meet in St. Louis, in 1904. What the results may be cannot be definitely forctold. The personnel of the convention was quite equal in intelligence, enthusiasm and earnestness, if not in wealth, to any of its predeces-

The consensus of opinion among those there assembled was that everywhere Spiritualism is gaining ground This is true of the higher types of Spiritualism. While the Spiritualistic phenomena are in great part true, the Latin phrase, "Cul bono?" is more frequently than ever before applied to it. The time has come when Spiritualism should be made to reach the more intelligent por ions of the world.

The great effort in the future is not to be directed so definitely in the direc tion of reaching the senses of the world, as to try to set it to thinking. Spirit ualism as a great philosophical and religious movement has as yet scarcely begun its work. The movement for deeper and more integral education among our workers is also gaining ground. The world is nearly as tired of meaningless Spiritualistic platitudes as it is of frauds and fakes in its sacred

Also an effort is to be made in the fu ture to make Spiritualism a great moral or ethical movement. The day has passed when persons without standing education or character can ordain them selves and set themselves up and be re celved as Spiritualistic leaders.

Perhaps Spiritualists are some like clock pendulums, only in the centre while swinging from one extreme to another. This was partially illustrated at the very first session of the convention The first committee to report was one appointed last year by Vice-president Locke, to prepare a kind of guide or schedule of usages. This committee was composed of three of our most able workers, namely, Rev. Fred A. Wiggin, George A. Fuller, M. D., and President H. D. Barrett.

It could hardly be expected that a re

port made by these three men, however ntelligent and honorable they might be, could be received without objection. They all reside in the same state, in close proximity to each other. were Spiritualists equally intelligent and honest in at least fifteen or twenty other states; some of them did not quite feel like being entirely ignored, especially when such important matters are to be settled. When this committee, which it was supposed would bring in a report of from five to ten thousand words brought in a report of over seventy thousand words, and, so far as known, not one Spiritualist in the world was asked even for an opinion on the natter, some in the convention felt as some did toward Moses of old, "You take too much upon you." Here were delegates from Maine to California, and from the extreme north to the gulf of he south. When the effort was made to force this report on the convention, there was a kick of rather enormous proportions. A war was at once preciptated which for a time looked like a battle to the death of the association. After much discussion, which looked as if it might equal in vehemence and ength the noted Nicean council of the year 325, a committee was finally ap pointed, who brought in a proposition to dopt that portion of the report which pertained to usages, in christening, and in marriage and burial services. This was only adopted as a kind of formula for the guidance of those who need help n that direction. The committee fur ther recommended that the responsive readings and other parts of the report it for study during that societies and churches may know what to do with it next year. This was almost unanimously adopted and thus was order brought out of chaos, and the

war-clouds disappeared. It is more easy to prophesy correctly s to how a thing will turn out after it is done, than it is before. Anybody can now see that it must have been so; but somehow from the time the delegates began to assemble, the prophecies be gan to grow more profuse that Harrison D. Barrett would settle the squabble among the aspirants for the office of president of the N. S. A., by "reluctantly" accepting the position himself; and so it was. It semed that a "star chamber" session of certain wire-workers and manipulaters was held and numerous names were attached to a petition pleading with Mr. Barrett to, in the interest of peace and harmony, accept the position once more. The candidate on whom the west depended, deserted his constituents and publicly read the petition of the "star chamber" actors to Mr. Barrett. Of course the unexpected dramatic episode took like wild fire, as was anticipated; and as had been predicted, Mr. Barrett "reluctantly" accepted the position. The leader of this work and reader of this petition was re-

warded by being made vice-president. Some of us, who under other circumstances would have voted for Mr. Barrett and Mr. Warne, could not under these conditions do so. It seemed to us to be duty to vote against any such intriguing as brought the unexpected denouement. These gentlemen are now our president and vice-president, and it is the duty of all Spiritualists to hold up their hands, and in every way try to

sustain them in their work.
Surely a more efficient president than Mr. Barrett never handled a gavel, and as to Mr. Warne's ability and integrity, it is above question. Now with the same secretary and treasurer we have had so many years, and with the good men and women we have on our board of trustees, it seems that nothing but success can attend the N. S. A. during the present year.

I have no means of knowing, but it is my opinion that the same missionaries who have so faithfully done their work in the past, will serve the association during the present year.

The lyceum work has greatly grown under the able management of that Texan "Boanerges," John W. Ring. It is well that the association voted financial aid in that direction.

When a certain renegade from the Morris Pratt School, who apparently went into it on purpose to kill it, began the circulation of reports concerning the school and its management, it was leared by a few that the reports, though they contained very few grains of truth, would damage the school. But the guns were too heavily loaded: they killed "the man who stood behind the guns." In front they were harmless. An hour was voluntarily granted us in which to present the work and the claims of the Morris Pratt Institute. All seemed to be friends of the school; many were enthusiastic in its endorse ment. Though no collection was taken for it, and no public effort made to raise money, money was subscribed and some of it paid in. A committee was appoint ed, on motion of Brother Warne, to go to Whitewater and investigate the man-Brother Warne moved that the N. S. A. assist the school by a donation of five hundred dollars out of its treasury. This passed without a dissenting vote, so far as I could hear. The convention is over; never did a

convention do a better or more important work. It now remains for Spiritnalists everywhere to second that work by placing their shoulders to the wheel and assisting in giving Spiritualism an impulse forward.

Harrison D. Barrett has always been a remarkable man; in the convention it seemed that one of the greatest of all marvels was to see him stand up there, gavel in hand, day after day, from nine o'clock in the thorning, and with only one or two hours' recess, until ten or eleven o'clock ist night, without one complaint of being tired. Individually, I did not do one-fourth as much work as did Mr. Barrett, and when the convention was done I was completely worn out. 👙 1

Many thought that the committee of arrangements made a serious mistake in its program of entertalnments. Such old and venerable workers as Hudson Tuttle, "The Sage of Walnut Farm," and his talented wife, Emma Rood Tuttle, and such faithful war-horses as Lyman C. Howe, and some others who had "borne the burden and heat of the day," and who cannot stay here much longer should not have been entirely ignored. The people wanted to hear them, and did not; they did not want to hear many of these who were appointed to entertain the evening audiences. The result was the smallest evening audiences the National Association ever

If in the future we profit by such mistakes, the leason may have been cheap enough. MOSES HULL,

A CLEAN LIFE.

In Those Who Set Up as Mediums and Teachers.

I see in The Progressive Thinker of September 26, an article from Brother D. W. Hull that touches me in the right spot. I quite agree with the worthy brother who speaks of the word "Reverend" as he does. I have been a physiorend as no does. I have been a physician in regular practice for twelve years before giving it up for the spiritual work entirely, and was justly proud of the degree of M. D. to my name, and will say I tried always, as I believe all should to be a result to the title. I was should, to be a credit to the title. I was ordained a Spiritual minister August 11 last, and am as I believe justly proud of the word "Reverend." I shall always try to prove myself a worthy teacher. I believe we should all look for the better or higher of all things, if we expect to accomplish much good during our sojourn on the mortal plane

during our sojourn on the mortal plane of physical life.

The article has the right ring when he says we ought to be patterns of virtue and morality. I desire to here cite an instance and its results. Some four years ago while a practicing physician in Grand Rapids, Mich., and after having gone through a severe course of development in which I seemed to have gone through a thousand hells of sufferwas pondering the matter in my mind as to whether it was of God or the devil, and Spiritualism the wrong or right teaching. I was made acquainted by a lad friend of the cause, with a medium then engaged by the Grand Rapids Spiftualist Society and working at the camp meeting there. Said medium has the name of being one of the leaders of the great cause of Spiritualism, an inspirational speaker and test medium of renown. While in conversation with him we came to the point of development, Naturally enough I asked if all mediums had to go through such a hard course as I had. He informed me "no," and said I was to blame that I did not get out more (well I will through courtesy refrain from using the is they cut me to the quick, spiritually speaking). And coming from one who had been lauded to me as a great spiritual medium, but sorry to say, whose breath gave forth in unmistakable fumes the presence of liquor as well as tobacco. Needless to say I was sorry I had met such a one; it gave me a tinge of regret that I had believed Spiritualism to be an uplifter of humanity, and it caused me misery, and I believe had it not been that I was a moral man myself, and as such firmly believed that morality should be upper most in anything so grand as the great truth of Spiritualism, I might have then and there set it down as a rank fraud morally, being represented to me by one whom I consider morally unfit to stand as a leader or teacher of anything so elevating to mankind as I have proven the philosophy of Spiritualism to be. Like Brother Hull, I too, stand for our public teachers being men and women of moral habits, and patterns of virtue and morality. I could not now be led higher by any one whose breath gave forth that detestable odor to me of filth, and whose advice sends me to those of low habits for help. Let our

teachers be models of purity, showing conclusively they are led by the master minds of spirit life, not the low ones. While in Vancouver, B. C., lately, I met many who pointed the finger of scorn because some of the teachers had been caught doing low miserable things to further their own ends. They said to me, does Spiritualism teach people to drink and frequent low places? It looks to me as if we ought to be more careful in our daily walk, and as teachers let the world see we have the true light. I believe the N. S. A. should take the matter up and see that no one is given ordination papers that is not socially, morally and spiritually fitted for the grand work; then the "Reverend" to a name might mean something to be ooked to, and the public would have a safeguard against the frauds who infest the fields of Spiritualism. But I leave that to those old heads who are more capable than I to determine. Let us all, however, strive to raise the standard of the workers, then give them our undi-

vided supposition of the property of the prope

m Paton

Constingtion Needs a Cure. A simple remedy only is not sufficient, especially if the relief is brought about by the use of salts, aloes, rhubarb, or some similar, purgative or cathartic.
They temporarily relieve but they weaken the powels and make the condition worse. In constitution the bowels require/ strengthening, toning, and something that will assist them to do their work naturally and healthfully—in short a tonic laxative of the highest order. That is what Vernal Saw Palmetto Berry Wine is. It both relieves and permanently cures by removing the cause of the difficulty. It positively cures dyspepsia, indigestion, kidney and liver troubles, headache and all other diseases which grow out of sick and clogged bowels. One small dose a day will cure any case, light or bad. It is not a patent medicine. The full list of ingredients gives with every package with explanation of their action. It ed, on motion of Brother Warne, to go costs nothing to try At. A free sample to Whitewater and investigate the management and work of the school. Also Co., 146 Seneca Building, Buffalo N. Y. All leading druggists sell it.

SKEPTICISM

What Has Spiritualism Forced It to Acknowledge?

Let us take a partial inventory of the power of Spiritualism as exerted upon skepticism. What has Spiritualism wrought in the last fifty years? What has been its effect upon materialism?
It has forced Huxley to say:

"I I believed that I had any claim to the title of materialist, as that term is understood in the language of philosophy and not in that of abuse, I should not attempt to hide it by my gilding But to repeat what I have more than once taken pains to say in the most unadorned of plain language, I repudiate as philosophical error the doctrine of materialism It seems to me pretty plain that there is another thing in the universe, to-wit: Consciousness, which I cannot see to be matter or force; or any conceivable modification of either however intimately the manifestation of the phenomena of consciousness may be connected with the phenomen known as matter and force.

It has forced Spencer to say of Typ "Prof, Tyndall was much more conscious than physicists usually are that every physical inquiry, pursued to the end, brings us down to metaphysics and

leaves us face to face with an insoluble problem." It has forced Spencer to say of him

"I have had to rebut the charge of materialism times too numerous to remember, and I have now given the matter up. It is impossible to give more emphatic denial or assign more conclusive proof that I have repeatedly done. .I. cannot prevent them. Practically they say, 'It is convenient to us to call you a materialist, and you shall be a materialist whether you like it or

It has forced Prof. Shaler, dean of the scientific faculty of Harvard, in his book

upon "The Individual," to say: "A number of men, of no mean authority as naturalists, some of them well trained in experimental science have, after long and apparently careful inquiry, become convinced that there is evidence of the survival of some minds after."

. It has forced the Rev. S. D. McConnell, D. D., D. C. L., in his book on "The Evolution of Immortality," in comment ing upon the foregoing from Prof Shaler's book, to write as follows:

"But, at the same time, it must be confessed that there is a growing willingness to admit that 'there is something in it.' * * It is not easy to find educated men who will categorically deny the assertion that there are in stances wherein one human personality communicates with another without physical media of intercourse. * • Thus we may fairly conjecture that we may be on the verge of something like a demonstration that the individual conclousness does survive the death of the

body by which it was nurtured." It has forced the late Prof. John Fiske to write as follows:

Precisely as in the most embryonic condition the prefigured wing of the bird or fin of the fish infallibly indicates the element necessary to its life, so the whole analogy of evolution bears us with irresistible momentum to the conclusion that the religious nature and cravings of mankind are correlated with " hirow measure an

In a moment of inspiration it has forced even an ingersoll to exclaim: "In the night of death, hope sees a star, and listening love hears the rustling of a wing."

It has forced a Crookes, a Wallace, a Flammarion, a Hodgson, a Hyslop, a James, a Coues, a Judson, a Whiting, a Wilcox, a Newton, an Austin, a Howe, a Hull, a Tuttle, a Barrett, a Francis, a Watson, indeed, a grand constellation of worthies throughout

worship at its shripe. And last, but by no means least, even my skeptical and materialistic Brother Jamieson has been forced to acknowledge the fact that there are under the banner of Spiritualism, genuine, true phenomena, but he claims to be able to explain them as Prof. Thomson Jay Hudson endeavored to explain them. e., on other grounds than the supposi tion that they are caused by the spirits of the dead. Brother Jamieson's explanations have not yet appeared. The readers of The Progresive Thinker are patiently awaiting them in answer to a few experiences I have published there in, which certainly require them. He gives us to understand that he is well stocked with explanations, but, for some reason or other, he won't let any of them loose; he has probably not "got a string to each one of them"vet, to enable him to pull back as occasion may

require. I have read Hudson's explanations which are very interesting and well written; they display great effort, study and research; they may, indeed, be called "scientific," "logical" and "philosophical." The only objection I have to them is that they do not explain my experiences. They are explanations, however, even if they do not explain. But I am very thankful to Prof. Hudson for his most emphatic declaration that "the man who denies the phenomena of Spiritualism to-day, is not entitled to be called a skeptic; he is simply ignorant." H. V. SWERINGEN.

Fort Wayne, Ind.

the tomb.

MY CASTLE OF GOLD.

If the fairles should build me a castle of gold And wreath it with flower and vine,

And set it with jewels of value untold, And fill it with music and wine. Twould still be a sorrowful prison of gloom; My spirit would long to be free.

and love would lie weeping his grief in

Were you ne'er to share it with me. Should the fates in the sorriest hut, say I must Forever abide to their law

I would happily bow; I would live on a crust; I would lie on a pallet of straw; would crown me with thorns; I would fervently pray My joy time might never be o'er

If you, oh, my love! could pass by every And, smiling look in at the door. For you are my marvelous castle of

And you are my flower and vine. and you are jewels of value untold, And you are my music and wine. lone and a famine stalks close at my

side, The joys of the living have ceased; With you, and the world is as fair as a bride. And filled with a fount and a feast.

Good humor is one of the best articles of dress one can wear in society.-Thackeray. Every wrong brings its own punish ment. It may be added that it frequently leaves it at the wrong house.—

Barry Pain.

-Nixon Waterman.

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covered this secret combination of nature and has put it into practical form for the benefit of men, women and children everywhere. The combination has been tested in

hundreds of cases and has never failed to produce most pronounced good results. Each person benefited has be-come an enthusiastic living advertisement for it, and the private demand has increased to such proportions that the proprietors of the new discovery have decided to give it to the general public It is not contended that it will make

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Under these conditions the body is developed into graceful strength. Angular lines disappear, hollow plaes are rounded out and perfect symmetry remains. The complexion becomes clear, the eyes bright, the step elastic, the memory strengthened

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GIANT MINDS AT WAR.

The war, however, is of an intellectual kind. The feelings of some may be severely wounded in the conflict but they will not be taken to a hospital for repairs, as they will soon recover. Mr. Morse is among the best of mediums, He is a logical, eloquent speaker, and his views will carry great weight. His opposition to the book is decided, yet stated in a kindly spirit.

Read what our critic has to say as to the statistics regarding the results of hypnosis, "It is found that among hypnotic subjects of all classes.... a fraction over nine per cent develop insanity in its various forms," and then follows a purely fanciful calculation of the number of insane people hypnosis would produce if all the people in Chicago, London and New York were used as

A valued friend has submitted to me, gestion is 'independent suggestion,' cona copy of a recently issued work, bear-cerning which matter reference has At the same time previously been made." it was suggested that, if I desired to make any comments upon the contents of the book, the editor of The Progress- the hypnotist fakirs, and the demoralive Thinker would gladly include any matter sent to him in the Symposium upon the subject he was preparing for reader will cordially agree. Indeed, the his paper. Agreeable to the foregoing, the following commentary is presented.

On the principle, let it be said by way ed and intelligent men and women have of prefacing what is to follow, that it said to the present writer. Yet, even is wise to study the case for the other so, the methods of our author sayor of party against our own, it would be well attempting to prove too much, and his for every Spiritualist to read this latest unrelieved criticisms or unstituted con-excursion into the realms of criticism demnations in many instances savor upon the fundamental facts upon which Spiritualism rests. The careful reader gether pleasant as coming from one will find that the book contains much who endeavors to convey the idea that which the more conservative among us he is striving to be judicial, rather than will agree with. While in many places emotional, in his method. the spiritual philosophy is stated with considerable clearness. So much by way of introduction, now to deal with the work itself.

he work itself.

By the work itself.

Used against hypnotism, hypnotists, and hypnotic subjects are repeated. The work, the author's arguments are stated with commendable clarity and logical almost identical terms with those used Once his premises are accented his conclusions are inevitable. For a considerable portion of the work tist out of the physical body. Paralysis the tone is commendable. The style is easy, but at times suggests a trifle of the loss of will-power, hyper-sensitivedisingenuousness, or, perhaps, special ness, and a list of fourteen results upon pleading would be the better term?

Undoubtedly the first impression the is given with the avowed object of ordinary reader will experience after showing that mediumship is the "Dethe perusal of the work will be that it is a structive Principle" of Nature at work a sweeping condemnation of Hypnotism in the destruction of life here and in the and Spiritualism. The larger two spirit world! Indeed in this matter our thirds of the work are devoted to a con-author reminds one of the proverbial sideration of those topics. Each topic Irishman at Donnybrook Fair, who is arraigned in quasi legal fashion, and recklessly swings his shillalah regardset out in certain, logical sequence. Regarding the first section of the book, "Modern Hypnotism," the author introduces his topic with three propositions, the final one of the three giving the criticism (?) indulged in, "It is safe to title of his book. The propositions are: say there is not a professional business 1. A Psychological Crime is a crime against the intelligent Soul or essential advertises himself strictly within the

less of whose head is hit, so long as

medium before the public to-day who

lines of truth when stating his claims to

the world." In the style of our author

All business mediums are liars.

Therefore, (a) Mediumship induces lying, and (b) Business mediums being

supported by Spiritualists, they either

be placed upon mediums or Spiritual-

In other words the dishonest use of

mediumship is used as an argument for

that his real objection to mediumship in

leading to crime, vice and debauchery

Crime which destroys body, mind, hon-

In the section under notice there are

repeated the denunciations of certain

hypnotism in the earlier portions of the

thor, there is no safe ground to be found

It is a recognized axiom that the

value of criticism depends on the com-

has never been hypnotized: that he has

never been mesmerized; that he has

never been a subject of psychic control

in any form, degree, or manner whatso-

developed the ability to exercise his

or mediumship, yet he descants on each

what court does he appeal, who

unnamed. To some dimly hinted at

cases. To cite the alleged experiences

In the next paragraph, however,

is the way of death!

1. Mediumship is a fact.
2. Mediums lie.

cone is struck! To hit hard, and to

ly, seems the method here adopt-the following is a sample of the

2. A Great Psychological Crime is such a crime against the intelligent let me put this matter thus: Soul of Man as deprives it of any of the inalienable rights, privileges, benefits, powers or possibilities with which God

or Nature has invested it. 3. The Great Psychological Crime is that crime against the intelligent Soul knowingly or unknowingly abet and pay liars, (c) therefore no reliance can of essential Entity of Man which constitutes the central theme of this volume, wherein it is defined, analyzed, illustrated and elucidated.

Our author applies the third of his postulates to the case of the Hypnotist and his subject in the definition he the denunciation of all mediumship. To gives of Hypnotism, as follows: "The be fair to our author, let it be stated process by and through which a hypnoobtains, holds and exercises control any form is not of the above character, of the will, voluntary powers and sensory he deems it destructive of character, organism of his subject. Also the psychic relation which exists between the two parties during the continuance of It is a crime committed by spirits the hypnotic process." From his own against men—the Great Psychological point he describes the methods by which the subject is hypnotized as be-or, virtue, health and life on earth, and ing through the effects produced in the entails frightful consequences herecerebrum, the cerebellum, and the me- after. dulla oblongata, and we are informed that "science has been able to demonstrate that the primary physiological ac- sorts of advertisements issued in this tion of the hypnotic process is regis- case by "fakir" mediums—though why tered upon the physical brain of the a fake medium should be included in a subject." May it be asked, which sci-discussion regarding real mediumship is ence? Is this "physiological action" in a puzzle—and precisely similar denunthe nature of molecular, cellular, or clations of the controlling persons as structural fixed changes, and if so, do previously stated in connection with the brains of hypnotic subjects present evidences of such changes from normal book are used. Indeed, notes of warnconstitution when the brains are subject ing abound in profusion, so much so to dissection after the death of the that, evidently to the mind of our au-

Our author frequently refers to the in either hypnotism or mediumship, for "School of Natural Science," but noof either he dramatically asserts, in the distinct apparel of small capitals, This where does he make it plain that the words mean more than a passing phrase. The facts of hypnotism are admitted, but the allegation is that the hypnotizer may be either consciously petency of the critic. The competency or unconsciously a danger to his fellows and a menace to society, and that hypnotism is not only detrimental to the subject, but, if persisted in will destroy health, mind, morals, and lead to presures us "That he is not a medium: that mature death in this world and to a most startling result hereafter, in which he has never been a medium; that he both operator and subject may become The author stoutly contends that the Will is the prime factor in establishing hypnosis in the subject, and will not have it that mechanical methis the following remarkable assertion, that notwithstanding these facts he has ods are equal to the result. His argument is, substantially, that the will paralyzes the sensory organs in the physical body, and their correspondences in spiritual-sensory organism independently, self-consciously and voluntarily. the spiritual body, and also absolutely dominates the will of the subject. The at any time. Possibly he is a psychom end is that the subject becomes simply etrist? But throughout the four hunan automatic tool under the control of the operator, with no power to resist, to the slightest hint, let alone evidence, of think, or act, other than the hypnotist the author's ability to do anything of may decide or allow. The result is the kind mentioned above. He has no physical, psychical, moral and mental personal experience of either hypnosis wreckage for the unfortunate victim! The curious reasoning by which this with a vast assumption of knowledge! conclusion is reached can best be ap-He makes a claim for himself that rests entirely upon his own assertion. His preciated from a study of the pages on competency rests not on personal experience and is, therefore, the result of obwhich the argument is stated in the

Dealing with "suggestion," "hypnoticservation. True, the personal experisuggestion," and what the author describes as "independent" suggestion, able one to proclaim its toxic qualities and "telepathic" suggestion, our author since its action upon others will disasserts that there is no such possibility close its characteristics. But, when the as "hypnotic suggestion," but telepathic druggist says my medicine is a curative, and independent suggestion he allows and yours is a destroyer, well, the inferand defines in his own way. The first ences are obvious. Judging from the of the two forms is fairly defined, but work itself the competency of a critic the second one is not suggestion at all who finds nothing at all in hypnotism or in the sense the word is used in relation to hypnotism, as will be clearly noted for reading the definition laid tency consists in hunting for evil and down. But the point is further empha- being successful in finding it, to the utsized regarding hypnotic suggestion ter exclusion of any extenuating circumthat such is not a "suggestion," but a stances. It would appear that our crit-commanding command, as imperative ic's conclusions are one-sided, therefore as if a robber presented a gun at your it is reasonable to ask, is his knowledge head and threatened to "suggest" a bullone-sided also? If so, then his compelet into your brain if you did not do as tency is open to question.

So bitterly opposed to hypnotism is are his witnesses? His appeal is to the the author that he denies it any real School of "Natural Science," locality therapeutic value, asserts it may allevite and palliate, temporarily, but it class of people who may be occultists, never really cures disease. The most theosophists, or others of like ilk? and best it does is to drive the disease Certain "cases" are cited as to the danout of sight for a time, affording it opportunity to gather force, and thus to there are no sufficient evidences to war-ensure it ultimately breaking out with rant us in believing them to be genuine greater virulence than ever before! After treating, in a rather nebulous of "a colored boy," "a young man of fashion the questions of cures by Swedish parentage," and "a young and "Prayer," "Mind," "Christian Science," beautiful girl," as proofs of the dangers "Miracle," and the use of the "Bread of hypnotism, while the evils of medipili" (!) accompanied with a liberal umship, are supposedly illustrated in amount of quotation from the New Testament, the whole question of such dium of international reputation," "a dumined work of airs, runtey, the brought in touch with processes and tening tament, the whole question of such dium of international reputation," "a "Harmonics of Evolution," came internative absolutely unknown to cures is summed up in the single word Mr. W., of Chicago,"—(why not "Mr. my hands, which all but demonstrated the average individual.

—Faith! While, it is added that, "The Barnes of New York?")—a "Mrs. L., only true and legitimate therapeutic sug one of the brightest journalists of the gent construction of the universe, from most of nature's phenomena (varied) one.]

course that does not commend itself to a truly critical writer.

But, in another direction our author does himself a little more than justice. It is proverbial that statistics can be made to prove anything. But of statististics per se we usually know where they have been compiled and by whom Read what our critic has to say as to London and New York were used as hypnotic subjects. While on the question of the effects of mediumship our veracious statistician remarks, "Seventy-three per cent of professional medi With much the author says regarding ums-develop abnormally increased and uncontrollable sexual passions, the kind of advertisements issued by while as high as ninety-two per cent izing nature of many of the public exhishow marked increase of the sexual apbitions of the subject, every thoughtful petite. Sixty per cent "become hysterical," eighty-five per cent "show marked entire contents of chapter sixteen will increase of nervous irritability," fiftyeight per cent "develop dishonesty and fraud." Mediumship results in "inordibe found to express what all high-mindnate vanity," "lack of moral discrimina-tion and courage," "selfishness, sensu-ous desire, emotional weakness, degrading physical appetite," and, "in no instance does the process develop marked more of special pleadings than is alto individual improvement from a moral standpoint," These results are alleged to be due to two causes, "1. Natural degeneracy of the medium as a direct result of the mediumistic process. 2. The second part of the book is de The direct and overwhelming domina-tion of vicious controls." The present voted to "Spiritual Mediumship," and in substance and effect the arguments writer not accepting in their entirety the critic's propositions is quite unable to endorse in full his conclusions. Cormethod of "spirit" control is stated in rect logic is not to be accepted as truth, for unsound premises may be treated to describe hypnotic control, indeed the logically but their conclusions will be claim is that such control is by a hypnounsound. Our critic advances too much, and, illogical as it may read, he conseof the cerebral trinity, brain disease, But where is his authority for the "statistics" (?) he presents?-not in his book, certainly. the mind, individuality and personality Finally, who is this author? He does

country," is trusting to a childlike simplicity upon the part of his readers, a

not put his name to his work, but seects a woman to act as his editor! An anonymous writer issues a book through an unknown, and "Not Incorporated" an unknown, and "Not Incorporated" Book Company. Why this shrinking from responsibility, why this non-use of a reputable and well known publishing house? The claim is made that this book has been twenty years in process. There is no evidence of that being a fact, it is up-to-date and deals with the present times, almost all through. The mysterious witness who stalks in masked and cloaked inspires a smile; we do not take him seriously. It needs no shrewd guess that the author is either a theosophist, a dabbler, in socalled occultism, or one possessed of a highly sensational literary faculty who in cleverly exploiting the known dangers of hypnotism and mediumship has magnified them out of all proportion that his own "more excellent way," whatever that may be, shall be sought for in the third volume which is advertised in several places in the body of the text. But if only, for the curious point regarding the ultimate fate of souls subjected in this life to hypnotic control on earth the reader should purchase the book, for he will find a sin-gular recrudescence of an old idea that one thought had long since been dis-

carded by intelligent thinkers. Millions can testify that not all controlling spirits are evil. Thousands of reputable families, in all parts of the world, know by experience that mediumship is not the deadly matter our author avers. The wrong, improper, or excessive use of any faculty or function, will prove disastrous to the individual, no matter what his or her profession or

walk in life may be. Personally the writer's experiences give no countenance to the criticisms leveled at mediumship, and he ventures to say that the greatest psychological crime one can be guilty of is to make lectual grasp of the subject; for abundanonymous criticism with bias against, and intent to degrade, the experiences or studies of honest, pureminded and intelligent investigators in a field which the critic professes he has explored by methods peculiar to himself, but undis closed. Such a book as this under notice will excite a passing wonder, then, its day done, it will be forgotten, or, if remembered, it will be only for its evident bias, one hesitates to say mala fides, which is the antidote that will correct the evil it was calculated to work in the fields of psychical research J. J. MORSE.

of the critic is gauged by his knowl BETTER EQUIPPED. edge of the subject he criticises. Le me briefly test our author in the light of the foregoing. 'First as to his competency. He as-

A Text-Book for Teachers and Children.

I certainly feel that the author has done a great and good work by directing the attention of the public to the matters discussed, and I am confident that every parent will be all the better equipped for educating his children and guarding them against the snares and pitfalls which beset their path. by a careful study of The Great Psychological Crime. It is evident, too, to my mind that the author might have carried the subject into a much broader field than that covered by the domain of mediumship and hypnotism and have shown that the great majority of so called failures of life had their origin in that passive state of the will-that same passive state of the will power that renders one so susceptible of con-

trol from other intelligences. How often does the parent in his ambition to teach his children to be good, develop that very passive habit of the mind that causes them to go through life the willing tools of circumstances and the wills of stronger and more positive intellects. Twenty-five years' practice at the bar and several of these devoted officially to the prosecution of criminals, have convinced me that a malority of law-breakers become such through the lack of will power; that is through acquiring or inheriting that very habit of passivity that the author emphasises and deprecates so when exemplified in the hypnotic subject or

medium. I might add that my impressions of the work under consideration are in no wise colored or affected by my being a Spiritualist or an anti-Spiritualist. So far as I have any convictions on the subject of an individual hereafter and the power of the embodied to hold converse with the departed. I am in the attitude of one intently listening for the truth with an abiding faith and trust that such truth will be received and demonstrated some time. For some twenty years of my life I accepted the conclusions of Darwin as to the material and gers of hypnosis and mediumship, but mechanical constitution of the universe, and however gloomy the outlook future life and the existence of a supreme intelligent power in the universe as a proposition too absurd for a reasonable mind to even entertain as a possibility. While in this state of mind the the cases of "A certain well known meadmirable work of Mrs. Huntley, the "Harmonics of Evolution," came inse

all Spiritualistic, psychic or Occult phenomena. He believes that all the phenomena claimed by Spiritualists exist as affirmed by them, yet he endorses the book, The Great Psychological Crime. Verily, difference of opinion must be kindly tolerated, and those whose feelings are wounded during the controversy can be taken to the rear in an ambulance, and be tenderly cared for by attentive nurses.

stands squarely and broadly for Spirit- statements of his own mouth, and try ualism: not as a sect, but as a grand to evade the issue, but he is pilloried body of psychological facts, often disjointed, apparently contradictory and demption like Margrave in Bulwer's unco-ordinated, yet overwhelmingly in "Strange Story," and that is his destiny controvertible, even in the face of additional and if he repent not, he will ridicule and mitted fraud in certain cases, and on sneer. These can read if they choose, the whole placing beyond dispute the and treat the book as they choose, but fact of the existence of the soul after they are not the auditors addressed. the change called death, and of the possibility of its communicating with flesh- rians, the clergy, the physician, to embodied intelligences. This is "Im-those who have only to recognize a mis-mortality brought to light" by the mod-take or a crime against society in order ern gospel of Spiritualism.

many years—liberal, intelligent, pro tions and conclusions are unanswergressive. So I knew it in the past, so I able, and so far as I know they are see it still remains. If proof were here set down in categorical order for needed of this position, it is overwhelm the first time in the history of literachological Crime.

above all, in an ethical and moral sense. The Progressive Thinker seems ready to face the discussion with a simple apwin" Sectarianism and bigotry to the

wall! The time has hardly yet come to estimate the good and measure the exact influence wrought by Modern Spiritualism. It arose at a time when materialism was gathering its forces to undermine faith in God and the human soul. The creeds of Christendom receded, Knock-down arguments only were in evidence and the fight was on, and for at least a quarter of a century waxed Theology apologized, receded, and went to the wall under the "solar plex-us" blows of "Scientific Materialism," and the "Higher Criticism" is its flag of truce, its capitulation.

Admitting its crudeness, its apparent flaws and contradictions, "it held the fort," till scientific materialism gave its last gasp. Spiritualism wrenched the flag of immortality from socalled Science and theology, and bore it aloft till the spirit of the age came to the rescue. That neither science nor theology have acknowledged openly their defeat, or the service done by Spiritualism, does not in the least alter the facts. "New Thought," the New Psychology (see Prof. Henry James' "Gifford Lectures") has gone like a whirlwind and s held by millions of people to-day. But the Constructive era cas arrived.

A new science, a new theology; a new sychology is at hand. Even Spiritualism must ADJUST AND RECONSTRUCT. If it elects, it may pull back in the harness and meet the fate of the old materialism and the old theology.

The cry of "Storm Center" shows

where The Progressive Thinker stands. Whether the great body of Spiritualists will be equally frank and fearless remains to be seen.

ance of material; and for sound coherhis subject plain. By iteration and reiteration, by epitome and abstract, he crime of hypnotism. Yet for the hyp-

and masterly. He who reads it cannot help discernsires the simple truth, and that for the equal benefit of every son of man, with for one, must give answer unqualifiedly

tial to hypnosis and mediumship is Great Psychological Crime. clear and unmistakable. The profes- Cincinnati, Ohio.

·The Progressive Thinker at all times, sional hypnotist may deny even the to do their best and their utmost The Progressive Thinker has held open court along these lines for lo these author's facts, his arguments, illustra-

ngly furnished by your reception of and ture. They have been my own concluattitude toward the remarkable book sions since modern hypnotism, rechrisnow under discussion, The Great Psy- tened mesmerism, and they cried aloud This "crime" includes mediumship, in a philosophical and psychical sense, and psychical sense, and true to the author. With mediumship the issue is differ-

ent. Mercenary mediums, doubtless there have been and are. That Spiritualists, no less than investigators, have encouraged mediumship is doubtless true. But the motive is far different The result to the medium cannot alter because the motive of the seance room touches the hollest bond and the strong est sympathies of the human soul. "Do our loved ones live beyond the grave? and shall we see them and know them again?"

But the real question for Spiritualists to answer is, "Are these statements regarding the effects on the medium If true, can they be justified by true?" any motive?

Shall Spiritualism go backward stand still, or progress with the advanced and rapidly advancing spirit of the age?

These questions are up for answer They will not down, and upon their in-telligent, honest and truthful answer, depends the fate and Spiritualism.

No more plain, honest, intelligent and straightforward admission of the facts of spiritual messages, communion, etc. edly a Spiritualist, than by the author of this book. The one question is this Does mediumship weaken the will and psychically injure the medium? If so, have you the honesty and the courage to discourage and do all in your power to stop it? To every one who gives a ready and affirmative answer to these plain questions, there opens up a highway to spiritual light and inspiration, compared with which mediumship though a forerunner, is as a rushlight compared to the great spiritual sun.

As a natural sequence to medium ship comes open vision or seership. Has Spiritualism the intelligence to see this. and the will to advance through this open door to the mountains of illumina-

"The Great Psychological Crime." ence and logical sequence The Great author, however obscure or unknown, Psychological Crime is without a flaw. reveals himself in his work. Its clear Question or deny the conclusions who logical coherence, and its lofty spirit of may, the author makes his motive and altruism sufficiently reveal the man. "By his work shall ye know him." Be he priest or potentate, prince or proletadrives home his meaning. He exposes riat, we need neither to know or care. in merciless nakedness what he regards Indeed, Brother Francis, the STORM as the crime of mediumship and the CENTER is here for Modern Spiritualism, and may truth alone triumph.

notic subject and for the medium HE I unhesitatingly advise every one who HAS ONLY KINDLY. SYMPATHY. can to buy the book, and every well-I unhesitatingly advise every one who For even the mercenary hypnotist who wisher of man to read it; not once but reduces his willing or unwilling sub-twice and thrice, and then let conject to imbecility or idiocy he has no science and intelligence decide the line word of condemnation. He exposes the of action. I have not attempted a dediabolism of their work and then tailed review of this great book, this "leaves them to the Good Law." epoch-making work. Like a work of The book as a whole is systematic art or a grand anthem, books are best estimated by the condition in which we rise from their perusal. Do they uplift ing its lofty spirit, its noble aim. It and inspire us to higher thought, more leaves the dispassionate reader who deexalted ideals, and a nobler life? To these questions, and this final test, I decided uplift, an inspiration to higher and unhesitatingly, Yes. To all who life and better things. care to know the substance that leads
The definition of what is really essent to these conclusions, I say, read "The

J. D. BUCK.

atural scence. From that time on an are the results of movements of the abiding faith that all is good has been primary atoms, cells, molecules. etc. ever with me, and a belief that a com- The normal range of molecular or viprehension of the truths of our being bratory movements affecting the five and our relations to the infinite will be senses—seeing, hearing, feeling, tastand our relations to the infinite will be one of the known things is ever present. W. L. HAYS. Sterling, Colo.

VIBRATORY ACTION. Mile Posts on the Path of Knowledge

I have been deeply impressed with many of the statements and assertions contained in The Great Psychological

ance with the author for almost a quarter of a century, I know him to be a profound student, a critical observer, a logical reasoner and an honest man. I fur-

lines of inquiry.

I have known the cuitor of the book for a dozen years; her knowledge of the occult and psychic forces, and capabilities as an author and writer, have been amply demonstrated in her published works, which have been widely read. The Great Psychological Crime, and

its companion book, "Harmonics of Evolution," while treating largely of natural phenomena in a field unexplored, and even undiscovered by the average unnormally acute, so termed by some whose ages range from seventy brought in touch with processes and

ing, smelling—have been mathematically computed. Through the efforts of inventive geniuses, mechanical devices such as the microscope, telescope, telegraph, telephone, phonograph, radio-graph, X-ray, etc., the range has been vastly widened, yet it is known that we exist in the midst of unlimited natural phenomena that to us, yet remain as a "sealed book." While the world awaits, it does not always at first welcome the discoveries and teachings of the master minds. The Great Psychological Crime and

Prime:
Harmonics of Evolution must appeal to the thoughtful student as records of unusual knowledge, and unless ably and successfully challenged, must stand as future "mile posts" down the pathway of instructive knowledge, dealing as ther know that he has had a definite these works do, logically and scientificthere know that he has had a dentite these works do, logically and scientificationing in what may be termed the ally, with admitted, but unexplained the major portion-of his life to the study and investigation of these higher much is being taught and written, especially allogs of the study and investigation of these higher much is being taught and written, especially allogs of the study and investigation. much is being taught and written, espe-cially along psychological lines, which is either harmful or absolutely

J. H. CLEAVER, M. D. Council Bluffs, Iowa.

The Old Men and Women Do Bless Him.

Thousands of people come or send every year to Dr. Bye for his Balmy Oil to cure them of cancer or other was, I considered the possibility of at trained individual, nevertheless there malignant diseases. Out of this numare many persons whose senses are ab ber, a great many very old people writers "super-sensitives," who are at-fected by a wider range of the so-called "vibratory forces," and are thus home treatment. A free book is sent telling what they say of the treatment. facts in nature absolutely unknown to Address Dr. W. O. Bye, Drawer 1111, my hands, which all but demonstrated the average individual. Kansas City, Mo. [If not afficied, cut our survival after death, and the intelligible in admitted as a scientific fact, that

GREAT MINDS DIFFER. | Good Effects of the Symposium

Dr. J. D. Buck, of Cincinnati, Ohio, is a prominent The Symposium has Struck a Responsive Chord in physician and author, and thoroughly posted in the Hearts of all Spiritualists. The Verdict Seems Almost Universal; "IT WILL DO GOOD!"

MEDIUMSHIP is timely.

The Shaker communities years before an experience with those obsessing inregard to the question of what should be accepted and rejected.

There is nothing of a physical nature that can be compared with the blessing that comes to the individual in a real ization that they are having a CON-SCIOUS MINISTRATION from those in spirit life who are anxious not to over shadow and destroy individual control but to inspire them with a desire to ad vance through the means of individual exertion,

We ALL NEED HELP. We cannot walk through the valley alone; the strongest and most powerful minds need that help as well as the feeblest, and it is my construct that and it is my experience that those on friends, seek to teach us the knowledge of the law of self-help, and if we use it, it must be by our making an exertion to two. that end. True, as a general rule, no

who has mediumistic faculties, who accepts everything that claims to come Shakers, N. Y.

To the Editor:—The magnificent symposium that has been placed before the discriminating in the least between the readers of The Progressive Thinker in false and the true, and as a result of regard to The Great Psychological such a method is nearing the border-Crime, is of priceless value to any one land of insanity. The mighty flood that who is anxious for spiritual enlightenis pouring onto human life from the ment. The question that they discuss spiritual world of good and bad influ-regarding the dangers of DISORDERLY ences needs some wisdom to discrimiences needs some wisdom to discriminate between them. We have been all of our life impressionable to those influthe advent of Modern Spiritualism had ences, and have known many instances when it was necessary for both moral luences that has produced caution in and physical protection to place ourself in a very positive attitude, asserting the right to our own individuality; everything else coming in secondary.

that subject through the SYMPOSIUM will be a great factor in the cleansing of the Spiritual Temple, and removing the obstacles from the highway over which

From out of the conflicting views that have been expressed the truth will shine with a clearer radiance.

The conclusion that we came to in reviewing the articles presented in the Symposium was, that on that subject especially it was very important that we kept our heads level, for we were and it is my experience that those on not dealing in material produce; we the spirit side of life who are our truest were dealing with forces that in regard to their power and activity comparisons could not be drawn between the

We express our thanks to Editor obsessing influence can get possession Francis for introducing the subject, and of us only by our own consent, but to the writers for their elucidation of when we do not use judgment in rethe same, bringing it before the public gard to who we will admit into our in a manner that has illuminated the SPIRITUAL HOUSE, and open the door discussion regarding orderly and disto all indiscriminately, we are liable to have guests enter that after we would be glad to expel, but FIND IT DIFFICULT.

We are acquainted with an individual who has mediumiente faculties who as

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tion, and the progress of the New Age?
They only can answer.
The whole theorem is made plain in "The Great Psychological Crime."

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SIUM. I quote as follows:

"STORM CENTER" affair beyond all an instance in which a medium has expectation. I had regarded it as a cumular scheme to secure the sale of an indifferent book, but am most agreeably surprised at the result. It has developed all other classes of mankind in ethical and regarded the result.

"Who among us had heretofore imagined that Mrs. Richmond was capable of yet, but some strong ones, Tuttle's making such a solid, coherent and abso-Richmond's, Loveland's, Griffen's, and lutely profound argument as the one Mrs. Longley's. Her letter is worth a printed over her signature?

"I have heard her lecture often, but Thinker. always seemed to be listening to a concert of harmonious words. I cannot express my astonishment at her article.

"But the contributions of Prof. Lockwood, Mr. Howe and Mr. Tuttle are wood, Mr. Howe and Mr. Tuttle are wood, Mr. Howe are Mr. Tuttle are workers which knows the work was the work who knows the work of the work who knows the work who know

I am a novitiate. Should a paper equal made about the same statement forty in learning and actual power to that of Prof. Lockwood's be read by some D. D., all the great newspapers in the land the great newspapers in the land probably 10,000 proximates. would become rivals in exploiting it. It

To the Editor:-I received a letter is useless, however, to contemplate resterday from an eminent lawyer ex-pressing amazement at the SYMPO earth who possesses the required abil-

equal at least of the ministers."
I have not read all the Symposium

year's subscription to The Progressive

superior cannot be found in our lanwood, in ...
and who is better qualified; who knows
"it is not hazardous to state that their
superior cannot be found in our lanWho has penetrated Nature's arcans guage or any other. They make me deeper? His estimate of one real me-proud of the school of thought in which dium to 100,000 persons is not new. He

LYMAN C. HOWE.

A BEAUTIFUL DEATH.

W. H. Blair, Brother of the War-Governor of Michigan, has passed serenely to Spirit Life. His spirit later she died of consumption. Her befriends met him with a boat and carried him across reaved husband married a Miss Terrill, the River of Death on a bed of flowers. His life neautylle, who presented him a pair of was a noble one here, and now he is enjoying his twin boys, both still living.

The great civil war cam second battle of Manassas

friends told her how they met him with great time for them the day he entered a boat, and laid him therein on a bed of spirit life, and this news from Califor-flowers, and rowed him across the nia, and what we saw here is a great

He was unconscious for two days

I asked if he was going through

My son said she passed from behind

comfort to us all.

ELIZABETH A. BLAIR.

The Progressive Thinker. Alexander Dowie is having a rough road

J. R. FRANCIS. Editor and Publisher

Entered at Chicago Postoffies as second-class matter.

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SATURDAY, NOVEMBER 7, 1903.

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at this office. Bear this in mind. Sententious. It does not matter who wrote the fol-

us and she said she read it somewhere, copied it for preservation, and we take pleasure in passing it on:

"You will never be sorry for doing judging; for being candid and frank; ing by principles; for stopping your ed to before the women of China, India ears to gossip; for asking pardon when in error; for the influence of high motives; for being generous with an enemy; for giving an unfortunate a lift; for

and transforming thought. Thought is a great force for good or ill according to its trend. Then by right thinking we may co-operate with spirit in our own transformation. To think rightly is to think purely, and to think purely is to think in harmony with law, with nafrom the breast hatred in all its forms as anger, malice, envy, jealousy, intolour minds to the Spirit of Truth, and Justice, and Mercy." .

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ity.
"In all my experience covering more "The last number of The Progressive "In all my experience covering more Phinker has interested me in the than half a century I have never known

oped ranges of thought and argumentalives; but am positive they excel the tive powers among our teachers that average. They are better than the lawsurpass expectation; many SURPASS yers, better than the doctors, and the

To the Editor:—I write to tell you of his eyes and said: "Through the valley the death of my husband, W. H. Blair, of the shadow of death they call it." brother of the war governor of Michigan, which occurred September 15, alone?
1903. I have tried several times to He said, "No. They are all here, go write you, but have been hindered each ing right along with me. time. I have heard from him through our daughter, Mrs. L. D. Vase of La She always told him she would be with Grange, Ill. She is spending the winter him when he came to cross the River of in Los Angeles, Cal. She writes me Death. that she visited a very celebrated medium there as soon as she received the his chair, and stopped at the pillow, telegram conveying the news of her and looked down at Mr. Blair, and then father's death, and several of the disappeared. friends came and told her of her fath- It was such a comfort to know his er's welcome into spirit life. The loved ones were near him. It was a

nearly, and during this time he opened | Ladore, Colorado.

The Modern Elijah. According to press reports, Rev. John

> to travel in the ungodly city of New On Sunday, October 18, "Elijah III, the restorer of Zion," met a New York audience for the first time. At the end of an hour one-third of the assemblage arose and left the Madison Square garden, where the Chicago prophet was conducting the first great general assembly. Dr. Dowie forbade the people to go, and ordered Deacon Barnard and the Zion guard to stop them, but the departing throng swept the thin blue line

> of Zion warriors before them as a flood sweeps billets of wod. Elijah III was first annoyed, then exasperated, by the behavior of his departing auditors. He called them names, he abused the newspapers for having given them false ideas about him and making them think that he gave a wild west show. But his scolding was wasted on the curiosity seekers who had remained only long enough to take a good look at him and hear him read and pray. They departed without waiting for the preaching that followed. The speaker declared that in future he would have "none but mannerly persons admitted, .who will not run away as soon as their idle curiosity is sated."

One can but wonder, in view of his claims, why this modern Elijah does not follow the example of his prototype of old, and call down fire from heaven to consume his ungodly opposers. That would establish his authority beyond dispute.

Praiseworthy Advice. Good sense, though rare, is occasion aly met with among churchmen-per-

haps we should say churchwomen. At the annual session of the Christian Wolowing quotation. A lady handed it to man's Board of Missions, late in session in Pittsburg, a Miss Laura V. Thompand she was so pleased with it she son urged delegates to think a little more of the women at home, instead of spending all their time and money in sending delegates to foreign countries. your level best; for hearing before Miss T. said: "There are thousands of women in Pennsylvania who are not for thinking before speaking; for stand. | Christians, and these should be attendor Africa are looked after."

A woman with such good sense as Miss Thompson exhibited in this regard my: for giving an uniotenate a interpretable of the promptness in keeping a promise.

"We are largely governed by our nibals, and we commend her action in thoughts, hence the necessity for right the premises.

Coming to the Front.

For the first time in the sixty-four years, since the Methodist Conference of Rock River was organized, a woman, Mrs. Lucy Rider Meyer, of the Chicago training school for missions, has been elected to represent the Chicago disbigotry. It is to give place in trict in the Northern Conference of the church to be convened at Los Angeles next April. That church seems to have

"A Plea for the New Woman."

A Pathetic Case of Prevision.

When our occasional correspondent, Dr. G. W. Brown, of Rockford, Ill., was preparing to remove from Conneaut ville, Pa., in 1854, to Kansas, to estabassisted the new publishers in their editorial work. She had formerly been a poetical contributor to the columns of the "Courier."

Dr. Brown sends us an extract from a poem written by Mrs. Mason, sent by her to him, and published in the Kansas "Herald of Freedom," head of first column, on fourth page of that paper, of issue January 31, 1857, four years and near three months before the rebelion of April, 1861. We quote verbatim, as copied from that paper, files of which may be seen in the archives of the Kansas Historical Society at Topeka, the rooms of the Antiquarian Society, Worcester, Mass., the New York State Library at Albany, and Dr. Brown has a file in his office at Rockford, III. The poem is headed:

WAR: By Mrs. A. J. Mason. I had a dream which was not all a dream,—Byron, dreamed of war-the battle-field

Was strewn with ghastly dead and groans Ascended constantly from heaps Of dving-the flery missiles fley

Uninterruptedly, and men, Transformed to flends, imbrued their Each in his brother's blood-homes

Destroyed and hearths made desolate. Sad, sickening sight! And yet more More wildly terrible to see

The life-blood welling from the hearts I cherished most. My brain ran wild, My senses reeled, and I awoke, And from my inmost soul there gushed strain of thankfulness. But was it all a dream?

Time passed. Mrs. Mason gave birth to a son, now living in Florida; and still

The great civil war came on. The second battle of Manassas was fought, disastrous to the federal arms.

Mr. Mason, who had become sole owner of the "Courier," hurriedly disposed of his interest in that paper, raised in a few days a full company of volunteers, was elected captain, and, under instruction of Gov. Curtin of his state, bade adieu to his little family, and started at once for the front. He arrived at Petersburg, Va., on the morning of the desperate battle at that point, plunged into the thickest of the fight, and fell several paces in advance of his command, his thigh severed by a cannon ball. Knowing his injury was fatal, he took from his pocket his note book and pencil, and wrote:

"Dear Alma:-I am fatally wounded. Do the best you can. Mason." And thus was fully and accurately realized the sorrowful vision of the first

"And yet more sad, More wildly terrible to see The lifeblood welling from the hearts Of those I cherished most.

But the end of the record is not yet reached. The living Mrs. Mason received a tel-

egram announcing her mournful be-reavement. She left home at once for the battle-field, to recover the body of her patriotic husband. Her mission was successful, and the body of Capt. A. . Mason was removed to his greatly loved borough, and now rests calmly in Conneautville Cemetery, a lasting reminder of the cruelty and savagery of war, for Capt, Mason was really a peace

Several years again passed. In 1870 Dr. Brown visited the scene of his former labors, to deliver an agricultural address to a society he there founded. He paid a visit to the widow of his cousin and successor to his first paper, and listened to her distressed and exaggerated account of her trip by rail passing through deep morasses and impenetrable forests, miring in the one. and bumping over logs, running against trees and rocks, three weeks en route. The next day he told his friends who had already complained of her disregard of late for truth: "Poor Mrs. Mason is a monomaniac in regard to her husband's death, and is closely verging on insanity." A little later she was adjudged by legal authority a lunatic, and was sent to an asylum, where she has

remained a mental wreck.

Read again the first Mrs. Mason's narration, as told by herself more than four years before the event culminating in the death of him she cherished most then say, good reader, if you will, that there is nothing in prevision. And if the mind can take cognizance of events so far in the future, who is able to define its limit?

Nearly Equally Divided.

At a General Methodist Conference lately in session at Aurora, Ill., a reso lution was introduced, reflecting on the Garrett Biblical Institute, which it is understood favors the higher criticism of the Bible. It was in words follow

"Resolved, That hereafter we will not knowingly favor the election as teach ers in our schols, or as editors, book agents, secretaries, bishops or represen tatives to the General Conference any who cast discredit on the Holy Scrip tures, or who argue their plain histories into myths, legends, or pseudographs, thus bluntly antagonizing our fifth article of religion."

So soon as the resolution was read Judge Horton, president of the board of trustees of the Biblical Institute, sprang to his feet, remonstrated against its passage, and said:

'I have read all the books about which there has been criticism, and for the life of me I am unable to determine whether Moses wrote about his own death or not. If this body can settle the question by passing a resolution, it ought to be canonized."

The resolution by a small majority, was laid on the table by a rising vote.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price \$2 per volume. For sale at this office.

WADES OUT TO DEATH.

Frederic G. Tuttle of the Banner of Light Publishing Company, Commits Suicide at Haverhill Mass. Suicide is a Crime against one's self when calmly, sanely and premeditately committed; but when a person is rendered insane by overwork, or mental strain, then the mind is a wreck, and the victim walks as if in total darkness or in a somnambulistic dream. Mr. Day, for 20 years connected with the Banner of Light, doing efficient work thereon, also committed suicide. We would kindly suggest to the wealthy stockholders of the Banner of Light, that they stop this suicide mania by placing the concern on a sound financial basis.

and general business agent of the Ban-atic search was begun, and the coat and ner of Light Publishing Company, com-hat of the missing man were found on mitted suicide by drowning at Round the banks of the pond. The search for pond, Haverhill, and the body was rethe body was then continued, and at 4 covered late yesterday afternoon. He o'clock yesterday afternoon it was was last seen at his office, 204 Dart-mouth street, on Thursday morning cating that he had deliberately waded shortly after 8 o'clock, when he dropped out beyond his depth and was drowned. I. F. Symonds, one of the directors of the company, with whom he had an en-will be held. Mrs. Tuttle, the widow, is gagement, stating that "the game was prostrated. and he intended to make way with himself. He left the office and apparently went straight to Haverhill, Needham, which is postmarked at Haverhill at 11 a. m., stating that he was

treasurer and general business agent.

The reason for his act is a mystery to his family and friends. Mrs. Tuttle had not the slightest idea of his intention until late Thursday evening, when she received his letter saying that when she received it he would be dead.

Mr. I. F. Symonds, who was appoint-Banner of Light Company yesterday to take charge of the affairs of the company, has been unable to find the slightest irregularity in his accounts. His friends are satisfied that the continuous

No trace of him was found by the pool the publishing company.

As set forth by the Boston (Mass.) lice on Thursday, and yesterday morn-Herald, despondent over continued ill- ing his two brothers in-law went to Havhealth, Frederick G. Tuttle, treasurer erhill. Under their direction a systemin for a moment, and left a note for Mr. The body will be brought back to Need-

Mr. I. F. Symonds, one of the directors of the company, who has taken charge of the affairs of the company, where he wrote a letter to his wife at when seen last night, said that so far as Needham, which is postmarked at Havof the company were in absolutely perabout to commit suicide and that his fect order, and there was not the slightbody would be found in Round pond. est reason that he could see why Mr. Mr. Tuttle, who was about 50 years Tuttle should have killed himself. He old, has been connected with the Ban-was a man of retiring disposition, said ner of Light Company for a number of Mr. Symonds, somewhat eccentric and years. He was private secretary to Mr. nervous, and had been working hard. Isaac G. Rich when Mr. Rich owned the This summer his health had not been publication, and four or five years ago, good; and while his family was in New when Mr. Rich retired, he became Hampshire he had taken frequent short vacations, spending a few days at time with his wife and children.

When the Haverhill police received the telephone message, Officer Morse was at once detailed to investigate, and found a coat, hat and watch on the shores of the pond near the houses of ed at a meeting of the directors of the Banner of Light Company yesterday to later identified by a brother of Tuttle. In the afternoon the body was found within 20 feet of the hat and coat.

Mr. Frank D. Tuttle, of Fitchburg, brother of the dead man, said that his strain of overwork under which Mr. brother had been laboring under a men-Tuttle had been laboring for some time tal strain for some time. a business esulted in temporary aberration of the deal which promised well having fallen through. Last Wednesday he told a From the fact that the letter to his cierk to close up his affairs with the wife is postmarked at Haverhill at 11 Banner of Light Company. Thursday a.m., it seems that he must have gone he said that he value to attend a meeting directly there, but he seems to have at- of the directors of the Banner of Light tracted no attention. No one in Haver | Company, but instead of that he went hill, the police say proticed him acting to Haverhill, and after writing this letqueerly, and it was not until a tele- ter evidently committed suicide at once phone message was, received by the as he was not seen about the city. So chief of police that any suspicion was far as the family know, there is no financial trouble in his employment by

ANOTHER TRAGIC DEATH.

Horace L. Green, Editor of Free Thought Magazine. are discovered lifeless in a gas-filled room. Mr. Green was prominent as a worker in the cause of Liberalism along lines adopted by Call large and in the show windows.

They leave a window open at their home to that she can go and come at her pleasure, for she has told them that a spirit can no more pass through a wall or a closed door than a more pass through a wall or a close and his aged Companion, attired in their best, are discovered lifeless in a gas-filled room. Mr. Liberalism along lines adopted by Col. Ingersoll, and his suicide and that of his companion were they always place a pillow at the foot of their bed so that she can recline there.

They have discovered that she has

Another sad suicide comes from the evening One room of their little flat. Chicago American. Dressed in their where for almost eleven years Dr. best clothes—the husband attired in Green had edited the "Free Thought broadcloth and the wife in silk, as if Magazine," had been rented to a boardprepared to attend a social function— er—Albert McCullough.

Horace L. Green, editor and publisher The latter reached the flat at 7 o'clock of the "Free Thought Magazine," and last evening. his wife were found dead to-day in a

asphyxiation, the doors and windows of to find the aged couple away from home. the room having been tightly closed to Falling to get in, Mr. McCullough prevent the escape of the gas which passed the night elsewhere flowed from the two fixtures, the valves

having been turned fully open. The police, who made a search of the premises after breaking in the doors, failed to bring a response. after the report had been received that notified the Chicago Avenue police. The Mr. Green and his wife were mysteriously missing, scout the idea of foul play and assert death is the result of a carefully premeditated suicide pact. For two decades Mr. Green, who was seventy-five years of age, had preached the doctrines of the "free thinkers" to the world. Through his magazine and by lectures he had sought to turn the

modern world to his ideas. Believing that his efforts had met with failure, weary of beating against dently had sat down together, falling the stone wall of modern ideas and conventionality, he is said to have planned the suicide months ago.

Failure Drives to Suicide.

Discouragement over the failure to the magazine which the husband had turn the mass of the people to his doctrines, which he held as his own life, determined this step to death. His wife, a firm believer in the principles of the cult, followed him to the end.

The aged man and wife, it is believed, turned on the gas and deliberately

to the exposing of ancient error by the light of modern science and criticism."

Rumors of foul play were not enterwaited for death to come yesterday tained by the police.

The ringing of the bell brought no re-

rear room of their home at 213 Indiana sponse. He spoke to Mrs. Scott, who conducts a grocery on the first floor of The aged couple had met death from the building, of it being most unusual Early to-day Mrs. Scott called to deliver an order of groceries. She found the doors locked and her knocking policemen forced the door.

Policemen Almost Overcome.

The rush of gas almost overcame The rear bedroom was found with the door tightly closed. This was opened and the two bodies, cold in death, were found lying side by side on the bed. The two, fully dressed in clothes their wardrobes afforded, eviover as the escaping gas rendered each

unconscious. No message was left, as far as the police have learned. On a small table lay several copies of

derscored with a ring of pencil mark-His ings. It read: les of "Hospitable to all truth and devoted

Every Fad Must Have its Day.

When will the surgical fad of removing the vermiform mappendix to the to-day, it stands nobly forth as one of caecum, when slightly inflamed, cease? the best exponents of our cause, and Nearly every paper we take up mentions an operation for appendicitis, and usually in the next week's issue is a it in many respects especially dear to notice of the victim's death, very gen. many in our ranks. Hence it should be erally from gangrene! This fad is of re- made to survive all unfortunate condicent invention, and must have its day, tions and circumstances that are liable but the sooner it is ended, says an M. to arise in the management of any busi-D. of more than thirty years' practice, ness. We are glad to learn that the unthe better for humanity. There was rarely a death from appendicitis prior to the late ambition to substitute the scalpel for restorative remedies. HUDSON TUTTLE.

ualist Association.

him at Berlin Heights, Ohio.

THE BANNER OF LIGHT. The oldest Spiritualist paper on earth

around it clusters memories that make timely death of Mr. Tuttle will in no wise endanger the life of the paper; on the contrary that pitiful episode in its history may result in placing the paper on a more healthy financial foundation, with its power for good increased. Mr. Symons, president of the Veteran Spir-Editor at-Large for the National Spirit- itualist Union, will not as Treasurer and Business Manager, and with his aid and Mr. Tuttle has been engaged to an commanding influence, assisted by the swer all attacks in the secular or relig- wide journalistic experience of Mr. Barlous press on Spiritualism. Send him rett, we hope to see the Banner prosper clippings when an attack is made, giv- as never before. The contemplated ing date and name of paper. Address change in the form and policy of the paper will not be made.

SPIRIT LIFE ILLUSTRATED.

Amelia Bauer returns to Earth and gives most interesting experiences. She seems to have attached herself to Mr. and Mrs. A. E. Babcock, and they appear to greatly enjoy her presence. She refers to the materializing medium in no complimentary language. The report is interesting and suggestive.

My name is Amelia Bauer. I very tail-5 feet 4 inches-and of me-dium build. I passed into spirit life carpenter, and was killed by a fall from ladder. My mother's name was Lucy. A severe cold caused her death. My dog's name was Victor. All of us are now in spirit land. Mother and I once visited the old home, but no one in the nouse knew that we were there. After looking around all we wanted to we returned to spirit land, which father and mother have never since left

HOW AMELIA BAUER TALKS. Conversation with Amelia Bauer is

carried on by means of a mechanical Just the same as earth people see contrivance made by Mr. Babcock. It each other, only a spirit can see furis a boxlike arrangement somewhat on erators. Mrs. Babcock places her right hand on an index on the upper surface. Mr. Babcock places his fingers on the back of Mrs. Babcock's hand. Questions are asked audibly. The answers are spelled by the index pointing to let-ters of the alphabet or numerals or to such words as "yes," "no," "don't know," "going," "good night," etc., which are placed on the surface to facil-Itate conversation. Mr. Babcock has several of these.

According to the Post Dispatch of St. Louis, Mo., A. E. Babcock, residing there, says that for twelve years a spirit girl has been the constant companion of himself and wife.

The spirit of a girl who died when she was 5 years old, but who has since grown to maturity in the spirit world makes her home with them, he says. Her presence is as real to them as if she were a person of flesh and blood. She is always with them when they are both at home. Sometimes she goes with sound mind. After finding that they Mr. Babcock on 'Change and about his business engagements. At other times she stays at home with Mrs. Babcock. They converse with her as they would with a living person, addressing her always familiarly by the name which was hers when she was on earth in the flesh. Their communication with her is by audible speech. Her communications are made to them by speech and by

made by Mr. Babcock. Mrs. Babcock is able to hear the words she utters. Mr. Babcock cannot hear her words, but there are times

means of an alphabetical contrivance

when he says he can see her.

They take into account her comfort and they take her with them to the the him in the spirit world. atre. If she wants to take a walk they take her walking with them and keep

as subject to fatigue as they are and They have discovered that she has moods and a temper the same as earth people and they take care not to pro-

Mr. and Mrs. Babcock talk with the girl spirit daily, just as they would with a young woman member of their family. Generally their communications are about the commonplaces of life, which appear to be much the same in dress patterns. the spirit world as in the physical At times Mr. Babcock interviews the spirit concerning the world of She has her likes and dislikes. which she is a part, and Mr. Babcock has written answers received to ques- whom she dislikes. tions at these interviews, for the fidelity of which he vouches.

SPIRIT GIRL TELLS ABOUT THE do to us.

LAND OF SPIRITS. Do spirits have to work in spirit land? Yes. Every spirit has its mission. A strong spirit like Pete will have plenty of work.

How soon after it leaves earth does a spirit begin work? That depends on how the spirit passes out of the body. If it passes out clothed in a black robe. easy then the change is hardly noticeable. But if it is due to being shot or any shock or long sickness it takes time | woman who is now my wife.

to regain strength. end comes? Oh, the most of them wish to stay

ing as much as the earth ones enjoy the

liquor. I see in drinking places good journey tired her she lay on a pillow

and wise spirits trying to persuade their friends to stop drinking and go home. Amelia, how does a spirit look? Just the same as it would look on earth at the same age. We have the same figure, but no flesh or bones, not even teeth or finger or toe nails. We would look to you at first like the steam or white fine smoke. That is the reason that earth people can see things through us. Sometimes at the play-

house I sit on Pete's shoulder, but those behind me can see just as well. ture taken so that you could see your-

No. We have tried so many times

but spirits will not reflect in a camera or looking glass. But I have seen my self many times in clear water. That is the only thing I ever saw that will show a spirit picture. When you leave earth what do you in-

Pete and I must travel a great time to

prepare him for his work. He as well

as myself must see other countries. What do you think of spirits materializing or showing themselves as they were on earth. Oh, that is lots of fun. I went and saw a woman fool the people that way. We all had a good laugh. They won't let anybody but old women that they

can fool shake hands with the spirits they make out of earth people. calling spirits for whoever come to them?

NO ONE FROM MARS IN SPIRIT WORLD.

It cannot be done, for spirits are free that we had to take her away.

BIOGRAPHY OF AMELIA BAUER, and travel very much. But on great THE SPIRIT GIRL. Occasions they are attracted to their friends on earth. At that time, if they come in contact with the right medium, born in Boston, January 10, 1871. I come in contact with the right most be they may be have blue eyes, long black hair and not hundreds of miles away when they are called. It would be as much sense for when 5 years old. Croup, some say spasms, caused my death. My father's name was Barnes Bauer. He was a carpenter, and was billed to the spirit life some one in St. Louis to sit in a room and call their friends in Chicago or New York. It could not even be done by telephone or te by telephone or telegraph unless they were hunted up. The spirit world is larger than your world and spirits have been going there for many millions of

> what is now called heaven.
>
> Can a spirit travel in seconds from place to place? No. How foolish! A spirit is just

years and are filling space after space

higher and higher till it may take a

spirit ages to reach anywhere near

the same as in the flesh and cannot travel any faster. How do spirits see earth people?

ther. All persons on earth have a surthe order of the planchette, open at the back so as to admit the hands of the op- halo contains the visions of coming events to the person, but even then sometimes that changes as time presses Is the planet Mars inhabited?

If it is, I, as a spirit, have not seen anyone or ever heard of anyone coming to our world from the planet Mars. Do you pass onward in the spirit world? Oh, yes. We have many spheres,

worlds as you call them, and as we ad-

vance in years and knowledge we advance higher just the same as leaving your world after your mission has been What about old spirits? THE GUARDIAN ANGEL OF HELEN

GOULD. They seldom return to earth. It is not their home or climate and it makes spirits very weak and tired to return. If the older spirits return it is to make someone near them do better so they cannot do anything with them they re-

turn, leaving them alone. What do you think of earth? Earth is only a nursery where all people ought to prepare for the future and that can only be done by education, good deeds and temperance in all things. That would keep the body healthy while the spirit is growing. Amelia, how about a rich man like Gould.

He was very, very poor when he came to spirit world. There was no one to even give him a welcome, but all said: "What did you do on earth?" would have liked to return and live his life over again, but he also had work and pleasure the same as they would and a mission and he soon began to the pleasure and comfort of a daughter. hunt work. At last he found he could They are guided in the manner that use his daughter Helen. How glad he they spend their time by the prefer was that he could work some earth ences which she indicates. If she good. And everything good that he wants to go to the theater she says so can impress her to do makes friends for

Can a spirit go under water? No. Just the reverse. It is hard for up a running conversation with her con-me to even put my feet down in the cerning the things they see on the bathtub. They are so light they won't

> presence of any person in the flesh. Her form is different that is all. She lives with us in our home, going away at will, but always returning. She is in constant close personal contact with myself and my wife, except when she is

> temporarily away.
> She visits us, accompanies us to the theater and other places of amusement, and discusses the performances with us. She enters into all our plans, even to assisting Mrs. Babcock in selecting her

She rests with us when she becomes tired just as a mortal becomes tired. are people whom she likes and people She experiences the same emotions

and sensations that mortals do. Joy and hope and fear come to her as they I see her frequently, in the form of a sort of a mist. I can feel her touch

hear her speak. The first time I saw her was one night when my spirit left my body. I met, walked and talked with her. She appeared to me then as a mortal,

My wife cannot see her but she can

She has told me since that she brought about my marriage with the Formerly, Amelia went away at night. What about drunkards when their She returned about 7:30 in the morning, and comes? the window open I would get up early around earth. They seem to enjoy the and lower it and go to bed again. When perfume of what their friends are drink she came she invariably awakened me by a light tap on the forehead. If her

> which we always placed at the foot of the bed for her until time to get up. Now she never leaves us night or day. After breakfast she usually accompanies me to the exchange. She spends the afternoons with my wife, goes to dinner with us at 5 o'clock and spends the night with us.

SPIRIT GIRL LIKES THE THEATRE. Sometimes in the evening she gets onesome and says: "Let's all go to the playhouse." If I can procure seats we go and Amelia enjoys the play with us. She does not like to hear her favorite actress criticised unfavorably. She always calls me Pete, except

Then she calls me "Old Man." Some times she loses her temper and says "you old fool." Sometimes she gets mischievous. One day I asked her to stay with my wife while I went to the barber shop. She said she would, but when I was in the barber chair I found her sitting on

when she gets mad or out of patience.

mind. I fooled you that time." She says spirits have no wings, but that they move about in the air much as a fish moves in the water without considerable exertion. They can only move about as fast as a railroad train, Amelia rides on street cars with us.

my knee. She said: "I changed my

She says she has to stay close to us be-What do you think about mediums cause a good many evil spirits ride on the cars and they frequently frighten her by engaging in fights.

One day we took her to the Four Courts. The place was full of evil spirits and they frightened Amelia so

THE N. S. A. REPORTS.

The N. S. A. Reports are especially valuable this year, and will be read with interest. As at present managed the Association will advance along well-defined lines, and do a most excellent work. Mrs. Longley makes an ideal Secretary, and the President, H. D. Barrett, will continue to perform his duties efficiently and push the cause along. Circumstances have always brought this brilliant young man to the front when the N.S.A. meets, and he is elected President with a hurrah!

ANNUAL REPORT

Of the Secretary of the National Spiritualists Association.

National Spiritualists Association, and to the the Spiritualists of the United States and Canada, Greeting: Dear Co-Workers and Friends:--- As secretary of the National Spiritualists Association, it gives me pleasure to submit to your kindly consideration, the incident to the home office in Washington. The fiscal year of this association —from Oct. 1, 1902 to Oct. 1, 1903, has been a year of constant labor and usefulness for the N. S. A., and I pause here to commend the sincere fidelity and earnest efforts of each of its officers, missionaries, and, as a rule, of its chartered societies. During the year, the work of the home office has moved clong smoothly and has consisted of the zsual correspondence between societies, individuals and the secretary. Our letter files, and copy press books attest to the many hundreds of letters received and answered in this office during the year. All this correspondence has shown and cemented the interest taken tin the N. S. A. by societies and individtuals, and the harmony existing be-Atween our association, and the public at large. Of course, we have had somewhat of adverse criticism, and offers from individuals here and there to show ins how the N.S. A. office and work should be conducted, but on the whole, the contact of your secretary with the world-by correspondence and personally has been of a most pleasing nature As is customary, we have forwarded the , usual quarterly circular letters, and all other needed literature to our charered societies, and written frequent etters to the several spiritual papers, which have appeared in print, Reeping the public informed of our work. In this connection it is proper to gratefully state, that the editors of the spiritual papers have constantly extended the utmost of courtesy to the N. S. A. officers, and have generously published all that we have sent to them from our office. Our sincere thanks are due to The Progressive Thinker, Banner of Light, Light of Truth, Sunflower, Religio-Journal, and Lichtstrahlen for favors and courtesies too many to enumerate. In addition to the circular letters sent our chartered societies, each society has received separate letters from our office whenever the needs of any particular auxiliary called for the

Our N. S. A. free library is in most excellent condition; we have adopted the Index system which is most satisfactory; have about seven hundred valspiritual-and other liberalbooks on our shelves and continue to loan out these works without money or price to those who come to our office for This is a branch of our good work that seems to be highly appreciated by residents, and by "the strangers

within our gates."

During the year we have issued twenty-one charters: Two state charters, viz., Oregon and Montana, and nineteen local charters. These societies start out with good prospects, and seem to be in fair way to do good work for the cause of Spiritaalism. We learn, indirectly, that several of the former socie ties in the South and West have dis banded, but as such societies are negligent in reporting to this office, we have no official report of such decay. And just here, let me say that I find it almost impossible to get any returns from societies in arrears—and often just as we think a society is a hopeless case, and it must be stricken from our list, it assumes new life, pays up back ques, and wheels into line; we have wo such instances within a few months. The general report to date, from societies is, a lack of established funds, difficulties in meeting current ex-

of their work. In matters of organized work, it is cheering to note, that in several parts of the country, spiritual temples and churches have been purchased erected by our societies, and that the growing tendency is to own our halls and buildings, and to cease to be dependent upon rented rooms for the pur-

poses of society work.

penses, and the need of circuit speakers

and mediums, for the best continuance

In matters of wills and testaments of deceased Spiritualists we have nothing new to report, such bequests as were left to the N. S. A., before reported have not been paid, with the exception of the W. F. Espenmuller case of Los Angeles, and that of Wm. Case, of Lafayette, Ind.; these bequests have been paid, although the legal expense of defending the will of Mr. Case, was so large that the N. S. A. cleared but about four hundred dollars, out of what ought to have been a payment of nearly, if not more than two thousand dollars Several other will cases have yet to be settled from which bequests will be received by this association.

Owing to the difficulty of Spiritualists having their means go to such objects as they devise, because of the liability of their wills being contested in the courts, some of our good friends express their determination to bestow tneir property where they wish it to go, before they pass from earth. Such an instance we are glad to report, is that of Mr. and Mrs. Sinclair of New Jersey who have deed their fine estate of house and nine acres of good land, outright to the N. S. A. The deeds of this property are now in possession of this association, and the generous donors are guaranteed their life-lease in the home, they to be care-takers of the same while they live.

The matter of establishing a mediums' home has been abandoned by the N. S A. for the present, owing to the impos sibility of securing sufficient funds to warrant the opening of such a home; therefore it was decided by the board to turn its mediums' home fund into a mediums' relief fund, from which monthly pensions should be paid to as many veteran, destitute or needy mediums as it could care for. We have now five such

old age have a right to the aid of Spirit-ualists. The names of these pensioners will be furnished our people who desire to learn them, by the secretary. Dr. Henry Slade is also completely support ed by our mediums' relief fund, at the Reed City Sanitarium, and our latest reports from him show that he is improv No the Officers and Auxiliaries of the ing in health-but that he never can be else than an invalid in need of care. Temporary aid has been furnished needy mediums—to tide them over some financial strait, according to the wisdom of the executive board. We call upon the benevolent, to remember the needs of our worthy mediums while dis-pensing their benefactions. During the last winter, our building at Reed City, Mich., was consumed by fire, but the in-surance received for the loss, covered our investment in that direction; the N. S. A. has since disposed of its land at Reed City, to our co-worker, Dr. Spinney, and this organization now holds no

property in that vicinity. Among other good works accom-plished by the N. .S. A. during the year has been the erection of a suitable monument, also granite posts at the graves of Maggie and Katie Fox, in Cypress Hill Cemetery, Brooklyn, N. Y. This was a duty that Spiritualists owed to their pioneer mediums, and it has been freely discharged by this organization, Our missionaries have done a good work during the year, as their respective reports will fully show; to those of last year, the trustees added Mr. J. S.

Scarlett as missionary for New England, and for the spring and winter months this brother did faithful work for the cause in the section mentioned; with the opening of the summer he re signed his commission. At request of many prominent workers in our ranks, who felt the need of an efficient office being appointed to inspect the various publications of the day-secular and re ligious, and to reply to any unjust critcism or attack on Spiritualism and its workers, which such publications might contain, the board of trustees decled to appoint that veteran worker, Mr. Hudson Tuttle, to an office of Editor-atlarge, engaging him to keep himself alert towards the attitude of pulpit and press towards our cause. Mr. Tuttle has done this in a most wise and efficient manner, as his annual report will show, and I venture to recommend that this able man with his trenchant pen, be continued in this important office, for in this instance at least, it has been shown, that "the pen is mightier than the sword." No special fund has been

created for the engagement of such a representative of our cause: the expense of his service has been met from the N. S. A. general fund, although I am pleased to report in this connection that the generous editor of The Progressive Thinker, Mr. J. R. Francis, contributed one hundred dollars to this object, without solicitation.

Another office created by the N. S. A.

is that of General Superintendent of Lyceums, and Mr. John W. Ring, of Galveston, Texas, was chosen for that position. No immediate salary was attached to the office for lyceum work, and only a small appropriation to aid in establishing a little lesson paper for ly ceums, was made. Brother Ring has taken hold of the work with a will, and an enthusiasm that shows him to be

well fitted for it.

The subject of state persecutions of our mediums still threatens to handicap the dissemination of our works; the atest report comes from Seattle. Washington; out there our well-tried worker Mrs. Loie F. Prior, has been arrested under the "Fortune Teller" pursuing her legitimate calling of mediumship. Mrs. Prior is under the auspices of the spiritual society there, and it and the state association will do all possible to forward the case in her be half, but it is very possible that this National Association may be called upon

to assist in the defense. Valuable additions have been made the books in our free library by Hon. Chas. R. Schirm, Miss Maggie Olive Jordan, Mrs. Florence Huntley and others; Miss Jordan and Prof. Longley have also made donations of their respective publications to be sold for the

benefit of the N. .S. A.

From the incorporation of the N. S. A. to the present, it has issued 324 charters, of these, nineteen are for state as sociations, eleven for camps, four for lyceums. The National Lyceum and Young People's Union have dissolved as previously reported; many local so cieties have joined their state associations, while in some localities where so cleties have failed, they have been re-

vived again. In December last, a most trying experience and terrible tragedy came into the lives of our beloved friends, President and Mrs. Barrett, in the heart rending and violent death of their pre clous and only child, sweet little Xilia. No pen can depict, no tongue describe the awful suddenness of that blow and the direful anguish that it brought to the parental hearts, only the conscious ness of the truths of Spiritualism could have saved them from the depths of de spair, and it is with reverence for their sacred sorrow, that I recommend the addition of the name of Xilia Barrett to the list of our departed dear ones that will be presented to this convention under the head of "Necrology" in whose memory resolution will be devised, and towards whose loving ones of earth, our words and sentiments of respect and

sympathy will be extended. Suffering physically and mentally from the effects of this tragic blow, our president found it necessary to pass the duties of his office for a time to our honored vice-president, Brother Locke, and for a period of several months the administration of presidential duties was ably conducted by Mr. Locke; in this direction I can only say, he did

his duty and discharged it well. In passing, I wish to call attention to the list of books, which the Massachu setts State Asociation has published, as suitable reading for beginners and investigators in Spiritualism; it is a most excellent list, and worthy the com mendation of this convention.

In closing, allow me to state that the duties of the secretary's office have been discharged to the best of my judg mediums on our list, they are not pau- ment and ability. During the month of pers or medicants, but worthy veterans August I was permitted by the board to whose life forces have been given to the remove my office work to New England, cause of Spiritualism, and who in their and from that section the office corre-

spondence was attended to. While at Onset, I had the pleasure and privilege of participating in the N. S. A. day generously given by that camp, and in the exercises of Massachusetts State Day. President Barrett, Dr. G. A. Fuller, Mr. J. B. Hatch, with others, rendered most efficient service on those days. It is with pleasure that I here attest to the unfailing help given to me during the year, in the discharge of duties incident to our work, by our loyal members of the N. S. A. board, whenever they have been called upon for advice and opin-ion; that our worthy and faithful treasurer stands first among these helpers, is assured, since he is often the first to be called upon, and is at times the only one who can attend to the pressing business at hand, and it is with a grateful heart that I hereby acknowledge his unfailing assistance and encouragement.

It also gives me pleasure to give well deserved recognition to the valuable aid of Miss Agnes Wink, and Prof. Longley, which has ever been cheerfully bestowed; owing to the help of these assistants during the last few years, your seretary has been enabled to keep all expense for assistant work at the home office, within the fifty dollars annual allotment, which has been all that she has asked the board to allow for clerk hire.
It would not be well to close this re-

port without mentioning the large demand that has been made upon the N. S. A. during the year for the free distribution in the form of spiritual literature. So extensive had this become that it kept Mr. Longley busy day after day doing up and mailing packages of tracts from our office; the bill for printing of tracts during the year amounts to \$500.54 and the bill for postage alone for the mailing of these printed lectures has been a very large one. In but few instances have we received any money for the tracts, and seldom has even the postage been forwarded for the literature, yet the good work has gone on, and we are satisfied that a great missionary work is being done by the distribution of this grand liberalizing and spiritual literature.

To our honored president, Mr. H. D. Barrett, who has stood at his post during all the years of the N. S. A. work, and who has been the kindly and able co-worker of your secretary during her years of service with you, I wish to pay a tribute of love and esteem; courteous. generous in sentiment, bearing and deed at all times, brilliant in oratory, faithful in devotion, spiritual in aspiraton, sparing not himself in advocacy and defense of Spiritualism, I feel that it will be long before we find his like in all respects again. Others there are who are also honorable, conscientious, faithful and able souls, who will in the future, no doubt go on with the work of the National Association, but at this time, I ask your kind indulgence, while pay tribute as a co-worker with and a riend to President Barrett, and thank him for his service for this organization and for the cause at large. I only express my trust, that future presidents and future secretaries of this great or-ganization will labor as harmoniously and faithfully together for the good of humanity, as those of the present have endeavored to do.

All of which is respectfully submitted. MARY T. LONGLEY, Secretary of the National Spiritualists'
Association of the United States and the Dominion of Canada

REPORT OF COMMITTEE ON PRESI-DENT'S REPORT.

Your committee upon President Barett's annual report respectfully sub-

mits the following:
Railroad Lines.—We most heartily concur in President Barrett's recommendation that engrossed resolutions of thanks under the seal of the N. S. A., be forwarded to the chairmen of the Western, Central, Transcontinental and Southwestern passenger associations, expressing the obligation of this body

our clergymen. We earnestly recommend that the ocal and state auxiliaries of the N S. ., as well as our Spiritualist papers be kept advised of any or all railroad lines which discriminate against our clergymen because they are Spiritualists, while they grant special rates to ministers of other denominations; also that the next official board be authorized to resent any case of that nature, which, in its judgment, is of sufficient importance to call for such action to the Inter-

state Commerce Commission. Editor-at-Large. - We congratulate ooth the board of trustees and Spiritualists generally upon the selection of Hudson Tuttle as editor-at-large, and urge the importance to our cause of continuing the employment of his able brain and incisive pen in that capacity.

Missionaries. — We recognizze the earnestness, loyalty and devotion with which the missionaries of the N. S. A., for the past year have performed their abors. The compensation granted them is but partial return for their personal sacrifices and continuity of efforts in the face of serious hindrances. Your committee believes that there is good reason for radical changes in the methods now employed to utilize their labors. They should not be required to cover so great a stretch of territory. They should visit fewer fields and he allowed to labor a longer period upon each one. In this way their visits would not become so great a drain upon the financial resources of the struggling local workers and they would not only create but nourish to the point of independent existence the local societies they organize. We feel that this convention should seriously consider the advisability of asking the official board it will elect to throw the responsibility for all missionary work in the independent jurisdiction upon the several state associations responsible therefor. We advise that the N. S. A. only send its missionaries into states and territories as yet unorganized in its interests, but that its trustees from time to time appropriate such sums as can be spared to aid its auxiliary state associations in promoting their missionary efforts, distributing such allowances in proportion to the amounts first expended for that purpose by each state body upon its own

Camp-meetings.-We recognize the value of camp-meetings as a means of spreading the truths of Spiritualism and acquainting our own people with the aims, objects and methods of the N.

We recommend that the thanks of this body be extended to every campmeeting association whose co-operation for the season of 1903, contributed so great financial benefit to this associa-

We endorse the president's sugges ion that the board of trustees furnish speakers to all camp associations who ssign a special day for the National work upon their summer programmes. Local Societies .- We recommend that

methods for strengthening the effectiveness of local societies be left to the several state associations where such exist; with urgent solicitations that they give them the most earnest attention, for upon their active use must depend the very life of all of our organized bodies. We advise that each state hody at once put into effect President Barrett's suggestion of sending a special representa-

tive, happily adapted to mose duties, to visit each local society cannected there with and that such sists be made as freuently as possible. Local societies freuently as possible. Local societies have more important functions than simply to breathe and then die.

Lyceum.-We, your committee, fully realize that the lyonum cortainly demands our earnest devotion, and we heartily agree with lour esteemed president in the need of lyceum workers. No more efficient or certain avenue for misionary work is to be found than through the progressive lyceums whereby our literature will be placed in the hands of all persons of all ages, many of whom would not otherwise read of Spiritualism; and by touching the lives of little children, we will establish a thor oughly spiritual Spiritualism.

We, your committee, with the president, deem it wise to continue the appointment of National Superintendent and that sufficient funds be furnished for representative literature to be supplied to the lyceum; let effort continue by the national superintendent to estab-lish lyceums in the several states through the co-operation of the state officials, by devoting proper time to the yceum movement at all of their meetings, and by the appointment of at least one individual in each local auxillary whose special duty shall be to promote the work of the lyceum.

Morris Pratt Institute.-Your committee heartily endorses the recommenda-tion that this convention assign a special hour for the consideration of work and claims of the Morris Pratt Institute and suggest that their import ance calls for the exercise of calm judgment and the elimination of all irrelevant personalities.

Medlums' Home.—We commend the

conclusions of President Barrett that under existing conditions the N. S. A. should not now further promote the establishment of a general home for mediums.

We suggest to our state associations careful consideration of the future possibilities for the maintenance of such institutions, as illustrated by the success of the work so grandly done by the Michigan State Spiritualists Associa-

tion. Pensions for Mediums.—We feel that the present official board of the N. S. A. has acted with great wisdom in extending aid to needy mediums, and recommend that its successor shall continue the work as necessity demands, and its resources will permit. We recommend compliance with the president's suggestion that all mediums be asked to make stated contributions for such relief and that proper steps be taken to interest every layman in giving special offerings for this purpose.

Wills and Donations.-We feel that all Spiritualists should be profoundly grateful for the favorable termination of litigation over the wills mentioned in our president's report. Fundamental principles of lasting benefit to Spiritual ism have been thereby judicially estab-

We earnestly endorse President Barrett's suggestions that donations and wills of which the Na S. As is to be the future beneficiary shouldn be either made or carefully drawns while the donor or deviser is in health.

History of Spiritualism, Your committee fully recognizes the importance of this work and would recommend that the incoming board continue the same along lines suggested by President Bar-rett in so far as can consistently be

Medical Legislation.—We owe it to ourselves and to our cause that we, as Spiritualists, take all proper and reasonable measures for the protection of our honest mediums, heaters and speakers before legislative and judicial

The recommendations of President Barrett are urged upon the attention of the incoming board with view to their being carried out in so far as advisable. We would urge upon all mediums the importance of making contributions to the General Mediums' Fund which can be used for no other purpose except for the protection and defense of their

rights. Settlement of Speakers.-We feel that this question is so interwoven with yarlety of environments, differing degrees of financial ability and dissimilarity of tastes that its decision should rest with each local society, which best of its own field. What is best for one locality may prove a hindrance to another one. We heartily recommend following the president's counsel, advising settled pastors in every instance where

it is believed to be practicable. Mass Meetings.—We suggest that the question of holding general mass meetngs during this associational year be referred to the enlightened judgment of the next board of trustees, asking it to remember that some of our most active state associations have been born at

such gatherings. Cuba and Porto Rico.-We rejoice over the spread of truth in all parts of the world, and would encourage co-operation with our brothers and sisters in Cuba and Porto Rico, and recommend that the incoming board be instructed to carry out such plans as in their judgment will promote the well-being of the cause in those countries.

Spiritualism at St. Louis In 1904.-We, your committee, most heartily con-cur with the president's recommendation that the incoming board be empowered to act in conjunction with the existing societies of that city to take such steps as will secure a dignified. scholarly and spiritual presentation of Spiritualism during the entire season of the Exposition.

An International Spiritual Congress.-We, your committee, heartily concur with President Barrett's recommendation to abandon the fdea of an Interna tional Spiritualist Congress during the St. Louis Exposition, but hope that the thought may be kept in Wind until at some future fime it may 9/be accomplished.

Home Circles.-We most heartily enorse President Barrett's position as to the importance of home, and would add to them neighborhood circles, and believe our state and local dassociations should make the promotion of their establishment a feature: of , their safeguarding the participants in them directions for their conduct and advis ing the study of the writings bearing thereon, of Andrew Jackson Davis, J. S.

Loveland, Hudson Tuttle, W. H. Bach.

and others of our well-known authors. Postoffice Mission.-We endorse all our president says on this matter, and recommend that Spiritualists file their names and postoffice address with the secretary of their own state associations, who shall be requested to forward duplicates to the headquarters of the N S. A., and we would refer the recom mendation of the president to the incoming board with power to act accord-

ing to their judgment and discretion. Protection of Our Cause,-We recommend to the Spiritualists of our country, careful consideration of the presilent's suggestions under this head, and pelleve that the welfare of the N. S. A. and respect for and advancement of our cause depend upon morality of life, hon-

means disgrace and speedy dissolution

of this and its auxiliary bodies.
Some Special Needs.—Surely there is no greater need for the perpetuity and efficacy of our organization than the vitality afforded by young, progressive workers and we recommend the atten-tion of Spiritualists to the advantages to be gained by properly conducted lyceums, the Morris Pratt Institute and reading circles.

We most heartily endorse the president's recommendation for the necessily of dignifying the presentation of the various phases of demonstration and guarding their sacredness.

Endowment Fund.—We concur in our president's presentation of the very great need for the establishment of an endowment fund to aid in extending the work of the N. S. A. We do not agree fully with the plan he recommends for immediate creation thereof. Such an attempt shoud be extended over so long a period of time and be so conducted as to divert to the least possible degree the flow of funds into the N. S. A., treasury which are sadly needed by our local and state asociations as well as the conduct of our educational enterprises and continuation of the relief of our worthy and needy mediums. We therefore recommend that for the current year voluntary donations for this fund shall be received by whomsoever tendered, but that active solicitation for contributions thereto be confined to our well-to-do, or wealthy adherents, or friends of our cause. This would hold in abeyance for one year the beginning of a nonular or house to house canvass, in aid of this special fund.

Necrology.--We would respectfully add the name of Morris Pratt to those already mentioned by President Barrett and then refer this number to the committee on Resolutions.

Spiritualist Press .- Recognizing the power and value of the press, we en-dorse the recommendation of President Barrett to extend a vote of thanks to the different editors who have opened their columns to the N. S. A. and its subordinates during the year, and we would request the incoming board to be watchful of our interests in so far as they may be infringed upon by unwarranted interpretations of state and national laws.

Board of Trustees and Home Office .-Your committee takes note of all our worthy president says relative to the work of the board of trustees, the home office and Treasurer Mayer, and we feel that the unanimous thanks of Spiritualists at large and delegates here assembled are due to these able and efficient workers and we also want to especially express ourselves as grateful to Secre tary Longley for her untiring efforts in promoting the good of the cause through the home office and by personal efforts when and wherever possible. Treasurer Mayer is to the N. S. A. as a Corner Stone" and is so recognized by

ail who come in touch with the work. Special recommendation.—All these ecommendations we most heartily endorse and we would request the incoming board to see they are carried out as

promptly and fully as possible. President Barrett.-Our hearts are with our noble president, and we feel he has filled the office with dignity and honor.

No one can estimate the extent of his labors, nor the effect of labor done un der such circumstances as has characterized the past year. He will ever be enrolled in the hearts of American Spiritualists as one to whom we owe more for the recognition of the N. S. A. than the present generation can comprehend.
Ma, his footsteps be guided by the angels and peace and comfort mark his

remaining years.
H. W. RICHARDSON, GEO. B. WARNE, CLARA L. STEWART, CARRIE F. CURRAN, JOHN W. RING,

Committee.

Lyceum Work From December 1, 1902, to September 1, 1903.

To the Officers and Delegates of the Eleventh Annual Meeting of the National Spiritualists Association Greeting:

When the board of trustees of the National Spiritualists Asociation acted upon the recommendation of the convention held in Boston last year (1902) and appointed me to the office of General Superintendent of Lyceum Work, I feel that I was complimented with a be stowal of the highest possible honor, for I was placed in a position, where with proper co-operation, I may do more for the molding of lives and the forming of characters than in any other office which can be created or betowed.

With my appointment, I received \$50, and some months later \$4.61 to accomplish the work of the year; you will note by the financial statement that \$292.05 has been spent in the work and that there is a balance of \$24.87 in the treasury.

The passing months have been filled with earnest, cheerful service, many have responded with loving helpfulness and hearty support; while I have received not a few criticisms and many obstacles have at times barred my way I would breathe through this my formal report, a spirit full of thankfulness for favors bestowed and hopefulness for the coming work in this most valuable department of our work. With the financial outlay mentioned

above there has been issued 24,500 copies of the Progressive Lyceum esson sheet, two issues of which contained eight pages, the others four pages, 10,000 cards bearing the picture and favorite saying of our workers, About one thousand letters have been

written in the interest of the lyceum work and these, with kindly support of the spiritual press, reached from Maine to California and awakened a pleasing interest in the lyceum work. l'here are sixteen lyceums in Maine. California, Massachusetts, New York, Pennsylvania, Ohio, Indiana, Illinois Misouri, Texas, Minnesota, Michigan, Wisconsin, Canada, District of Columbia and West Virginia and several other states have furnished single subscrip-

The office of superintendent seems to me to be that of a servant, one who should in every possible way come in touch with the lyceum movement which it seems to me can best be ac complished through the officers of the state associations, if they will but co-opperate, and with individuals every where.

The demand with all lyceums is plans for concentration of effort, proper order of session, responsive readings and proper lesson matter for the little folks. With the marvelous foundation for lyceum work afforded by Andrew Jackson Davis and the further detail given by Emma Rood Tuttle and others, we shall be able to unite the forces, that we may soon have lesson matter which will satisfy the workers over the United States and Canada; when the housands turn in concentration to conider the same lesson matter, then will we feel the helpful waves of cheer which are certain to establish a spirit-

cussed in advance of their presentation, we shall be able to have efficient leaders, develop the inspirational powers of the young people and at the same time furnish much matter for the lesson sheet, by asking each to write their thoughts upon the matter discussed.

When the matter of a recognized organ through which the various lyceums may meet and exchange ideas, is adjusted surely the movement will take on such form as will guarantee growth in the way of materially adding to the personal membership of the local socieies with efficient workers and in the establishing of libraries throughout the country where the best psychic literature may be studied.

Financial Statement. Received from the N. S. A. dur-

ing the year..... 262.31 Total.....\$316.92 Expense -Printing 24,500 copies of The Progressive Lyceum.,\$218,50 11.48

Balance in fund.....

Rebate of subscriptions

My report seems feeble, for so many hearts have reached out to the move-ment that the minds of the little folks may be illuminated with the beautiful life which blesses this age, and my heart is so full of earnestness for this cause which surely holds as much of promise as any department in our work. During the eight months for which time I herewith give report I have done my little part as faithfully as I knew and the many dear letters which I have received from the little folks, and the encouragement which I have received from almost everyone to whom I have appealed for co-operation, makes satisfactory compensation for the energy use, which in connection with the duties of local speaker and state president has oftentimes been very taxing.

I will not attempt to mention the

names of those who have assisted me in this work of the lyceum for they, like myself, have, I believe, done it for the sake of sweet and loving service to the little folks. I only ask that those here assembled may, in the presence of the angel host which has given us the sared charge, accept a copy of the lesson sheet into their hands, and closely pressing it in a moment of silent consecration, see if they are not moved to return to their respective homes with a firm determination to think and act for the lyceum which stands for the liberal and harmonious education and proper unfolding of the physical, mental, moral and spiritual natures of the little folks -the sacred buds of promise.

I am always, JOHN W. RING, General Supt. of Lyceum Work.

REPORT OF COMMITTEE ON DELE-GATES' REPORT.

Mr. President and Fellow Delegates:-The committee on delegates' reports respectfully submits the following: Your committee has received reports from sixty-five societies for consideration out of a hundred and fifty-four number of chartered societies in good standing auxiliaries of the N. S. A. three camp-meeting associations, fourteen states, two lyceums and one educa-tional institution, the Morris Pratt Institute. Examination of the various reports show that many societies make no attempt to comply with the require-

ments of the N. S. A. Fourteen state associations have sent in reports as follows: Missouri, Oregon, Massachusetts, Michigan Iow: Maine, California, Minnesota, Ohio, Texas and Wisconsin. We desire to commend especially those states who nave made careful reports, not only of their state associations but all of their subordinate societies, and would recomnend that all states make special efforts in making their full reports.

Your committee calls your attention to the fact that though only fourteen states have filed reports, there are three different plans of organization. This is liable to create confusion in the election of delegates to the N. S. A., and steps should be taken to secure uniform plan of organization in the election of delegates. Some state associations have individual membership only, oth ers have individual memberships and subordinate associations. Some have subordinate societies.

Local Societies.—The returns from the various societies have, as in pre vious years, been most sadly neglected many send no financial statements, and some of the reports are only partially completed, and a few only comply with the requirements of the N. S. A., which requires a brief written report of the work accomplished by the societies during the year. We would suggest that the care for societies already chartered be regarded as more important than the organization of new societies, and recmmend that special attention be given this matter by the missionaries of the

Camp-meeting Associations.-Three camp-meeting associations have been reported: Niantic, Conn.; Compounce, Conn.; and Madison, Maine, and only two lyceums reported—Austin Spiritual Lyceum and the First Spiritualists Association of Philadelphia.

Educational Institution .- The Morris Pratt Institute, Whitewater, Wis. As this school is chartered by the N. S. A. and is the only one of its kind under the management of Spiritualists, your committee recommends that every effort be made to sustain it financially, as it is a most important factor in the progress of Spiritualism.

Financial Statement.-While it is imossible to give a complete report of the standing of the charter societies, owing to the meagre details furnished, your committee wish to present the following and figures: The total receipts from all states is \$33,710.79; the expenditures \$26,130.81; the balance on hand, \$4, Building and property valued at \$29.432.82. Your committee recommends that all

societies be requested to have their complete reports in the hands of the N. S. A. secretary ten days before the annual convention, in order that the statistics may be compiled as far as pos sible in advance of the assembly of the same. As it is almost impossible to do this properly in time of the convention

Your committee recommends, in order to expedite business, that all reports of delegates or money coming in after the closing of the fiscal year, be given as a supplementary report at the convention, it being deemed necessary to establish some system in regard to these reports. The reason for this recommendation is, owing to the lack of ystem in the arrangement of the re ports this year, the work of this committee is very much increased.

of the same be sent to the Spiritualist

press for publication Your committee again desires to call attention to the unwise method of voting by proxy, and therefore recom-mends that where there are not the full number of delegates present to which any state is entitled, the number may be filled from visitors present, provided only that such visitors shall be members of some society in said state which is affiliated with the N. S. A. Any society not chartered by the state society that has not paid its dues for

two consecutive years ought not to be considered in active operation. We recommend that the condition of. such societies be looked into and if it cannot be revived that the charter be revoked. All of which is respectfully submitted for your consideration.
MRS. M. E. CADWALLADER,

Chairman. LYMAN C. HOWE, LAURA G. FIXEN, E. E. CARPENTER,

Committee.

Report of Committee on Finance.

Your committee on finance, ways and means, would most respectfully offer the following recommendation for the consideration of this convention.

We recommend that a day be named that shall be called N. S. A. day, upon which every local society in the United States shall have some gathering either in excursion, picnic, hall-gathering, or in some way to get the people together and have the funds of the day sent to the secretary of the N. S. A. This is in no sense to do away with the annual col-lection of societies, but to be a day that shall have its place in the history of our organization as a day on which the work of the N. S. A. shall be emphasized so that from the oldest to the youngest, there will be a clear understanding that the interests of the N. S. A. is the interest of every local organization and of every lyceum in the whole country. The idea is not only for funds to work with, but that it will draw all the Spiritualists of the country nearer to their parent organization, and thus bring about harmony in work and a surety that all means put into the hands of our National Organization will be used for the good of the cause whether it be the missionary work, lyceum work, the protection of mediums, or the care of our aged or sick workers

Respectfully submitted CARRIE E. S. TWING, MRS. J. B. WHITWELL, JULIA R. LOCKE, GEORGE W. WAY, REV. H. C. DORN.

RESTORES EYESIGHT

Spectacles a Thing of the Past.

'Actina," a Marvelous Discovery That Cures All Afflictions of the Eye and Ear Without Cutting or Drugging.



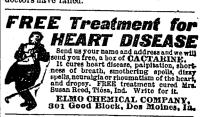
"My honest opinion of "Actina" is that it is one of the most marvelous discoveries of the age. It saved my eyes from an operation."

Mr. F. W. Harwood, Springfield, Mass., says that "Actina" cured him of dearness of ning years' standing.

Mr. A. L. Howe, Tully, N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; am sixty-five years old.

has removed characts from both my eyes. I can read well without my glasses; am sixty-five years old.

Robert Baker, Ocean Park, Cal., writes: "I should have been blind had I Not used "Actina." A party of prominent citizens have organized a company known as the New York and London, Electric Association, and they have given this method so thorough a test on hundreds of cases pronounced incurable and hopeless that they now positively assure a cure. "Actina" is sent on trial postpaid. If you will call or send your name and address to the New York and London Electric Association, Dept. Th., 929 Walnut St., Kansas City, Mo., you will receive, absolutely free, a valuable book—Prof. Wilson's "Treatise on the Eye and on Diseases in General," and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed.



OIL-DAS-WONDERFUL NEW FUEL \$12**5 to \$2**50 a Month and Expenses Hen and women. Baleamen, managers, general agents for wenderful new invention—Harrison les agents for wenderful new invention—Harrison les but fame with less than the fame wi

CATARRH is the most prevalent of diseases. It is a local ailment of the mucous membrane as well as con-stitutional and

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CURED thousands since, and by using Dr. Sykes' Sur-Cure for Catarrh will cure you. Send for the best book on catarrh ever published. Mailed free

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728

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has axpired, and you are requested to reason.

expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is adanced each week, showing the number of Progressive Thinkers issued up to Keep watch of the number or the tag of your wrapper.

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You can do it by reading each week The Progressive Thinker. The Philoophy and the Spiritualistic and Occul phenomena it contains each week, is the marvel of the age. No one can at-ford to be without the paper. Its price is within the reach of all.

cause depend upon morality of life, honorable methods of business conduct and
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the topics of lessons are thoroughly disby the N. S. A. be complete and a copy
plied to healing. Price, 50 cents.

.. GENERAL SURVEY ...

THE SPIRITUALISTIC FIELD-ITS WORKERS. DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire for the to do so. That must account non-appearance of YOUR article.

WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all conventions. and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written platful mith tak on white written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line tem item is a second to be abridged more or less; otherwise many item is a second to be abridged more or less than the second to be abridged more or less than the abridged more or less than the abridged more or less than the abridged more or less; otherwise many temperature of the abridged more or less; otherwise many items are abridged more or less are abridged more or item is cut down to ten lines, and ten lines to two lines, as occasion mag re-

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Cor-respondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be east into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Moses Hull lectured in Sandusky Ohio, Tuesday of last week.

Several issues of The Progressive Thinker have been devoted to a symposium on the book mentioned in a late issue, "The Great Psychological Crime." Leading Spiritualists have rallied to the support of mediums and mediumship; while there are not wanting testimonies from mediums who corroborate the statements of the book, and who have experienced in themselves the changes involved in surrendering themselves to spirit control. These are given with evenhanded fairness by the editor of the paper. Criticism, for and against, seems to be about equally divided, and the great Spiritualist philosophers differ about it so completely that the ordinary reader may well hold his opinion in reserve. One whole page is devoted to Florence Huntley, editor of the book, who answers the questions previously propounded by the editor of The Progressive Thinker. Readers of the Tribune will do well to send a dime to J. R. Francis, No. 40 Loomis street, Chicago, Ill., for the issues of October 17 and 24. -Woman's Tribune.

Nora Batchelor writes: "The Spirit-ualists of Southern Oregon, at the town of Medford, enjoyed a rare treat recently listening to two fine addresses by the Rev. Mr. Love, president of the State Spiritualists Association. In his method of presenting Spiritualism and forcing its truths from biblical evidence Mr. Love reminds one strongly of Moses Hull. He is not only a good speaker and a very pleasant gentleman, but possesses no small gift in psychic power, being both a healer and a good test medium, qualifications not often found in one individual. It is hoped that some arrangement will be made whereby Mr. Love will be employed permanently in the interests of Spiritualism, in this 'neck o' the woods.' "

W. D. Noyes writes: "We opened spiritual meetings at I. O. O. F. hall, Albany, N. Y., Oct. 25, with a large audi-We will conduct spiritual services in this city Sunday evenings during the winter months. We would like to make engagements for evening midweek meetings in public halls or parlors at reasonable rates, in a radius of fifty miles. Mrs. Noyes will act as message bearer. Address all letters to W. Noyes, 218 Hudson avenue, Albany,

The will of Amos Mecartney, who died in California in January and whose estate is valued at \$250,000, part of the property being in Chicago, has been filed for record here. The document requests that "an A1 brass band" play at the funeral of the testator. He asks hat his body be placed in an inexpensve wooden coffin, and that no minister articipate in the funeral services. Having had nothing to do with my exstence," wrote Mr. Mecartney in ill, "I do not desire anyone to talk of he hereafter, of which he knows nothng more than I. The future for a roper purpose is left a mystery which

o one can reveal.'

Jacob Hunt, of Courtdale, near Wilkesbarre, Pa., is worrying himself nto a nervous collapse over an appariion of a man which he declares he sees requently. Some months ago he lost a A week ago, late at night, on his way home, he saw he says, the figure of a man in front of him, which, although he tried to overtake it, main tained the same distance ahead and walked to his house. At the gate it suddenly disappeared. Hunt was sur rised when a moment later he reached he house to find no one had entered. Since then he has seen what he believes the apparition several times, and he thinks it is a warning from his dead

Jessie S. P. Flint writes: "The First Spiritual Union of Corvallis, Oregon will open services for the season. Oct. 18, 1903, by the election of officers, folowed by a conference meeting of members. The first lecture of a six months course will be given Oct. 25. Brother and sister Spiritualists visiting Corvallis will receive a warm welcome. All meetings will be held in Barrett Lyceum. Doors open at 2:30. Services commence at 3 p. m. The undersigned will be the regular speaker for the sea-

The Muncie Spiritualists Association the largest religious denomination of the city, with about three thousand members, will hold an important meeting Sunday for the purpose of reorganization and to start the movement for a new temple in this city. The present temple is a rented one, and the leading Spiritualists believe that the member ship will be greatly in favor of a new temple which would cost about \$5,000. There are several prominent and wealthy men, members, who are agitating the new project. The association will also make arrangements for big meetings to be held, the proceeds to go to the temple fund.—Indianapolis Sen-

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that Items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Mrs. S. F. DeWolf Kiser, the wellknown slate-writing medium, will meet her friends at 251 Hermitage avenue, Chicago, Ill., for a short time. Prof. Thos G. Roberts. M. D., of the

Herring Medical College, Chicago, says: "I have read Dr. Bland's book, 'In the World Celestial,' through twice and found it intensely interesting. It is a literary gem, and its marvelous revelations of a future life, give it added value to those who can accept them as real. It is well worth reading as a story of the highest literary excellence and its moral lessons. Indeed. Dr. Bland's writings are all of a high order, and their moral reform character appeals strongly to advanced thinkers." This book is for sale at this office. Price \$1.

"Spiritualism and the Bible" was the subject which interested the members of the Terre Haute (Ind.) Literary Club at the regular meeting last night. The paper read by Prof. Wickersham an interesting one in two ways—literary, and also dealing with the subject of Spiritualism, so far as it pertains to religion. As given to members of the club, it was in the form of a short story ending with expressions and opinions by Prof. Wickersham. The discussion was just as interesting as the paper and led to many points being brought as to the advance made in scientific research regarding the truth or unreliability of Spiritualism so far as communication between this world and the next. Dr. Cooper's announcement that he had entered into contract or compact with the late Mayor Ross for a materialization after death if it was possible, showed the spirit of the discussion.

When' Dowie went to New York he promised that he would accomplish the following things:

Fill Madison Square Garden with con Festoon the walls of the garden with crutches and canes of those who were Baptize thousands.

Drive the devil from Manhattan Island, from within the hearts of the people and take \$50,000,000 back to

, The things he really has and has not done are: Devoted nine days and nights to bil-

lingsgate and abuse. Has not healed a body or converted a goul.

Has not baptized a man, woman or child. Has had his horses attached by the

sheriff. Has publicly proclaimed himself of il legitimate birth.

Has spent something like a quarter of a million dollars without taking in enough to pay gas bills. An amusing episode, in which the

chief figure was a hypnotized policeman, is reported from Bloemfontein. A professor of hypnotism had taken a vacant shop in which to give ocular demhis stock in trade included a bed, upon man who was sented to be in a trance. The crowd that assembled on the opening day to view the recumbent figure included a member of the South African constabulary. This person went with a skeptical mind, and seeing the figure move he at once denounced the whole business as a fraud. The professor, not a bit disconcerted, engaged him in conversation, and the skeptic was soon kenly interested in the wondrous tales the man of science was relating. Suddenly the policeman fell into the arms of the professor and went through some very strange antics, one of which was to arrest the professor as a dangerous criminal. When it dawned upon the crowd that the man of law was really hypnotized the joke was greatly relished. After putting his victim through a few more tricks for the enjoyment of the other visitors, the professor stored him to his senses as quickly as he had hypnotized him. When he realized what had happened the policeman, looking white and frightened made a hasty exit and has not been seen near the shop since.-London Globe.

The people of Arroyo Grande are much excited over the queer noises which emanate from the residence of Edgar Ball. Recently Mr. Ball bought a piano for his daughter. Every time she play the instrument there is a loud and distinct knocking on the wall. Over two hundred people gathered a few nights since at the Ball home to investigate, but none could locate the source of the mysterious noises, despite the fact that they could plainly hear them. -Los Angeles (Cal.) Times.

Laura C. Morse writes: "I am profoundly interested in the Symposium; the same greatly exceeds in value a year's subscription. You can imagine my interest in the great subject, Mediumship, when I say that 76 years have rolled over my head and I have had many messages from the other side, mostly through that great spirit postmaster, Dr. J. V. Mansfield. I am thankful for such names as Hudson Tuttle, Lyman C. Howe, Mrs. Richmond, Mrs. Longley, Prof. Lockwood, Will C. Hodge, E. W. Sprague, and last but not least, Andrew Jackson Davis, with numberless other lights that handle this subject wisely and well. Without doubt they know whereof they speak." The Chicago American has the follow-

ing item, illustrating the power of hypnotism: "To the mysterious possibly hypnotic influence of a railway mail clerk is attributed by the police the disappearance of Miss Nellie Smith, seventeen years old, formerly in the employ of Mrs. H. F. Snyder, 243 East Ohio street. Mrs. Snyder said to-day: 'Nellie has often told me of this man, who seems to have had a remarkable influence over her notwithstanding her repeated assurances that she disliked him greatly. She showed me a telegram from him last week asking her to elope with him. She tore it angrily into hits when I had finished reading it, but I believe nevertheless that she has gone with him. The girl's mother, Mrs. Henry Smith, has begged the police to bring back her daughter. She disappeared about noon last Friday."

Mrs. Thomas A. Edison, wife of the inventor, gave a unique halloween party in the stable of her residence. Glenmont, in Llewellyn Park, West Orange, N. Y. Each guest had to pay. A toy wagon with a "spook" driver conveyed the guests from the gate to the

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday morr ng, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

barn. The entertainment consisted of ghost-room, fortune teller and other attractions of a similar nature.

Mrs. Frances Wheeler writes: "Will you kindly allow me a little space in your valuable paper, to let the public know that we are alive in La Crosse Wis., and still interested in what mediums are doing? I have closed a two Sunday's engagement with the First Spiritualist Science Society of Rockford. Ill. I had heard that their local ociety had disbanded, but in response to their call I found a very interesting and flourishing society of some forty members. While there I served them for five public meetings and one social. We had at all meetings fine, intelligent audiences, and at the evening meetings we were greeted with packed houses. I want the public to know that the society in Rockford is far from dead. It is very much alive and progressing nicely, and I hope it may live as long as it seeks for truth and truth alone. Let us wish it long life with harmony and prosperity. I have been interested in your paper for a number of years, and it has my best wishes for a long life."

Wilson Duncan writes: "I have read every article in the two last numbers of Progressive Thinker with great profit: and made a little talk for the paper in our meeting. How people who have the means, can go from year to year, calling themselves Spiritualists, and take no paper, is strange to me."

Lincoln, Neb.-With her mind shat-

tered by the effects of a hypnotic se-ance, Miss Pansy Ballard, a freshman in

the University of Nebraska and the 18year-old of Elias E. Ballard, a prominent capitalist, committed suicide in St. Theresa's procathedral about 10 o'clock Oct. 17. She swallowed carbolic acid and tottered to the confessional. Then to the amazed priest Father Boarman of Chicago, she exclaimed that she had taken poison. He absolved her and called for medical aid. Four years ago a traveling hypnotist held a seance at Wilber. Pansy Ballard. then 14 years old, was in the audience. She was brought under the spell of the hypnotist and after that time she was addicted to spells of melancholia. Her friends declare that it was in a fit of this kind that she bought acid of a druggist, went to the church and took her life.

H. F. Coates writes: "Sunday, October 25, T. W. Sherk occupied the platform for the Church of the Spirit Communion, 4308 Cottage Grove avenue. His subject was 'Mediumship.' He presented it in such a light that it could not help but awake an interest in his audience and start them seeking to attain that great and noble gift. Mrs. Gage, the blind musician, rendered an instrumental selection. Mr. Cole, the veteran singer and Spiritualist, sang one of his beautiful songs with true inspiration, assisted by Mrs. Gage. Miss Jesie Williams also recited for us in her charming manner, making it a day of enjoyment as well as of enlightenment. Messages were given by Mrs. Cutter and myself, demonstrating that our teachings are not simply philosophy. We invite all to come to our meetings. We meet at 3 and 8 p. m. each Sunday in the above hall, where those who have not found consolation in their church onstration of his mysterious art, and will find a welcome and will without a doubt find those loved ones whom they thought were 'dead.' Dr. Hewitt is expected to be with us Nov. 8. The Progressive Thinker is to be obtained at our hall each Sunday."

The St. Paul (Minn.) Globe has the following: "The ghost of Herman Neitzl, whose body was found on the Great Northern tracks, near Sauk Center, Minn., some weeks ago, and which the section men aver still walks, is attracting attention far beyond the limited sphere about Sauk Center. Prof. Louis H. Vath, of St. Cloud, has an interesting letter apropos of the subject from a gentleman resident in Washington, who is evidently a student of natural phenomena. At his suggestion Prof. Vath has promised in reply to take a party of Sauk Center friends to the scene of the ghost's nocturnal operations, and ascertain, if possible, from the wraith the manner of poor Neitzl's ueath. A delegation of prominent Sauk Center citizens will accompany them to be sure that nothing happens to the board of inquiry, headed by Prof. Vath. The letter from Washington, which is appended, will be found to be interest-'Prof. Louis Vath, Sauk Center:-Dear Sir: I saw in the Osagis Lake Review an account of the supposed ghost of Herman Neltzl. I am studying psychic phenomena and know that this thing is possible, although it is no spirit. If you will take a man with you and wait to see this wraith and ask it in an imperative way why it appears and what it would tell, you may solve the mystery of the crime-you must believe that you will see it or you will not see it. The reason I write you is because I believe you too intelligent to believe in ghost or devil. If you are a student of psychology, you will understand me when I say that the man Neitzl resolved that his subjective mind should visit that spot until the manner of his violent death should be disclosed. If his subjective mind is powerful enough and a person who visits the spot is en rapport with his subjective mind. a vision is possible. See Hudson's 'Law of Psychic Phenomena,' chapter on ghosts. If you make this experiment, it will give me very great satisfaction to get a thorough account of your work, if in any way successful. Very respectfully, M.

Madison, Census & Office, Washington, D. C.'" August Yung, 56 years old, of North Bergen, N. J., walked into an undertaker's shop two weeks ago and said he would like to make arrangements for his funeral. The undertaker remarked that Yung didn't look ill. "I never felt better." said Yung, "but something tells me that I won't live long." He selected a coffin, gave to the undertaker a list of the pall bearers and stipulated how many carriages and the kind of a hearse he wanted at his funeral. Three days later he caught cold and took to his bed. Pneumonia set in, and he died late on Saturday night .- New York

It is not generally known that Rev. George Landon, of Dunkirk, formerly of Hartford, Ind., whose sermonette appeared in Monday's issue of the Muncie Morning Star, was once a trumpet me-dium of that city. Landon was once the pride of the local Spiritualists and he was pointed out to the skeptical as positive proof of the genuineness of the doctrine. Landon kave a number of seances and afterwards announced the whole affair as a fraud. The announcement came as a great surpirse and local Spiritualists refused to believe his

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO-TICES ANIA COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

statements, so perfect was his work as a trumpet medium. They were very bitter in their denunciation of him and even now believe that he can materialize spirits. Landon afterwards became local preacher and recently was given a charge in the United Brethren conference at Dunkirk.—Muncie Star.

An interesting exhibition of mental

telepathy of "blind-sight reading" was given this afternoon by Prof. Rostelle, who is being starred by the Himmelein Stock Company this week at the Academy. A committee consisting of Edward Chase, Burry Fry, Fred Boyer and Frank H. Colbeck was selected to put Rostelle to any fair test they might decide upon. They drove to the Hotel Hay shortly after 2 o'clock, blindfolded the professor and seating him in the carriage drove about the city At the county jail a mail box key borrowed early in the afternoon from Dr. E. P. Wilbur. was taken into the fourth ward of the jail and concealed. Rostelle remained blindfolded in the carriage. The party next drove to the postoffice, told Ros tene they were in front of the govern-ment building, then took him back to the hotel. Still blindfolded Rostelle mounted the box, took the lines and without removing his bandages, drove to the county jail. He walked into the office, took the jail keys and went directly to the fourth ward, unlocking the doors without trouble. A minute later he returned with the postoffice key, mounted the box again and drove di rectly to the postoffice. Without hesitating he walked to Wilbur's mail box unlocked it and took out the mail. Fol lowed by a crowd of spectators and still blindfolded, he ran nimbly across the street and up a flight of stairs to the doctor's office, Dr. Wilbur responded to his knock and received his mail. Members of the committee say they were more than satisfied with the test Kalamazoo (Mich.) Telegraph.
J. Woolman writes: "We are having

very instructive and pleasing meetings. Brother Gilray is an earnest student of the natural law and the manner in which he handles the various subjects he has spoken upon proves this. He hands out positive and eternal truths in a way that it hurts some people, those that love darkness better than light. Commencing Sunday evening, Nov. 1 he will discourse upon The First Day of Creation, which will occupy the best part of five Sunday evenings. These lectures will be of great interest to the enquiring mind, as they will put to flight the old orthodox idea of the world being created in six days. We shall hold serivices in our new hall, which is one flight higher than the old one. It has just been newly reconstructed, redecorated. replastered and recarpeted We will have a grand pipe organ which will add greatly to our music. Taken altogether it is conceded to be the finest small hall in the western country; it cost \$10,000 to reconstruct it. Sister G. E. Aitkins grows stronger and better with each meeting, and the satisfying comments made upon her psychic powers by the various recipients proves our statement. 1 Our music is a distinctive feature, as it differs materially from that usually heard in the various Spiritualistic meetings Great attention is given to this department which adds to the interest of the meetings, as almost everyone enjoys good music. We have The Progressive-Thinker on sale every Sunday evening, and those we do not sell we give away, so that those who have never taken it or have never read a copy will have the opportunity, as we consider its value far above dollars and cents as an instrument that leads people to think for themselves.'

International New Thought Conven-ion, to be held in Chicago, at Music Hall, Fine Arts Buildings, 203 Michigan avenue, Tuesday, Wednesday, Thursday and Friday, November 17, 18, 19 and 20, 1903. The Behaists, Corinne True; Chicago Truth Center, Mrs. Meroe C. Parmelee and Mrs. Frances Muirhead; The Circle of Light; College of Freedom, Dr. Walter DeVoe; Englewood Spiritual Union, Herbert A. Harrell and M. B. Philp; Esoteric Extension, C O. Boring and W. S. Harbert; The Higher Thought, Evelyn Arthur See and Dr. Agnes Chester See: Illinois Metaphysical College, Dr. Geo. B. Charles and Robert B. de L'Armitage; The Mental Advocate, Dr. Paul Edwards and Grace Adel Kiersted; Mental Science Institute. Dr. R. J. Raymond and D. G. Engler: Prentice Mulford Club, A. R. Heath and T. G. Northrup; Sara Wilder Pratt itual realms. As he is nearing 90 he is Rooms, Mrs. H. W. Coolidge and Mrs. in a position to see afar off, and yet he Anna C. Waterloo; Stockham Publishing Co., Dr. Alice B. Stockham and E. Burt Beckwith; Suggestion Publishing Dr. See still draws the people at 3 p. m. Co., Mrs. Jane Yarnall and Mrs. Lucy Walker: Universal Truths Club. Miss C. is important that all who are expecting | in the work." to be present should communicate with the secretary as to the train on which they expect to arrive, and the amount they feel they can pay for entertainment, in order that they may be met at the station, and that admission tickets for all sessions may be sent free of charge to those residing fifty miles or more away from Chicago, and that the railroads may make proper provision, and that suitable arrangements may be made for the accommodation of the audiences. Any suggestion designed to increase the power and usefulness of the convention will be thankfully received. Frank Davison Wetmore, Secretary, Suite 8, 70 Dearborn street, Chicago, Ill. Geo. B. Moore writes from Fort Scott, Kansas: "Bourbon County Occult Association was organized at Fort Scott, Kansas, October 25, by Mrs. Etta Seaman Bledsoe, of Topeka, Kansas, the wife of the president of the State Spiritualist Association. Mrs. Bledsoe, ccompanied by linez Wagner, both of Topeka, commenced lectures and test seances here, at the Big Woodmen of the World Hall, on October 18, staying over two Sundays, leight days in all Such crowns never before visited the hall. The people were the best of soclety. Many were converted to Spirit ualism by the tests given by Mrs. Wagner. We think Mrs. Bledsoe is one of the best lecturers on the rostrum. great crowds! were held spell-bound throughout all the lectures. The organ-

ization was completed October 25, or ganized with 25 charter members. Several more will soon be recognized with the order. We expect to soon meet at regular stated times and increase the membership to hundreds. We will continue to meet in the W. O. W. Hall, and we want to hear from any lecturer or medium who is coming through the state of Kansas or Missonri, for we are on the border and can be reached con veniently. We would like to correspond with all who expect to come this way. The following are the names of the of ficers: Wm. R. Robinson, president; Geo. B. Moore, secretary; J. H. Ran-dolph, treasurer; D. H. Hill, vice-president; Mrs. A. DeBerszy, Mrs. Mary L Kaiser and Mrs. Sarah Crane, trustees We can use any Spiritualistic literature

and would be glad to receive same from

Moore, Fort Scott, Kans."

any source We hope to hear from some lecturer soch. Address Geo. B.

ver, Colo. Address A. E. T., 2130 Lex ington street, Chicago.

Pheble A. Hutchinson writes: "September 11, husband and myself made a trip to Lead, So. Dak. While there we were entertained by the First Spiritualist Society. Sunday evening a public meeting was held in Masonic Hall. The invocation was offered through my guide; then came a lecture by Hutchinson. The following Sunday a lecture was given by him in Mrs. Flerl's parlor. 'The third Sunday was our farewell evening; after a few remarks the affair was turned into a question meeting, which proved very interesting to all present At the close the society, through Mrs. A. E. Altaffer, its president, presented Mr. Hutchinson with a handsome scarf pin; myself a finger ring-both made from the Black Hills gold. During our stay the ladies organized a sewing society Busy fingers and loving hearts are now working for a fair to be held in Decem ber. May the good work go on.".

Attention! Spiritualists of Indiana!-E. W. Sprague and wife, the N. S. A missionaries, are now laboring in the state of Indiana. They wish to visit every Spiritualist society in the state, as well as every locality where there is a prospect of organizing one. The purpose of their visit to Indiana is to help to build up the local societies, organize new ones, and so far as possible, assist in devising methods and means whereby they may become self-supporting, and with a view to organizing a state association composed of these local so cieties. Indiana has a goodly number of societies and may be easily made the banner state under the N. S. A. Officers of local societies, and all Spiritualists who are interested in this move ment on the part of the N S. A, please write these missionaries at once, so they may arrange their route through the state so as not to miss any locality where work is needed, Address E. W Sprague and wife, Rochester, Ind. Mail thus addressed will be forwarded to them wherever they may chance to be.

Clara L. Stewart, an efficient worker in the cause of truth, writes: "As the work of the school is so arranged that it is not necessary for me to be at home all of the time, and it is essential for the best interests of the school that I am out in the field as much as possible, I desire to request the Spiritualists to assist me in reaching all who are interested in the work. I would like engagements with societies for short periods and will make special rates with them if they will correspond with me. Would like to work westward through Minnesota and the states towards the coast, or eastward towards the New England States. Am not partial as to direction, only to plan a series of stops en route. I will be glad to hear from different localities. Address me at Whitewater, Wis."

Thos. J. Havnes writes from Grand Rapids, Mich.: "Our society here is in a very flourishing condition. Mrs. Cora Morrill is the speaker for the months of October and November. We have intelligent and appreciative audiences, Mrs. Morrill's lectures are very inspiring and instructive. Although she is comparatively a new worker in the field; she is one Grand Rapids may well feel proud of. Her controls handle the subjects in a masterly manner and leave the audience in a condition to think further along the lines she lays down in her lectures. Taking everything into consideration the cause in this localitly

is prospering." Mrs. S. S. Rockhill writes from Alli-"The Independent Church nce, Ohio: has enjoyed the ministrations of Rev. Nellie S. Baade for the month of October. She is a Bible Spiritualist and very earnest in her work. She concluded her work here by conducting a burial service for our beloved Sister lives. Price, by mail, \$1. For sale at pital. Several remarked that it was the best funeral sermon them. Prelisburg, who passed away from the this office. best funeral sermon they ever heard. She goes South for her health and is the engaged pastor for a New Orleans occupy our rostrum for the month of

November." Harry J. Moore has several letters at this office. Will he please forward his present address?

Dr. Beverly writes: "Dr. Peebles will be with us next Sunday evening, previous to his departure for California. The Doctor's many friends will be glad to hear him at Lakeside Hall, which has the largest meetings now in the city. Let the hall be filled to hear the words of wisdom from the lips of this old warhorse, in the hidden truths of the spiris young and vigorous when in the battle against error and superstition. Mrs. to hear the welcome words of the higher thought. We advocate the highest O'Connell and Miss Clara Whitney. It truth revealed to man. Come and help

Otto Eckhardt writes from Milwau kee, Wis.: "Farmer Riley, the well-known materializing medium has been an honored guest in our home the past two weeks, holding searces every night with great success, every form recognized, at the same time distributing slate messages and flowers among the guests. At one seance a guide wishing to play a prank on the lady of the house, ran after her, chasing her to a seat. At the same time the medium with his control standing over him, and a form coming out on the other side of curtain was in view of all, making three forms, and the medium in sight at the same time. This was witnessed by reliable people. His dark circles are beyond description. Mrs. C. L. Stewart of the Morriss Pratt Institute, attending, Morris Pratt materialized for her and handed her a slate message which she prizes highly. We also received an independent slate message standing in the bright sun-light without the aid of pencil. At one eance a double slate was removed from the room and later returned with a closely written message. Mr. Riley re ceived many beautiful flowers, gifts from his well pleased patrons. May nealth and success follow him, is wish of many warm friends he left in Milwaukee.

Masonic Temple, Hall 309, 11 a. m. Mrs. Cora L. V. Richmond's subject next Sunday will be as follows: "True Meaning of Salvation in the Light of the

Soul Teachings," Mrs. S. C. Jones writes from Rochester, N. Y.: "My step-grandson, (the blind man of whom I spoke) was more than pleased to have the premium book, The Religion of Man and Ethics of Science. He is a very remarkable man for one who has only been totally blind for about six years. He goes all over the city alone in the pursuit of his profession. I think he is a natural psychic. Here he is sometimes spoken of as one of the seven wonders of the world. He is master of the typewriter, also of the New York point print system. He has acquired both since losing his sight."

The funeral discourse for the late Abraham D. Allen given by Rev. E. H. Denslow in the Free Church Sunday afternoon, was full of inspiration and helpfulness to the bereaved friends of the deceased in that the change called

Wanted, the address of Miss Minnio death was shown to be only a natural Higgin, an astrologist, formerly of Denchange in which the spirit leaves the physical body and takes on a spiritual ody and the only reason that we can not communicate with and realize its existence in that form is that our power of vision and perception is not developed to that power which enables us to do so, or that our souls are not attuned in harmony or in correspondence with them. Spiritualism was shown to be a rational religion and its theories and teachings coming to be recognized more and more by other religious de-

nominations .- Michigan Democrat.

I. S. Getchel writes from Rockford

Ill.: "At the close of camp-meeting sea-

son, after a month's vacation, the Spiritual Science Society, of Rockford, Ill. again took up its public work. Brother and Sister E. W. Sprague were the first to serve us, doing us much good in strengthening the work. Next came Ella Johnson Bloom, of Chicago, her talks and messages being greatly appreclated. Then Mrs. Frances Wheeler. of La Crosse, Wis., served us two weeks. Her meetings were largely at tended with increasing interest manifest. Last Sunday Mattie E. Hull was with us. Her good work is well known, The next two Sundays Mrs. Nellie S. Noyes, of Boston, followed by Harry J. Moore. New names are being added to our membership roll at nearly every meeting, with an average attendance of over 200 each Sunday. A Ladies' Auxiliary is doing good work. We are turning our backs to the past, and with a united harmonious endeavor pushing forward to better things we believe the future holds in store for us."

W. H. Harlow writes from Erie, Pa.: "There is an excellent field in this city for a good organizer who will come here and stay for the fall, winter and spring seasons. Erie is a large manu facturing city of about 70,000 population. We have, I suppose, 500 Spiritualists as near as I can estimate, and without any organization of any Here is a chance for the right kind of a good worker in our cause. The person would have to be a good organizer, a good speaker and a good medium in order to succeed." 'Oscar A. Edgerly writes from Owosso.

Mich.: "Having concluded my month's engagement at Battle Creek, Mich., and being on my way to Bay City, I have had the pleasure of stopping over at Owosso, and visiting with Mr. and Mrs. J. A. Murtha, who are filling an engage ment with the Owosso Spiritualist Society. I find that Mrs. Murtha is having her usual wonderful success in her test work. Coming here a stranger last month she has so far met the approbation of the people that the society has extended her engagement through the month of November. In my opinion Mrs. Murtha is a remarkable test medium.

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The new song-book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; \$1.50 per

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sented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the con-stant sense of the Divine Presence, and a truer knowledge of the nature of man have insured for "The World Beautiful" volumes an almost world-wide popularity.

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Hudson Tuttle. Address him at Berlin, Heights, Ohlo.

NOTE.—The Questions and Auswers have called forth such a host of replace, and all are treated with equal this pantomime?

NOTICE.—No attention will be given ters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary couriesy of correspondents is expected. HUDSON TUTTLE.

Simon Emery: Q. Is departure from the truth ever justifiable?

The man who on all occasions al ways tells the exact truth, has few friends and many enemies. He is in tensely disagreeable, if not downright . Hence it may be inferred that it is not always best to tell the it the necessity of telling a falsehood.

be little short of criminal to inform them, and the part of wisdom to depart from the truth, to prevent them know

How far "the end justifles the means" in this departure from the exact truth,

This position, I well know, is open to the objection that by allowing individual opinion to be the judge, the decis ion may be, and usually will be, according to inclination, or advantage, and

"But this objection, really, is not valid, for as a primary statement, the truth for as a primary statement, the trade should not be departed from. The call problem of life; it is a characteristic of for so doing must be so urgent and the highest attainment in human life that we are unable fully to account for that we are unable fully to account for that we are unable fully to account for that the fact encourages us to transparently necessary as to leave no that we are unable fully to account for doubt in the mind that it is not for the it, and just that fact encourages us to

I think it was Ingersoll who said he suffer martyrdom. For the hour the individual might gain, but not in the end. tion to principle, furnished by history are those who suffered torture and ig mominious death rather than renounce that truth, so dear to them, was error, does not dim the lustre of their high

son restored, and what effect has the that we develop power, and by uniting period of insanity on the spirit? Will our forces, all societies entering into a them, and they stand forth bright and clear, happy and eternally free?

Spiritual communications concur in the statement that, although the mental state, and also that of the physical body is reflected on the spirit at its departure, these soon pass away and it known in the past. We have a demonis left without stain.

, J. Walker: Q. Is the book, Occult

Life of Jesus, true?

A. Perhaps there never was written a more plausible or more intensely interesting narrative As to its truthfulness, there is no means of determining.

Correspondent, Swift Island, N. C. suffers from oversensitiveness, taking on the feelings, physical and mental of those who come near. The experience is painful, even when with the sick, greatly distressing. How may this be

A. Simply by setting the will against it and rising above it. The more a sensitive yields to passing influences, and analyzes the sensations thus produced the more the condition is intensified. It (making the individual positive and repellant instead of negative and attract-

Levi Wood, Michigan: Q. It is said that iron ore is a natural production, through natural law, but when molded it is a product of man's and not a natu rai product. Is there anything that is not done by and through natural causes or natural law?

A. This confusion of thought comes from an arbitary classification of the works of man as distinct from natural products, such as have not received his directing attention. The iron ore is formed by natural forces, and when smelted in the blast furnace it is the force of heat which drives away all elements but iron. Man may make moid into which it is east, but the natural energies of heat control the process Man himself is a natural product. Almost all misunderstandings and arguments arise from a want of clearnes in statement, or from such classification of facts, by which the most diverse opinions may be plausibly maintained,

G. H. Elliott: Q. When were marriage laws first introduced? A. It has been ascertained by the re cent researches, that monogamic marrilively to severe." It is a book to be age was a sacred and highly religious act among the Aryan races in times lively to severe." It is a book to be treasured and richily enjoyed by all who love genuine poetry, and especially by preceding historic record. Assessment of that people, the Romans in the commencement of their emiliar procommencement of their empire, preserved the sacred character of the ceremony. With the decay of the old religion, the power of the priest was displaced by that of the state, and Roman books. It is laden with rich, thoughtjurisprudence is the foundation of the ful spirituality. For sale at this office, legislation of Europe and this country. Price \$1.

The Catholic church early asserted that marriage was a sacrament and as such under the strict rule of the church.

The state had no right to interfere, and the ceremony performed by its offi-class had no blading force. This doctrine was pronounced by the Council of Front in 1563, which declared that all marriages therefore not sanctioned by a priest should be null and void. In Hing-This department is under the man unless a priest of the established gement of the United States marriage is a civil contract. The right to perform the contracting ceremony is given certain officials, and on the clergy, who must first receive li-cense from the state.

W. A. P.: Q. A story comes of a haunted house wherein a room was foring compels the answers to be made in merly occupied by an invalid woman atthe most condensed form, and often tended by her daughter. She died in clearness is perhaps sacrificed to this great agony. Now a daughter of the forced brevity. Proofs have to be omitted, and the style becomes thereby as ly sees two beds in this room and the sertive, which of all things is to be deperated. Correspondents often weary who occupied the room. Also a light with waiting for the appearance of their questions and write letters of instance. Quiry. The supply of matter is always also, who do not see them, hear their several weeks ahead of the space given voices. How can this be explained? If and hence there is unavoidable delay. these people are not mistaken, what is Every one has to wait his time and the purpose of these spirits performing the purpose of these spirits performing

A. Before attempting an explanation the account must be well authenticated. anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially jetters of largely recreases. from which they departed, has been shown by the facts gathered by the Psychical Research. Society. There are many causes influencing them to do so. They may not realize they have escaped from their physical hodies; they may be desirous of attracting attention. This story lacks consistency, for the daughter who appears with the invalid moth er is not reported as dead

AN APPEAL TO UNITE OUR FORCES. To the Editor: -We, as a society, feel greatly encouraged in our effort to reach the people who are looking for truth, although this does not carry with the truth. The attendance is good; our membership list growing larger Persons might be weak and nervously prostrated by illness, and the shock of a great disaster, as the death of one near, be almost surely fatal.

gether, have a love feast through the fact that so many who know nothing whatever of our teachings come and ask questions, lingering with us, loth to go away, for as one lady said to me, "I do not understand it, but I want to, and I feel I have found what I have been looking for."

So the good work goes on, voices of hope whispering encouragement to the seeker after truth; hope, and not despair lifts the world, and has a sublime there will be the widest application even to the utterance of outright false. The mind to the plane of loftiest possibility, and once a man becomes dissatisfled you will find him reaching out for a better understanding of this great ever push on and on that we may know it is worth the effort put forth to gain a would deny his belief before he would better conception of these finer forces. We have reached a point where we are ashamed not to know of these things, The brightest examples of heroic devo. and to speak of these great demonstrations of spirit is a great pleasure.

I want right here to call your attention to the fact that we have a very rewhat they held to be the truth. Though markable mental and spiritual healer stopping with us, Dr Waitt, from Minneapolis.

People are making a demand for the truth, and the advanced Spiritualist can Madam Bowan: Q. When insane persons pass to spirit life, is their rea. proof; it is in confidence and decision monthetic relationship ear doing its group work nobly and wellall interested in this great movement, all interested in each other, sister and brother, through such a combination of united force, we as Spiritualists will be a greater power than has ever been stration of this unity in our Christian Science movement Let us put our shoulder to the wheel of progress and make this great spirit power a recognized reality. Don't forget that every Sunday afternoon at 3 o'clock and even ing at 8 o'clock, also Thursdays at 2:30 most interesting meetings are being held at Hopkins' hall, 528, West 63rd ADELAIDE K BROOKS, Vice-president Englewood Spiritual

THE PLANET JUPITER.

Ever at night have I looked up for thee, O'er thy siderial sisterhood supreme! Ever at night have scanned the purple

For the reflection of thy quivering heam! is overcome at once by a resolute will When the white cloud thy diamond ra-

diance screened, And the Bahama breeze began to wail,

How on the plunging bows for hours I've leaned. And watched the gradual lifting of thy veil!

Bright planet! lustrous effluence! thou From the Eternal Source of life and

Gleam on the track where Truth shall lead the way And gild the inward as the outward

night! Shine but as now upon my dying eyes, And Hope, from earth to thee, from thee to heaven shall rise!

-- Epes Sargent. "A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Xear 200." etc. A condensed statement of facts concerning the efforts of church leaders to get control of the gov-

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KING DAVID.

A Scholarly Account of His Life and Character.

Emanuel Swedenborg in his Spiritual Diary and other writings, assigned to King David of Jewry, a very exceptionable place in the regions of souls. Later writers have plucked at feathers which he had worn as the "Sweet Singer of Israel." The Psaims ascribed o him are set forth as the composition of different authors. His name would be in such case only a species of dedica-They would compare with the speeches made from the Throne in England when Parliament assembles. The lovereign perhaps knows less than any body else what they mean or what they are for. So, David has been extolled as long-time saint, and I have even heard old gossiping church members of Sunday morning in winter when sitting around the stove at the meetingiouse, declare him "a Christian man." The principal testimony respecting him in the New Testament, is that he is not ascended into the heavens. He had

then completed his Adonis career, though bearing one of the Adonis Pierre Bayle created a great sensation in religious circles by a sketch of the history of this eponymous king, which though in every point confirmed by the Hebrew accounts, exhibited him in a most unflattering light. Whether the erudite Frenchman mentioned the incongruities apparent in the story I do not know. The first book of Samuel seems to be a collection of clippings rather than a consecutive story. For example David is twice presented to King Saul.

The first account is that Samuel the prophet who had been displaced as chief magistrate of the Israelites, had allen out with Saul, because he had spared the cattle and king of the Ama-lekites, after putting all the people, men, women and children, to the sword. So "the Lord repented that he had made Saul king over Israel." Samual was accordingly sent to Beth Lehem, to Jesse, because the Lord had provided him a king among his sons. Of these there were said in I. Chroncles, ii:13-15 to be seven; in I Samuel xvii:12, to be eight. David is described as the youngest. Jesse was a Zakan. alderman or shelk, among his towns-men. The prophet at once held a sac-rlace or sacred repast, and "sanctified" Jesse and his sons. When he proceeded to select the future king, he declared the oldest to be the "Lord's anointed," the Messiah or Christos. It was a mistake, and so the whole seven were refused. Then Samuel learned that there was another. He had been omitted, he vas away keeping the sheep. He seems to have been regarded as of 'less importance than the others, perhaps as hardly to be counted with them, except as an underling.

Perhaps the 51st Psalm explains this. Behold I was shapen in iniquity, and in sin did my mother conceive me." It may be a story of Jophtha (Judges xi.) Samuel then anointed him as king, and "the spirit of the Lord came upon

him from that day forward," departing from Saul. This "spirit" was evidently the "kingly majesty" which is represented in Zamyad—Yasht as created by

Yet no significance seems to be at tached in subsequent chapters to this anointing. When at a subsequent period a prophet is recorded as having anointed Jehu, that chieffain set himself at once to a conspiracy, and exterminated the entire reigning family. But Jesse and his sons act as though nothing of the kind had happened, and indeed no other reference is made to the matter. In the very next chapter the older brother is represented as giv-ing David a severe scolding for having lest the sheep to come and see the

battle. We have conflicting accounts of his forming the acquaintance of the king. One sets forth that Saul is troubled by 'an evil spirit from the Lord," and hearing of David, sends to his father for "And he (Saul) loved him greatly, and he became his armor bearer." So he was retained in the royal family, and as he played with his harp the evil spirit went away from the king.
In the next account David has gone

back to his sheep at Beth Lehem. An invasion having taken place, his three older brothers go to the army, but he being the youngest, stays at home. His father sending him to enquire after his brothers, he kills Gollath, the cham-pion of the Philistines. He carries the enemy's head to Jerusalem—then held by its own people. Meanwhile Saul en-quires after him, desirous to know whose son he is. No one is able to tell. The king then attaches him to his own household and gives him a command over his soldiers.

It is also related that when Goliath terrified the Israelitish forces, Saul offered to his slayer the hand of a daughter, great riches, and the freedom of his father's house. Then again, as though nothing of the sort had taken place, he now offers David the hand of his daughter on condition that he shall be valiant in war. David pleads off, on the ground that he is a nobody, that he is poor and his family of no account. Yet the king persists, and he wins the maid

by a new success in battle. Jephtha—an illegitimate son—upon a new career as an outlaw. When at Aduliam, near Moab, his brothers come to him, together with every one in distress, every one in debt, and every one discontented—about four hundred men. six hundred. "And he became a captain over them." A later chapter increases the number to

As M. Bayle tells the story, David collected six hundred vagabonds overwhelmed with debts and crimes, and pillaged his country at the head of these pandits; he sold his services to Achish, alliance with that king, massacreing ev. spiritual. He could answer sharply ery human being in those villages, in inconsistent or selfish dogician; a cluding infants at the breast, so that no one might live to give account of his depredations; he also at a later period destroyed the inhabitants of other villages under saws, harrows, axes, the brick kiln, etc.; he wrested the throne from Ish-Bosheth by an act of perfidy; he despoiled of property and put to death (a mistake) Mephi Bosheth, grandson of Saul and son of his own particular friend and former protector, Jonathan; he delivered up to the Gib-conites two other sons of Saul and five other grandsons, who perished by the gallows; he was extremely inconsistent; he committed adultery with Bath

be well, however, to explain them a lit. his spirituality, or whether his spiritual-tle more definitely. The whole account lity was due to this easy conscience? Is in keeping with the practices in Ori- Perhaps they are synonyms, or one the is in keeping with the practices in Orl- Perhaps they are synonyms, or one the ental despotisms. The allegation of in- effect of the other . Who knows? continency appears to be simply nor-roburated by the case of Abigaily the

wife of Nabal (I. Sympel xxvi:36), and Bath Sheba, the wife of Urlah and granddaughter of Afiltophiel, and also by the world confession! of the 38th Psalm. The extermination of the family of Saul may be imputed to their restlessness, due to the expectation that disaster in the family of David would restore them to name, or like would restore them to power (II. Samuel xvi:8-8). The king spems, however, to have disregarded the jaw of Deuteronomy, xxi:22, if there was then any

such law.
The pretext for these executions was priests and others were massacred (I. Samuel xxi:19). But it was also a violation of the law of Deuteronomy (xxiv:16). David seems to have put of several of his revenges to later dates, and to have left them as heirlooms. At least his successor used them to vindi-cate the execution of Joah, who had taken sides with his older brother, the denosing of Abiathar as chief priest and the slaying of Shimei, a kinsman of King Saul.

Yet dispensing with many of these

details as actual occurrences, there are

two ways to account for the narration.

The Canon of Scripture appears to have been determined when the Hasmonean priests became sovereign in Judea. They were ambitious, and aimed to subjugate the territory around them. The conquests of David were represented as extending from the Mediterranean to the river Euphrates, including Syria, the Perea, and Arabia Petraea. The purpose was to educate the Zionists of that period to regard all that region as to be gained anew. The story of the book of Genesis described the territory as belonging to the kindred peoples. John Hyrkan added Samaria and Galilee, thus classifying the region as belonging to the sons of Israel. The acquiring of Idumea was suggested by the twing Esau and Jacob. Arabia indicated as Ishmael; the Perea, the sons of Lot, and Syria the brother of Rebekka. Doubtless this might all have yielded in time, but that Herod brought in the Romans, and when they came, whether in guise or friends or foes, the result was the same. The proconsul with his army of plunderers wined out the past and changed the

course of events. There is room also for another hypothesis which I will outline but not elaborate. The name "Saul" is the same as "Sheol" the region of departed souls. David or Dud, signifies the Lover or Beloved One, and properly de-notes the Adonis of Orlental mythology. 'Dido" is an appellation of the goddess Astarte or Ashtoreth, the Venus of Western Asia. In the legend, the divine youth is wounded to death by a boar, descends into hell or sheel, comes forth and ascends to the embrace of his goddess consort. Jerome records that the rites of this divinity were observed at the cave in Beth Lehens. They generally began by a procession denoting the search for the body, the sacrifice of the search for the body, the sacrifice of the swine, the mourning by the women, all which concluded by the announcing of the rising of the Divine One on the third day. If a heavy shower of rain came, it was esteemed most propitious. (I. Kings xviii.) Spring was ushered in with promise of abundance.

The dominion passing from Saul or Sheel to David, the gening of life, love, the new season, may be an under meaning of the story.

ing of the story.

ALEXANDER WILDER.

An Object Lesson on Its Meaning.

What do you mean by spirituality? Such is ... equently asked by those who are prone to regard it as non-materiality, and who rather dissent from the term, fearing it meant something that interferred with their materialitytheir material ples ures, physical indulgences, passional delights, etc.

great extent when such materiality is christian world finally establish and injurious to health on morals. Otherwise it means to live potential. natural or animalistic in human nature; to have aspiration for something bereverse of these by delighting in unsym-

favor our love for self. ject understood, and the following may serve its purpose:

A man (yes, a man this time) Was asked by one of the opposite sex, "Why don't you be a little more material or worldly? You are too spiritual for a man!

"Well," replied he, somewhat abashed by surprise at the remark, "I am what I am. I do make effort, sometimes to enjoy what other people enjoy, but it doesn't agree with me. It makes me ill. only feel bright when engaged in mental labor or when doing something useful, however simple. Then I am happy. Otherwise not!"

There was nothing especially spiritual in this except that it was not material But the gentleman's thoughts and feel ings comported with his daily life. He by a new success in battle.

The accounts, however, continue to be contradictory. Saul is jealous and seeks to kill David, yet cannot understand why David does not take his place at the royal table at meals. It ends by David's flight and entering, like Jenhtha—an lilegitimate, son—inton a strained at pretense or lacked modesty; able in the presence of persons who strained at pretense or lacked modesty; could always find cause for being char itable or forgiving—having a strong in-stinct or intuitive sense for the good underlying the effect—whether it apper-tained to his own or others' affairs. And all this without effort, yet making no pretense to spirituality. In fact, he seemed almost embarrassed because he could not be more manix (?) and carouse, and quarrel and find fault with

everything as others ald. al He never attended chunch, but could enjoy a good novel during the quietude betayed Achish; he sacked villages in alliance with that king, massacreing ev. spiritual. He could answer sharply to could read characterolike a book. Nor was he slow in condemning unconscionable injustice. But nature herself punishes discord in shumanity; then why should not we poor mortals? A good book says, "Judge not," but reason tells us that that refers yto personal feeling or opinion based on ignorance-not on knowledge.

Now, our subject was exempt from that kind of judgment? He had no opinion on that which did not concern him: nor on that of which he was ignorant. Gossip was tiring to him, and "small talk" beyond his hearing or interest. He was simply a natural being, with a his spirituality, or whether his spiritual-ARTHUR F. MILTON.

Charleston, S. O. -

THE GOD QUESTION.

Tentative Attempts to Solve the Unsolvable.

The queries, or theories about a God or Gods—a beginning or no beginning, have long since become threadbare. am not here to settle the God question, nor the Christ question, either, but only to say that I have been much interested the slaying of the Gibeonile servants at on the negative side, and all-around the tabernacle in Nob when the high Christian sticklers, who affirm a beginin reading the variant views of radicals ning, and thus, necessarily a creative God, upon the other.

In No. 711 of The Progressive Thinker, under the caption of "Creation vs. Evolution," H. W. B. Myrick quotes a paragraph from Hudson Tuttle's reply to A. R. Wallace, and proceeds to criticise the same. He seems to have sought every known author or scientist favoring his especial theories, to establish the fact (or belief) that there exists an Infinite Intelligence, personal God, or impersonal Force, (he does not fully decide which), who created this magnificently beautiful universe. It seems an endless subject for con

troversy, and the opposing parties may well put all their intellectual vim and vigor into working order. Of course each one may search the records of modern and ancient history at will, or call forth all the requisite force and inspiration that may be obtainable from higher intelligences, before making a final, infallible (?) decision and prove to the world (each in their own mind) that there was no beginning, and therefore no necessity for a special Creator, and as well upon the other hand, that there is a personal being, or, creative force which guides and holds the universe in its proper course and equipoise.

While it seems an "irrepressible con

flict" of thought, to bring out intelligent ideas for the promotion of soul-growth as each individual wades deeper and deeper into the ocean of eternal Being, (which interpenetrates all space), and as well, leading to an endless tangle of complex statements or assertions (for mulated by the weak reasoning or false conceptive powers of the parties concerned), and which human language expressed in the most learned manner has failed to fully unravel-yet I be lieve much good accrues from such dis cussions if given in the proper spirit and without premeditated bias, since by friction the human intellect is brightened and made capable of comprehending the status of those who have per sistently manufactured false theories of the destiny and origin of the soul and handed them down with the unction of ambitious authority from past generations, asking us to "believe and abide in

However, of late, to my discomfiture, this great question of a "He," or "It" sary for the guiding and furnishing of a motive power to evolve and run the universe with its unvarying exactness, seems to have been laid upon the table until greater wisdom may be ac-cumulated for the perfect solution of the great problem, and thus it may "hang fire" indefinitely. Still, Mr. Editor, I am very desirous, as opportunity presents, that you may find space in your columns for the opposing "literary lights" of evolutionary (or, revolutionary) thought, to again come to the front for the edification and spiritual develonment of all concerned.

Nevertheless, this pertinent question may be raised by some wise (?) critic: "What matters it all, anyway, whether the universe was conceived, designed and intelligently put together in the twinkling of God's all-seeing eye for the benefit of the human race at large, (and especially for the ministers and priests particular, that they may wear broadcloth and obtain a neat living by hypnotizing the ignorant with false doc trines, or whether it was formed through infinite evolutionary processes at present somewhat incompr to finite mind?

Anyhow, if there is a God, (or an Inwise it means to live natural with a and inform us of what especial religious tendency upward—i.e., resisting the unadvancement or material benefit will accrue to them when they have at brought the great Creator and Author yond the meré worldly, and to be char-itable or forgiving rather than be the light and knowledge of the present reverse of these by delighting in unsympathetic gossip or resenting every thought, feeling or act that does not Truth," where, from its pinnacle they may discover unlimited fields in (their) An object lesson is often equal to God's domain for the promotion of deep-personal experience in making a sub- er thought, and which may aid them in their final solution and decision as to there being a necessity for a Great First Cause and Beginning of this incompre-

hensible universe I am also constrained to modestly ask (with great veneration for God's (?) unvarying law), which he must desire us to know-will he ever show himself -will he ever come close to us and soothe our heart-aches (only as we see him manifested in Nature) and ease our childlike perplexities with regard to his personal (or impersonal) sympathies infinite spiritual growth? If not, why N. LIGHTENUS.

LIFE'S HARMONIES.

Let no man pray that he know not sor-Let no soul ask to be free from pain, For the gall of to-day is the sweet of to-

morrow, And the moment's loss is the lifetime's gain. Through want of a thing does its worth

redouble, Through hunger's pangs does the feast content, And only the heart that has harbored

Can fully rejoice when joy is sent. Let no man shrink from the bitter tonics' Of grief, and yearning, and need, and

strife. For the rarest chords in the soul's har monics Are found in the minor strains of life -Ella Wheeler Wilcox.

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Miss. W. B.,

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Assuming the story of the books of Samuel to be historic, these imputations are generally sustained. It may wondered whether that was the cause of Nature; and presents his views as demonstrating a scientific basis of Spiral and presents his views as demonstrating a scientific basis of Spiral and presents his views as demonstrating a scientific basis of Spiral and presents his views as demonstrating a scientific basis of Spiral and presents his views as demonstrating a scientific basis of Spiral and presents his views as demonstrating a scientific basis of Spiral and presents his views as demonstrating a scientific basis of Spiral and presents his views as demonstrating a scientific basis of Spiral and Presents and Presents his views as demonstrating a scientific basis of Spiral and Presents his views as demonstrating a scientific basis of Spiral and Presents his views as demonstrating a scientific basis of Spiral and Presents his views as demonstrating a scientific basis of Spiral and Presents his views as demonstrating a scientific basis of Spiral and Presents his views as demonstrating a scientific basis of Spiral and Presents his views as demonstrating a scientific basis of Spiral and Presents his views as demonstrating a scientific basis of Spiral and Presents his views as demonstrating a scientific basis of Spiral and Presents his views as demonstrating a scientific basis of Spiral and Presents his views as demonstrating a scientific basis of Spiral and Presents his views as demonstrating and Presents his views as demonstrating a scientific basis of Spiral and Presents his views as demonstrating and Presents his views and presents his views as demonstrating and Presents his views a itualism. The book is commended to all who love to study and think. For cale at this office. Price, 25 cents. "Just How to Wake the Solar Pier-us." By Elizabeth Towns. Valuable for health. Price S conta

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He says:
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away by the seceretary.
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words a minute were written by actual timing by the watch.

matic parentheses, no interpolations or "What will attract the attention of ipse dixits of the scribe. He simply even the non-Spiritualist reader is that states that "a form purporting to be" the topics treated by Prof. Denton, So-and-So, "appeared and delivered the Thomas Paine and Prof. Faraday, are following"—stating whether it was oral or in writing.

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Those old scriptures declare that the prayer of faith shall save the sick. Dowie takes them at their word and puts that idea into practice and thousands declare themselves healed, and of course they know better than we do. and we have no right to dispute their

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line 1

October 4, Mrs. Mary R. Potter Stevens passed to the better life, from her home at Sylvan Beach, New York, in her 87th year, suffering for twenty-five years with scrofula tumor which terminated in rose cancer. Patient, uncom-plaining to the last. With a silent serv-

17, 1903, John Wesley Wood, a native of Conwall, N. Y. A widow, Addie E. W. Learnerd, every Sunday evening at 7:30, at Marble Hall, 467 West Ranman of sterling intergrity, a staunch dolph street, corner Sheldon. Francisco, conducted the services.

1903, Mrs. Bertha Shoeneman Moore, the beloved wife of Harry J. Moore, joined the angel band at the early age of 24 years, 3 months and 2 days. And besides they are entirely too shy to approach a man and offer him any

gathered Thursday afternoon, Oct. 22, to show their sympathy and respect to the husband, mother, sisters and brother, and expressed their love by many beautiful floral tributes. The interment took place the same day at Oakwood Cemetery, Chicago, Ill. Services conducted by Mrs. Nellie S. Noyes, of Boston, Mass.

Passed to spirit life from her home, as pie, nice buttered biscuits, "ham and

a dearly loved son and daughter. I am o'clock. Tests and music at every ger draining the bitter cup to the dregs. I try to say all is well, there is no death; Dr. Sholdice holds services Sunday only a little while longer and we will evenings at 7:45, at 205 Lincoln avenue.

The Hyde Park Occult Society holds parting, sorrow and pain, I am still in I would smile to see what kind of a

the work of holding the banner of Spir o'clock, at Alliance Hall, between Kimitualism aloft. My home is open at all bark and Monroe avenues. Jackson Park cars pass the door. The best talblaze the old fraud could get up by ap.

plying a match to the long hair on a might without money or price.

M. A. LÖGUE.

> Passed to spirit life, Oct. 23, 1903, at San Francisco, Cal., Mrs. Sarah E. Cook, a native of Providence, R. I., and widely known among Spiritualists East and West. Mrs. R. S. Lillie and Mrs. Sarah Seal were the speakers; and the Spiritualist Ladies Aid and Lincoln Relief Corps No. 3 performed impressive serives. The music was furnished by the Lyceum Male Quartette and Woman's Relief Corps. Over 300 people testified by their presence their love for the faithful little worker. Mrs. Cook has for years furnished the music for the Children's Progressive Lyceum, the Relief Corps, the Progressive Spiritualist Society, the Ladles' Aid, and many other occasions where needed. She leaves a mother of 82 years and sister to mourn her earthly presence. MRS. M. E. G. HOWE.

Passed to the higher life, from Redland, Oregon, Sunday, October 11, Abraham D. Allen, in his 84th year. Mr. Allen was one of Sturgis' most respected citizens, and an avowed Spiritualist for tery by the side of his wife 'The funeral services were held in the Free Church, Sturgis, Mich., Oct. 25, and were largely attended, the writer offici-DR. E. H. DENSLOW.

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that inquirers may not be mislead. time.

Passed to spirit life, from 1243 Polk mond; name poems given to strangers. street, San Francisco, California, Sept. Mrs. S. J. Ashton, assistant pastor. Spiritual services conducted by Julia

At Colorado Springs, Colo., Oct. 19, Others. Plenty of good inusic.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera; House, corner of

Madison street and California avenue. The many friends of the departed Good music and singing. All are invited to attend.

The Spiritualistic Church of the Stu-

corner Western avenue, Sunday even-ings, 7:30 p. m. Mrs. W. F. Schu-macher, pastor. Church of the Spiritual Forces holds service at Thurmam Club Room, corner of 47th street and Cottage Grove ave nue, every Sunday Conference at 3 p.

Death has again entered my home for mont avenue. Services held every Sunthe second time in 1903, taking from me day, and Thursday evening at 48

Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two services each Sunday at No. 77 East

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana evenue, where truth-seekers and investigators, as well as Spiritualists can en oy a pleasant afternoon or evening. First-class speakers. Tests and mes-sages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D.,

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The Englewood Spiritual Union will open its fall meetings the first Sunday many years. The body was brought in September. Lecture in the evening back and interred in Woodlawn cemenoon. The Ladies' Auxiliary will meet Thursday afternoon. Hopkins' Hall, 528 West Sixty-third street, Englewood. For further information, address Geo. Hamilton Brooks, 6600 Normal avenue. Church of the Spiritual Truth holds

meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

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Pee Dee, Ky., Oct. 20, 1902.

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He pretends to cure, and does cure, thousands of sick people without the use of poisonous drugs, by the laying on of his magnetic hands, and prayer to Christ and God, whom he thinks does the curing. In this he may be mis-taken, for I have known successful magnetic healers to effect the most aston-**PROGRÉSSIVE** ishing cures, performed in the name of Abraham Lincoln, and our own George

Jesus was called a mediator, that is a

Washington.

medium, for the two names are of the same meaning. Christ was a magnetic healing medium. His body and nervous system was always surcharged with this pure and divine essence, and when he came in contact with a weak, negative and sick person, the magnetic es-sence passed from the positive to the negative to restore the equilibrium and the invalid arose and walked forth a cured man or woman. I can cure to a considerable extent that way myself. That same divine pure magnetism, by which Christ and his apostles, and many others cured disease, is in this world now the same as it was in their day, and learned men have reduced it to a science, and it is taught in books to day. It is the magnetic principle (anciently called "the Holy Ghost") that cures or drives out diseases from human organisms, and not the person in whose name you perform it. He knows nothing of the case and hence I can cure

in the name of Abraham Lincoln, or George Washington just as well as in the name of Jesus. The name of some person with whom the mind of the patient is familiar is only used to concentrate the mind, for this is absolutely a necessary condition of the mind that must be had before a good cure can be obtained. There are several, instances found in the disconnected, fragmentary history of Jesus the psychometric healer, that show plainly that he was only a healing me-dium, and his powers were not well un-

derstood either by himself or the people. At one time he found himself surrounded by a pressing surging crowd, and some one was accidentally pressed against him, and he immediately cried out, "Who touclied me? Someone certainly did, for I felt virtue [magnetism] go out of me." He was a good clairvoy-

ant mind-reader.

He took a short look into the mind and life of a certain young lady he met at a well where he stopped to get a drink of water while strolling through the country. He told her fortune for

her without money or price, and he told her everything she ever did. But I could keep on and write a book, but I will close with a few remarks about those ravens that fed Elijah. How easy it was for those ancient scribes to get things all mixed up in their copying and translating business The original manuscripts said nothing about "ravens" feeding Elijah, Those nasty birds, of course, had nothing to feed him on but such carrion as they

carried to their young in their nests.

or all of the unwholesome mess

that they were carrying to their young The original says that "Arabians" fed Elijah. He was fed by human beings, and not unclean wild birds, the nasty scavengers of the country. Yes, the Arabians fed old Elliah, and no doubt they brought him the very best they had in their cupboards, such

Now, there is some sense to this view of the question, but as it stands in the Bible, there is neither sense, truth nor decency in it. And there is the foolish story about old Sampson tying the tails of whole droves of foxes together, and then set ting their tails on fire, and chasing them across the wheat fields and there-

by burning and destroying the farmers

eggs-perhaps broiled fish and vege-

fox's tail. I do wonder what kind of a pack of hounds the old man kept to catch so many foxes, all at one fox hunt The whole foolish story is all made plain when we learn that what we now call a sheaf of wheat, they called "a fox of wheat;" and Samson perhaps tied these sheaves of wheat together, and set fire to the dry straw, and had them

drawn across a wheat field to the de struction of all the shocks of wheat and perhaps cleaned up the stubbles. I could give many more instances of this kind of mistakes to be found in that old book, which ignorant sapheads think was made by God himself, and the salvation of a world hinges upon it. We often hear saphead preachers talking about the "inerrancy" of this book in which scholars have found not less than 40,000 errors, and still there's more to follow. That part of this book called the Old Testament is a nice piece of religious rot to be dragged down through our beautiful civilization, the

effect of the great scientific searchlight. that is now being turned on the minds of the good people of this world. When a man dies will he live again? is the great and leading question that has the right of way in the human mind

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It is important when a meeting is suspended, that notice be given us, so want new notices of all meetings being held here in public halls at the present

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first 'and third Thursdays of the month; after noon session at 3 o'clock. The ladies plaining to the last. With a silent serv-ice we laid her away in banks of flow-at 6:15, including tea and coffee. Eveners. It was a benediction to her glorious emancipation. COR. ing session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Rich-

Spiritualist, respected by all who knew Church of the Spirit Communion, him. Mrs. Anna L. Gillespie, pastor of Kenwood Hall, 4308 Cottage Grove avethe People's Spiritual Church of San nue. Conference and messages at 3 p. Francisco, conducted the services.

dents of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue,

m. Lecture at 8 p. m. Conducted by Dunrango, Colo., Mrs. Mabel E. Decker, aged 43, daughter of Mrs. M. A. Logue, of Butte, Mont.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Bel-

> regular Sunday evening services, 7.45 ent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corre sponding secretary, 560 East 55th street.

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president. The Spiritual Unity Society holds

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temtion of The Progressive Thinker. It ple, at 11 a. m. Sunday-school at 10 will contain Occult and Spiritualistic a. m.

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